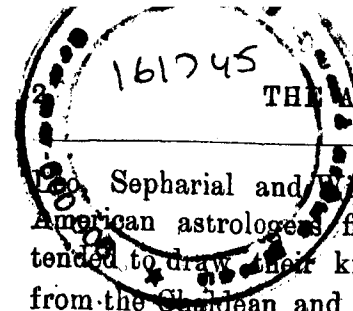




Sepharial and (Wilde) and American astrologers first pretended to draw their knowledge from the Chaldean and Assyrian sources and maintained them to be the sources of Hindu astrology, but to our great surprise their Magazines were filled with matter, which they had to import directly from India from the Sanskrit sources. Bhattotpala, the learned commentator of the works of Varaha Mihira, gives about 7000 verses from different sources, most of which fragments are quoted from the great Aryan Maharishis like, Vasishta, Gargi, Kasyapa, Parasara, Vyasa, Chanikya, Satyacharya, Pulisacharya, Manitha Saravali Yavanacharya and Yavanaswara. There seem to be two sets of Yavanas, Vriddha or old and Navina, or new or recent Yavanas Java, in times remote, seems to have been a great seat of learning and civilisation and the Island of Bali close to it, even now contains temples of Indian Architecture. Seven thousand lines of verses in Sanskrit means 28,000 lines of English poetry, and this is only a very small fraction of the Indian Astrological literature. During this year we shall be able to give some more pages of English translation of Brihat Jataka, and also

give valuable lessons on political success and longevity. Means of livelihood are the greatest problems for a man to learn and any valuable hints in this direction must be doubly welcome both to our readers and also to their numerous friends into whose hands our magazines are sure to fall. We shall also be able to give some important truths from the Jaimini Sutras which have been declared to be very valuable in treating of planetary positions and the results to be expected from such conjunctions. We wanted to give the English translation of these invaluable sutras, long ago but want of time and heavy engagements in other works have put off our attempts for some future date. We have to thank our numerous subscribers for the ready way in which they have come forward to help our work, and our special thanks are due to the *Defaulting Subscribers*, who also teach us lessons which are valuable in their own way. We may respectfully remind them, that arrears should be cleared off to the advantage of both parties and to the honesty and credit of those gentlemen. The contributors to the columns of this journal have been laying us under great obligations and we hope they will continue

THE Astrological Magazine

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OURSELVES.



WE have now entered upon our Tenth Year and Volume. It was originally hinted that there was little or nothing in astrology, which could furnish matter for more than a couple of months and that the life of this magazine must consequently be ephemeral. Events have clearly shown that there is ample matter which can supply magazines of this nature for many decades if not centuries and that the hidden truths of astrology have yet to be searched for in the voluminous astrological literature of India, English (including Alan

THE ASTROLOGICAL MAGAZINE.

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to give us the generous literary support which they have shown us in the past. We have been getting quite a large number of newspapers, magazines and journals, and we sincerely thank their Editors for their kindness and courtesy in exchanging their valuable papers with ours. Having stood our ground successfully for 9 years, we are now in a position to state that from our tenth year we shall try to make the Magazine even more attractive, instructive and interesting than what it had been hitherto. We hope the attitude of the Indian Government will improve during the present and future times towards the Indian arts and sciences and that they will be pleased to extend some practical help, which would enable the astrologers to devote more time to the study of the noble science and help the Government in all their important deliberations. We wish all our subscribers and sympathisers, every success and hope to see hereafter greater activity in the astrological fields. May the great planets bless the world with peace and prosperity and may they avert all catastrophes which are looming in the political horizon of the world's enlightened nations.

Failures of Modern Medicine and Modern Astrology.

Sciences are sometimes misleading. There are two causes for these. First, they may have been imperfectly conceived and developed by men of limited knowledge, and second, they may not have been properly understood by those, who are in search of such knowledge and who undertake to expound their tenets to the less informed masses. Modern sciences have not yet been elevated and developed to such an extent as to justify their adepts in saying that they have reached the highest stage of progression which they can in those particular branches of knowledge. Thus among the modern men, all departments of knowledge are classified as scientific and yet, in no single department could its admirers or proficient say that they have reached the highest state, and that nothing remains for them to learn hereafter. Medicine is a science in their opinion and it is still in its incipient stage and is improving. Law is a science and it is defective both in its construction and the results it is producing. Chemistry and physics are sciences but their fundamental principles are constantly being changed and readjusted so much so that elementary books on chemistry and physics published half a century ago, are now found to be thoroughly contradicted by the present day chemico-physical doctrines. What then is the truth in all these, the present day philosophers are not in a position to explain or assert. Physiology and psychology are sciences, but the theories of the

past decade are yielding place to those of to-day and these will yield, as inevitably to the theories of the next decade. If the term science can be applied for such still improving and never stationary branches of learning, the dignity and worth of the term itself will be considerably lowered and it may as well be classed with the doctrines of quackery which many of the modern worthies are ever ready to fasten upon ancient subjects they do not understand. The Indian Maharishis stand on altogether different grounds in the propagation of scientific truths. They probably employed all the present day tentative methods in the examination of physical and intellectual phenomena but finding them defective and practically leading to no solution of the final difficulties, they seem to have gone to the very root of all knowledge, viz, the formation of mind power and the causes which work behind this power and influence it. Having found a clue to this by some mysterious processes, they employed this *grand mental force* for the solution of all difficulties, which Nature presents at every turn of her research and investigation. Thus, by deep concentration and accumulation of all their mental energies in this direction, they achieved remarkable results and called all such knowledge as *Siddhanta* or that which leads to truth or is the truth itself. Where, therefore they have employed the term *Siddhanta*, they definitely say that what they have stated is the truth and that nothing else can become truth and replace it. The position they have taken is bold and imperial but they

said so and maintained it by profound arguments and undeniable illustrations. Here, therefore, the modern gentlemen have nothing to discover or invent but simply to apply the old formulas properly and understand them in the light of absolute truth for the finding of which the Maharishis of India worked so patiently and so diligently. As far as they have written on Medicine they say the rules are applicable to all ages and climes with the necessary local alterations and discretions, without which, no sciences could be practically applied. Charaka, Susruta and Madhava Nidana are works of great merit, expounding high medical principles and applying to all conditions of life. The medical men of ancient India excited the greatest admiration of the Greeks and Romans 28 centuries ago and performed wonderful cures by the knowledge they possessed in the healing art. The long ages of life to which the ancient generations attained well illustrate the *name* they have applied to Medicine, viz Ayurveda or the knowledge that leads to the preservation and prolongation of life. Indian Medicine has now fallen to great disrepute, not because it is less efficacious now than before, in giving relief but because the alien Government has been indifferently situated with reference to its advancement and proper study. But the highest medical truths the Western gentlemen have brought to light, are lying imbedded in the voluminous and dusty records of the Indian Ayur Vedic literature. Would the Government look into this and give a helping hand?

If there are now failures in the Indian Medical Art, they are directly and solely attributable to want of proper comprehension and applicability on the part of its votaries due to various causes and specially due to the neglect which Government and the educated public show towards it. Here the science of medicine is perfect but its interpretations and applications are misdirected and misrepresented. Take the case of Astrology. It was perfected hundreds of centuries ago in India, and the 18 *Siddhantas* were framed upon it. The present generation of astrologers are, most of them, a sorry set of men with no real learning from the proper authorities and with no encouragement from the worthy public. The Government, of course, has set its authority against it, and has ruled that contracts are invalid in which astrology, divination witchcraft and such knowledge is pretended. Modern medicine has their full support, and the doctors bills are the first charge upon the property of the deceased, although his death may have occurred directly through the stupid treatment of the medical man. When a careful survey of the latest discoveries and inventions is made it will be found that some of their highest performances are just now approaching the margin of truth as expounded in the ancient works among the Aryan Maharishis of India. We shall instance some of these in our future issues and show how vast and varied was the knowledge of the ancients and what wonderful expansion their mental horizon had assumed to have framed and produced the colossal literature which

now strikes admiration into the hearts of the deepest thinkers of the present day.

Karakas or Lordships of Planets.

In the Zodiac there are 12 houses and each house is owned by a planet. These ownerships have been plainly pointed out by us in our Astrological Primer and Self-Instructor as well as in the columns of our Magazine. The Sun rules or owns Leo, Moon, Cancer, Mars Aries and Scorpio, Mercury Gemini and Virgo; Jupiter Sagittarius and Pisces, Venus, Taurus and Libra, and Saturn, Capricornus and Aquarius. These planets are also Karakas or lords of certain objects and events which have been detailed at great length in the previous issues of the Astrological Magazine. For instance the Sun governs father, soul, reputation personal dignity political success and so on. Moon controls mind, mother, pearls, and milk. Mars governs brothers, physical strength, war materials, adventures &c. Mercury represents uncles, shrewdness intelligence, mercantile tact &c. Jupiter controls sons, gold, elephants, education, spirituality and divine wisdom. Venus denotes wife, marriage, cupidity, carriages and luxuries. Saturn is the lord of old men and women, servants, darkness, misery longevity, death and means of livelihood. Rahu and Kethu have also been given certain characteristics which have been detailed in the astrological works. These are technically called Karakas or lords of the events mentioned against their names. But from a careful perusal of the famous Jaimini Sutras these lordships differ considerably and they are based on altogether separate principles. We shall give them here in detail. According to general principles of astrology

enunciated in all other works Atmakaraka is the Sun as he represents the Atma or the soul of Kalapurusha (personified). But according to the Jaimini Sutras any one of the planets may become Atma Karaka. Kuja (Mars) represents brother and Chandra governs the mother. But in Jaimini Sutras any one of the planets may become the Karaka for Brathru or Mathru brothers or mother. How this arises we shall consider elaborately.

The Sutra runs thus—*Atmadhika Kaladibhir Nabhoga Saptanam Astanamva*. He becomes the lord of the Atma, who (planet) has travelled through the greatest number of Kalas. In Sanskrit Astronomy Kala stands for a degree of the Zodiac and is also called a Bhaga. This is again divided into 60 divisions (minutes) called Vikalas. At the time when a person is born the planets are placed in their respective places as they happen to stand at that moment. All the planets will not of course, occupy the same number of degrees or have travelled the same space in their respective Rasis or signs. Thus after making proper calculations we find that Saturn has passed 29 degrees in a sign, while no other planet has attained to that distance in any of the signs. Saturn becomes *Kaladhika* or one who has possessed greater number of degrees than the others. Thus he becomes *Atmakaraka*, and in all matters relating to the soul of the man, Saturn and not the Sun, according to Jaimini, should be consulted. This is in direct opposition to the general principles announced in the other Astrological literature. We shall take a few horoscopes and illustrate the Sutras in greater clearness.

Exhausted Globes.

Any number of unscientific and wild theories, are started by some of the pre-

sent day astronomers and physicists, when the starters find themselves fameless and nameless. However hard they may work in the field of research their merits may not be easily recognised, neither will they be dubbed with any academic titles which go a great way to popularise their capabilities. It is advantageous to them to seek notoriety and this *catch-the-eye-game* will only be successful, when a crude or terrible theory is started with such plausible reasoning as the writer is capable of summoning to his aid. Like the wily sirens of the old mythology, these absurd theories are given a wide circulation and their authors find themselves famous the very next morning as did Lord Byron when he published his famous poem, If we can collect all the theories started from the commencement of the 19th century, they would form a literary and scientific wilderness from the tangled folds of which no mental giant could easily get out safely when once he entered into their thorny growth. A scientist started the idea that the Martian globe is marked out with canals, seas and gulfs and mountains, and that a little difficulty lay in the question of Martian gravitation to make his brethren live there. Another more fertile in his brain development, gave out in the respectable papers that he actually saw huge beacon fires lit up by the astronomers royal on the Martian continent and seriously recommended the terrestrial astronomers-royal to return the complement and thus signalise their services by showing the Martians that the former are not slow in taking advantage of their call for mutual recognition. Dr. Falbe of Austria calculated the moment when the earth's crust would be scratched by an intramurcurial planet, which had already been detached from, and which was on its way to strike the earth's sur-

face and destroy every vestige of living phenomena. For want of better engagement other great scientist, calculated the quantity of oxygen, its consumption its sources and predicted great calamities and extinction of human species in 3 or 4 centuries. Now comes another theory that it is all nonsense to suppose any canals &c. on the surface of Mars, that Jupiter is a molten Mass of something and that the Sun would die long before the Jovian disc would attain its youthful vigour. We are glad these are in direct communication with the Moon, for if they were so, they may be classed as lunatics and might occupy an unenviable position. But the list is interminable and some have put forward theories which are ridiculous on their face which cannot be verified, and which are far from being reasonable or convincing.

Astronomers have finally arrived at the conception says a respectable contemporary that all the starry structure visible in the most powerful telescope is made of space suns planets, moons, nebula, comets, meteors and cosmical dust. The word "star" should be omitted from astronomical literature.

Every star visible in the most penetrating telescope is a hot sun. They are at all degrees of heat, from dull red to the most terrific white heat to which matter can be subjected. Leaves in a forest, from swelling bud to the "sere and yellow," do not present more stages of evolution. A few suns that have been weighed (are they serious and not idiotic) contain less matter than our own some are of equal mass, others are from ten to twenty and thirty times more massive, while a few are so immensely more massive that all hopes of comparison fail. It is a pity that here they confess ignorance. Their balances probably failed to weigh these suns.

Every sun is in motion at great speed, due to the attraction and counter-attraction of all the others. They go in every direction. Imagine the space occupied by a swarm of bees to be magnified to that the distance between each bee and its neighbour should equal one hundred miles. The insects would fly in every possible direction of their own volition. Suns move in every conceivable direction not as they will, but in abject servitude to gravitation. They must obey the omnipresent force, and do so with mathematical accuracy.

The first fact that strikes the beginner in astronomy is the amazing magnitude of space. The last that overwhelms the mind of a mature astronomer is this never-ending space. It is now known to modern mentalists lately newly discovered—that our minds are unable to think of the following six words: Space, infinity, eternity, creation, beginning, and end. They are all unknowable, and the chief mathematicians of the world do not try to think of them—a sheer waste of time.

The distance from our "star," the sun to its nearest known neighbouring sun is twenty-five billion miles. A billion is a million million. An object moving on a straight line without stopping, at a constant rate of one mile per minute (we think that a train running at the mile per minute rate is moving rapidly) would require more than 48,500,000 nearly forty-nine million years to traverse this appalling distance. Yet this is a mere yard stick used to measure the distances of remoter suns."

The ancient students of mind knew all these and one who reads the ancient lore will at once realise the force of these remarks. Yet all such nonsensical matters as the weighing of suns, the intermediate distances their comparative deg-

sities their special characteristics are noted with an air of assumption that truly stuns a student after truth and sober reasoning. But these are astronomers and they are backed in their vagaries by the funds of their respective governments.

Strength of Planets.

LESSON II.

(See p. 303, Vol. IX.)

ENTER SHIVA AND RAMA.

Shiva to Rama—you told me something about the strength of planets. As my head was already crowded that day with Astrological ideas, too many for a single day, I went away suddenly, hoping to meet you again. You are a clever chap, and can put forward convincing arguments. Let us now know something more about the strength of planets.

Rama—I told you last time to watch the planets in the heavens; planets move as well as the constellations or clusters of stars. While the planets move from the West to the East, the contrary direction is taken by the Nakshatras or constellations. This may be startling to you but it is a fact; that the Sun, Moon &c., move from West to East and not from East to West.

In the Zodiac you see no uniformity or precision of planetary or constellation disposition. When you watch a clear sky on a dark night, you see it bespangled with stars. In some places you see many, in others few, in some big and bright ones, while in others faint and small. Now, whatever may be the original reason for this

unequal distribution, you see the fact demonstrable. Suppose Jupiter moves along his path. In some constellations he encounters or passes through a larger number of stars than in others. If you refer to standard Astrological works you will find directions given to identify the 27 constellations. Take Asuini the first. It is composed of 3 stars resembling a horse's face. Krithika the third resembles a razor and is composed of 6 stars. Take Sathabhisha or Sata (100) Tara (stars) and it is composed of one hundred small stars. Take Poorva and Oottara Behadras, they represent two stars forming as it were the four legs of a cot. These are bright and luminous. When therefore join passes through any one of these, apart from other considerations too complicated to note and explain here—he is affected in his lustre by the surrounding starry blaze, through which he has to pass. He becomes brighter or paler according to the quantity of light which is mutually absorbed and reflected. Therefore Jupiter is strongest in Cancer and weakest in Capricornus. This is technically known as exaltation and debilitation in the astrological language. Jupiter represents psychic power or Gnana. Mars changes his colors quite contrary to join. He becomes weak in Cancer and exalted in Capricornus. He represents physical energy. When the mind is strong, physique is subordinate, but when it is strong, mind becomes weak. Hence the place of Guru's exaltation is the place of Mars's debilitation, and vice versa. Did you understand my explanation? Shiva—very well indeed

Nobody could have explained it better old chap? Is this the only source of planetary strength?

Rama—Ah, no. There are other sources. Take the Sun. He is strongest at noon and weakest at midnight. Could you grasp this idea well?

Shiva—Yes. I could. But what about the Moon and other planets. I think we had better take leave now as, my head reels with the strong odour of Astrological lore.

An Inter Chapter in Hindu Astrology.

Mr. V. V. Ramanan, M.A., F.Z.S., etc. has kindly sent us the following for publication in the Astrological Magazine. The article raises very important issues and we feel certain that they will be handled in a masterly way by our learned friend. His versatile genius, high proficiency in sciences, deep knowledge in Sanskrit, German and French and his extensive reading, add great value to his contributions. We shall reserve our remarks to future issues as the learned gentleman has promised to send us a series of articles on the solution of these vital points. Unless a man is a great Sanskrit scholar, he will never be able to do justice to Sanskrit sciences. We only pity such Western dabblers, who, uninitiated into the subtleties and technicalities of that rich tongue, try to twist and torture its expressions to suit their pet and preconceived theories and who fall certain and easy victims to the hallucinations of their self-assumed proficiency in a most ludicrous manner. Mr. V. V. Ramanan, it may be noted significantly,

did not get his Sanskrit lessons under the instructions of the Boden Professors in an English University. He thus begins—

“It is a noteworthy sign of the times that Western experts of the celestial science are getting to appreciate the wisdom of the ancient Indian astrologers in making the *phalabhāga* dependent, not upon the *Intellectual Zodiac* which commences from the ever-shifting Vernal Equinox, but upon the *Natural Zodiac* which consists of the constellations Aries, etc. In fact, the whole question of the Zodiacal influences directly hinges upon the fact whether the star-points or the constellations with which the Sun comes into line from day to day, solely derive their influences from that central luminary, or whether, irrespective of the shifting position of the Sun, there is any special virtue attaching to these star-points and the fixed Zodiac whose boundaries and divisions they permanently mark. The Indian adepts in the celestial science have considered, time out of mind, that the degrees of the fixed Zodiac have a permanent relation with the star-points, while the relation of the shifting Zodiac to the constellations is only of a temporary character. To put the matter differently, the ancient Hindu seers knew that the precession of the Equinoxes produced an ever-changing relationship between the constellations and the degrees of the Intellectual Zodiac, and consequently founded their system of predictions upon the Fixed Zodiac. The Westerns, on the other hand, make the celestial influences due to the different positions of the signs and planets, the houses

and other factors, entirely dependent upon their relation to the retrogressing Vernal Equinox which is one of the two points in which the apparent path of the Sun, in the heavens, cuts the celestial equator. According to these, therefore, not only the planets move in their orbits from day to day, but also the ecliptic in its circuit amid the stars and constellations, so much so that if the degrees of their Zodiac has anything to do with influencing the destiny of man, they derive it from the Vernal Equinox to which they stand at a constant relation, but never from the stars and constellations which constitute only an ever-varying environment for them. It will thus be seen that the Hindu-fixed Zodiac is sidereal in its basis and conception, while the Western Intellectual Zodiac is solar, if not equinoctial, in its origin and construction. The Western astrologers seem to believe, however, that the degrees of the shifting equinoctial Zodiac in their slow precession through the heavens are coloured, as it were, by their temporary sidereal environment, be the resulting influence ever so little, although their intrinsic power to influence human destiny is mainly determined by their relative position, or rather distance, from the Vernal Equinox which is the starting point of that Zodiac. This fundamental difference between the Equinoctial Zodiac and the sidereal Zodiac completely divorces the Western, from the Hindu system of Astrology, but it is at the same time a matter for investigation whether the Western conception of the astrological Zodiac has any sanction in the writings of Ptolemy

who is usually regarded as the father of European astrology, and who was so much indebted to ancient India for the astrological canon that he handed to posterity. The sidereal basis of the Hindu Zodiac brings into relief the relative importance which the hoary Hindu seers have assigned to the remote stars and hence to other Suns than ours, in shaping human destiny, in spite of their lively consciousness of the circumstance that our immediate overlord is our own magnificent Sun. Those adepts were better aware than the modern astronomers, of the shifting character of the Equinoctial point, and the facility it afforded as a land-mark for noting the position of celestial objects (*sayana-grahas* and so on) and the further calculations that were deducible therefrom. But the means of astronomy were by no means the ends nor even the methods of astrology, and, hence, the help which the shifting Vernal Equinox afforded in fixing readily the celestial latitude and longitude of the planets, did not induce the Hindu astrologers to mistake its vocation and dignify it to the position of the vital centre of the astrological Zodiac. To the European, at any rate to his modern representative, the Equinoctial Zodiac, with its shifting sidereal land-marks and planetary relations, is a theatre of ill-defined influences which stand in danger of becoming sooner or later obsolete or at least subject to revision. To the Hindu, on the contrary, the fixed Zodiac is, so to say, a perennial sidereal sphere with definite constellations and star-points to indicate the range and limits of its various mansions: the planetary re-

lations with the various mansions of this sphere and with particular spots of the same are ever constant, and there is no danger of their becoming obsolete, since the sidereal environment of the planets or their genuine 'sheath' is not a changing factor. But matters among European astrologers have now come to that pass when they are obliged to think that they are capable of, nay, even justified in revising the relations of signs and planets as well as the Planetary 'Dignities.' This is indeed too much in the estimation of any sensible Hindu astrologer, to whom the celestial science is a revelation from above and not a mere figment of human ingenuity. So much for the ground-work, or to be more precise with astrological terminology, the *radia* of Oriental and Occidental astrology.

Mr. W. G. Old, the accomplished Editor of the 'Forecast,' but more popularly known to Indian students of astrology under the *nom-de-plume* "Sepharial" seems to be one of a very small band of European astrologers who have endeavoured to understand the Indian system. He is fair enough to confess that "there is every reason to believe that Ptolemy received his initial instruction in the celestial science from one of the Alexandrian teachers, and that *primarily the teaching was derived from India*" and that "at all events, it is well-known that *the science had attained considerable excellence in that country many centuries prior to the time of Ptolemy.*" The italics are my own and the quotation is a standing testimony to the real state of things to which the Westerns

are now waking, though curiously enough Mr. Alan Leo, the Editor of "Modern Astrology," and the prolific author of a number of modern astrological text-books, studiously avoids every mention of India, when considering the question of the origin of European astrology. The latter expert remarks "Astrology is the oldest of all sciences. Its history can be traced so far into the past that it becomes a hopeless task to actually discover when and where it had its origin. From Babylonia and Chaldea we find a belief in astrology spreading throughout the whole world." It is obvious therefore that to Mr. Leo the "Whole World" is synonymous with *ancient Europe*, and nothing more. I will endeavour to trace, on a subsequent occasion, what the *more ancient India* historically achieved in lighting the lamp of the Celestial science, which burns with such wonderful lustre today wherever that science is practised with a sincere reverence for its superhuman origin and holy nature. In that connexion I will also review, at length, the startling assumption of "Sepharial" in his "New Manual of Astrology" that the cusps of the houses in the European figure of birth will, after the subtraction of the *ayanâmsa* (precessional distance), yield unerringly the positions of the cusps of the corresponding *bhâvas* in the Hindu figure of birth, i.e. the *ârambha-sandhis* of the Hindu *bhâva-chakra*, and the instructions he frames on that assumption for the guidance of English students of Hindu Astrology. This assumption is, to say the least of it, betrays a surprising ignorance of the

Siddhanta portion of the Hindu astrology, and is of a piece with his sneering observation that a common use of the table of houses (*bhava-chakra*) the computation of horoscopes by oblique ascension under the latitude of birth (or to put it in Hindu fashion, the determination of the *Lagna* in accordance with the *Râsi-mâna* of the local *akshâmsa*), and a full knowledge of the Zodiac which begins with the Equinoctial point (that is to say the *sâyana-sphuta*) are purely the outcome of European education in India. Though I have decided to enter into this question at considerable length only in a future article, it may not be without value to call attention to the axiomatic truth that the works on Hindu Astrology to which 'Sephariâl' seems to have confined himself (? *Parâsara horâ*, *Bṛihat-Samhitâ* and *Bhṛigu-Samhitâ*) are addressed to readers who are presumed to be familiar with such books on the *Siddhanta* portion of astrology as Bhaskarâchâryâ's *Ganitâdhyâyâ* and *Golâdhyâyâ*, *Sârya-Siddhanta* and *Siddhanta-Siromani*, Varâhamihira's *Panchasiddhântika*, *Aryabhattiya* and the like and so, when Parâsara and other authors speak about *bhâvas* (houses) without caring to explain how a *bhâva-chakra* is cast, it is hardly logical or reasonable to draw the inference that they did not know it, and merely meant *Râsis* (signs) by *Bhâvas* (houses). The ancient Hindus were certainly never in need of the inoculation of the principles of modern European astrology, to be able to distinguish between the *Bhâva-chakra* and the *Râsi-chakra* which constituted for them the most elementary step in a know-

ledge of the *siddhanta*: the so-called "oblique ascension" of the *Lagna* and other *bhâvas*, and its precise determination being so luminously dealt with in such an elementary treatise as Bhaskarâchâryâ's *Brahmatulya*, and that, with greater clearness than the cumbrous and puzzling methods which characterize the exposition of the Westerns in regard to the determination of the rising sign at a particular time for a given terrestrial latitude and longitude; indeed the *Udaya-lagna* (the Ascendant) and the *Madhya-lagna* (the R. A. M. C. of the Westerns) or their opposite points are the only two positions which are really needed, since from these the cusps and ranges of the various *bhâvas* can be easily deduced by simple formulæ given in Hindu works. But 'Sephariâl' will do well to guard against the error of thinking that the cusps of the Hindu *bhâvas* are the same as those of the corresponding (*European Houses*), save for the addition of *Ayanâmsa* in the latter. No doubt the Indian *bhâva-chakra* and the occidental 'Table of Houses' are alike related only to the diurnal rotation of the earth on its axis, but the cusps of the 'Houses' are by no means the cusps of the corresponding *bhâvas*, but comprise only their middle-points. For example, the degree of the Rising sign in Western Horoscope is *de facto* the cusp of the first "House," but the same degree after the required *Ayanâmsa* reduction can never become the cusp (*âcambha-sandhi*) of the first *bhâva*, but only the middle-point thereof, though not the central point (*bhavarâmsa* or *bhâva-madhya*). The same remarks

apply to the other *bhâvas* if deduced by reduction of *Ayanâmsa* from the cusps of the European 'Table of houses'. As a matter of fact, more data are required for the judgment, from mere *radia*, of the Hindu horoscope, if proceeded with according to the strict letter of the most approved treatises on *Siddhanta* and *Jyotisha*, than the best European "Speculum" can furnish. Here is a broad field for the research of diligent and willing students amongst Europeans, into the profundities of Garga and other ancient Indian astrological adepts, to whom the *bhâva-chakra* in relation to *Yogas* was everything, nay more far important than even the application of *krânti* ("Declination" of European Astronomy) and other elements of planetary orientation in the determination of *ayanabala* and other sources of strength of the planets. I have, after all, touched but the merest fringe of a wide subject, and will enter into it more systematically at a future opportunity, not only to explode the fallacies found in Sephariâl's observations on Hindu Astrology (though they might perhaps eventually prove to be based on some garbled information furnished to him, during his former stay at Madras [Adyar], by a half-hearted indigent *Pandit*), but also to discuss the collateral issue as to what constitutes the true starting-point of the Hindu fixed Zodiac, and the wide differences of opinion held thereon by the various sections of what, for lack of a better inclusive term, I should style the 'Revati' and the 'Asvini' schools of almanac-publishers, as well as how far the late Mr. Chidambaram Iyer of the Tiruvâdi Jyotishtan-

tra Sabhâ, Mr. V. B. Ketakar of 'Jyotirganitam' fame, Mr. T. S. Visvanâtha Srouthi, the editor of the 'Kumbakonam Panchangam,' Mr. V. Subrahmanya Sâstri, the recent translator of *Jâtakapârijâta* and *Sripatipaddhati*, many of whom would appear to base their calculations upon the data furnished by the European and American Nautical Almanacs, and allied publications, and lastly 'Sephariâl' in his special chapter on '*Ayanâmsa*' in the course of his exposition of the principles of 'Hindu Astrology,' have succeeded in settling it. The versatile Editor of the 'Astrological Magazine' than whom a more well-informed and luminous exponent of the Hindu Celestial science I have yet to meet, will surely, then, be able to enlighten the astrological world with his authoritative views on the issues raised."

V. V. RAMANAN, M. A., F. Z. S.,

Corresponding Member of the Malacological Society of London, Member of the Conchological Society of Great Britain and Ireland, Mitglied Deutschen Malacozoologischen Gesellschaft Mitglied des Deutschen Vereins, etc.

Strijathaka or Female Horoscope of Kalyanawarma by R. Koneti Iyer B.A.

(Continued from page 94 of Vol. VIII.)

Note. In those cases where there is difference of opinion, it is safe to take the lowest figure. Mars may be taken to be in Mûlatrikona in the 12 degrees of Aries, Mercury in Mûlatrikona from past the 15th degree to the 20th in Virgo, Jupiter in mûlatrikona in the first ten degrees of Sagit-

tarius, and Venus, to be so in the first five degrees of Libra and all these to be Swakshetra in the rest. It may, here also be mentioned that as regards the exaltation by some authors, only the part of the sign from the beginning of the sign to the degree of the highest exaltation e. g. the Sun is in the highest degree of exaltation at the tenth degree of Aries—and so the first ten degrees of Aries is alone treated as the exaltation of the sun and when in Aries beyond the 10th degree, the sun is not treated by these authors as in exaltation but as only in mitraskshetra or friendly house—because in treating of friendly sign—similarly with respect to Neecha or debilitated signs, the part from the beginning till the highest debility is the debility of the planet and the rest only inimical to him e. g.—the Sun is in the highest degree of debility in the tenth degree of Libra and so the first ten degrees of Libra is his debility and in the rest of the sign, he is considered only as in inimical sign.

I have not spoken of swakshetra or mulathrikona houses for Rahu and Ketu, the Dragon's Head and Tail. These had not much to do with the astrology of early days, but in later days, when the Udu Dasa system was invented and these two nodes were invested with dasa periods then an attempt was made to fix their swakshetras and mulatrikonas. Different opinions consequently exist on the subject, and I think it safe to treat Aquarius as both the swakshetra and mulatrikona of Rahu and Leo as both the swakshetra and mulathrikona of Ketu and treat the first twenty de-

grees of the signs as the mulatrikona portion and the rest as the swakshetra portion. In fact Sanskrit legend relates that as Rahu and Ketu are the two proportions of a huge Asura out into two parts by Vishnu, for having dared to taste ambrosia, they came to the luminaries the Sun and the Moon who had betrayed the Asura to the god, and demanded houses from them and that the Sun gave Ketu his own sign, and the Moon gave Rahu, the last sign of his apasawaya portion of the Zodiac. It may also be observed that the exaltation and mulatrikona of the female luminary is the female sign of a female planet and those of the male luminary are male signs of male planets. (e), (f), (g), (h), (i), friendly and inimical houses. These seem to have been determined as follows.

The exaltation sign of a planet will be seen to be generally one owned by another, while its mulatrikona sign is generally the one owned by it, and to the mulatrikona signs of planets were taken as the basis for this division and it was held that the houses receiving a planet's aspect while in its mulatrikona were friendly houses to it with some exceptions viz the sign opposite to the mulatrikona was rejected and also the signs receiving a quarter aspect were rejected and instead of these the houses (2 and 12) adjoining the mulathrikona and the houses of the planet's exaltation were taken as friendly houses. The houses receiving aspect are the 3rd & 10th (a quarter aspect) 5th and 9th (a half aspect). (4th and 8th (a three quarter aspect) and the 7th (a full aspect).

Rejecting therefore the opposite house (7th) and the houses receiving a quarter aspect (3rd and 10th) and substituting instead, the house of the planet's exaltation and the 2nd and 12th houses, we see that its friendly houses will be the 2nd, 12th 5th, 9th, 4th and 8th from its mulatrikona and also the house of its exaltation. The lords of these houses are the friends (mitras) of the planet and the lords of the remaining houses are its enemies (Satrus). When the same planet is the lord of a friendly house as well as of an inimical house to another, then the first-named planet becomes the neutral (Sama) of the second. When it is the lord of one or nil inimical houses it becomes a friend and when lord of two inimical houses, and lord of one or nil friendly houses it becomes an enemy."

Mr. Koneti Ayar is busy with his encyclopendia of astrological information, and is working hard to produce some work which he wishes to make a storehouse of information. We congratulate him on his untiring energies and would be glad to accord a hearty welcome to his publications. He has been a careful student of astrology, we believe, for the last 20 or 25 years and being an intelligent graduate of the Madras University, his work, we daresay, will be well appreciated. When any work becomes voluminous and difficult, students become discouraged at the sight of colossal literature and may not be tempted go into its studies easily. The best way, would be to issue small, attractive and interesting pamphlets, so that for a nominal sum, gentlemen students may

go in for such publications and begin to take some interest in that literature. We need hardly say that the best productions are the Sanskrit astrological works and those who wish to have advanced education in this branch must go to those fountain heads for the necessary correct information.

The Zodiac.

BY B. LAKSHMINARAIN ROW.

From the lustre of the ancient Aryan civilisation, which is shining at present, some Western scientists, who have no knowledge whatever of the Hindu arts and sciences, are levelling their missiles against the Aryan shastras and sciences. Some of the so-called educated Indian friends, taking the words of the Westerns as representing the sum total of wisdom, also denounce strongly the sciences which Indians cultivated many many centuries before the Westerns opened their infant eyes to the arts of civilised life. However the Western denunciation does not harm them much, but the false reports concerning these sciences spread by our Indian friends, tend to depreciate the value and usefulness of those sciences and produced a temporary check for their spread. Among these stands foremost astrology and I shall here try to prove that it is one of the oldest and most useful sciences bequeathed to us by the ancient Maha Rishis. Sir Monier Williams says "The solar signs of the Zodiac and much of the later Astronomy, with many astronomical terms, (such as hora, drekkana, kendra, lipta etc.,) were borrowed from the Greeks."

This is a most erroneous statement made by a man of parts, who stands as an authority among the Western Philologists, but whose knowledge and attainments in Sanskrit was rightly appreciated by the Nuddea Pundits in their pithy remark when questioned by the Viceroy that "they had no opinion" for him so far as it concerned his proficiency in Sanskrit. Long before the Greeks opened their eyes, our ancients wrote down the twelve signs of the Zodiac. This the learned professor was unable to find out on account of his superficial knowledge. Westerns could only write what they knew concerning the Hindus and as time advanced, they often had to frankly confess that they were wrong and that our shastras were very ancient and contained truths which had yet to be revealed. Some of the Indian friends, basing their authority on the old Western books, treating on these subjects, try to prove that the Indians were a set of semi-barbarous people and that they borrowed everything from other countries. The chief point now to be dealt with is, whether the Hindus borrowed anything connected with astronomy and astrology from the Greeks, or whether they had them before the Greek States were combined into a political unity. The Zodiac consists of twelve signs viz (1) Mesha (2) Vrishaba (3) Mithuna (4) Kataka (5) Simha (6) Kanya (7) Thula (8) Vrischika (9) Dhanas (10) Makara (11) Kumbha (12) Meena. If really they borrowed these from the Greeks, then these ought not to be found in works, written long before they had any communication with

the Greeks. Let me consider these points. (1) What are those works, which were written before the Hindus had anything to do with the Greeks (2) Whether any mention is made in them about the Zodiac and other technical terms. The Western scientist on whom some of our Indian friends depend for this information is Dr. Thibaut. He says "the Paitamaha Siddhanta, known to Varaha Mihira, represents Hindu Astronomy as not yet affected by Greek influence, and thus belongs to the same category as the Joytisha Vedanga." From this it is to be inferred that Joytisha Vedanga and Paitamaha Siddhanta were in existence long before they became contaminated with the Greek or the Roman influence. Joytish Vedanga seems to be as old as 80 centuries. This is clearly proved in one of the Indian journals. Paitamaha Siddhanta is older than this. Greeks had no Astronomy or Astrology before and mainly borrowed their scientific ideas from the Egyptian and Chaldean sources, who in their turn, learnt their scientific alphabet from the land of the Vedas, where flourished some of the greatest intellects which the world had ever seen. So when there was Joytish Vedanga, Greek Astronomy had not yet come out. Professor Whitney and Dr. Thibaut, both admit that Vedanga Joytisha was as old as 1200 B. C. So both are free from Greek influence. In this Vedanga Joytisha, the twelve signs of the Zodiac, are clearly stated.

And this is a principle argument in favour of the deep antiquity of the Indian astronomical system. Paitamaha Siddhanta was preceded by

that immortal work Suryasiddhantha, and this was given to Mayasura by a shadowy personage from the Sun in the last part of Krita and the commencement of Traita Yugas as clearly stated in the Suayasiddhantha itself. The calculations of the Yugas, have been distinctly shown in the Hindu astronomical works. I shall deal with this subject at length in future issues.

"Spread of Astrology."

BY
B. NANJUNDA RAU

I fancied that studying and writing on the subject of Astrology would be easy, for I had given considerable time to its literature and, being a novice at literary work, I fancied that I could with little or no trouble gather the necessary information and link these into shape and send you a decent contribution.

When I began to study and gather facts about Astrology, however, I found great obstacles in the way, and as a result, the article when finally shaped was very different from what I originally intended it to be. I hope, however, that it will not on that account prove less welcome to numerous readers unlike so many other arts and sciences. Astrology has made little or no progress during the present era, and hence there is little to be said on this point. The old writers are still our best authorities on the subject and it is their rules and axioms which still almost wholly guide conscientious astrologers in the preparation of horoscopes and making of predictions. If the star readers of today, have any advantage over their predecessors of past centuries, it seems to me to lie

mainly in the fact that they are learning not to rely entirely upon the doctrines which form the basis of the so called scientific astrology, but are largely gathering some valuable truths from the wonderful treasure-houses of the orient. As yet no advance has been made in this direction, and hence here is ample warrant for the statement that the astrologers in Europe and America to day are merely the faithful disciples of the great Masters who first put into print the rules, which the experience of many centuries had proved to be correct and were recorded by the ancient Maharishis of India. This is not surprising. A life time is needed in order to obtain any thing like an adequate knowledge of these old rules; and, as few persons in this tempestuous and go-ahead age are either able or willing to devote all their years to this study, which is so abstruse and from a worldly point of view a thankless duty, it would be strange in deed, if any notable discoveries were made by astrologers in our century. In this country a few earnest men are spending their best years in an endeavour to wrest from the stars some of their large-hidden secrets, and they have not been able to discover any thing new which does not already exist in the ancient astrological works. The impress of the modern scientific spirit is on their work, and for this reason, if for no other, their views even where they differ from those of the long accepted authorities are entitled to some slight respect. In France, Germany indeed, in almost every European country as well as in the United States, the same healthy in-

terest in Astrology is being manifested at present and for a reason which must be clear to every thinking mind. This is an age of materialism. And occultism all its forms is a strong protest against materialism. There are thousands in every land to day, and the number is constantly increasing especially in America, who refuse to believe in the supremacy of matter and mammon and it is they who are making Astrology a living force and who are slowly winning for it a greater popularity than it ever enjoyed even in those plummy days when star-readers were consulted by all classes from the emperors down to the peasants. The world in its awful wisdom decided a few centuries ago that fortune telling was an evil art, and not until quite recently have the powers that be refrained from visiting candid punishment upon all who practice this art. They still show that they possess this power by occasionally arresting some luckless seer; but, to do them justice, it must be said that they are very slow to exercise their power in the case of astrologers. It has undoubtedly spread itself in every corner of the globe, but the moral conviction is still lying undeveloped and unless men mean what they say, there will be very little real progress.

Reviews.

1.

VAJRASWARI OR MATHA DEVI TEMPLE OF KANGRA.

A copy of the report of this Temple Restoration Committee is on our table. The Earthquake of April 1905 which damaged so much other life and pro-

perty in that unfortunate Valley, also knocked down this ancient shrine of pilgrimage. A short history of this famous temple is given in the Report and the estimated cost for restoration is laid roughly at four lacs of rupees, not certainly a heavy sum for the whole religious population of India. The work, in itself, is good and leads to great exchange of commerce and ideas, besides rousing feelings of devotion among the numerous pilgrims who flock to worship the *Devi* or Goddess, from all parts of Hindustan. The ground plan is excellently prepared, and the collections now amount only to about 18,000 rupees of which about 3000 have been spent for the preliminary expenses. We would strongly advise the Zemindars, Rajas and other ruling chiefs in India, to come forward with liberal donations and to see the temple restoration shortly as an accomplished fact. We would also recommend the promoters and managers of this work, to send in a deputation or strong appeal to the heads of the Nattu Koti Chetties in S. India who have been spending many lacs of rupees on Indian temple restorations, who are charitable in nature, and whose religious and sympathetic susceptibilities are so well known all over India. We are sure, if these rich Chetties (merchants) are approached by the members of the temple Restoration Committee some substantial benefit would accrue.

Notes.

Birds are not known to possess the power to fly backwards.

The persons reported to have died in India in 1906 from snake bite numbered 22,854 against 21,797 in 1905.

Astronomers have ascertained that as the Moon gets towards the "full" the heat at the surface would reach 500° Fhr. while at new Moon the cold would be 250° below the zero. These calculations may be taken for what they are worth.

Magnificent efforts to swim the English Channel were recently made by Jabez Wolfe, the Scottish amateur champion. After a splendid swim of over 21 miles an old injury to his leg compelled him to abandon the attempt, and he returned to Dover.

Recently there was a splendid and profuse meteor shower, visible from Calcutta. The direction of the shower was north-east close to the quarter in which the comet was seen and those who saw the meteors for over half-an-hour report that the sight was brilliant.

Prominent French politicians are denouncing anti-militarism. M. Viviani, the Socialist Minister of Labour, speaking at Annecy declared that the Republic must be placed above all attack. If peril arose the fatherland must be defended without discussing the origin of action.

Eight Doctors of Medicine of the West have issued a manifesto on vegetarianism. They observe "Having carefully considered the subject in its scientific aspects, and having put its principles to the practical test of experience, we hereby record our emphatic opinion that not only is the practice based on a truly scientific founda-

tion, but is conducive to the best physical conditions of human life."

The practical utility of a new life-saving apparatus has just been demonstrated before the Board of Admiralty at Portsmouth. It consists of two unsubmersible cushions attached to each other by side straps. One cushion rests on the chest, the other on the upper part of the back across the shoulders, the connecting straps being placed under the armpits, keeping the body in a perpendicular position, with the head well out of the water.

There is practically no feat in human surgery, however wonderful, that has not its parallel in the world of animals, nowadays a dog can boast its glass eye or a new set of teeth, and a horse or cow its artificial leg, just as well as their masters. Mr. John Snarry, who had a great reputation in the East Riding of Yorkshire as veterinary surgeon amputated the leg of a cow and cleverly substituted a wooden one, which answered every purpose. The cow was quite as happy with its wooden leg as it had been with the real one, and lived to breed a very valuable calf for its owner.

Dr. Burns says: "Through the influence of a false science and a 'higher criticism' the Bible has been lowered in the estimation of countless thousands and lifted to the top of the book-shelf or even into the garrets of oblivion. The Christian church has never known in all its history a more successful revival extinguisher than in this fire damp of higher criticism. This new theology is not merely an old orthodoxy from a new point of view; it is a system in itself radically different in fundamentals, permanence, and spirit. If it is not modern paganism it certainly is not Christianity."

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THE Astrological Magazine,

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

*Member of the Asiatic Society of Bengal,
Corresponding Member of the Medico-Legal Society, New York,
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NEECHA BHANGA RAJA YOGAS.

(Elevation from low births.)



HERE are two peculiar sets of planetary combinations which we have to note particularly. The reason for doing so, is the change which these planetary conjunctions are able to create in the careers of the individuals in whose horoscopes they may be noticed at the time of birth by the astrological adepts. The necessity for such notice is even greater and we shall clearly explain what we mean. When a child is born, the most important duties devolved

upon its parents or guardians may be classified under four important heads, (1) careful nursing of the child till it is capable of taking care of itself, (2) careful training of the child in moral and social codes, (3) careful giving of education which is most agreeable to the child and which befits it to achieve success in the profession or calling, and (4) careful warding off of the evils which threaten its existence, and which throw obstacles in the line of its future worldly success.

There is no science which will help the parents or guardians of children to discharge these onerous duties so well as the sublime science of the influences of the planetary spheres, and the responsibility will all the more lie greater upon those, who are in charge of infants, to impart education at a time of age, when the guardians can absolutely have no data on which they could work out the problem of the infant's future education and moral and professional training. Tastes, as we have elsewhere clearly stated, are chemical affinities in their nature and the surroundings of children give them facilities to confirm or counteract them. In their final analyses tastes are nothing but attractions and repulsions and can only be traced to the influences

of the planetary bodies. When, therefore, these are to be consulted, at tender ages, when the infants have no idea of their future careers they will be misleading and may eventually thwart the brightest hopes of children by the false steps which their parents and guardians may be induced to take in an utter chaos of mental impotency and want of definite knowledge of the future. For what science can come forward boldly and offer its salutary lessons for the guidance of the children or their responsible elders? Other sciences do not even entertain such pretensions of reading the future except the science of the starry influences. The children will be young and they may not be able to express their tastes or their dislikes sufficiently well. Their elders look to experience, but there is no experience treating of children and how to guide them in their future careers recorded in any books. Groping in the dark will sometimes cost a great deal and ruins the prospects of children for ever. Suppose A gets a son and he grows to the age of 5 or 6. He finds his son intelligent and wants to give him that training and education, which would best agree with the boy when he grows old, and that would pay him well. The

boy is too young to be consulted on the question of his own suitable education and the parents are ignorant and blinking. The teachers are floating in absolute chaos as regards the future tastes and dislikes of the boy, and thus there is a sufficient medley of false judgments in which no one can reasonably say what he ought to do but everybody pretends to offer on advice which has no legs to stand on. Medical men are quite ignorant in these matters and moralists and philosophers have nothing to say definitely about the future training and careers of children. A puts the boy into a school, and gives him, along with other boys, education which is quite disagreeable to the boy in his after life. Thus the father or guardian, unwillingly of course, contributes materially to the failures and miseries of his boys and plunges their own interests into irretrievable ruin and loss. We ask in the name of fairplay and justice, if any other science than astrology can honestly say, that it will give certain hints as regards the future of the boys or the professions in which they would, if properly trained, be eminently successful? The science of astrology enables a man, at the very outset of his career, to know definitely in what

line he will be successful, in what literature he would be best trained, in what environments he would thrive in his business and in what times and under what conditions he could extend his business and ensure comfort and happiness in his earthly career. We shall show in the course of some articles, in our future issues, two sets of conjunctions of planets which are most important to bear in mind. There are some men born in the lap of luxury and wealth, but who go down suddenly or gradually and lead a most miserable and poor life. There are others who, on the other hand, are born in the height of misery and poverty, but who reach to very eminent social or royal positions. The first set of conjunctions is called *Raja Bhanga Neecha Yoga* and the second set *Neecha Bhanga Raja Yoga*. By the first expression we have to understand that persons born in Royalty or positions equal to it, lose it and become Neechas or mean and disgraceful men. By the second expression we understand that those who are born in Neecha or humble and disgraceful positions become kings or their equals in power and dignity. Both of these are very important to know and we shall devote some columns to the explanations of these important

planetary combinations which produce such remarkable results.

Disturbances in the Sun.

(How they affect terrestrial phenomena.)

People from remote antiquity have been looking to the Sun as the final source of all visible energy, and although he is regular, systematic and apparently undisturbed, he has his own mighty convulsions, which not only affect his huge body and all that may be contained in it, but also will affect other planets who are dependent upon that luminary. Explanations, secured by superficial knowledge of the heavenly bodies, are often quite misleading and cannot be trusted for any length of time. Analogies can only be between known objects, and when they are extended to Phenomena among other planetary bodies, in the light obtained by our experience on this earth, in *re* terrestrial affairs, we cannot have a more ludicrous logic than comparison between superficially known earthly phenomena and utterly unknown planetary discs. All the planets are declared to have creations peculiar to themselves and many of them may have some rough resemblance to objects on the earth. The Earth, as a whole, differs considerably from the other planets while it also presents great similarities in its behaviour towards the sun, as other planetary discs do. Therefore disturbances in the Sun must be specially watched by us and by the rules explained in the Astrological works, we must try and draw our own inferences based upon such knowledge.

Solar spots as huge as the Earth and of thousands of times of its size, appear now and then, and these are certain indicators of great disturbances in social, political, moral, religious and literary matters. Three years ago huge solar spots were visible and we boldly predicted that severe wars would break out and cause immense damage to the terrestrial phenomena. We had the Russo-Japanese war and the evils of that war may be better imagined than described. Recently some spots have been noticed in the Sun and they indicate great political changes, and bloody effects upon the luckless inhabitants of the earth. A great sunspot was seen close to the eastern edge of the sun on Thursday, June 13th, which advanced far enough on the disc to be seen in its full proportions. It was a fine "stream" of spots, of the usual type—a well defined, nearly circular spot, about 30,000 miles in diameter, being the leader, a number of fainter spots of irregular shape occupying the centre of the "stream," and another enormous spot of about the same size as the leader bringing up the rear. The total length of the stream is fully 120,000 miles, and its total area cannot fall short of two thousand millions of square miles. The group was near the centre of the disc on Wednesday, June 19th, when it was easily visible to the naked eye. The group underwent considerable change while it was under observation, as its major axis was inclined at an angle to the solar equator caused great instability. A solar spot marks a great absorber of heat and light. There is doubt

loss to the Earth. First the quantity the Earth receives is not sent out, and second the stored up energy of the earth is taken away by rapid absorption by that dark part of the sun which is turned towards the earth. The area of the whole earth is about 200 millions of square miles while the estimated area of the present spot on the solar disc is about 2,000 millions or the sunspot is ten times as large as the whole of the earth. The absorption of vitality for over several weeks considerably affects the earth's magnetic currents and those places will have larger number of catastrophes which are most affected by these devastating solar spots. The outlook, therefore, during the next three years, will be sufficiently gloomy and destructive.

Qualified Astrologers.

It is useless to make guesses about ancient sciences, where the texts explaining certain events or objects are clear and simple, not capable of pervariation, unless we choose to get perverted over simple matters and seek chaos and confusion where method and classification prevail. Varaha Mihira is only the mouthpiece of still more ancient astronomico-astrological works by acknowledged *Maha Rishis* like Vasista, Attri, Parasara, Gargi, Marichi, Surya, Pitamaha, Vyasa and others whose names are universally honored where Sanskrit literature prevails, or where translations or notes from Sanskrit are published in any language. Therefore the qualifications laid down by Varaha Mihira in his *Brihat Samhita*, for astrologers

were the qualifications possessed by eminent adepts in this branch long, long before his time. We have every reason to believe that the famous Varaha Mihira himself possessed all these qualifications which he has laid down for astrological adepts. Continuing our remarks on this important subject from P. 162 of Vol. IX; we may quote the famous author for ready reference. He says—"An astrologer must have a clear knowledge of the causes of Sayana (Solar) system, as well as Adhikamasa (intercalary lunar months). He must have a definite knowledge of Shastiyabda (cycles of 60 years), Varsha (year) Masa (month) dina (day) hora (hour) and of the lords who govern them. He must be familiar with the solar and other divisions of time, their similarities and dissimilarities and must be competent to explain the fitness or otherwise of each of these for any special purposes. These measures of time are of nine kinds called Nava Manas. They are—(1) of Man, (2) of Devas, (3) of Guru, (4) of Pitrus, (5) of Savana, (6) of Surya, (7) of Chandra, (8) of Bhumi and (9) of Brahma." Varaha Mihira seems to have been in possession of the complete Siddhantas of Vasista, Surya, Pitamaha, Palisa and Romasa and the name he has aptly chosen for his mathematical portion of astronomy is *Pancha* (5) Siddhantika-astronomical works. As regards the other 13 *Susiddhantas* he was probably aware of their fragmentary existence, and therefore seems to have been unwilling to quote from them freely as he could not probably get complete copies of those

great works. Therefore his remarks, in this connection, are to be taken subject to certain criticism as he does not seem to have comprised the whole Science of the then existing astronomical works. But he may also be supported by the remarks of the great Vyasa, quoted in the commentaries on *Khachara Darpana* an astronomical work of recognised merit. There the great Mahakishi says "that as Surya Siddhantha was given by the Chaya Purnsha, rising out of the Sun to Maya-ura a devotee of great merit, the principles enunciated there must be taken as the most correct and any others expounded by less competent men, and contradicting the principles of Surya Siddhantha are to be contemptuously rejected as unworthy of consideration." Then continuing his observations, Varaha Mihira says—If the methods of calculations mentioned in the few Siddhanthas by me, differ in their results, he must be able to calculate correctly, the places of the Sun and other planets, by actual observation, with the help of water level, shadow and other astronomical instruments. He must know well, of the termination of the Ayana, (northward or southward) of their being due east to the observer after rising and their altitude at any given time. He must know the reasons for the corrections required for the conversion of the heliocentric into the geocentric longitude and *Vice-Versa*. The causes of the Ayanas of the sun and planets, and of their slow and fast movements at different times must also be well known to him. In solar and lunar eclipses he must be able

to calculate the time of the commencement, duration and termination of the eclipses, the directions of the first and last contact, the magnitude and other particulars of these phenomena. In total eclipses he must be competent to calculate the time between the middle and the beginning or end of the total phase. He must also know the color of the eclipse of the inner body. He must be able to calculate correctly beforehand the times of the moon's conjunction with the planets as well as of planetary conjunctions."

(To be continued.)

In the Outer Court of Hindu Astrology

BY

V. V. RAMANAN, M.A., F.Z.S.,
Corresponding Member of the Malacological Society of London, Member
of the Conchological Society
of Great Britain and
Ireland, etc.,

We have already published his first article on P. 9. of Vol. X. As we have previously remarked, the gentleman is an ardent student and a spirited writer, and his proficiency in half a dozen rich languages—especially Sanskrit and German—give him great advantage to cull facts fresh from the original literary plants. We are surprised at the vast amount of information he has condensed into this article and the labour he must have taken to wade through the original Sanskrit works and some of their English translations. Judging from the manner he has begun to enter into the "lists" with Mr. W. G. Old (Sephariel) we feel certain that the contest would result in much original matter being brought to light, and in enabling the intelligent and educa-

ted public to solve one of the most important problems connected with the study of Astrology. Mr. Sephariel pretends to know Sanskrit and to have carefully read the whole of Parasa Hora, which many of the highest Sanskrit Bramin Pundits in India find it difficult to understand. In his own interests, as well as in the interests of English Astrologers, who presume to teach the Hindus, the a b c of Hindu Astrology (like explaining the nature of water to fish in the sea), we request Mr. Old to take up the challenge and come forward with his astrological remarks upon the views advanced by our learned friend Mr. V. V. Ramanan, M.A., Messrs Alan Leo and H. S. Green who pose also as great English authorities in Astrology would do well to enter into the solution of this question and show what they know about Hindu and Arabian systems of astrology. We request our readers to secure copies of these Magazines so that they may carefully follow the astrological controversy on one of the greatest problems involved in its study.

Mr. V. V. Ramanan thus begins his observations—

"In India Astronomy and Astrology have always been regarded as synonymous, and the terms *Jyotish-sastra*, *Nakshatra-vidya* and the like in Sanskrit mean both Astrology and Astronomy. Consequently a bad astronomer was invariably deemed a bad astrologer, and a good astrologer a good astronomer. The word in Sanskrit for a good astrologer is *Nakshatra-darsak*, and for a bad astrologer (and hence a term of contempt or reproach) is *Nakshatra-sachak*. All the greatest authorities on astronomy, in ancient India, were also the profoundest astrologers, as will be patent to any one who bestows a little thought on the history of the Celestial Science in ancient India. To mention only a few names,

Garga, Brahmagupta, Aryabhata (the Senior and the Junior) Parashara, Brahma, Surya, Vyasa, Vasishta, Bhaskara, Ganesa, Sankara, Upendra, Bhattotpala, Jaimini, Chanakya (sometimes known as Vishnugupta), Satya, Varahamihira, Bhrgu, Druva, Sukra, Kuja, Saptarishi, Yavana (the Senior and the Junior), Soma, Sudhakar, Bhoja, Gautama (the Buddha), Kalidasa, Balabhadra and others have left authoritative treatises on both Astronomy and Astrology. Sudhakar Divedi of the Benares Sanskrit College brought out, some years ago, an original work named *Ganakatarangini*, giving the lives of many of the Hindu Astronomers, and to this the curious may be referred for information of a reliable character on the progress of the Celestial Science in India. The great astronomer and adept in Celestial Science, Varahamihira, whom Kalidasa most deservedly styles 'Khyato Varahamihira' in his *Jyotirvidabharata*, a masterpiece on Astrology, thus characterises a bad astrologer (*Nakshatrasachak*) "Tithyutpattim na Jananti grahanam Naiva Sadhanam, paravakyena vastantate vai Nakshatrasachak" and Aviditvaiva Yaj Sastram daivajnatvam prapadyate, Sa pankti-dushakah papajhyo Nakshatrasachak" (*Brihat-Samhita*, 2) 17, 18). A free rendering of his sentiments into English would stand—"Whoever is unacquainted with the methods of spherical astronomy, and unable to determine the positions of celestial objects directly with the help of Astronomical instruments, but bases his calculations upon the data furnished by almanacs and ephemerides is unfit to be called an astrologer," and "whoever unacquainted with practical astronomy in all its details, takes up the vocation of an astrologer, is fit to be despised and hooted by the masses, and should be spotted down as a

bad astrologer." From this we can form an idea of the high calling of a good Astrologer, and the esteem in which Varahamihira holds a sound knowledge of Mathematical Astronomy, as the basis of Astrological Science. It will be instructive to quote in this connection the observations of 'Sephariel' in his 'A New Manual of Astrology' Sephariel says:—"At the present day there are many Astrologers in the North of India who use Tables for Houses, and indicate oblique Ascension of signs, but these are only copyists of the more mathematical systems of the West. In the famous and most ancient of all Nadis, the Bhṛigu-saṃhita, numerous figures are given, but in none of them is any attention paid to oblique ascension," and further on again "we have in our possession over a hundred horoscopes from that Colossal work, and in none of them is there any observant of oblique ascension, while the planets' places are referred to the fixed Zodiac, and not to the Vernal Equinox." One is tempted to laugh not only at the patronising presumption of Mr. W. Gorn Old, but also at his benevolent ignorance of the first principles of Hindu Astrology. Ignorance is certainly bliss, but in the case of Mr. Old it seems to have begotten something more, a spirit of gratuitous assumption, and considering his position as an astrologer of repute in the West (he predicted the dissolution of the German Empire, in past at any rate, before the year 1905, from a consideration of the Horoscope of Kaiser Wilhelm II, born 27th January, 1859, 3 p.m.; at Berlin 11) his statements, have to be taken seriously and rebutted. For the information of 'Sephariel' I may mention that in Hindu Astrology, the planets' places are always referred to the fixed Zodiac, though calculated primarily from the Vernal Equinox. In all astrological treatises figures (Kundalis) are given only

for the rasi-chakra (with the *lagna* marked) and nothing else since the *bhava-sphuta*, which is based upon the oblique ascension of signs, together with the *Shad-varga*, is meant to be deduced by the astrologer himself from the data furnished to him by the time and place of birth. There are other details also which are meant to be worked out by the astrologer himself, such as the tables relating to the Kala and Sthana balas e.g., *Grahadrigbala*, *bhavadrigbala*, *Grahochochchabala*, *Saptavargajabala*, *Yugma-yugmabala*, *Kendradibala*, *Dreshkonabala*, *Digbala*, *Natamatabala*, *Pakshabala*, *dinaratribhagabala*, etc., etc., into which I need not enter here. It is not customary in Hindu Astrological works to give all the figures that are necessary to be cast before we can follow the *phalakathana* found in them. Consequently whether 'Sephariel' refers us to Bhṛigu or Garga, or to the latest astrological writer in Sanskrit, it is immaterial. He should first know the *vidyatsampradaya* among astrological writers before he could dogmatise so glibly. The time of oblique ascension of signs is known as *Rasi-mana* in Sanskrit, and no Hindu Astrologer can be ignorant of it, since it is not possible, according to orthodox Hindu methods, which are at the same time the easiest, to find out the ascendant (*lagna-sphuta*), without a knowledge of the *Rasi-mana* which varies from *akshamsa* (latitude) to *akshamsa*. A table of *rasi-mana* for all the Indian *akshamsas* is found in every respectable Vernacular Almanac. I would refer Mr. Old to Bhaskaracharya's *Brahmatulya* (sometimes styled *Karanakutuhala*) for the Indian method of ascertaining the *lagna-sphuta* which is always *Nirayana*. The *rasi-mana* is always given *sayana*; that is to say, the time of oblique ascension is computed for the signs of the

Intellectual Zodiac (*sayana-rasis*) commencing from the Vernal Equinox (*sam-pata* or *mahavishupa*). From this we subtract the *ayanamsa* (precession of the Vernal Equinox) and the appropriate time of oblique ascension (*rasi-mana*) and thus get the *Nirayana rasi-mana*. The *rasi-mana* is in its turn computed from the table of ascensional differences (known in Sanskrit as *chara-khanda*) which are calculated in Indian sidereal time for all *sayana-rasis* of each latitude (*akshamsa*). These ascensional differences in Indian sidereal time, the unit of which is an *asu* (which is the equivalent of four seconds in English sidereal time), are, in accordance with certain definite rules, added to, and subtracted from, the time of the Right Ascension (*dhruva*) of the various *Sayana-rasis*, in order to get the time of their oblique ascension *chara*. Since the *Chara* (period of oblique ascension) and the *Dhruva* (period of Right ascension) are identically the same for the *Vishuva-reka* Equinoctial latitude, the ascensional difference (*chara-khanda*) is Zero or (*Sunya*) for all the places situated on the Equator. Further, the ascensional difference is the same in respect of the same sign for places situated in the same latitude. The whole subject is most clearly expounded by Bhaskaracharya in his *Siddhanta Siro-mani*, and I will revert to it when considering the European method of finding the ascendant, which is more complicated than the Hindu method, although the principle is the same in both cases. The European proceeds, first to find out the oblique ascension from the Right ascension, and, then, the longitude of the ascendant, from the oblique ascension, by means of the so-called 'Trigonometrical Method'. The Hindu Method, though virtually the same in principle, is a great deal simpler, in spite of the *Nirayana* re-

duction to which every one of the Hindu calculations has eventually to be subjected. The Right ascension of the various signs of the ecliptic (*apama-mandala* or *ravi-marga*), which is always constant, and which is equal to their oblique ascension only on the equator, is the basis of calculation in both the methods, with this difference, however, that whereas the European calculates the Right Ascension (*dhruva*) for each degree of the ecliptic in terms of space (or angular measurement upon the equatorial arc), the Hindu calculates the same for each sign of the ecliptic (*apamamandala*) in terms of Indian sidereal time (e.g. *asus*, *vighatikas* and *ghatikas*), although the results obtained in the one case are readily convertible into the other. I will enter into this question more fully later on. After the determination of the *lagna-sphuta* (longitude of the ascendant and with the help of the *rasi-mana* table, the construction of the *bhava-chakra* (corresponding to the "Houses of the Heavens" of the Europeans) is proceeded with, which represents a twelve-fold division of the visible heavens as seen from the birth-place at the moment of birth, and which differs altogether from the *rasi-chakra*, as the latter is only a figure of the fixed Zodiac with the limits and occupants of its signs as well as *lagna* clearly marked and nothing more. The *bhava-sphuta* is more elaborate in Hindu Astrology than we find it in the West, though it is much clearer in the methods by which it is worked out than those of the West. *Bhava-sphutam* includes the entire process of casting the *bhava-chakra* such as the determination of the longitude of the limits or 'cusps' (*bhava-sandhis* of the various 'Houses', their middle-points (*bhavanasa sandhis*), and their landmarks *bhava-mathyas* or simply *bhavas*). The last are always the first to be fixed;

and they may, to use a metaphor, be said to be the milestones of the preliminary survey of the *bhava chakra*. The other positions are easily determined when once the *bhava-madhyas* are known, and all the *bhava-madhyas* are known as soon as the longitudes (*nirayana-sphuta*) of the *Kendra lagnas* ('angles' of the Heavens) are known. These four *Kendra lagnas* are the *Udaya-lagna* (ascendant) the *Asta lagna* (Descendant), the *Uchchala lagna* or *mudhya lagna* (Midheaven or Zenith) and the *Adho-Lagna* or *Rasatala-Lagna* (Nadir).

(To be continued.)

Astrological Oration.

A worthy correspondent writes from London thus to our Astrological Magazine.

In 1899 a rare manuscript in the Vienna Library was published by Prof. Karl Muller in his "*Reden and Brief Italienischer Humanisten*" about the Oration on Astrology in Italy during the 15th century. Gregorius Typhernas was a noted scholar and also appears to be a great Astrologer. After discussing some ordinary objections against Astrology he passes to the History of Astrology which he imagines to have originated in Egypt by favour of the perpetual serenity of the weather, and the opportunities for study enjoyed by the priests under the Egyptian monarchs. From Egypt it was brought into Greece and reached its perfection under Ptolemy. In his view, this was a great master in Astrology to whose consummate work nothing could be added. Perhaps he hits indirectly at the imperfections of the Arabian Astrologers. Gregorius flourished during the latter part of the 15th century and for about 30

years he seems to have taught various subjects in the important cities of Italy.

He declares authoritatively that Jews borrowed Astrology from the Chaldeans, who in his opinion, appeared to have learnt their Astrology from the Egyptians. He quotes a Jewish writer, Rabbi Moses for proofs of the attention, which Moses paid to the Astrological science. Moses so pitched the tabernacle that the triplicity of Leo, should regard the north in token that a northern city under the dominion of Leo (Rome) should rule the world. Moses delivered the law, during the conjunction of Jupiter and Saturn emblems of religion and stability. The seven feet of the candle-stick 'in Solomons' Temple denoted the seven planets and the middle foot larger than the rest in honour of the Sun. The Rabbi further declared that the Idolatry of the Israelites was nothing more than star-worship. That Baal denoted the ascendant and Astaroth the lord of the midheaven. He then proceeds to criticise the divines who attack astrology and then notes its servicableness as affording a rational interpretation of the ancient Grecian mythology whose apparent scandals, he contends, arose from the misinterpretation of astrological principles. Jupiter's begetting a multitude of children means the birth of many distinguished men with this planet in the ascendant. Aeneas is called the son of Venus for the same reason. The story of Mars and Venus being caught in a net by Vulcan, refers to the frequent conjunctions of these planets near the star Vulcan which is supposed to be the Sun. Mercury is called the Hermaphrodite, because of his ambiguous nature as malefic or benefic according to the quality of the planetary conjunctions he possesses. The wars and quarrels of the Gods are understood by the cross aspects

of the planets. Endymeon, Hercules and Atlas were considered to be astronomers. From mythology Gregorius turns to classical literature and clearly proves that the poets cannot be understood without a close knowledge of astronomy and astrology. He was not a professional Astrologer himself but an elegant and erudite classical scholar. He had no motive to raise his voice in favour of Astrology, unless he was thoroughly convinced of its sublime truths. Astrology seems to have occupied a vantage ground during his time. The general presumptions were in its favour.

It looks to me that during the days of Siphernas, an astrologer could afford to neglect arguments because the audiences were sympathetic but now a days, convincing arguments alone seem to be necessary to place Astrology on a scientific basis. There is evidence enough and more than enough to convince honest sceptics, if they could only be persuaded to examine into its underlying truth but there is little probability of this happening until astrologers on their part evince the same rigor in verifying and authenticating the facts, they adduce that would be expected from the students of any other physical science.

Suryalaya Joytisha Sabha of Rangoon.

PROGRESS REPORT.

Through the indefatigable exertions of Mr. Thomas P. DeSilva, this society for promoting the Astrological knowledge in Burma was started some months ago and we have already noticed the useful work, it has been doing under his able Vice-Presidentship.

Regular monthly meetings are being held, and free lessons are given to the members collected by Mr. DeSilva whose

disinterested work is sure to bear in time its own good fruit. In addition to the self sacrifices, this noble soul also gives refreshments to the assembled guests and has generously placed his whole library at the disposal of the Sabha Members. We have been regularly receiving copies of the monthly proceedings, and we are glad to notice that in a meeting held on the 22nd September last. "It was unanimously agreed that the Rasi chakram (zodiacal diagram) prepared by Mr. Thomas P. DeSilva be stereotyped and the cost be borne by the members as much as each individual's means permit" Mr. Dinsha Hormusjee, who was so helpful to Mr. DeSilva in the organisation and upkeep of this society, the Chairman, very kindly offered to defray any over and above expenses in connection with the same. "As the old secretary tendered his resignation owing to pressure of office work a new and willing gentleman Mung Tha was appointed on the suggestion of Mr. Talwalker who seems to be taking a great deal of interest in the progress of this Sabha. Then Mr. Thomas P. DeSilva delivered a lecture proving that the study of Astrology is not against the doctrines of any religion or godliness," Mr. N. R. Talwalker, by giving many instances supported his views."

It is very good of these gentlemen to have been showing so much sacrifice and sympathy for this noble science, and we feel certain, that the good influences of the great planets, whose cause they are supporting, will add light and cheer to their future careers, and give them that fame which they so richly deserve. Their noble example must be followed in every intellectual centre in the world. As we have been elected as the President Founder of this Society, we feel proud to learn that these worthy gentlemen are doing their best to promote the cause of

Astrology. Mr. DeSilva deserves special thanks for all his good work and we wish him every success.

Ulkas or Meteors.

The theory about the comets and meteors is as varied in exposition among the Western scientists as other theories about Physical Sciences and we suppose this difference must continue as long as knowledge is imperfect and as long as the self-elated men do not like to admit the truth of facts, which others have found long ago, and which they believe cannot represent truth since they are not in grooves of thought pursued by them. Kasyapa, Vatsyayana, Gargi and Vasista have written about these in remote times and Varaha Mihira has also much to say in his Brihat Samhita about the Ulkas. In Ch. XXXIII of his famous work the learned author observes thus on these phenomena. Ulkas (Meteors) are appearances of those persons, who having enjoyed in the higher worlds, the results of punya karma (good deeds) fall down to the earth again to begin their rounds of "punarjanmas," or rebirths. They are of five sorts *namely*—(1) Dhishnya, (2) Ulka, (3) Asani, (4) Vidyut and (5) Tara. The falls of these meteors are indicative of good and evil, and it is reasonable to suppose that concentrated energy, in striking against other forms of forces, must have a resultant determined by the parallelogram of forces. Let us take an example. The Western Scientists have not yet been able to explain exactly from what sources the Sun is enabled to collect and expend his energies. In his invaluable commentaries

on the 1st stanza of Brihat Jataka, Bhatotpala quotes a passage, which clearly gives a clue to ancient knowledge on these matters. The Sun causes rain, rain nourishes vegetation and animals and man is supported by vegetables and animals.

If there are processes of combination there are also processes of dissolution. When a man is the result of Pancha Mahabhootas—Akasa, Vayoo, Agni, Apu and Prithvi—or sky, air, fire, water and earth, and when it is reasonable to suppose that all these enter into his body in some mysterious form combined with the life principle, then it will be equally reasonable to suppose that when the combining life principle goes away, the mysterious compound called the body, will also disappear or dissolve. After dissolution it would not be unphilosophical to suppose that the dissolved or separated energies whatever they may be, find their own level and reach their own spheres of action. But when the individual lives he engages himself in various Karma (deeds), some of which are elevating while others are debasing and prejudicial. When a good man with grandly developed mental powers dies, it means that there are several forces in him which have been dissolved or set afloat which move away to certain spheres and which undergo certain cosmic revolutions, according to the energies which have propelled them. Bhatotpala observes that "results" from the Karmas (actions) of men, are taken in invisible form of energies to the Sun to give him vitality. He (the Sun) in turn causes rain, rain nourishes food and food keeps and supports (the

is great deal of sense in these observations. Now to hint that higher forms of mental energies have higher lokas (worlds) while debased and lower forms have lower lokas, is to repeat a proposition which is so plain and convincing in its form that unless men are determined idiots, they can easily see its reasonableness. If a man breaks another person's head, he does a karma, the result of which is considered to be sin and it degrades him. But when he feeds an hungry and venerable man he sets afloat a result, invisible though it be, which is favourable to him. In both these cases he has done karma, but one is bad while the other is good. Man is a bundle of electrical energies of a most complicated nature, so much so, that all the civilisation and enlightenment of the West have not been able to solve this vital problem. Gargi and others have stated, on the authority of the Vedas, that Punya Karma (meritorious action) leads a man to higher forms of existence than man and Papa Karma (evil deeds) takes him to lower forms of existence than man. The higher forms give him happiness while the lower subject him to great miseries. Therefore when large mental powers are concentrated by good deeds and contemplation on higher objects and they are separated in a man by what is called death they rise to higher forms and will be kept up there till those energies are exhausted by their expenditure in the shape of enjoyment. Thus the forms of energies combined with the soul take their downward course and when they fall to the earth (which held them formerly) they represent electric

cal discharges of various kinds and forms and affect the places where they fall and their surroundings for good or bad as they combine with the terrestrial magnetic currents, peculiar to those regions. The reasoning is simple and unsophisticated, and does not appear to us more childish or wilder than the arguments advanced in support of Martian beacon fires or the balances used to weigh the solar and lunar discs. The Sun gets resultant energies from the actions of human beings and returns them in the shape of rain, magnetic and electric currents. We shall refer to this absorbing subject again in our future issues.

Scientific phase of Astrology.

BY

B. LAKSHMINARAIN RAU.

Modern science has taken immense strides and we often see people talking that they are living in the most intellectual age. Be it said to the discredit of these people, (whether Astrology is a science or is a quackery,) that Astrology has not been fairly dealt with. If there is to be a general scientific progress, then every branch of knowledge, whether ancient or modern, should receive its fair devotion and should be tested as regards its validity, worked in its methods and judged on its own merits. It must be confessed that no encouragement has been given to Astrology, and it must also be confessed to the shame of the enlightened nations that every possible discouragement has been thrown in its progress. This, to put it in the mildest form of censure, is unfair. A thing ought not to be hanged, because,

it has been given a bad name by self interested people. The presumptuous judgment, as Faraday observed, pronounced by people who know, little or nothing of Astrology, is a monument of the kind of fallacious logic, which modern men are fond of advancing to serve their interests. When the Governments, or more correctly, the narrow oligarchy, who framed laws for the good administration of their countries, have assumed to themselves a universal knowledge, which they never possessed and which, by the mere constitution of human nature, they are never capable of possessing, denounced Astrology and witchcraft and divination and set their brute force against their recognition, they showed their utter ignorance of sources of knowledge, which they had never tapped. They have miserably failed in accomplishing the object they have in view, viz, putting down these as quackeries and eradicating the science of future knowledge, from among the intellectual masses. Astrology has its defrauding pretenders, as any other science in the world, but, there is no reason whatever that the science should be criticised on unscrupulous principles. A great many intellectual men of Europe, were believers in the starry sciences. Kepler, Flamstead, Newton, Bacon, Tycho Brahe, Goethe and others were not only admirers of the science, but also were learned scholars in its literature. If Astrology were false, Astronomy, in my humble opinion, would be a rotten science. If in some way or other the movements of the planets, like the Sun, Moon, Mars, Mercury etc., are not connected with the terrestrial affairs,

then the less we know of them, the better it is for us, for, it matters very little whether the Sun is 13 lakhs of times larger than the earth, whether the planets move backwards or forwards, whether they have retrogressions, or progressions? why again I repeat, should intellectual men, bother their heads with phenomena, unconnected with the worldly affairs and utterly incapable of exerting any influence on mundane affairs? It stands to reason to suppose that the interchange of the planetary rays, in their endless revolutions and the formation of countless angles in their cosmic round, have a direct power to modify, neutralise, counteract or augment, the terrestrial magnetic equilibrium. It also stands to reason, to suppose, when two or more chemical bodies are placed in position, where they are capable of exerting mutual influences, they cannot remain unmodified, and untouched for any length of time. The terrestrial and celestial gravitation, are factors of such great prominence in natural history, that even the veriest tyro of science, should admit, a mutual influence being exerted upon each other.

Correspondence.

I.

To

The Editor of the "Astrological Magazine" Madras.

RESPECTED SIR,

I received the first No. of Vol. X of your worthy magazine, and as you have rightly expressed there, that in spite of positive opposition and strong criticisms, it is able to hold out its head proudly as one of the leading

journals of its kind, if not the leading journal, in the world. I had some time ago, written to you about the formation of Astrological Societies, and I am sorry to observe that no such societies have ever been started. I have received information from Mr. Thos. P. DeSilva, the vice President of the "Suryalaya Jotisha Sabha" Rangoon, stating that his society is now working very well and that he is going to hold an examination for the benefit of his members about December next in all what he has taught them about this sublime science of Astrology. All other sciences are but modifications of this sublime science of the planetary lights. Ancient India produced the greatest variety among the world's intellectual giants and names like Vasista, Garga, Parasara, Vyasa, Marichi, Kasyapa, Valmiki, and Bharadwaja have hardly any equals among the annals of the world's nations. They became great geniuses (1) because they were born with rich intellects (2) they applied themselves, to the study of natural phenomena, with the greatest Zeal and concentration (3) they were honored and allowed to practice their contemplation undisturbed by kings and (4) they were deep thinkers and quick actors. For good men and great, opportunities must be offered by the political authorities, to develop their genius, to apply themselves with zeal in the researches necessary for the improvement of sciences, and to place them above need and above want to pursue the course of knowledge in which they are anxious to work. Astrology is neglected. It

should be encouraged and Government should afford every facility for its study and progress. It is a blind and prejudicial policy to reject a highly useful and largely Beneficial branch of knowledge, and I hope you will, as the exponent of its hidden truths, do your best at least to encourage students by offering prizes and explaining its sublime truths.

One Interested.

II.

Astrological Forecast.

To

THE EDITOR OF THE
ASTROLOGICAL MAGAZINE.

Madras.

Sir,

I herewith append a cutting from the Indian Mirror of Calcutta dated 27th October which speaks for itself. Whatever may be the qualifications of the writer Pandit Lakhman Sastry, a few points strike me as most inconsistent with the principles of astrology known to me from reading authoritative works like Varaha Mihira's Brihat Jataka, Graha Laghavanam, Khachara Darpana and Parahita. The sun enters into Scorpio on the 16th November at about noon under the Nirayana system. But if the Pandit has taken him under the Sayana, then as the Sun entered Scorpio on the 26th October, he may be said to be right. On the 20th of October I find Mercury entering Scorpio and on the 1st of November he enters into retrograde; on the 12th of November I find Mercury in the 26th degree of Libra and on the same day the sun enters the 27th degree of Libra. If these have to be converted into Sayana, we have to add about 20 or 21 and odd degrees according as we have to accept one or other of the declared Sayana methods. If there is to be any

contact at all, between the Sun and Mercury it must be on the 12th and not on the 14th of November. Then again I beg to point out that Scorpion is not a watery sign. On p. 103 of the Astrological Self-Instructor by Mr. B. Suryanarain Row Scorpio is described as representing dark retreats, molehills etc. Referring to Brihat Jataka Ch. X St. 17 and the invaluable commentaries of Bhatapala I find Vrischika (Scorpio) as kita or insect and not as a watery sign at all. Then again Bhagawan Gargi says, that "Scorpio" is a Kita Rasi and is powerful in the 7th house. Where does our Pundit Lakhman Sastri derive his authority to say that Scorpio is a watery sign. As regards his predictions I say nothing, as they are poor and not worth any notice. I cannot even read well the results on account of probably, printers, "devils." Kindly see if I am correct.

The Indian Mirror says—"On Thursday the 14th November 1907, there will be the conjunction of Mercury and the Sun, External Contact at ingress at 3, 53-40, p.m. Internal Contact at ingress at 3, 66-18, p.m.

Least distance of centres at 5-86, p.m. First contact will be from east towards north at 23.

Last contact from west point towards the north at 75.

The Semi diameter of the Sun—16'10"

The Semi diameter of Mercury—5.

The above conjunction will not be observed by a naked eye but with the help of a Telescope it will appear as a dark spot towards the north of the Sun.

In the Punjab Sunset will be at 5-27, p.m.

RESULTS.

As the conjunction is in watery sign Scorpio, therefore be wind storm and moisture in the earth and specially in Morocco, Norway, Liverpool and Barbary.

This conjunction will have a beneficial effect on the rulers and clerks.

Vizayanagaram,
29-10-1907

Fact.

We really fail to see what the Pundit means by 66, 86 and 75. They cannot refer to degrees, because the Sun will be in the 207th degree from the first point of Aries. In Hindu astronomy a Bhaga=a degree and 30 Bhagas make a sign. Then the minor sub-divisions will be by 60 and never exceed that figure. The Pundit will do well to explain what he means by using such figures.

Reviews.

I.

PLANETARY HOUR BOOK.

This is a handy booklet published by the "Portland School of Astrology" Portland, Oregon. This book contains a set of useful astrological calculations and general information about astrological matters and will be well worth a careful perusal.

II.

FLAMING SWORD.

The "Flaming Sword" for September is on our table. Some of the ideas are indeed developed on a mental grandeur which does great credit to its learned Editor. China's war against opium, the Dead Faith of Christendom, the great epidemic of crime and other articles are interesting and furnish valuable food for contemplative minds.

III.

MODERN MIRACLES.

Copies of "Modern Miracles" New York are before us, neatly printed and containing an interesting variety

of information in addition to the department of scientific Astrology conducted by Professor A. H. Postel. Writing on Astrology the learned gentleman thus observes:—

Astrology tells a man the times of his prosperity and adversity as geology and botany tell a man the poverty or richness of a soil. If the soil is poor does the sensible man become hopeless? On the other hand, he tries to improve it with his knowledge and to harvest a rich crop while his ignorant neighbour remains cursing his destiny, under the stupid belief that it is unalterable. It is for man to utilize his advantages or neglect them. He is a very complicated and mysterious being. The wonderful machinery in him, relating to physical, moral, spiritual and religious capabilities, can be turned to splendid account or abused as he knows how to use them or not. Therefore, whether in law or in medicine, or in government service, or in trade, or in any one of the thousands of callings men are engaged in earning their bread, an exact knowledge of the circumstances under which they are placed would be of immense benefit to them and to those who are most interested in them. This knowledge of environments referring to present, past and future, can only be learned by studying the principles of astrology, and therefore it is hardly necessary to say that its study is most invaluable, and its knowledge is indispensable to the material, as well as the moral, prosperity of a nation." The professor exactly echoes back what we have so often and so forcibly written in similar language.

IV.

CHICAGO LEGAL NEWS.

The "Chicago Legal News" received regularly by us, contains very valuable hints on law and procedure and has been constantly sustaining its reputation as a high class Legal Weekly. The notes and comments on difficult Legal and Constitutional points are really instructive and will be found to be of great value for legal gentlemen all over the world.

V.

PROGRESSIVE THINKER.

The views of the "Progressive Thinker" Chicago, are boldly and convincingly put forth in its interesting columns. Although this weekly is mainly devoted to modern spiritism, it contains much other information which cannot but be largely welcomed by the educated classes who are in search of truth without any sectional titles or predilections.

VI.

HISTORIC MAGAZINE.

"The Historic Magazine" for October is full of interesting information. In its columns may be found trustworthy notes from very ancient writers which are full of literary and historic value. Col. Greene's views are high and elevating. The procession of planets and crystal gazing are equally interesting. The conception of solar system early in the 19th century shows that deep thinkers were found in all ages. Under the heading of the Johannite Christians, the birth of Christ is

briefly given which may be quoted here for reference:—

They assert that they possessed the real history of Jesus Christ, and partly adopting the Jewish traditions and the narrations of the Talmud, they further said that the scenes and events narrated in the Gospels were only allegories, of which St. John gave the key when he remarked.

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Amen.—*John xxi*, 25.

According to the Johannite Christians this would be nothing but a ridiculous exaggeration, if there were not an allegory and legend concerned, susceptible of infinite variation and interpretation; the following is the actual historical legend of this sect:

A young virgin of Nazareth, named Miriam, was betrothed to Jochanan; one day she was surprised and outraged by a certain man, Pandira, who forced himself into her chamber in the garments, and under the name, of her betrothed Jochanan. The latter being made acquainted with her misfortune quitted her without exposing her. The result was that she gave birth to a son who received the very ordinary Jewish name of Joshua, or Jesus in the Greco-Aramaic dialect. This child was adopted by a Rabbi named Joseph, who carried him into Egypt; where he was initiated into the occult sciences, and the priests of Osiris, regarding him as the long promised incarnation of Horus, expected by the adepts, finally consecrated him

Sovereign-Pontiff of the universal religion. Joseph and Joshua returned to Judæa, where the science and virtue of the youth soon attracted the attention of the priests, and excited their jealousy and hatred. At last they publicly reproached him with the illegitimacy of his birth. Joshua (*Jesus*), who loved and venerated his own mother who had been preserved and cared for by his adopted father Joseph, interrogated his master, and was informed by him of the crime of Pandira, and the misfortune of Miriam. His first impulse was to publicly deny her, saying to her in the midst of a marriage festival, "Woman, what have I to do with thee?" (*John ii*, 4). But suddenly remembering that a poor woman should not be punished for having suffered that, which it was impossible for her to prevent or avoid, he exclaimed "My mother has not sinned, she has not lost her innocence. As for myself I have no father in the world, I am the son of God and of humanity."

VII.

JOURNAL OF MAN.

We thank the Editor of the "Journal of Man" Chicago, for his September issue. It is neatly printed and treats of a large number of interesting subjects. The "Crime Cure" furnishes information which ought to be read with care. Dr. G. W. Carey's "Peace through chemistry, the co-operative commonwealth" is highly instructive. Eugene Christian writing on "Food and morals" thus observes—No perfectly, normal, healthy man

ever desires to commit a crime. If his body be sound, his mind is inclined only to peace, to harmony, to pleasant relations with his fellow men. The article "How modern customs Atrophy the Muscular system" is well worth a perusal.

VIII.

ORIENT AND OCCIDENT.

Copies of "Orient and Occident" for August and September are before us. The language is forcible and convincing and when treating of social and religious shams Dr. Hensholt rises to a mental elevation and fires his argumentative shot with such energy as would carry everything before it. Writing on "Prophecies, political and social" Frederick Allman thus observes—"Time alone will disclose events and while we may think and hope that the more unselfish course will be followed in order that this commercial warfare will cease among nations, yet we cannot close our eyes to the fact that "Profits," at present, form the objective of commercial life, and with the great standing armies in the world, it looks as though many human lives must be sacrificed at the altar of Mammon before the race reaches that advanced stage of thought and reason which must be evolved before we can be assured of a lasting peace among all men."

The "Shadow of the Sword" is full of interesting facts and quotations on the hapless and destructive results of war and the "Ogre of war" is rightly held to be more terrible than all the

man-eating monsters of the fictional writings ever published.

IX.

MEDICO LEGAL-JOURNAL.

The "Medico-Legal Journal" New York, is doing invaluable service to the most important branches of knowledge, medicine and laws bearing on medical matters. Mr. Clark Bell, its indefatigable Editor, seems to be a gentleman of very comprehensive views and the services he is rendering to humanity in the cause of Tuberculosis—consumption—are simply invaluable. The contributors are all men of high intellectual status and the subjects receive a masterly treatment in their learned hands.

X.

METAPHYSICAL MAGAZINE.

The Metaphysical Magazine for September & October contains good mental food. The Domain of Metaphysics by Charles Edward Cumming and Hindu Astrology by S. C. Mukerji, M.A., are valuable contributions which may be perused with great advantage.

XI.

ANNALS OF PSYCHICAL SCIENCES.

The issue for September contains rich intellectual food. Psychology is the most stupendous branch of knowledge and a thorough knowledge of it will enable men to learn and to know the Infinite Intelligence. Between man and God, as the common saying goes, there are many

varieties of forms and existences whose knowledge will be revealed only by research into the psychic phenomena. The Christian Missionaries and Englishmen ridiculed the idea of spirits and devils in the earlier days of their mental development while with strange inconsistency they believed the devil in their Bible and the birth of Christ without a father. But the Hindus who know much more than what the Westerns profess to know even today, gave the existence of a large variety of spirits, with whom, by certain incantations (concentrative forces), they could open up communication and get many wonderful things performed by their agency. This belief in mediums is well explained in the stories of the Arabian Nights and in the traditional performances of wonderful deeds by the famous Emperor Vikramaditya 2000 years ago with the help of Bhatala the prince and chief of these spirits. There are many today in India, who are great adepts in this art and who could conjure up spirits of various forms in the twinkling of the eye by their concentrated will force and who could perform wonderful deeds with their help. But now the subject has been taken up by some of the greatest scientific men, and the records they publish do no more than repeat what is well known to the majority of the Hindus from time immemorial. On p. 181 the Journal says "keeping always to the principle of psycho-dynamism the properties of the subconscious show themselves to be not only extraordinary in relation to the production of living organisms, but also in the production

of rich, luxuriant and varied kinds of fabrics, adorned the materialised forms." On p. 188 again it is observed—"The region of the unknown is too vast and its possibilities are too numerous to allow the human intellect to advance further into the domain of metaphysical speculations. We are convinced that the spirit hypothesis has the right to take its place with others as a living theory."

XII.

NEVE METAPHYSISCHE RUNDCHAN.

1907, BAND XIV. HEFT I.

The Assyrian monuments have furnished us in the past with many useful items of information re human civilisation, but these seem to pale into nothing before the more recent discovery from the same source as regards the missing link between man and life. In the *Neve Metaphysische Rundchan* (No I, vol. xiv, 1907) edited by Paul Zillman, Berlin, Germany there appears a learned article from the pen of Dr. J. Lanz Liebenfels (formerly a member of the Cistercian Order, and one of the most up-to-date authorities in Catholic Theology) entitled "Der. Atfemensch der Bibel" in the course of which he establishes, amid a great wealth of archaeological and historical information the existence in historic times of three man-like types of animals named 'Bazlati,' 'Udumi' and 'Paguta' which are found not only sculptured in the most admirable fashion in the so-called 'Black Obelisk' of Salmanassar II, and the 'Relief' of Assurnasirbal, but are

also designated as such in the marginal inscriptions appearing thereon which are nothing else than historical statements of the plainest matter-of-fact description, in that, they are actual tribute-lists, and which consequently refer to dry facts. Plates containing exact impressions of these beings, together with the attendant inscriptions, accompany the article. We are indebted to the labours of Layard, the celebrated archaeologist, for a thorough knowledge of the 'Black Obelisk' and its contents. These beings prove, from Dr. Liebenfels' investigations, to be hybrids between man and brute. It would take us very far to follow Dr. Liebenfels' line of reasoning from end to end, but it will be sufficient to mention, as one of the most epoch-making triumphs of modern archaeological research, that he has almost succeeded in discovering those questionable brute-like beings of the Bible, which figure so prominently therein, and which stand in such intimate connexion with Biblical modes of worship. And thus the dogma of the Catholic Church, to which the latest conclusions of anthropology also point, that man is purely of spiritual origin but became endowed with an animal body only after his fall—cohabitation with brutes—receives as excellent a confirmation as the ancient Indian tradition (in the opinion of Dr. Liebenfels) regarding the same subject. As the question of human descent from apes, has of late, assumed a grim importance from the published writings and lectures of Prof. Hackel, the present thesis of Dr. Liebenfels is most opportune in throwing a flood

of new light on a dark and debated problem.

The number contains also a most luminous psychological exposition of the strange phenomena of the almost sudden corporal translation of living persons to remote surroundings by means of hidden powers by Dr. Franz Hartmann; a criticism based on the works of Loisy, (a Catholic critic) of Harnack's position as a Christian Theologian—Harnack be it remembered, is deemed the most nationalistic of the present day German Theologians, and has therefore a number of admirers even amongst Non-Christians throughout the World and an Engineer's solution of the riddle of the everlasting Pyramid.

We sincerely thank Professor Paul Zillman for sending his valuable journals and we hope to notice their interesting contents as occasions arise in our future issues.

XIII.

PAISA AKBAR.

We thank the Editor of the "Paik Akbar" Lahore for kindly sending his interesting news paper. There is a variety of news given and they are clothed in decent and attractive style.

XIV.

DRAVIDA KHOKILAM.

We have been receiving issue of the "Dravida Khokilam", Tamil paper published weekly Madras. In addition to the valuable information it gives in its columns Photos of the Zemindars of S. Int

are given on the title page, which add greatly to their usefulness. We hope it will have a long and prosperous career in disseminating instruction among the masses of the Tamil speaking population.

Notes.

News from Ottawa state that the Dominion Government has decided to pay the Japanese claims amounting to 6,000 dollars in connection with the Vancouver riots.

Men have not tried to walk fast backwards. When blindmen walk by developing other senses why not this experiment be tried by adventurers to make a name.

The Arbitration Committee at the Hague exhaustively debated and adopted by 30 to 6 the principle of obligatory arbitration on certain specific subjects set forth in the general convention. The minority in the vote consisted of Germany, Austria, Roumania, Greece, Turkey and China. Four powers abstained from voting including Japan.

Captain Mikkelsen and Mr. Liffingwell were at Dawson City recently. They have notified the American Geographical Society that the expedition sledged 500 miles over sea ice to the north of Alaska and crossed the edge of the Continental shelf twice. Depths were taken fifty miles off the Alaska coast and beyond ranging to a depth of 2,050 ft but no bottom was found showing any indication of the exis-

tence of undiscovered bodies of land further north.

The comet which was recently visible in India created considerable interest throughout Europe. The Celestials have a peculiar horror of these flame-winged stars. But though the common folk fear the comet's baleful blaze, the fear in higher circles is, even more intense. The "Lords of Heaven" grow pale when comets shine, as they do at eclipses of the moon and the sun. When the last comet showed over the horizon, the Imperial Court of China was filled with alarm, for all believed that comets have the power of creating rebellions.

Mr. Wellman waited in vain during the past few weeks for a break in the adverse northerly winds to carry out the tests of his airship and to make a start for the Pole from Spitzbergen. The winds have continued uninterruptedly for some weeks. Not for thirty years have such storms raged over Spitzbergen in summer as this year. Nearly all the bad weather is from the north and during the past month the wind velocity is calculated to have been three times as great as last year. Mr. Wellman still hopes to make a start within a short time if weather conditions moderate.

When King Edward visited Marienbad, he was received by a stately figure Gilbert Helmer the owner of Marienbad on the footing of a Prince welcoming a friendly sovereign. The Abbot is immensely wealthy; he draws his revenue from the ground rents of Marien-

bad and also from the waters of the "cure." Recently he spent £ 40,000 on a building to contain his library. The Abbey puts Windsor Castle in the shade in the gorgeous style of its decoration. The floors are marble and the walls gilded, while the painted ceilings are amongst the finest in Europe. The Abbot is of lowly origin and has attained his high position by sheer cleverness.

Babu Madhu Sudan Chakravarty, Editor "Dharma Pracharak" writes.—

Two boys of wonderful precocity may now be seen in Benares India. The elder, when two years of age, acquired the alphabets of several languages almost unaided and by his fifth year got by heart the whole of the great Grammar of Panini together with several English, Sanskrit, Hindi and Bengali books. By his sixth year he was able to write a round hand and solve problems of Arithmetic. He is now in his seventh year and he has taken up the vow of an ancient Brahmacharin after being invested with the staff, zone, urn, threads and black-antelope skin, and is studying the Vedas. His younger brother, now about four years old, is able to read any book in Sanskrit, Bengalee and Hindi with ease and can commit to memory any passage on hearing once or twice. Their father Srimad Bangshadhar Saraswati Samagacharya is a puritanic Bengalee Brahmin of great Vedic reputation leading the austere life of a Rishi.

A noted Dutch botanist, Dr. P. G. Bakkers, observes thus on the senses and

sense organs among the vegetable world, and they simply confirm what has been splendidly told in the ancient Hindu works. He declares :—

"In various ways we have arrived at the knowledge that plants possess senses and their necessary organs. And they have more of them than we yet imagine. The hygroscopic root that is so sensitive to water and turns with such certainty toward it, must have an organ for this though we have not yet discovered it. The nice, dainty taste of numerous plants has been established beyond all doubt, although the organs of taste no one has yet seen. How, then, could it be, discovered that a plant has taste; that a plant is aware of light is evidenced by the fact that it turns toward it. Gravitation, also, makes it grow upward and at a touch it is impelled to certain movements. But is it credible that anything can taste either good or bad to a plant? Taste has meaning only when by its means something agreeable can be distinguished from something else that is not so. And yet this is the discovery that has been made, that plants have the sense of taste to a greater perfection.

Mr. Tilak, addressing a monster meeting recently in Gayakwad's Wada, Poona India 'appealed for efforts at national unity.' 50 years of petitioning had produced no good results. The people had entered the strongest protests against the Government land revenue policy, which made the people mere tillers of the soil. Absolutely no notice was taken by the Government. Numerous instances are available where Government was approached for redress of grievances but there was total disregard by Government of public representations. Some people are thinking of lawful methods which might eventually succeed in forcing Government to show better regard for

public feeling. The Bengal partition has made the people keenly alive to the inadequacy of former methods. Persistent agitation till the grievances were redressed was determined upon. The new methods open up a path beset with the greatest difficulties but that was the only alternative left. The reforms proposed will not grant one iota of power to the people. Leaving the boycott to Bengal alone is indiscreet. Unless every nook and corner of India was ready to show active sympathy towards every other nook and corner, agitation could never be effective. Undaunted by fear of harassment, prosecutions and deportations we must pursue all the lawful methods of agitation to the bitter end. I should even prefer the extinction of a nation to its wretched existence."

More eloquent and forceful than all the speeches at the peace conference observes the "Flaming Sword," is the rapid increase in the size of the world's Navies. Enormous is the cost of recently constructed and ordered battleships, and it is not at all probable if the great nations really entertained any idea of disarmament, or even curtailment of the factors of war within the next several years, that they would continue the work of building the great floating forts prepared for desperate battles. The greatest navy of the world is that of Great Britain. Last year the American nation became second power in battleship strength, rising through strenuous preparation from the fourth or fifth place. France and Japan are close behind. Nor is there less preparedness in the armies of the great nations. The military forces are increasing their efficiency and maintaining a readiness for action on short notice. Nor is there less spirit of war in the people of the world than formerly. Conflict is

in the air in every department of activity. Various forces struggle for dominance. The elements of corruption multiply. Peace, the world will ultimately enjoy. In time we are approaching the era of peace. But the tendency is to world-wide warfare, to social catastrophe, which must sweep the world ere universal peace is possible." We may assure the worthy editor that the planets are not for any peace he so hopefully dreams in the immediate future.

The New York "Sun" in the course of a triple headed article observes:— The navy is going to the Pacific Ocean for war with Japan and Japan recognises this fact and is energetically preparing for it. Once the operation of transferring our ships to the Pacific waters has been accomplished, war is inevitable. It is an insane project. The American people do not want to go to war with Japan or with any other country, but the American people are apparently without recourse or voice. There is little or hope that Congress will dare to oppose the President's plans.

The New York "Times" devoted an entire page to the discussion of "America's answer to the attitude of Japan and the sudden cessation of pin pricks when Tokio learned that an "Armada" was to be moved to the Pacific.

In the "Tribune" and other paper throughout America, publication of a serial story describing the war between the United States and Japan began.

The French Chamber unanimously voted six millions francs for relief of the distress caused by the floods.

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THE

Astrological Magazine,

EDITED BY

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

ERRATA.

Page 66, col. 2, line 12, from bottom please read after comma at the end of the line;

assuming them to be consecutive positions, marked on the *Sāma mandala* (primeveotical) at intervals of 30° commencing from any of the *Kendralagnas*, till a *bhagana* (a revolution of 370°) is finished.

Page 66 col. 1 last line for joint read point.

Page 66, col. 1, line 3 from bottom for joint read point.

Page 67, col. 1, line 22, from top insert after Rising Lagna,

which is expressed in signs, degrees, etc., reckoned from the first point of *Sayana-Mesha* (Stellar Aries).

Page 67, col. 2, after line 13, from top read the following stanza.

“Yaddāna vēndrnya mayaya suryaha -āstram daddon sam-pranātāya pūrvam viśhnōrvasīstascha maharshimukhyo gnanamrutam yetparamasasāda Pārasaraschāpyadhigamya somāt grihyassurānām paramadbhantam yaha prakāsayan-chakruratha kramena maharishayahasta yaganegwarashin.”

Page 68, col. 2, line 9, from top for contracted read contrasted.

Line 17 between ‘by’, and ‘the’ insert Mr. B. Suryanarain Row.

Page 68, col. 2, line 18, from top delete Mr. B. Suryanarain.

Line 19, delete “Row.”

Line 23, insert after “Srauta” Calendar.

Line 25, for position read pavilion.

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cial ranks. If an emperor's or minister's son becomes a beggar or homeless wanderer the depression is equally noticeable and lamentable. Our object here is to show clearly how Raja yogas (po-

litical power) are broken down and become Neecha yogas (resulting in poverty and wretchedness) and how Neecha yogas are broken down and become Raja yogas resulting in elevation and success. The word Bhanga means, breaking away, loss or ruin. What are usually styled usurpers of the thrones of others, may be generally taken to be men from low births, who have risen to such power by dint of perseverance and luck. When a man has one or more planets in debilitated signs, such planets are called *Neechas* and the degrees of Neecha or humiliation have been clearly stated in our Astrological Self-Instructor, 4th Edition p. 82. When planets are found in debilitated houses in the Rasi diagram, it is not necessary that they should also occupy such debilitated *Shad-bhagas* or six-fold divisions of the Zodiacal signs. Take an illustration. Suppose at the time of birth, Venus occupies the 160th degree of the Zodiac. He will be placed in the sign Virgo as he has passed 5 signs, each consisting of 30 degrees = $30 \times 5 = 150^\circ$. But even in Virgo he has passed 9 degrees and is found in the 10th degree. In Virgo he is considered as in debilitation. But the greatest fall or parama Neecha will be in the 27th degree of Vir-

go, as his deepest exaltation will be in the 27th degree of Pisces (Meena). But as he is moving towards his greatest fall, he is termed Neecha or debilitated. Now if in a man's horoscope Venus is found in the 10th degree of Virgo, he will be considered as being in Neecha. If we make a calculation of the Navamsa and fix his position there, we shall find him altogether differently situated. The tenth degree of Virgo belongs to the 4th padam (quarter) of Oottara (12th constellation from the 1st). For placing the Navamsas for Vrishabha, Kanya and Makara we have to commence in counting from Makara (Capricorn) but as Venus is found in the 3rd Navamsa of Virgo he will have to be placed in the 3rd sign from Capricorn i.e. in Pisces or Meena. But this is his sign of exaltation, and thus we see that while Venus is occupying the house of debilitation in Rasi, he is found to occupy his sign of exaltation in the Navamsa. In making predictions of events, we have to take into consideration the position of the planets and their numerous sources of strength and weakness. Suppose in the same horoscope the Sun is found in Libra in the Rasi diagram. This is the house of Neecha for him. On calculation say we

find him in the 202nd degree of the Zodiac. Although 190th degree is his greatest fall, he will be in the house of debilitation till he passes 210 degrees. But as a matter of fact we find him occupying the 202nd degree. In the Rasi he occupies his Neecha. But where would he be in the Navamsa? On calculation we find that 202nd degree falls in the 7th Navamsa, and the seventh Navamsa of Thula (Libra) falls in Aries or Mesha. The Sun in Aries is exalted and therefore we find that, both the Neecha planets, the Sun and Venus, occupying the 202nd and 160th degrees respectively in the Rasi diagram, combine in their houses of exaltation in the Navamsa diagrams. The question will now be, what results could be predicted for a man in whose Rasi diagram the Sun and Venus occupy houses of debilitation, while the same planets are found located in their houses of exaltations in the Navamsa diagrams? These are important facts to be remembered in making predictions. Take a horoscope. In referring to this horoscope we find the lord of the 10th Mercury

in Scorpio and occupying the 12th house from the ascendant.

		Moon	
Saturn	Rasi Diagram.		
Jupiter			Mars
Birth	Mercur.	Sun	Venus

The lord of the 11th Venus occupies the 10th in debilitation, while the lord of the 9th, the Sun, occupies the 11th house in

Venus	Sun		Birth
Mercur.	Navamsa.		Jupiter

debilitation. The lord of the birth and 4th houses—viz; Jupiter occupies the 2nd house in debilitation and all these 3 planets, Venus, Sun and Jupiter are debilitated. In the 2nd (house of wealth), in the 10th (house of business and reputation) and in the 11th (house of gains and influence) there are seen now debilitated planets and an astrologer will at once

begin to predict poverty, misery, low business and very humble official and social position. On account of the Neechaship of the lord of birth, 9th and 11th and the lord of father the Sun, the parentage and birth surroundings of the native would be as humble and mean as could be conceived. If the astrologer should have the stupidity to confine himself to the examination and location of planets in the Rasi diagram alone and make predictions on the strength of the planetary positions there then he would miserably fail and will surely bring discredit upon himself and his noble science. Let us examine the planets in the Navamsa and see how they are circumstanced there. From an examination of the Rasi the results go on to say that the man must be born poor and in humble surroundings for there are 3 important planets in debilitation and they are powerless and incapable of doing good.

Kethus.

(Comets and such like appearances.)

Comets appear and disappear. They are not usual phenomena and therefore when they do appear in any part of the heavens, people are struck with awe and imagine they forebode evil. This is not always the case. They

often indicate evil influences but occasionally they denote also good. The dread for the appearance of these comets is most prevalent among the Chinese and specially among the royal circles of the celestial Empire. These appearances, they declare, forebode certain rebellion and political troubles among the celestials, and this general belief must have been surely based upon repeated experience of countless ages. They are called Kethus by Varaha Mihira. The most voluminous writers on this branch of knowledge are Gargi, Parasara, Kasyapa, Asita, Devala and Vasista and during recent times (about 2000 years ago) Varaha Mihira has treated of them elaborately. He also admits having studied carefully the works of the above learned Maharishis and therefore what he explains about these phenomena, must have been directly collected by him from the existing older works. In fact he says so plainly in his Brihat Samhita.

The word *Kethu* in Sanskrit means a number of celestial phenomena which should not be confounded with each other. *Kethu* means (1) the planet or Aprakasagraha Dragon's Tail. (2) *Kethu* means and refers to solar rays and all such reflections or absorptions which they are capable of producing. (3) *Kethu* means those fiery-like appearances which may be indicated by shooting meteors and phosphorescent lights. (4) *Kethu* means and includes comets and such like appearances in the heavens.

The re-appearance or disappearance of the *Kethus*, cannot be subjected to strict astronomical calculations and therefore they appear when they are

least expected and disappear when they are most expected to remain. The ancient Maharishis classified these *Kethus* into 3 divisions. (1) ethereal (2) celestial and (3) earthly or terrestrial.

These *Kethus* are luminous appearances, resembling fire but probably without the power to consume objects. Some are of opinion that these *Kethus* are 101 in number while others compute their number at 1000. Maharishi Narada declares that there is only one *Kethu* which appears in a variety of ways, under certain physical conditions. The effects produced by these *Kethus* are various and depend upon their appearances and disappearances in particular times and places, their position in the heavens, the heavenly bodies with which they might appear, and the stellar and zodiacal influences to which they are subjected. The effects of these *Kethus* are supposed to last for as many months, as they continue to appear for days, and if their appearances continue for months then the results will last for as many years. If the luminous body or comet appears small, clear, brilliant, straight, pure and visible immediately after its rise there will be health and prosperity in the land. But when the appearance is dark, unclean, of smoky color, crooked and large, there will be wars, pestilence, misery and sickness in the land.

The term *land* used here has to be fully explained.

We have already shown in our previous issues of the Astrological Magazine, that the geographical conditions and divisions of the earth are due to

the peculiar planetary rays which they receive and which modify them. Although the solar rays are reflected by all the planets dependent on the sun, the planetary discs affect them according to their own internal composition, and introduce considerable changes into these planetary rays in the act of reflection and refraction. The constellations are also apportioned to various countries and divisions of the Earth and the appearances of the planets must be traced to the particular spaces in the heavens and the countries must be identified, according to the various celestial phenomena which exercise their subtle but certain influences.

In the Outer Court of Hindu Astrology

BY

V. V. RAMANAN, M.A., F.Z.S.,
Corresponding Member of the Malacological Society of London, Member
of the Conchological Society
of Great Britain and
Ireland, &c.,

(Continued from page 34 of Vol. X).

Mr. Ramanan has done great service by entering into the solution of an important question like the one under discussion. The ancient Maharishis were all profound mathematicians, and astrologers in addition to their divine sight into the future of all things secured by their severe *dhyanas* (contemplation) and wonderful devotion to the Supreme Intelligence. We would strongly recommend our numerous readers to follow these articles carefully and when they do not understand any portion to write to us at once about their real doubts and difficulties. This is the best

and the surest way of carefully studying this question. A man may as well live without life, as a man who can become an expert astrologer without real mathematical ability. Mr. V. V. Ramanathan thus argues:—

"Of these, if the *sputa* of the first and the third are known, those of the second and the fourth can be readily found and *vice-versa*. The Hindu Astrologer first determines the *sputa* of the *Udaya lagna* from which he deduces the *sputa* of the *madhya lagna* in accordance with prescribed rules. From these two the longitudes of the remaining two *lagnas* are found out at once. This is the usual procedure, but there are other methods where by the longitude of the *Rasatala lagna* can be derived straight from the *Udaya lagna sputa* itself. As hinted by me already in a previous article entitled "An Inter Chapter in Hindu Astrology," the *bhava madhyas* of our 'angular' Houses (*Kendra bhavas*) will, after the necessary addition of *ayanamsa* give the *sayana* longitudes of the 'cusps' of the same Houses in the European figure of birth; in other words the 'Cusps' of the 'Angular' Houses of the European figure of birth will, after the subtraction of the required *ayanamsa*, become generally the *sub-central*, and only rarely, the *Central* points of the same Houses (*Kendra bhavas*) in the Hindu *bhava-chakra*. We have to clearly distinguish between the *bhava-madhyas* and the *bhava-sandhi* which latter is the *central point* of the *bhava* (House). The *bhava-sandhi* is the most critical and sensitive portion of a *bhava*, the influence of a planet rising in vigour when approaching it, and lessening in vigour when leaving it. As a matter of fact, the *arambha-sandhi* of a *bhava* is the joint where the influence of the *bhava* begins, and the *virama-sandhi* the joint where it stops. The *bhava-sandhi*

sandhi is so to say the culminating point or the meridian of the *bhava* influence. Since the Europeans think that the 'Cusps' of their 'Houses' represent the lines of strongest influence of those 'Houses,' it is a little difficult to understand why they mask the 'Cusps' as marginal and not central. I will go critically into this question of 'Cusps' and their spatial position in the 'Houses' at a subsequent opportunity. Among European Astrologers there is wide disparity of opinion as to where the influence of a particular 'House' begins. Now to come back to the Hindu *bhava-chakra*, the *bhava-madhyas* of the *panaphara bhavas* (Succeedent Houses) and of the *apoklima bhavas* (Cadent Houses) may or may not, after the addition of the needful *ayanamsa*, give the longitudes of the 'Cusps' of the same 'Houses' in the European figure of birth. The reason for this will become patent if we compare the methods of casting the Hindu and European figures of birth (*bhava-chakra*). In brief, the Indian method of determining the longitudes of the *bhava-madhyas* of the Houses lying between any two adjacent *kendra-bhava-madhyas* is to trisect the portion of the ecliptic (*apamamandala*) caught up between them, and to regard the points of trisection as the *bhava-madhyas*: while, the European method is to find in the first instance the oblique ascension of such *bhava-madhyas*, and then determine their degree of longitude. I may remark here that if the Europeans were only aware of the Hindu *Rasi mana* system, they would gladly give up their cumbersome methods whereby they determine the *sputa* of a given degree of oblique ascension (*chara*) by recourse to Logarithmic Tables, Nautical Almanacs or Ephemerides and Trigonometrical Formulae. There is need-

tending to puzzle beginners. I will illustrate the two methods on a future occasion by applying them to a concrete case. The Indian methods do not require any more mathematical knowledge than a decent acquaintance with arithmetic, although, for people wishing to soar high in the regions of spherical astronomy, there is ample pabulum in the *siddhanta* portion of the Celestial Science, which may be said to be a separate study by itself. The construction of the *bhava-chakra* is dealt with in the simplest fashion in Bhaskaracharya's *Goladhyaya*. He describes thus a *bhava-chakra* in that work: "Yatralagnam apamamandalam kuje tadgrahadyami halagnamuchyate, prachipaschimaku jestalagnakam madhyalagnamitidakohinottaro," which means "The point where the ecliptic cuts the horizon in the East is known as the Rising Lagna, and the point where the ecliptic cuts the horizon in the West is known as the setting Lagna, and the points where the meridian of the place cuts the ecliptic are known as the middle lagnas, the Zenith Lagna and the Nadir Lagna." I have a special partiality for Bhaskara in matters relating to Astrological mathematics, as he is singularly clear even for a tyro in astrology. Brahmagupta, Parasara, Aryabhatta, Varahamihira, Garga, Surya, Soma, Vasista and others are for advanced students who have mastered such treatises as Bhaskara's *Siddhantasiromani*, Kseva's *Jatakapaddhati* as expounded by Divakara's *Praudhamanorama* which is a marvel of easy exposition, and Sripati's *Jatakakarmapaddhati* and similar elementary books. It will thus be seen that the Hindu *bhava-chakra* may be roughly explained as an unequal marking of the ecliptic (*apamamandala*) into twelve divisions, with reference to the latitude (*akshamsa*) of the place and the moment

of birth (*Jananakala*). This portion of the subject will become perfectly clear when we go into it more fully in a future article. But I think I have said enough for the present to satisfy "Sepharial," though Indian Astrology does not look for its sustenance or endurance, in the satisfaction of "Sepharial" or any other mortal. To enlighten 'Sepharial' as to where the Westerns got their mathematical astronomy from, I will leave the venerable Bhattotpala to quote a more ancient author (s. v. Commentary on *Brihatsanhita*): "Yaddanavendrayamayaya suryah sastrum dadan sapranatayapurvam, visnorvasishthanochamaharshimuthyo jananamritam Yatparamasasada, Parasarasachapyadhigamya Soma-dguhyassuranam, paramadbhutam Yah, prakasayamechakrathakramena, maharthimanto Yavensvareshu." He that hath ears to hear let him hear! Such statements proceeding from an author of the remote past speak volumes about the extent of astrological and astronomical lore which the ancient Alexandrians, Greeks (Ionians), and Arabians imbibed at the fountain of India, and the unreserved manner in which the bygone India of Rishis placed its intellectual wealth at the disposal of foreigners who were in search of rich intellectual food. The wisdom thus obtained by Europe is the blossom of which 'Sepharial' is so much proud as being 'more mathematical' and 'copied' (!) by Hindus. The descendants of the divine Rishis are, fortunately, yet in possession of a whole garden gemmed with flowers of the rarest fragrance and hues, and the single blossom to which 'Sepharial' points is what the Hindus can very well afford to give away from the inexhaustible wealth of their flowerbeds, seeing that they are enjoying the use of fresher and more delicious ones at the present day. But the blossom on

which 'Sepharia' plumes with such feelings of exultation, does not cease, after all, to breathe, in its turn, the pure fragrance of the holy nursery watered by the everlasting Ganges, wherein it bloomed originally, gay and bright, in the midst of a whole bower of sweet smelling flowers. For the edification of 'Sepharia' and others of his ilk, I may also state that each 'House', again of the Hindu *bhavachakra* is sub divided into twelve unequal 'sub-houses,' following the principles of construction and division of the *bhava chakra* as a whole. The process of sub-division which is rather difficult to grasp without a full exemplification of the principles underlying it, as well as the question of "Judgment" (*phalanir-naya*) which has to be based not only on the positions taken up by the planets at the time of birth, but also on those assumed by them from time to time, and the diverse 'directional' processes employed to correctly deliver the message of the stars," must all be reserved for a future occasion. The analogue of the *bhava chakra* sub-division in the Rasi chakra operation, is the *dvadasamsa-chakra* which is a sub-division of each sign of the rasi-chakra into twelve equal parts. But the *dvadasamsa-chakra* in the *bhava chakra* operation, is as much different from its name-sake in the Rasi-chakra operation, as a *bhava* is different from the corresponding rasi. Again, the *bhavas* are numbered in the European figure of birth in what is termed in Hindu Astrology as the *savya* (dextral) order. There are three other categories in the Hindu system, known as the *apasavya* (sinistral), *savyapasavya* (dextro-sinistral) and *sinistropasavya* (sinistro-dextral) methods of numbering the *bhavas*, depending upon the position of the moon in regard to the sun, and the configuration of particular planets in relation to

particular lunar mansions at the time of birth. Consequently the European method of numbering the *bhavas* will apply only to a comparatively small number of horoscopes, cast according to Hindu rules. This is a subject which is vast and profound, and into which I can hope to enter only when I have compared and contracted in all their details the oriental and occidental systems of casting the (*savya*) *bhava chakra*. The subdivision and arrangement of the *bhavas* are dealt with in a masterly fashion by the great Jaimini in his standard "Aphorisms" on astrology of which a translation is now being got ready by the energetic Editor of the "Astrological Magazine." Mr. B. Suryanarain Row. Jaimini, be it remembered, is the founder of the *Purvamimansa* system of Philosophy, and the greatest authority on *Srauta*. The relation of *Srauta* to *Nakshatra-vidya* and that of the details of structure of a *Yagna sala* (sacrificial position) to the form of *bhagola* (celestial sphere) with its *nakshatra* mandalas, (sidereal systems) chief stars of constellations (*Yogataras*), *Graha kakshas* (planetary orbits) and so on, are so intimate that we can readily understand how an authority on *Purvamimansa* became also a leading exponent of the Celestial Science. The keenness of Jaimini as an astrologer is only equalled by that of Upendracharya whose *Bhavaganita* takes us to depths of calculation which only adepts like Garga and Balabadra are fit to plumb.

Illustrative Horoscopes.

PRACTICAL LESSONS.

We have elaborately discussed on the theoretical, as opposed to practical knowledge in any department of science, and we repeat here that among the

ordinary masses of so called educated men and women no real progress could ever be made without the possession of both these branches of knowledge. There are indeed a few men and women, who have, what we may call, intuition practical or theoretical knowledge without reference to any sort of training but such persons are rare and general rules do not apply to them. Individuals learn about men and manners by actual training and experience and then they are supposed to be able to analyse the springs of human nature and conduct. But a Kalidas or a Shakespear, a Homer, or a Goethe, a Dante or a Virgil, a Valmiki or a Vyasa, a Byron or a Pope, a Cervantes or a Scott, a Ferdusi, or a Hafiz may not need all the formalities of regular theoretical or practical training and they were really able to go to the innermost recesses of human nature in all its phases of existence, and handle them in a most perfect and wonderful manner. But we are not talking of real geniuses. Therefore practical treatment of horoscopes in these columns would be a great boon to our numerous readers and will really help them in their studies in astrology. Many people consult us, but under the condition that their horoscopes should not be published or made known under their proper names. As our illustrations are intended to teach practically the results of particular planetary combinations, it is enough if we give class horoscopes and show how they are dealt with by the planetary influences. These influences are thoroughly chemical in their nature and may be partly or fully modified or neutralised

by bringing to bear upon them a sufficient and definite knowledge of other practical sciences. This is what is technically called the "remedial portion" of Astrology and is most important in the whole field of human knowledge. There are twelve *Bhavas* or significations, in each horoscope, and there are nine planets, specially seven, mentioned as governing the whole terrestrial phenomena. We propose to give class horoscopes and discuss the theory with reference to practical results or experiences of those horoscopes. It would be a grand mistake to suppose that we would give all the reasoning we know or quote all the authorities we possess. The rough line of arguments, on which the practical issues are based will be indicated, leaving the students and readers to find out the details by their own studies or exertions. For it would be absurd to expect that every thing should be done by us and that the students have nothing to do in the matter. On the other hand we roughly indicate the direction in which they have to work and leave them to toil as best as they could, so that the knowledge they obtain by such methods, may be real and sound. We shall begin with the *Lagna* or the first house and continue to treat the other *Bhavas* regularly in our future issues.

Horoscope of China.

V.

(Continued from P. 298 of Vol. IX.)

In the last four articles on this important subject we have shown that once the Eastern Leviathan is roused by the jealousy and unjustifiable greed

of the European nations, there will be a terrible fug of real war and bloodshed so much so that the political atmospheres of many nations will be marked by the red blaze caused by the roused sons of Mars. Jupiter, who Governs China and Chinani, or its surrounding countries, is now in his house of exaltation and will continue there for nearly ten months more. During these months he will not be in his usual mood or movement. He gets into retrograde, then into usual motion and then again into acceleration. Mars, in his rapid movements, overtakes Jupiter when he enters into the sign of Leo and Jupiter himself gets into the 6th house from Pisces where we shall find the dreaded planet Saturn for two long years. Therefore 1908 and 1909, and the following year, when he gets into the opposite house from Jupiter are highly eventful both for China and for the other countries, who wish to poke their noses into the Chinese politics and who naturally fight for what does not honorably belong to them in a spirit of pure Christian charity and god-sent responsibility of teaching the Pagan nations, how to lose their bread, country and honor and all that is dear to them on this earth. Turning to China we find a strong man on whom devolves a very heavy responsibility, and who is preparing to take his right place among the greatest statesmen and conquerors of the world. Yuan-shi-Kai is held at Peking in great favour culminating in his appointment as foreign minister. Yuan-shi-Kai, is commonly spoken of as China's strong man at present. There were "strong

men" before in China, but they disclosed serious weaknesses when put to the test. Yuan is free from these vices for he is incorruptible. He was born in 1862 and twenty years later assisted in carrying off to China the father of the recently deposed King of Korea. In 1885 he escorted the King back again, and became Chinese Resident General in Seoul. He boldly faced the intrigues of Japan, in Korean factions, in order to gain control of Korean policy. Yuan played his game so well that Japan went to war in 1894, and China suffered a crushing defeat. From this Yuan-shi-Kai learned a great lesson. He came to China with the conviction that a strong army was its first and foremost need. The Emperor Kwangsu was now entering on his headlong career of reform. In 1898 the Dowager Empress, about whom we have spoken several times in these columns, who may have approved of the reforms, but who did not wish the dynasty to be overthrown by an indignant people, put the Emperor aside and took up the reins of power herself. Yuan helped her and was richly rewarded for his faithful services. He was given a Vice-Presidency, and ordered to reorganise the northern armies. This he did with consummate skill. He engaged foreign instructors, paid his men regularly, worked them hard, and broke them in with the iron discipline for two years. In the fighting with the Allies, he was not slow to notice the usefulness of a well trained Chinese force and the great advantages which would accrue to his country by its possession.

In 1901 the great Li Hung Chang died, and Yuan became Viceroy of Chih-li. He now began to develop his plans rapidly in several directions. He led the nationalist movement, and advocated the redemption of railways from foreign hands, the supersession of foreigners in Chinese services by natives, and the paying off of foreign loans. He gathered round him the ablest of the young Chinese who had been educated abroad such as Tang Shaoy and put them into the most important posts of the Government. When the war broke out between Russia and Japan he guarded the frontiers by putting General Ma at the head of his army and did his best to preserve the neutrality of China. He engaged the foreigners in work that the natives could not do. The Chinese must be helped to help themselves said he. So Yuan forbade the use of opium in his army and among his subordinates and encouraged the crusade against foot-binding. He pulled down squalid quarters in Tientsin, built wide streets, kept them clean, and made life and property safe in them, and he built prisons and taught the prisoners several useful industries. He has many enemies among the older officials, but he has two great advantages—the steady support of the Empress Dowager and a strong army to back him up in time of political need.

Chang-chi-Tung is the Viceroy resident at Hankow. There his arsenals are situated, where arms of all kinds are manufactured. He has always been associated with the reform movement, and was recently the moving

spirit in the opium crusade. In spite of the Hague Conferences, visits of monarchs to each other, their cordial embraces, and drinking toasts, we feel certain that each nation is arming itself to the teeth, ready to rush into war at a moment's notice and cut the throats of the sovereigns, who, a few days ago, were objects of "cordial entente" and all such nonsense. The increase in navy and army, the enormous standing armies fed at the cost of the bleeding masses and the uncertainty of the temper of statesmen, who stand at the helm of each state, make the peace of the world always uncertain and doubtful, and when added to these we have evil planetary conjunctions exerting their malevolent influences upon them, it will be easy to foresee the purple tint of their political horizons and predict ruinous and devastating wars which would break out in the twinkling of the eye. If statesmen have eyes to see and ears to hear, if they are not drowned in the intoxication of pride and prejudice and if they are moved in the best interests of their people, then we would strongly advise them to watch carefully the coming years.

Failure of Christian Missionaries.

A worthy correspondent in India writes thus from Bombay.—

Christianity may be pure in its original teachings, for Christ went to Egypt, and learning what they were able to teach him in real philosophy, he travelled on to India

and spent more than 15 years in the regions of the Himalayan Mountains. Here he was able to come in contact with some of the best Indian scholars and yogis and imbibed his religious ideas from them. Returning through Afghanistan, Beluchistan, parts of Persia, and Asiatic Turkey, he reached Jerusalem, and preached his religion, principally, among the lower classes of people. His pure and simple life must have produced ready converts on a large scale, and his death is a matter of history. But the present Christian Missionaries—at least many of them—have nothing in common with either the pure teachings of Christ or his more elevating purity of personal life. They live in airy bungalows, get pensions for doing almost no work, command great influence among the official circles, and lead a life of luxury perfectly inconsistent with the teachings of their great master. They have been in India for more than 300 years and yet they have not made the slightest impression upon the educated classes, which can promise them even the least hope of success. When famine and plague prevail they make a few converts of the helpless poor, but their converts from the highly cultured Hindu classes are hardly creditable in numbers considering the time, money and mental labour they have wasted. There are probably more than a thousand missionaries in all India and the Vernacular *upadesis* and others—including European ladies—may be counted by several thousands. Each missionary gets on an average about 3000 Rs a year and

there are some who get far higher pays. A thousand missionaries on 3000 Rs a year will consume the huge amount of 30 lacs a year in addition to various sums expended on their assistants, travels, buildings, bible publications and so forth. I think, in all, about a crore of rupees are spent annually on Christian work in India, and at this rate they have been spending their money for scores of years. What are the results? They are thoroughly disappointing? Highly cultivated Hindus and Mahomedans have never professed any sympathy for the methods adopted by christian missionaries for their conversions or professed any great admiration for their simple and un-luxurious lives. If each missionary in India, working for one full year, is not able to convert one cultured Indian I am afraid the game is not worth the candle burnt in its behalf. When I read carefully through the opinions of disinterested and frank European gentlemen, I feel real pity for the failure of Christian Missionaries and would like to draw their attention to the simple fact that having failed here signally during the last 3 centuries could they not shift their camp and go on to other countries where the people are less intelligent, less proud of their ancestry and less prone to attack the missionaries on their own element than the Hindus? I can quote many opinions of high clergymen who have openly confessed their failures among the educated classes in India, but the recent declaration of the Bishop of Madras on this subject deserves the special notice not

only of all the Missionaries engaged in the work of conversion in India, but also of those ill-informed religious bigots, who are bequeathing millions of sterling money for supporting these futile efforts to christianise India and its teeming millions.

The learned Bishop of Madras writing in the *Guardian* about "Our Mission work in India", thus remarks—

"The hopes raised by the initial successes of missionary work among the higher castes in the middle of the last century have not been fulfilled. I very much doubt whether the average for all India would amount to twenty converts a year, from this particular, among all denominations of the Christian Church. I believe I am correct in stating that for the last five years the Oxford Mission in Calcutta has not made a single convert, and it is stated in the last report of the Cambridge Mission to Delhi that there is not a single case of baptism to show, as the result of twenty-five years of College work, while in Madras the converts that can be traced directly or indirectly during the last forty years, to the Christian College, the finest Missionary College in India, are a mere handful.

The same is true of the S. P. G. Colleges at Trichinopoly and Tanjore, which have long been regarded as among the best pieces of Missionary work done by the S. P. G. in South India. I do not think that more than six converts can be traced to either of them for the last twenty years. Looking back, then, at the experience

of the last half century, facts compel us to admit that so far as the building up of the Christian Church in India is concerned, our Mission work among the higher castes and educated classes has failed in the same way and in the same sense as the work of the Apostolic Church failed among the Jews.

It is true that a few converts of great value to the Church have been made: but so far as I am able to discern the signs of the times, I can see no evidences of any movements towards Christianity in the higher ranks of Hindu Society at present, nor any hope of it in the immediate future; on the contrary the educated classes seem to be further off from the definite acceptance of the Christian faith to day than they were when I first came out to India twenty three years ago."

Such a frank avowal by a great Christian authority ought to open the eyes of the Christian Missionaries and make them reflect deeply on the religious tactics they have to adopt for their future success. If the Bishop of Madras is correct in his figures, then each convert from the higher circles of Hindus, seems to cost from one to one and a half lacs of rupees? Surely a very high price paid for proselytes? I am not called on to offer them any advice but as one of their best friends, I may advise them "to remove the beam from their own eyes before they think of removing the mole in their neighbour's eye." European countries are now reeking with revolutionary spirit, drunkenness, vices of all grades, trade scandals of the worst types and bri-

gandism. Immense labour strikes indicate rottenness in some quarters. The Christian Missionaries ought to correct first their own countries and homes. Their services are urgently wanted to settle their own countries' vices right? Why then should they pretend charity and sympathy for Pagans and Heathens when their own countries require all those noble qualities? Men with sense can see through the missionary gloss. If their work is not political, it cannot surely be religious. When they know they have failed miserably in their religious missions, why not they give up and take to some better profession?

Spread of Astrology

BY

B. NUNJUNDA ROW.

II.

It must be particularly noted that I make no reference to those cheap fortune tellers who will predict any grand thing for you for a few annas, pence or cents, under the sun, and whose consciences are dulled by constant repetition of falsehood, but to really respectable gentlemen who are well qualified by their previous general and special education and profession, and who know their work is wasted. They are all as any qualified physician or than a thousand others. Such men do not put on the India and the Indies well, and try to read the future of others—may be of man in the light of their Astrology. Each has been existing as a science among all the civilised nations of the world, ancient or modern.

A good crop of such respectable men could not flourish unless grand truths are lying concealed in the pages and principles of the astrological literature. When the judgment of these cultured men is not warped by external causes or greed or avarice or passion, their predictions, when made with due consideration to the principles of astrology, come out in almost all cases true, and surprise even themselves. There can be no more justice in arresting or arraigning one of these men than there would be in arresting a physician because one of his patients dies, or arresting a judge because one of his parties has suffered gross injustice at his hands, or arresting a lawyer because one of his clients lost a very good case. The press of a country is generally supposed to be a good index of the public attitude on any literary or scientific question; and, if this be true, the leading newspapers of America, Europe and Asia, exhibit many indications of the growing popularity of the astrological science. Not only are their proprietors and editors, with few exceptions, willing to publish astrological advertisements, but many of them find it to their advantage and pecuniary interest to publish occasionally astrological contributions, while some editors even go the length of publishing the horoscopes of some great actors or events of the world. But as human actions have always their seamy or amusing sides, some of these proprietors and editors accept astrological advertisements and contributions which pay them well, and yet in their unprincipled moments seize

opportunities to attack astrologers in their editorial columns. Probably they are prompted to pursue this unprincipled policy on the fallacious reasoning within themselves that they must, in their so-called dignified editorials, continue to pose as inveterate enemies of astrology and astrologers, since otherwise they might be offending the delicate susceptibilities of some of their unprincipled and ignorant constituency. But I am also inclined to take a more charitable view of these editorial attacks on astrological problems. Some of them who attack astrology in their editorials do so probably under the diplomacy of considering that such attacks on astrology will, in the end, form really advantageous to their astrological advertisers, just as adverse criticisms often prove excellent advertisements for books and plays. I really cannot understand why astrologers, who are worthy of their name, should continue to advertise in newspapers which persistently insult them in such fashion. The conduct of the proprietors of magazines and journals, who will not allow any space in their columns for any price for astrological advertisements, seems more consistent, and if they abuse an astrological adept they may have a pretence of justification. They cater generally to conservative respectable middle class people and they believe, perhaps rightly, that many of their subscribers who pose as scholars of up-to-date information, who are self satisfied and arrogant haters of what they do not and cannot know, would wax really indignant, to read

in the columns of their favourite journals, advertisements of persons who pretend to possess power to read the future of man in the light of starry influences. The respectable astrologers need not be sorry for such exclusion of their advertisements in the columns of these newspapers since these periodicals are devoted to common place essays, stories, lectures, gup and gossip, which may have been, considered as very respectable two or three decades ago but which are really now classed as third class matter more fit for antiquated and fossilised individuals, than for really cultured men who are sincere seekers after truth and wisdom.

Strength of Planets.

LESSON III.

(Continued from page 8 of Vol. X.)

ENTER RAMA AND SHIVA.

Shiva—you told me Rama, that the Sun would be strong in the noon, weak in the evening and nowhere in the night. I can follow you for you seem to be a giant at plain and convincing speech. But what about the Moon and other planets. Are not astrologers imaginative when they speak of relative strength for Mars, Mercury, Jupiter, Venus and Saturn? I suppose you are now caught in the net you prepared for yourself, although I am afraid you will torture and twist facts, lick them into some shape and overpower me with rebuttable arguments for the time being. I have studied a little bit of astrology and would like to have a glimpse at your worthy or unworthy horoscope.

Rama—I see you are now apparently equipped with guns of the latest Jap manufacture, and you think your argumentative weapons cannot be met or assailed I have already told you now or before, that all facts—though certain—are not demonstrable, and that there are certain events which you have to take on the credit of others. As regards the Moon and other planets, the explanations are not so difficult as you seem to fancy. Do you know that there is some difference between Full moon and New moon.

Shiva—Oh yes—as clearly as I am talking to you on a most abstruse subject. Full moon has greater lustre than New moon. Is that what you mean Rama?

Rama—something like it. From the day of New moon to the day of the fullest moon how many days elapse Shiva?

Shiva—It is called a fortnight, which I believe is a contraction for fourteen nights? I know also there are two halves for the lunar month (1) Bright half, when the moon is waxing or increasing and (2) Dark half when the moon is waning or decreasing, till I am not able to see even a trace of it on full Amavasya day (New Moon day). I also know that the Sun gives his rays to the Moon and lights it; that the Moon is a watery globe, and that the reflected and refracted rays of the Sun on the body of the Moon are called the Moonlight rays.

Rama—can you—Shiva—tell me when the Moon is strongest?

Shiva—on an Amavasya day?

Rama—Ah no? you are entirely

mistaken. Moon is strongest on the full Moon (Poornama) day? This is so easy that even a child could not have made a mistake about it?

Shiva—I beg to differ from you Rama, although, I know you have racked your brain over these problems more than I have. My answer is perfectly sound. You asked me when the Moon is strongest and I told you that he is most powerful on New Moon days. Please take my full explanation before you think of interrupting me. I am right in the 1st place and you are right in the second place. The strength of moon as a planet can only be well gauged when he is least affected by other planetary influences. The Sun gives him light and heat and therefore causes him to shine. This will be greatest on the Full Moon day but Moon is weakest on that day because he is greatest under the solar influence. But on the new Moon days, he hardly gets sunshine and therefore he is free from solar influence and pressure and therefore emphatically individualised as a planet on that day. Am I wrong Rama in my explanation?

Rama—you seem to be an ingenious fellow Shiva? I did not suspect that you are capable of such word-twisting capacity as you seem to display in our present conversation. Well? you are also not wrong—but Moon is most powerful when he is full. Similarly my dear Shiva are other planets. You have to spend some nights on these astrological observations. Take Mars for instance. Have your eyes well washed in cold water every day, till your perceive a change for better in

vision. Then watch Mars in the clear nights when he is in Cancer (Karkata) and also when he is in Capricornus (Makara). You will see a great deal of difference even with your naked eye, much more with your instrumental or developed eye. He shines most in Makara and least in Kataka. Are we not justified in saying that Mars, as a planet, influences more in Makara than in Kataka and that he is strongest in Makara. This is planetary strength. Suppose Mars is with the Sun shall we not be justified in saying that he is weak there (combust) and that the results produced there would be unfavourable. Take Mercury. Do you know how many degrees he will be separated from the Sun?

Shiva—Some astronomical books take him as far as 28 and odd degrees, while others say that he only moves 24 and odd degrees from him on either side?

Rama—Bhatotpala, the illustrious commentator of the Brihat Jataka of Varaha Mihira, clearly says that Buda moves only within 25 degrees. You know “all the planets shine by borrowed light” (from the Sun) When they approach close to the Sun, they become combust, but when they are away from him then they will be bright and independent, and show their individual influences. Suppose a child is born in the night and another in the day, what will be the strength of the Sun in both those cases?

Shiva—Do you ask me scientifically or from my common sense.

Rama—If you please from both standards.

Shiva—I don't know what the science says on the matter but, my common sense tells me that the boy who takes his birth in the day has Sun shining on him, while it is not so in the case of the infant born during the night.

Rama—You are exactly right. This is a source of strength to the Sun and Moon is stronger to him who opens his eyes for the first time in the night?

Shiva—Bless you Rama—astrology is a difficult science and you must now excuse me. I shall be off.

Zadkiel's Almanac for 1908.

IMPORTANT PREDICTIONS.

Under date 15th November 1907 Dr. Alfred J. Pearce, M.D. of London, writes thus to us—“If you could find space for a short notice of it (*almanac*) in an early number of your worthy magazine, I should be much obliged to you.” We regret we cannot give “a short notice of it” but are obliged to give his Ephemeris a long notice in our columns which it deserves.

Among the whole lot of English astrologers, so far as we have seen, Dr. Pearce is the only one, who is not only learned and scientific in his exposition of astrological principles, but who has also invariably come out in bright colors in his numerous national predictions, made in his predicting Almanac year after year with that unerring exactitude which has so clearly placed him in the ranks of some of the greatest predictors of this age. Added to this we find in him an air of unpretentiousness and sincerity and want of that braggadocio which seems to specially characterise the editors of some of the European astrological journals

who have most miserably and deservedly failed in their important predictions. The present day scientists, who had taken a determined hostile attitude against planetary influences on mundane matters are just now beginning to see the folly of their ill-considered views and probably, be compelled to believe in planetary influences as time moves on and able men like Dr. Pearce establish their claims with undeniable and irrefutable proofs of future events foretold and verified, based solely on planetary influences. The Ephemeris under review contains a large amount of information, which will be highly useful both to the initiated and the lay public in reference to astrology. In a future issue we shall quote his able contributions on the earthquakes and their connection with the planetary influences, and also recapitulate what we have ourselves so often and so emphatically said about these terrestrio-celestial connections. We shall briefly quote his general predictions so that the educated public may conveniently watch the occurrence of future events with what Dr. Pearce has predicted early in October 1907. On p. 65 he observes—"The Sun enters Capricornus, December 22nd 1907 at 11°51'09" p.m." After giving the figure of the heavens at that moment of time (London) he says—"that trade will improve on the whole, and that the public health will be good generally speaking despite a prevalence of influenza, in crowded places.....many accidents in travelling by rail and by motor-cars. Several sad shipwrecks or accidents to battleships.....and disputes between Railway Managers and servants.....the outlook for the government is not *Gauleur de rose* and a prominent member will suffer either from an accident or acute illness. At Lisbon the ascending degree is Virgo 21°13' Saturn setting in

the sign ruling Portugal which is ominous of misfortune, shipwrecks on the coast and either foreign or colonial disputes—a cold and trying winter quarter will be experienced in Austria and Hungary and there will be strenuous opposition to the Government and some serious disturbances. Eruptive fever will be very prevalent.

Speaking of Calcutta he says—there will be turbulent unhealthy atmosphere, much lightning and some serious losses to merchants, trouble with seditious persons and border tribes are to be feared. About the 84° of E. longitude, underground troubles are threatened in the last week of December or the 1st one of January. Speaking of Melbourne he says—"public misfortunes and a very critical term for the Government of Victoria, and it will probably soon resign, damage from locusts; popular discontent may result in riotous outbreaks."

Wellington—"Storms are too likely to cause shipwrecks and inundations in places on the coast of New Zealand.

Tokio—loss of revenue by fraud and robbery, heavy taxation and some trouble connected with both army and navy..... a reform of the marriage laws.

Ottawa—a good time for Canada is promised, yet there will be some disasters to ships.

Washington—successful time for the Eastern States is presignified.

Shipping interests will suffer to some extent however and financial circles will be anxiously excited by fluctuations in the stock market.

San Francisco—"planets threaten annoyance and trouble with public enemies, prevalence of fraud, murderous outrages and divorce scandals."

He then clearly refers to the conjunction of Mars with Saturn in Pisces and says thus "they threaten sedition, cruelty

and ferociousness of soldiers and troubles by sea in countries under the rule of Pisces, on our coasts a great storm is only too likely to cause disasters between the 29th of December and the New Year's day. The outlook in the East of Europe and in Morocco is bad for some months to come." He then warns the authorities at Lisbon to beware of an attempt at revolution.

A change of Government seems certain to take place very soon. Shipowners will meet with heavy losses.

Then referring to the second native state of India—viz Mysore, which unfortunately under the gloss of the name a model state is filled with much rotten official stuff, distracting in several directions and quite incapable of making any real progress, unless in the columns of some of the news papers. Dr. Pearce says thus—"public troubles, violence, sedition, and seismic disturbance will soon follow."

Mexico—about the 103° of West longitude a severe earthquake and underground troubles are to be feared. A revolutionary movement in Mexico is not unlikely."

Washington—"serious losses are threatened and many fatal accidents to travellers. Foreign questions will give rise to some anxiety."

Wellington—unhealthy season and epidemic sickness. Then referring to the partial eclipse of the Sun on 3rd January 1908 he predicts shipwrecks, and their submersion, scarcity of corn and discontent of soldiers, this eclipse will be soon followed by violent earthquakes on the coasts of Peru and Central America. About the 10th June there will be likely many earthquakes in Central America or Peru, and Mexico and India may also experience some vibrations.

Referring to England he declares that there will be a falling off of revenue in

an extraordinary manner, cold and late spring in Ireland with fever and diphtheria.

Referring to Calcutta, Dr. Pearce observes that "there will be plotting and seditious action against the authorities in India, and precautions should be taken accordingly."

Pekin—the Chinese army will be increased, and there will be great expenditure on guns and ammunition, a widespread conspiracy against the Manchu Dynasty will cause serious trouble and there is danger of a determined attempt at revolution.

Tokio—There will be much wind and rain in the north.

Melbourne.—There will be trade disputes, discord will arise in the Victorian Parliament.

Then speaking generally he says, copper and tin seem pretty certain to rise in price, other mines will not do so well as usual. There will be much work for the divorce courts and a sad prevalence of vice and crime. At Berlin, Vienna and St. Petersburg, critical times are foreshadowed and a recrudescence of socialism of the anarchist type, is feared. The public revenues of Germany, Austria and Russia will decline and suffer from waste and fraud. An outbreak of fever and small pox threatens in Turkey and the Financial situation will soon become desperate.

Bombay is threatened by the development of the features of the scheme leading to the apprehension of riotous assemblies of discontented natives and incendiarianism.

A prominent Japanese Official will meet with misfortune and make his exit from this life. A great trial in the Court of Justice will be of world wide interest and a poisoning or murder case will startle the American public.

The birth rate will decline and the death rate among the mothers and children will increase. More than one tempest will be destructive on land and sea, and thunder storms will be frequent. There will be some damage in San Francisco from public enemies, conjugal squabbles and some scandalous cases in the divorce courts. Increase in taxation and losses from fires will soon follow.

It is an Astrologic Aphorism, that when the Sun, Moon, Venus, Mercury and Mars are together in Cancer, it presignifies detriment to everything, that a great solar eclipse in the first decanate of Cancer disturbs the air and causes various winds and alterations of weather. A solar eclipse in Cancer is said to affect the gathering of fruits, corrupting them and causing sickness to those who partake of them. In Turkey and the great Archipelago and about the 25th degree of E. longitude serious earthquakes may be expected about the 8th to 15th of July and the 7th to 18th of October 1908. Mexico and Florida are also likely to suffer at the same time. Morocco will be greatly disturbed by this eclipse and a fanatical outbreak against Europeans is very probable.

It seems to indicate that the Government (British) will soon find it necessary to show that we are prepared to safeguard British interests in the East and elsewhere at all costs, if assailed as they may be. A critical situation in Turkey will suddenly arise. Portsmouth and Woolwich will have busy time for there will be much expenditure on arms and ammunition this autumn.

Paris—a great conflagration will soon follow, sickness will be rife, political excitement will run high and martial influence will be supreme.

Belgrade—misfortunes to land owners, danger of earthquakes and plotting against the ruler of Servia.

Cape Colony—there will be a determined attempt to upset the Government which is very likely to undergo a great change.

In Wellington fires will be unusually frequent and destructive.

China—danger of foreign warfare, of plague or some other eruptive fever.

Japan will be fortunate, if it escapes a fanatical outbreak at home and a religious crusade with China; for ancient authors owned that such conjunctions taking place in the 3rd decanate of the sign Leo presignifies slaughter, rapine and profanation of churches.

Then the Almanac gives the horoscopes of Edward VII, German Emperor, Austrian Emperor and his Prince and King of Spain. As we have already grown long we shall refer to them in our next. The Astrological reasoning advanced by the learned Dr. has been omitted as it would simply have swelled the matter beyond our control.

"Moore's Monthly Messenger."

We thank sincerely Messrs. Foulsham and Co. London, for sending in the "Old Moore's Monthly Messenger" devoted to Astrology and kindred sciences. Old Moore's Almanac is well known as it has been in existence for a long time. The "Messenger" has begun with a variety of interesting articles and we hope it will continue long to spread its light on all those who are in search of truth in this department. We shall refer to it again in our next.

Correspondence.

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

To

The Editor of the "Astrological Magazine" Madras.

SIR,

Will you or any of the innumerable and enlightened readers of your

ly circulated monthly, well-versed in that divine science of Astronomy, kindly explain the following:—

It is stated, in page 94 of "The Astrological Self-Instructor" by Mr. B. Suryanarain Row, B. A., M.R.A.S., that "the 12 signs into which the Earth is marked are regularly exposed to the Sun one after another every day. And the 12 solar months are named after the Zodiacal signs which are first exposed to the Sun during the particular periods at sunrise"—This solar month is called Thula (Libra)—Therefore the sign Libra is first exposed to solar influence at sunrise. In one calendar it is stated that the planet Sun leaves the sign (Virgo) and comes to the sign (Libra) at about 3 p.m. on the 17th October, that is, I think, that the sign Libra is then exposed to solar influence—Since each sign is exposed to solar influence regularly once in 24 hours (never mind the difference in the times of exposure of the several signs), the sign Libra will again come under the solar influence only at about 3 p.m. on the 18th instant. But it has already been stated that, in this month, the sign Libra is first exposed to solar influence at sunrise. Therefore I think that what I mean by the statement "the planet Sun leaves (Virgo) and comes to Thula (Libra) at about 3 p.m. on the 17th instant, may be wrong—if I am wrong, it is requested of the extreme kindness of yourself or of your intelligent readers, to inform me of the right meaning of the above statement; and if I am not, how to reconcile the two Contradictory state-

ments about the time of the sign Libra's exposure to the solar influence.

Hence this unavoidable strain upon your valuable columns.

KUMBAKONAM, } IGNORAMUS.
30-10-07. }

Mr. V. V. Ramanan, M. A., thus writes a reply to the doubts raised by our Kumbakonam correspondent.

"Your correspondent is obviously labouring under a misapprehension. The author of the 'Astrological Self-Instructor' simply means to say that on and after the commencement of a particular Solar month, the sign of the Zodiac that will appear at the Eastern horizon, at Sun-rise, during the continuance of that Solar month, will be the one indicated by that Solar month. To illustrate this dictum by a concrete instance, we will take the instance furnished by our correspondent. He says that according to one Almanac-publisher, the Sun quits the sign Virgo and enters the sign Libra at about 3 p.m. on the 17th October. This statement means that at and after 3 p.m. on the said date, the Sun is in Libra, and that the next Sun-rise after 3 p.m. of the 17th October will show the sign Libra at the Eastern horizon. In other words, the first time the sign Libra will appear in the last, after the commencement of the Tulamasa, will be at Sun-rise on the 18th October. The phraseology employed by the Author of the 'Astrological Self-Instructor' is avoidedly conventional, as the book is addressed to a class of readers in whom no knowledge of astronomy is presumed."

Planetary Prastaras.

To

THE EDITOR OF THE
ASTROLOGICAL MAGAZINE.

Madras.

Dear Guru,

In the Hindu Music the swaras have different prastaras. The word "prastara" means the different changes or combinations in the rotation of the swaras. There are seven swaras and these may change their positions in various ways. For instance, supposing A, B, & C are three swaras, they may take any of the six forms ABC, ACB, BAC, BCA, CAB & CBA. In each of these, the three swaras A, B, & C alone are present and yet their positions are different and give rise to 6 sets of combinations or 'bhedas' as they are called. This change or bheda is said to be their prastara.

2. So also in Astrology, we have prastaras of planets, instead of swaras. We may have the nine planets in the twelve Zodiacal signs in different positions and in different orders. We now set before us the task of finding out in how many ways these planets may arrange themselves in these signs. Of course it is needless to say that the number of ways in which these nine planets may arrange themselves in the twelve houses, represents—though in a rough way—the number of horoscopes that may be cast.

3. The number of planets is nine and the houses for these are 12. Let us represent these planets by A, B, C, D, E, F, and the houses by a, b, c, d, e, f, g, h, i, j, k, l. Now let us take the planet A and see how this may be housed. It is simple enough to see that it can go in any of the 12 houses, and so there are 12 ways in which the planet A may be housed, similarly the planet B may go in any of the 12 houses. So these two alone may

arrange themselves in 12×12 or 12^2 ways. And when we introduce a 3rd planet, the number of ways of arranging them is $12^2 \times 12$ or 12^3 ways. So with the nine planets and 12 houses, the number of variations would become 12^9 . But of the nine planets, the position of three are dependent on certain conditions, so excluding these (to be accounted for again below), the number of variations is 12^6 or 2985984.

4. Now the three planets whose positions are limited to a certain extent are (1) Kethu (2) Buda and (3) Sukra. Of these, the first Kethu, is always in the 7th house from Rahu. And so his introduction will not give rise to any new arrangement and so may be neglected.

5. The other two, Buda and Sukra do not leave the Sun roughly over 25° and 50° respectively on either side. Since the 12 houses comprise 360° or each house claims 30° , when the Sun occupies a particular sign, Buda must occupy either that sign or the sign preceeding it or that which follows it, so also Sukra must occupy the same sign or the 2 signs next preceeding it or next following it. Hence there are 3 positions for Budha and 5 for Sukra. The number obtained has to be multiplied by 3×5 15, to give the total number of variations. This is the number of variations or 'bhedas' with one of the signs as Lagna or in the ascendant. So, for the 12 lagnas, the number has to be increased 12 times and it now stands at 53,74,77,120,

6. The above is the number of possible arrangements considering their position in the 12 signs. But each sign is capable of being divided into 30 parts or degrees as they are called. So if we take into consideration the 360° for all the 12 houses, and calculate the relative positions of the planets, we arrive at

$(360)^6 \times 51 \times 101$, as the No. of the possible arrangements. This number may roughly be taken as the No. of horoscopes that may be cast. Even the above is but an approximate—a very rough approximate too—given, the several divisions of the degrees having been neglected.

Yours obediently,

T. NARASIMACHARLU.

SESILEKHA OFFICE,
Madras, 19-10-07.

Some of our Exchanges.

- 1 The Medico Legal Journal New York.
- 2 The Occident & Orient, Sydney.
- 3 Neue Meta Physische, Berlin.
- 4 Bible Review, Applegate, California.
- 5 Mind, New York.
- 6 Chicago Legal News, Chicago.
- 7 The Harbinger of Light, Melbourne.
- 8 The Flaming Sword, Florida.
- 9 The Progressive Thinker, Chicago.
- 10 The Occasional One, Dunkirk.
- 11 Metaphysical Magazine, New York.
- 12 Annals of Psychological Science, London.
- 13 The Grail, New York.
- 14 The Papyrus, Crawford.
- 15 Notes and Queries, Manchester.
- 16 Indian Mirror, Calcutta.
- 17 The New Asiatic Review, Madras.
- 18 The Indian Journal of Education, Madras.
- 19 The Brahma Vadin, Madras.
- 20 The Patriot, Bombay.
- 21 Amrita Bazar Patrika, Calcutta.
- 22 Indian Nation, Calcutta.
- 23 The Maharatta, Poona.
- 24 The Science Grounded Religion, Lahore.
- 25 The Harbinger, Lahore.
- 26 The Hindu Organ, Jaffna.
- 27 The Bassien News, Bassien.
- 28 The Malabar Review, Ernakulam.
- 29 Mysore Review, Mysore.
- 30 Mysore Herald, Mysore.
- 31 The Indentors Guide, Bangalore.
- 32 Andra Prakasika, Madras.
- 33 Assam Times, Dibrugarh.
- 34 Andra Kesari, Rajamundry.
- 35 Arya Mata Bodhini, Coconada.
- 36 Bharata, Rajamundry.
- 37 Coronation Advertiser, Ahmedabad.
- 38 Coimbatore Crescent, Coimbatore.
- 39 Gardner's Magazine, Calcutta.
- 40 Hindu Sundari, Kanpur.
- 41 Indian Student, Calcutta.
- 42 Janaranjan, Madras.
- 43 Kalavati, Rajamundry.
- 44 Kayastha Messenger, Gaya.
- 45 Kannada Nudi Kannadi, Madras.
- 46 Malabar Mail, Trivandram.
- 47 Madras Law Times, Madras.
- 48 Mysore Star, Mysore.
- 49 Nigamagama Chundrika, Muthara.
- 50 Sesilekha, Madras.
- 51 The Ryot, Madras.
- 52 Surryodaya Prakasika, Bangalore.
- 53 Students Own Magazine, Madras.
- 54 Sri Krishna Sukti, Udipi.
- 55 Siddhantha Deepika, Madras.
- 56 Saraswathi, Coconada.
- 57 Theosophy in India, Benares.
- 58 Travancore Times, Nagarcoil.
- 59 Vivekodaya, Serangapatam.
- 60 Vagbhushana, Dharwar.
- 61 Zenana Magazine, Vizianagar.
- 62 Book of the Month, Yonkers.
- 63 Rochester Era, Yonkers.
- 64 Sunday Times, Sydney.
- 65 The Wise Man, New York.
- 66 Journal of Man, Chicago.
- 67 Old Moore's Monthly Messenger, London.
- 68 Vaidya Snidhu, Bangalore.
- 69 Dravida Khokilam, Madras.
- 70 Vivekachintamani, Madras.

- 71 Pica Akhbar, Lahore.
 72 Desakal Vartaman, Erundel.
 73 Karnataka Kesari, Bangalore.
 74 The Liberal, Madras.
 75 Universal Family Magazine, London.
 76 The Chaturya, Bangalore.
 and some others.

We feel highly thankful to the Editors and Publishers of these papers and journals, and we hope to have a wider circulation in this our Tenth Year and Volume. The advantages of exchanges are mutual and highly profitable. Mental grafting like physical, bears excellent and racy fruits and brings within a small scope a world of ideas collected and collated from the various mental springs found all over the world. No single editor, however learned and informed he may be, can lay pretensions to universal knowledge and therefore when there is a large list of exchanges, the scope of the journal will be immensely extended and the latest and the most interesting information from them will be culled and published.

Notes

A strong French punitive expedition left Lalla Marnia against the Boni hasoon tribe which has recently given trouble.

We have received a copy of the Tamil Novel Rajambal by Mr. Ranga Raju Ayl. of Madras. We shall make a review of it in our next issue.

Another sensation trial opens in Berlin when a journalist named Brand will be charged with criminal libel for accusing Prince-Buelow of the grossest offences.

New York spends the enormous sum of \$6,000,400 or about 3 crores of rupees per year for drink, more than half as much as it costs to run the United States government for a year.

Count Benekender handed over recently to Baron Komura a draft for £4,860,441 (?) for the maintenance of Russian Prisoners. This will be more than 6 crores of rupees.

Ridiculous in the extreme is the astronomer's conception of the size, velocity, and composition of comets. The great comet of 1882 was supposed to have a tail 100,000,000 miles in length, composed of some light substance rendered luminous by some mysterious agency.

A thinker who reaches correct conclusions in regard to complex problems under the disadvantage of possessing a small amount of data upon which to base his inductions, may thereby show a knowledge of the relations of things, an appreciation of the evidential value of known facts, and a comprehensiveness of view which denote a high order of intellect.

It is only a disposition to oblige which impels Signor Zuccarini to raise himself into the air and stay there for twelve seconds between heaven and earth like Socrates in his basket. He is an amiable young Italian of Bologna, whose exploits as an amateur medium have set all the savants of Europe to talking and the investigators of the occult to wondering if he really can levitate himself in that remarkable manner.

Mr. T. N. Nigam from Rangoon, dated 22nd November 1907 thus writes to us:—
 'one day in September last, I called at

the place of Mr. P. Desilva, Vice-President of Suryalaya Joytisha Sabha, Rangoon. He was engaged in some calculations. After finishing his calculations, he told me that Lala Lajpat Rai would be released in the middle or end of November 1907. When I doubted his statement he challenged me to lay a bet. I am glad to announce publicly the truth of the said Mr. Desilva's predictions."

The total number of people killed by railroads in America last year was nearly 11,000, and the number injured was a few less than 90,000. This summary of railroad casualties to life and limb includes passengers, employees and those run over or otherwise injured.

The proportion of passengers has not been published, but judging from the number already killed and injured during the first two months of 1907 one may well indorse Mr. James J. Hill's reported assertion that he has no feeling of security whenever he starts upon any railroad journey. In January and February of this year 306 passengers killed, and over 600 injured is the gruesome two month's total.

The latest sayings of Sir Oliver Lodge give a great blow to the previous conceptions of matter and ether.

"The Copernicus of mind and matter theories has arisen, and all that we have thought about matter has been denied, and all that we have not thought about matter has been proved. Ether has been found to be the densest substance ever known, and matter the flimsiest, least substantial, least solid. It will be seen, that the density of ether is something comparable to a billion times greater than water, and its intrinsic constitutional energy is correspondingly enormous. Matter is an excessively porous

or gossamer like structure, and the inertia of matter must be a mere residual fraction of the inertia of the incompressible, complex fluid of which it is hypothetically composed and in which it moves."

A woman was still young in sympathy and interests when she was 80 years of old. The following are her reasons for keeping youthful appearance. "I knew how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore other people. I tried to find any work that came to hand congenial.

I retained the illusions of my youth and did not believe "every man a liar" and every woman spiteful. I did my best to relieve the misery I came in contact with, and sympathised with the suffering. In fact, I tried to do to others as I would be done by, and you see me, in consequence, reaping the fruits of happiness and a peaceful old age."

It is easy for American and other writers to advise the Indians to look to Japan as a lesson to copy. They cannot make a grander mistake. In their advice they betray the grossest ignorance of offering advice to people whose political conditions and their relations with the rulers are not properly reckoned. Japanese students went to European Universities because they were sent by their Government and on their return their services were utilised. What will the Indians do, to go to Foreign Universities, and what would they do after their return. Pronouncing judgment without reading the records of the case, does not seem to be more ridiculous than the advice of Americans and others to Indians. The living may as well speak to the dead.

SURYALAYA JOYTISHA SABHA RANGOON—
At a meeting of the Suryalaya Joytisha Sabha, Rangoon, held on the 27th October last it was "unanimously resolved to hold half yearly examinations on all the lessons taught by the Vice-President and that two prizes be offered to the two best successful candidates." The Hon. Secy. Maung Tha offered a medal for the coming examination, and the Chairman Mr. Dinshaw Hormusjee a gold medal for the next. The President Ponnur Mr. B. Suryanarain Row, B.A., M.R.A.S., offers a set of his astrological publications to two of the first two gentlemen who get the highest marks and it is hoped Mr. Thos. P. Desilva will also offer a good prize.

The proposal to note any important events, and predictions verified by the members of the Sabha is an excellent one.

These are the predictions made by "Modern Miracles" for December 1907. Industrials will be a safer investment than uncertain stocks. The newspaper and mail order business will receive an additional impetus.

Death will be busy in high circles in Spain and Hungary. China and South Africa are under a restless vibration.

Mars and Saturn in conjunction in the sign of Pisces is evil for Russia and Germany and disasters at sea are indicated; disputes at Washington in official circles especially over naval affairs is threatened, this combination is also evil for those born in the last degree of Pisces. Herschel indicates land-slides and storms in the North-west Rocky Mountain section of the United States.

These indications are given as warnings showing the existing planetary vibrations. Proper care at times indicated will enable all to avoid evil results.

Underground dangers are indicated about 57 degrees West longitude.

The year goes out blustery and takes with it much of the uncertain trade conditions leading to better results for the new year.

In view of the increasing anarchy in various districts adjoining Russian territory where the Christian population has appealed to the Russian Consular authorities at Tabriz for assistance and protection, the Russian Legation has not only called the serious attention of the Persian Government to this dangerous state of affairs, but it has taken the remarkable step of conveying a direct warning to the National Assembly. A memorandum was handed by the dragoman of the Russian Government followed with nothing but friendly interest the reforming labours of the National Assembly, but it had observed with regret that under the new 'regime' disorders had occurred in the northern provinces of Persia, of which the continuance could not fail to affect Russian interests. If the Persian authorities, were unable to put down these disturbances it might become necessary for Russia to take steps for military intervention.

The President, while acknowledging the friendly spirit which had prompted the Russian Legation, suggested that certain passages should be amended, so as to deprive the document of the somewhat minatory character they imparted to it. He reminded the Russian dragoman of recent incidents during an analogous period of constitutional transition in Russia, which had occurred in the Caucasus and at Baku, and in which Persian subjects had suffered severely, as justifying an appeal to the forbearance of the Russian Government.

Such is the grand logic of the European political Code! It has no reason, but possesses all the ring of grand eloquence in which they wish to drown their opponents.

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THE

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THE ASTROLOGICAL SENSE OF MARRIAGE.



It has been very often shown in our columns, that Astrology, as a real Science, is useful in every branch of human life, and that those who neglect its carefully prepared aphorisms take consequences which have a far-reaching evil among them which they do not at first see in the pride of their folly and prejudice but, which they begin to see afterwards when the consequences of neglect are too strongly rooted among them to be cast off easily. Astrology insists upon every parent to consult the agreement of his son's or daughter's horoscope

with that of the bride or bridegroom's before marriage, so that the attraction between the marrying couple may be as great as possible and repulsion as less as could be arranged. Fairness in external developments does not in the least improve national regeneration. In God's creation it is not always the fairest that is the best, nor is it always the ugliest that is the worst. The darkest and most ugly looking slaves have been known to be more faithful and more grateful to their tyrannical masters than the fairest courtiers who ever graced the courts of monarchs and many of whom have shown the blackest hearts and the worst forms of ingratitude in return for the paternal treatment given by their masters. Therefore to select men or women simply by their external appearances (physical) for marriages and sexual correspondence would be to select the finest looking idiot to the highest office in the state. For if outer form alone is to be the standard of marriage selection, then people who do so will be committing one of the gravest mistakes, by neglecting to take into consideration the most important element viz., mind into the bargain. Astrology lays down 12 kutas or sources of energy whose agree-

ment in marriage selections determines the future enjoyment and comfort of the marrying couple. Take a fine looking man and an exceedingly handsome horse. The man may be a timid, cowardly sort of being in spite of his splendid external appearance, and quite unfit even to sit upon the horse. But suppose he is made to sit upon the animal by force and be asked to ride on it. When he sits the appearance of the rider and the horse, photographed, would be quite desirable and even admirable. But what the after consequences would be can easily be imagined. Divorces are used, of course in various senses. The horse is fine and spirited and impatient under a cowardly grip, he starts off, gallops, throws the rider down and perhaps himself also falls and hurts. The consequences are that after their cures—provided they are curable—the rider and the horse are separated, and each seeks his own congenial companion. This is a divorce in a sense. Take a botanist. He has fine soil, and thinks he can grow the grandest trees there. He sows the seeds and they do not grow well. What is the reason. The soil may be the best, and the seed may belong to the highest form of developed trees. But there is no attraction between

them. The nature of the soil is not congenial to the nature of the seed and the result is a failure, a divorce, a separation from each other and from future prosperity. Now, as the practices go in different countries, there is no astrological sense in their marriages and the consequences are highly injurious. In France, in Germany, in England and mostly in America, divorces have awfully increased of late. The birth rate is quite disproportionate to the death rate and extreme fears are entertained by responsible statesmen and rulers that if such a state of marital relations should exist for sometime, without being remedied quickly their countries would soon be depopulated, and their industries and commerce would disappear for want of sufficient hands to work at them. Why do their women hate the marital relations and why should their men prefer to remain bachelors? The reasons are not far to seek. Young of all nations and climes watch their parents and elders and imitate them as far as possible. In fact imitation is the watch-word of the young. They find their elders unpleasant and unhappy and always trying to pull in opposite ways. They naturally take a youthful resolve, not to get into those unpleasant

relations of husband and wife but to remain free and enjoy. When they grow sufficiently old they have their brute passions to gratify, but again here they also copy their elders and gratify them, without risking into the unpleasant relationship of the hateful marriage and the bother and misery of domestic relationship. Various remedies are suggested against these evils but most of them are certainly off the track and even when adopted would not in the slightest degree relieve the present unpleasant situation. What then is the remedy. These Kutas or conjunctive forces for agreement in married couples can be easily learnt before the marriage is performed, and great tact and responsibility rests with the astrologers in settling these agreements and giving their astrological dicta to celebrate the marriage under the most auspicious planetary influences. The objects of marriage are certainly more sacred than the simple gratification of brute passions and separation or divorce of the couple after their first lust is satisfied. The reproduction and continuation of the species, regeneration of the nation, elevation of moral spirit and the attainment of bliss here and in life after the grave

are objects which can be secured by good marriages. We shall treat this subject elaborately in the course of a few articles and request our readers to carefully follow our directions and put them to practical test so that in the course of a few years our European and American brethren can easily see for themselves, the invaluable results following from practice of our astrological suggestions.

Across the Flowerbeds of the Hindu Star Lore.

BY

V.V. RAMANAN, M.A., F.Z.S., &c.

The mathematical basis of the astrological science is so very precise and impeccable that even the most malevolent opponents of star-lore, have nothing but admiration for its methods. In a vein of rosy cynicism, DeQuincy observes in his paper on "Sortilege and Astrology" thus—"yet for all that horoscopes may be calculated very truly by the stars amongst themselves, and my conviction is that they are. They are perhaps printed hydropically and published as regularly as a nautical almanac. Only they cannot be republished upon any mode of piracy, yet discovered amongst sublimary bookshelves. Astrology in

fact is a very profound science or at least a very lofty science, but *Astrologers are humbugs*" The curious conclusions in italics (which are my own) will stagger sane thinking at first sight, but it turns a dead commonplace as soon as we come to know what it was that led DeQuincy to hurl such a flaming thunder-bolt upon the whole "brood of astrologers" as he would perhaps have said. DeQuincy had the misfortune to be imposed upon by a greedy and unscrupulous astrologer and dogmatizes accordingly. In DeQuincy's opinion, the mathematical ability which the noble art of unerring prediction presumes, is far too great a strain upon the intelligence and assiduity of the average astrologer, is indeed of so intense a character, that the pretensions of our work-a-day astrologer, whose mental calibre we can all very well gauge; must be set down to be shadowy and groundless. In this sense the language of DeQuincy hides a great truth under the guise of a slanderous hyperbole.

The qualifications both secular and spiritual, which Varahamira lays down in Chapter II of his Brihat Samhita are so rigorous, that unless a person is endowed with an angelic purity of character and a very intelligent turn of

mind he has no business to take up astrology as a profession. An extensive knowledge of spherical astronomy in its practical applications is most imperatively demanded of the real astrologer. Apropos of the Golaganitha prasamsa (praise of knowledge in spherical astronomy) Bhaskara writes in his Siddhantha Siromani "Jyotish Sastra phalam Purana ganakaibh adesa ityuchayate, nuna mla gna balasritah punarayam tatespashstakhetasruiyam te golasrayino' utarena gaintam golo pi na jnayate, tasmadyo gaintam na vetti sa katham, goladikam jnasyati.

The Sanskrit verse means "it is said by ancient astronomers, that the purpose of spherical astronomy is judicial astrology, and and this, of course depends upon the strength of the rising sign and this on the true places of the planets; these true places can be ascertained only with a perfect knowledge of the spherical astronomy. A knowledge of the sphere is not to be attained without mathematical calculation. How then, can a man, ignorant of mathematics, comprehend the doctrine of spherical projection and allied theories?"

It thus becomes clear that judicial astrology (of which horos-

copic astrology, and natal astrology are synonymous expressions) is inextricably associated with spherical astronomy. But there are also other branches of the celestial science, to become a proficient in which a knowledge of astronomy is absolutely essential. These are the samhita, (natural astrology) and the pracna (Horary astrology). The Varaha Samhita alias Brihat Samhita by the great Varaha Mihira is a portly work dealing with the former branch, while the latter is dealt with by his son Prithuyasas in the Shatpanchasika an authoratative treatise known among the Telegus as Chappanna. The branch of Natural Astrology referred to above covers predictive meteorology, seismology, politics and what not, a branch in which the two Zadkiels (the late Captain Morrison and the living Dr. A. J. Pearce) have won laurels in Europe. In the branch of pure astronomy Varahamihira has given to the world his famous Pancha Siddhantika which is eminently the work of a genius. It is a Karana grantha i.e., to say a practical astronomical treatise to be put into the hands of men who have mastered the Golanyaya (the doctrine of spherical projection) of astronomy. Pancha Siddhantika gives formulæ and

methods for finding the position of planets and other celestial spheres with reference to any given time and place. Varaha Mihira has also written on Judicial Astrology in his Brihatjataka and Laghujataka and on Muhurtha Bhaga (astrological characteristics of particular points or intervals of time) in his Yoga Yatra.

The last is to be found only in manuscript in private libraries and no one has given to the world a printed edition of it yet. Its scope is much wider than that of the Muhurtha Marthanda or the Kalamrita. As Yoga Yatra is in reality a supplement to Brihatjataka in the chapters dealing with the various kinds of yogas (planetary permutations and combinations in mundo) a subject which attracts at the present day considerable attention at the hands of the European astrologers who adopt the system of "Primary directions." The yogas are always contemplated with reference to the Bhava (house) and not with reference to the Rasi (sign) as Sepharial would have it. Two planets, for instance, may respectively be in the 3rd and 4th signs counted from the rising sign, while they both occupy the 3rd Bhava (house) from the Lagna Bhava

(ascendant). In his commentary on Varahamihira's Brihatjataka Bhattotpala quotes Garga, an author more ancient than that of the Bhrigusambhita (which by the way has been published by Pundit Nanda Kishore of Meerut and is simply a treasury of ready reckoned horoscopes with the phalam noted down, a species of Nadi-grantha or treatise dealing with very minute sub-divisions of the ecliptic arc as ascendants) in support of the fact that when Venus and Mercury occupy the rising sign, the Sun can tenant the 10th Bhava in spite of the circumstance that the greatest elongations of the two planets are astronomically only 47° and 29° respectively. I am referring to the Chapter on Raja Yoga in Brihatjataka. Similar configurations are mentioned over again in the Chapter on Nabhasa yoga. From all this it is clear therefore that to the hoary Garga, Maya, Paracara and others the relations of the planets in zodiac and in Mando were more transparent than they are to their modern descendants. Our greatest wonder therefore is how Sepharial can indulge in such cruel derision which is hardly worthy of his profound attainments in European astrology; about want of knowledge amongst Indians of

oblique ascension of signs with reference to the latitude of the birth place and so on, after reading Varaha Mihira's Brihatjataka and the immemorial commentary of Bhattatpala thereon which is a veritable storehouse of the most valuable quotations from works of antiquity, most of which are unfortunately now lost.

(To be continued.)

The Conjunction of Saturn and Mars.

It is an interesting and grand sight to see the two planets now in one house viz Aquarius for a short time and then again separating themselves from each other, and meeting again in the next house Pisces. Saturn is the least beneficial or most malevolent while Mars ranks next to him in point of evil. The color of Saturn is dark (absorbing all light and hence all vitalising energies) and that of Mars is blood-red and hence indicative of all danger, destruction and bloodshed. The combination of these two in an unfavourable sign like Kumbha would have sent a spark of fire to the political fabric in the world but they meet in two houses within a short interval of time, first in Aquarius, a malefic sign and second in Pisces a benefic sign. The first meeting of these two planets is ominous and portends evil. Mars got into retrograde in Sagittarius on the 4th of June 1907. He entered that sign on the 21st of March 1907 and left it for Capricornus on the 20th September 1907. He was there, therefore, for

nearly 6 months whereas he ought to be in a sign roughly for about 15 days. From retrograde the planets get into acceleration and thus we see Mars running on at a rapid rate to make up the lost time, as it were, in his Sthambhana (fixture.)

Then Mars left Capricornus on the 14th November 1907, and entered Aquarius. From Aquarius he moved on to Pisces on the 29th of December 1907. He meets Saturn in Aquarius with him from the 24th to 29th and then moves on to Pisces and after stopping there till the 11th of February 1908, he moves on to Aries his own house which is also his Moolathrikona. Saturn enters into Pisces again on the 27th January 1908, and thus we see that the two, greatest malefics have two conjunctions, first from 24th to 29th December 1907 A. D., in Aquarius and then again from 27th January 1908 to 11th February 1908 in Pisces. The conjunction of planets have peculiar significance. They are chemical unions, in which there may generate good or evil forces of tremendous power. These conjunctions of planets are divided into four varieties by the Ancient Maharishis Vasista, Parasara and Gargi and they are (1) Bheda when there will be drought in the land and great families will suffer (2) Ullekha when there will be wars in the land, princess will quarrel, with each other, although there will be plenty, (3) Amsa Vimarda when there will be wars, and people will suffer from hunger, weapons, diseases and miseries and (4) Apasavya—when rulers will be at war with one another and the inhabitants will suffer from the evils

arising out of mutual wars and degradations. The results may be briefly summed up here as follows :—

We have already stated that the conjunction of the two greatest malefics in an evil sign like Aquarius forebodes great preparations in armies and navies, demonstrations of arms under the farce of political friendship, causes for sudden and unexpected political complications and troubles, great disaffections and open rebellion among some of the commanders and leaders of armies, excessive and sudden rains and storms, outbreaks of popular discontent and sedition and anarchical plottings, frequent deaths among high personages, strikes on a colossal scale, earthquakes and serious and virulent epidemics, high death rate among children, divorce scandals of an unusual type, bloody and long wars, changes in the political dictionaries, dearth of food, under the guise of plenty of money, bankruptcy of very great firms and trades associations and the deaths of two important sovereigns in Europe, which will have a great and far-reaching effect upon their countries and people. The time extends from the first contact to five years, and the bad results may be expected to show themselves after five months of their contact. These evil results will culminate with great violence when the unfavourable conjunction of Saturn and Rahu begins and that would be a period which portends one of the greatest critical situations for the political atmosphere. We shall refer to this question again in our February issue, when we deal with the planetary government for the

lunar year Kilaka (1908 and 1909) and there show what may be expected in the immediate future.

Vegetarianism vs. Fleshism.

As in all departments of theory and practice, these two subjects on human dietary have their own ardent admirers, and critics and they have been, from time to time, advancing arguments which they think ought to humble their opponents and silence them for ever. There are several nations who have been able to hold their place, both as thinkers and also as fighters who have lived on almost vegetable and fruit diet. Human body is complicated and can entirely live on either kind of food, or on both of them. But statistics unmistakably support the fact that vegetarianism gives greater physical and mental advantages than the hated 'fleshism'. One of the foremost arguments in favour of the former is that man has less occasion to inflict brutal cruelties on living and highly developed and useful animals. Cow-killing is a glaring instance. They give calves, milk, manure, butter, curds and the valuable essence of beef—the useful ghee. They promote man's physical and mental comforts and they facilitate agricultural operations. Their killing may satisfy the brute passion of a few stomachs but even this satisfaction is gained from cruel and painful circumstances. If one reads the "Christmas cruelties" series of books published by the London Humanitarian League, the blood of the reader is curdled, and he may be tempted to explain "By God why so

many cruelties to satisfy the human morbid taste? He can comfortably live on the fruits and bulbs, which he can grow abundantly." A strong controversy has been going on about this important subject among the European countries, and it is really very interesting to read the ripe opinions of medical men, who have had extensive practice in both classes of men, vegetarians and fleshists. We shall give a short summary of their arguments and leave our readers to draw their own conclusions. A Sanskrit verse runs to this effect—"the human body is a house for diseases and sorrows. There is only one merit in it viz that it will readily adapt itself to any set of surroundings and habits and therefore a sensible man can bring it into good habits and feel pleasure and enjoyment." The truth is sublime and can readily be understood. Later on we shall point out which planetary combinations impel men to take to animal food, and which combinations are generally against them. The 2nd, 3rd and 10th houses have a great influence on food matters and we shall refer to them in our future issues.

"Sir James Crichton Browne advocates the sirloin and the mutton chop in opposition to a vegetarian diet. Dr. Allinson, the author of 14 works on health, writes :—I am a vegetarian for more than twenty-six years. I have made the study of diet my own particular branch of treatment, and know much about vegetarians and vegetarianism. My practice is one of the largest in the kingdom. I have not missed one day my work, except

for about eighteen days at Christmas and ten days in August, for my holidays. Hundreds of flesh-eating doctors break down, and their professional brethren take no notice of it."

For one aged person who is benefited by taking to a flesh diet I can show him dozens who have been snatched from the grave by giving it up. I guarantee I have more old persons under my care than any medical man in the kingdom.

Man is by structure a fruit, root, nut, grain, and vegetable eater. He can live on meat alone, but not in the same perfection. Vegetarian diet gives a man a clear brain in a healthy body. Amongst vegetarians cancer is almost unknown; rheumatism is rare, and then chiefly in cheese and milk users; appendicitis almost unknown. Apoplexy, paralysis, and nerve disorders are far from common. Drunkenness is unusual amongst British vegetarians. Our children are taller on the average than those of mixed feeders. A non-flesh diet adds from ten to fifteen years of healthy life to the mixed feeder who adopts it.

Raw meat introduces tapeworms causes trichinosis, introduces cancer from the vegetarian cow to the human inside, sets up malignant pustule for which there is no cure. There are seven diseases in all which raw meat gives to the consumer, including the dreaded tuberculosis.

Dr. Josiah Oldfield, the well-known advocate of fruit diet offered some severe criticisms on Sir James Crichton Browne's remarks in the course of an interview.

"Sir James is old-fashioned. I remember having a tilt in the 'Nineteenth Century' with Sir Henry Thompson who was also old-fashioned. Most people like meat and eat it and more meat is eaten to-day than it was 100 years ago owing to the influx of cheap foreign meat.

Fruitarianism, in the widest sense of the word is good. Sir James speaks simply in theory—on hearsay evidence—I speak from having tried meat. I eat for twenty years and fruitarianism for a quarter of a century having had under my care nearly 3,000 patients upon a strictly fruitarian dietary, and being in charge of the Lady Margaret Fruitarian Hospital at Bromley.

I am surprised, after we have had this wonderful world exhibition before us of the American-Spanish war in Cuba and the Japanese-Russian war in Manchuria, that anyone who is at all of a scientific mind should speak against a non-flesh dietary. If there was one thing more striking than another, it was that the same correspondent who was in Cuba should point out that the American soldiers fed upon the best Chicago mysteries when they were wounded, were practically done for and sent to the rear, and never again went into the fighting line while when he was in Manchuria he found that the gram-fed Japanese who were wounded, and almost cut to pieces, were back again in the fighting line in an incredibly short time.

There now prevails a spirit of scientific humaneness and a spirit of sanctified common sense which takes

into consideration not only the needs of the stomach, but the preceding agonies which prelude the meat when it goes to the table. It is this combination of religion, of humaneness, of mercy, and of science which is leavening the best classes of the people, and is demanding for the future race a dietary in harmony with it, and that is a strictly fruitarian dietary.

"I know no race which has ever fallen through the asceticism of its people, and yet Sir James Crichton-Browne is trying to warn us against becoming too ascetic. All races have fallen through the luxury of their diet, and therefore Sir James is only bidding us go on in the same way that Rome went to her ruin."

Illustrative Horoscopes.

PRACTICAL LESSONS.

No. 2.

In these horoscopes, we propose to give the land-marks of the careers of gentlemen whose lives and their important events are well known to us or which have been furnished by them or predicted by us and verified by the subsequent events. Therefore there can be no question as regards the genuineness and authenticity of these horoscopes and from a practical study point of view, these ought to furnish our numerous readers with the most useful lessons in their progress in the astrological studies. In treating of these horoscopes it must also be borne in mind that we are not permitted both by etiquette and common sense to give all the details in their

careers, neither can the readers expect all the astrological reasoning which we have been able to collect from our long devotion to the study of astrology over one third of a century, and the numberless discussions we have had both on theory and practice with the best men in the line during our extensive travels throughout India and parts of Beluchistan. We may also mention that the reasoning powers of any specialist in any branch of scientific inquiry develop as he engages himself in editing and publishing matters concerned with his researches, and when he really and sincerely undertakes the translation of standard works his knowledge will be immensely expanded, and methodised. Another most important fact in this connection will be, to give sums to the readers as a mathematical teacher would say—for them to work out the problems rather work out the sums himself and give them only solutions. The latter method will not induce them to work and the different degrees of intelligence which should be brought to bear upon the subject will hardly have any free play and scope to work out their way and develop under such practical methods. These and many other considerations have induced us to indicate the lines of reasoning for the results enjoyed by the horoscopes (natives) rather than fully explain them and thus leave the readers to learn nothing from the study of these Horoscopes. Life is a most important question and every writer on astrology has insisted upon its examination first in preference to other events of an individual's career,

for no events can have any place in the man's history unless he lives to possess and record events connected with his career. Various authoritative authors have given combinations in general to show death in very early life and these are technically called by them Balarista yogas or combinations of planets for early death. During times of copulation (joining of the male and the female for the reproduction of their species) combinations of planets are first considered and when the vital essence is discharged into the female organ by the man, conception takes place. This act of conception or receiving of the human seed by the human soil or receptacle, gives at once all the germs of life, which under good planetary conditions develops and assumes all the proportions which it ought to and then will be thrown out as a living child under a certain planetary influence generally after 9 months. Therefore death may happen to this seed any time after it is sown in the human Kshetra (soil). Combinations are given in the horoscopes of the parent (whether they are legally or religiously married or not) to indicate the happening of such abortions or miscarriages of the fetus, and we have to refer to them. But if a careful record of the time of the sexual union is kept by persons who engage in such acts for the reproduction of human species very easy references can be obtained of the prosperity or adversity which may happen to seeds sown during such periods.

As we are giving authentic facts connected with these horoscopes we

would request such of our readers as are inclined to enter into controversy on these points to find out proper authorities from the standard works and quote them in support of the results mentioned herein. This would greatly facilitate astrological studies and give them a firm footing in the application of principles, which have been theoretically learnt by them. A greater advantage could hardly be conceived than that of applying successfully the theoretical formulas to the practical results.

Zadkiel's Predictions for 1908.

We have already made a review of Zadkiel's predictions in general in our last issue, and we shall give here a summary of his predictions made about the important sovereigns of Europe. Referring to King Edward VII, Zadkiel thus declares on P. 76 of his Almanac—"We regret to find that the primary directions, due to operate in 1908 are not so auspicious as those of 1907; but happily the benefic mutual directions of the sun and moon, and of Jupiter to the trine of the sun will not have exhausted, their good influences for quite another 12 months thus modifying the evil effects of the 1st, 3rd, 5th and 8th directions in the above group. This martial influence disturbs the serenity and threatens the peace of the British Empire and may lead to the mobilisation of the army and navy, notwithstanding the noble efforts of His Majesty to secure the peace of the civilised world. As Mars was in Capricornus in the Royal horoscope, the danger may arise in

India or in Africa; Morocco very probably. here is ground for hope that actual hostilities will not be forced upon our country, but it is our duty to point out the danger and to warn the Government not to dream confidently of universal peace, nor to neglect the thorough equipment of the national forces. It must be recognised that January, June, July and October 1908 may easily become critical times, because of the Solar eclipses of January and June taking place in the ascendant and descendant angles of the royal nativity and of the 66th solar revolution respectively; and in the tropical signs ruling India, Africa and Holland in the year bringing Saturn again into Aries,—the ruling sign of our beloved country. An act of treachery and deceit on the part of some ruler or a leader in one of our great colonies may precipitate the dangerous crisis. At home the socialistic propaganda will give rise to mischief in the summer. The directions of the midheaven, to benefic aspects of Jupiter and Venus due about April and October, respectively, promise increase of honor and renown to His Majesty and some benefits to the nation. The year 1908 will not pass smoothly nor without some troubles foreign and domestic for the British nation."

Then referring to the horoscope of the Kaiser, Zadkiel observes—"There are three martial directions falling due in 1908 and the first two are serious and threaten the peace of Germany. The first in Dec. 1907 to Feb. 1908, and the second from May to October. The Kaiser's health will need careful attention in the 1st and 8th month of this

year. In travelling specially in automobile great speed should be avoided or an accident may result. Some troubles may however crop up about November. July and August therefore seem likely to prove very critical months for His Majesty in Germany."

Then he refers to the horoscope of the Austrian Emperor—After giving some short astrological directions he says—"and will bring Austria to the verge of war (in summer), June to October will be a critical time to Austria."

He then quotes the horoscope of the King of Spain and observes—"the first six months will be very trying to the health of the young king and it is consoling to find the ascendant supported by Jupiter and the Moon by the trine of Venus. Troubles from anarchists and entanglements in Africa will cause some anxiety in the first half of this year."

Astrological Examinations.

It is under consideration to hold an examination regularly every year early in December, in the principal branches of Astrology viz. (1) Astronomy, (2) Astrology or Phalabhaga, (3) Muhurtha and (4) Pragna.

The Rangoon Suralaya Joytish Sabha has already commenced this course and held its first examination in elementary astronomy and astrology under its auspices on the 25th of December 1907 when there were 16 candidates who underwent the examinations. The results are not yet known and we shall publish them when they are received by this office.

It is intended to hold another examination in May 1908 at Rangoon under the auspices of the same Joytisha Sabha, and the candidates will be examined in the following subjects.

(1) Astronomical Mathematics in re-fixing correctly planetary positions for any given time.

The candidates must be able to convert Sayana into Nirayana and vice versa. Text-Books—

(a) Graba Laghava.

(b) Khachara Darpana.

(c) Surya Siddhanta with the commentaries of Ranganatha.

(d) Parahita; published in English in the Astrological Magazines vols V. & VI. II. Astrology or Phalabhaga.

Here the candidates must be able to construct any given horoscope correctly in all its shadvergas or six-fold divisions and be able to fix the Dasas and Vidassas (Periods and subperiods) of planets, and to give the general results of the horoscopes.

Text-books.—

(a) Astrological Self Instructor in English by B. Suryanarain Row, B.A., M.B.A.S. First five chapters.

(b) Astrological Primer in English Chapters V. & VI.

(c) English Translation of Jataka Chandrika with notes, first 40 pages.

(d) English Translation of Brihat Jataka with notes Chapters II. and III.

(e) English Translation of Sarvartha Chintamani. Chapter III.

III. Muhurtha.

Text-Books.—

Astrological Mirror in English. The first XV paras.

IV. General remarks on astrology.

Text-book recommended.—

Introduction to the study of Astrology in the Light of Ancient and Modern Sciences, in English.

All the above books are published by Mrs. B. Suryanarain Row, B. A. Editor of the Astrological Magazine, Madras and can be had from him or from the Vice President of the Rangoon Joytisha

Sabha, Mr. Thoms, P. DeSilva, Rangoon

As regards the astronomico-mathematics, text books are only suggested. The candidates may study any other book as they like, provided they are able to fix the Sayana or Nirayana planets for any given time, and answer questions based on these systems.

The Examination for the present will be held in Rangoon. If however there are not less than 20 applicants for this examination, another examination on the same date as at Rangoon will be held in Madras in the office of the Astrological Magazine. Prizes in books, gold medals and diplomas will be distributed among the successful candidates. Consistent with our plan we are going to hold an examination in December 1908 at the following centres—

- (1) Madras.
- (2) Rangoon.
- (3) Calcutta.
- (4) Bombay.

Other centres may be opened later on for the convenience of the astrological candidates. Examinations for the present will be held in English, Burmese, Sanskrit, and Hindi. If however there are 30 or more applicants in any other Vernacular in India arrangements will be made for holding an examination in the said Vernacular in a convenient centre for them. All candidates must send in their applications before the end of August 1908 in the printed form which will be supplied to them on application to this office. Successful candidates will be awarded (1) Gold Medal, (2) Book prizes (3) Cash prizes, and (4) Diplomas.

Further particulars will be supplied on request to the Manager, Office of the Astrological Magazine, "Suryodaya" Madras. Cooperation in this grand and unique movement is earnestly solicited from all

gentlemen who are interested in Astrology and its progress. Text books for this examination and other details connected with it will be published in the February Magazine and prospectuses will also be extensively circulated separately throughout the world. The examinations will be opened to all candidates and will be held in the 4 principal branches of astrology viz. (1) Astronomico-Mathematics (2) Judicial Astrology or Phalabha (3) Muhurtha or selection of good times for all work and (4) Praana or horary Astrology.

Astrological Responsibility of Parents and Guardians.

In the vast range of human experience, no science has ever advanced even pretensions to give advice to parents or guardians as to their real responsibility in the training of their youths. Medicine gives their young, relief when they are suffering from physical ailments. Law gives them protection and enables them to study what they like—excepting a few trades which are against public decency, morals, peace and safety. Moral codes tell them to train their young in particular ways, so that by their conduct they may become good citizens and loyal subjects. Religion ordains that they shall adopt certain procedures for their salvation and eternal bliss. Manly sports give them better health and better physique, and school books give them a variety of information, without knowing exactly what they want and how the parallelogram of forces work out their results, and whether they are profitable to the students. None of these gives the parents or guardians any in-

formation that would guide them to give such training to the young entrusted to their care as would enable them to select that line or those lines of business which are best fitted for them and by following which they would achieve the maximum of comfort and success. If square men are put into round holes and round men are thrust into square holes the blame lies with somebody as a matter of fact, but nobody is willing to take it on his own shoulders and say that he did so because he was advised to do so by such and such a man, science or code. When a child is born it is a source of pleasure but it is an equally important source of great responsibility. For if it is put into professions which are ill-suited to its future tastes, then the failure is attributable to the parents or guardians rather than to the child. This is a well known source of evil universally recognised but through false pride and prejudice against astrology, nobody has the courage to refer the matter to astrology and get a good solution that would improve matters wonderfully well. They admit the influence of heat, sound, light, magnetism and electricity and they further admit that all these come from the sun, the only known visible source for their continuous supply. But by a strange inconsistency and idiotic prejudice, they think that planets can have no influence in moulding and directing human character and human success. A soldier who dies fighting without flinching, is a brave warrior. Do we want logic to help us in saying that such a man is a brave man? Cold and heat, sound and light magnetism

and electricity affect us in the greatest degree. We get all these and many more visible and invisible forces from the sun. Do we want a scientific man to tell us that the sun and his attendant planets influence mankind. In fact where could men be, if these forces are withheld? and where could the earth itself be if the sun changes his policy and cuts off his enormous supplies of natural forces. Those scientific men who admit these forces and their emanations from the sun, and influences on men and who yet deny the truths of the astrological sciences, will be in a most pitiable illogical turn of brain confusion and nervous derangement, from which all the best medicines in the world may not be able to cure them. When a child is born, then, how should the parents proceed to give him a training when he attains a suitable age. If they knew where and how he would succeed they would certainly be able to arrange matters more satisfactorily than when they are simply asked to grope in the dark and trust to the experience of the school masters who are themselves floating in an utterly exhausted condition in the wide sea of confusion and chaos. Go to an expert astrologer and consult the planetary combinations. If he has good knowledge, honesty and experience, he will be able to tell you at once, by looking into the 2nd, 4th, 10th and 11th houses what kinds of education would suit him best, in what walk of life the boy would be most successful and in what part of the world his success would be best guaranteed. It is certainly worth while to have a foreknowledge of these

important details and take advantage of them as far as they will help the elders to give a sound training to their young and put them into better positions in life than what they are able to do. Now of course there are dangers in consulting astrology as there are dangers in consulting any other branch of human science. The sciences may be good and profitable and the theories on which they are based may be excellent in themselves. But it is in the agents, who are entrusted to work them out, that, errors and failures are to be looked into. Law may say that men must be equally and impartially treated. But the man at its head can do a world of mischief. A careless roguish engine driver may cause a severe mishap. A rash general may endanger an empire's (4) Bombay. A bad engineer may ruin centres may damage to property. serious damage of statesman may in principle seated nations, dynasty. A valent banker may bring in ruin upon millions of people. corrupt police head may cause inconvenience to the innocent. A tyrant king, may cause spread panic and destruction his people. A rotten medical man may introduce great epidemics by his advised measures. Similar astrologers may do a world of mischief to their believing customers. But when we talk of real and useful sciences we certainly mean that they will only be useful when competent and honest men work at the

Correspondence.

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

A gentleman writing from Rangoon sends us the following correspondence which has appeared in the Burma National Review, a Burmese paper, published in Rangoon. As it throws light upon Burmese way of calculations and the quackery which prevails there, the article would be quite suitable here. Mr. Thoms P. Desilva has to be congratulated on his service to the cause of real progress in the science of Astrology. He observes thus:

"A certain Burmese Saya (guru) by name OO HPO OH, of Prome, published in the "Thiri Mingala Gazette" a vernacular paper in Burmese, of Rangoon, under date of the 2nd. November, last, Diet for the use of the public, in accordance with the Nakshatras (Lunar asterisms); giving the results of his calculations, as the Nakshatra Uttara Bhadrpadam in the 4th padam complete on the 21st. October, last, Monday at midnight and that the star Revati begins with the 1st. padam on Tuesday the 22nd. October after midnight (the Burmese mode of computing the Day from midnight to midnight)

From the various results of panchagamas given by Mr. T. P. deSilva, an assistant of Messrs Harperink Smith and Co. Rangoon, on the 14th. November last, in the "Sambu-kyet-tharay" (Burma National Review) another Burmese paper, in connection with the

Saya's publication, of his Nakshatra Diet, the results of the Saya's seem to be erroneous.

Mr. de Silva's results are as follows:—

1 The Burmese Panchagam (Than-dektha) prepared in Mandalay and in vogue as the most up-to-date Almanac in Burma, gives the completion of the 4th. padam of the Nakshatra Uttara Bhadrpadam on Sunday the 20th. October at 8 hr. 40 mins A. M. and that the star Revati began after that time on that very date.

2. Guru B. Suryanarain Row's Almanac:—Uttara Bhadrpadam completed the 4th. padam on Sunday the 20th. October, in Madras at 7-22 A. M. bringing it to Rangoon deshantara, 8h. 25m. a. m. on that date.

3. Pundit Mohokhopad. Jyotishi Gangaram's panchagam:—At Dhalpore 7-25 a. m. on Sunday the 20th. October; in Rangoon at 8-33 a. m. on that date.

4. Pundit Shri Dhar Shivalalljee's panchagam:—At Bombay, 7-7 a. m. on Sunday at 8-40 a. m. on that date.

5. The Nautical Almanack or Ephemeris in Sayana, reduced by him to Nirvana, gives at Greenwich, at 2-5 a. m. on Sunday the 20th. October, reduced to Burma longitude at 8-35 a. m. on that date. (The ayanash being got from Babujee Ketkar's Joytirganitam).

The Saya is therefore under these results called upon to kindly enlighten Mr. DeSilva, how he has arrived at his results, as he seems to have taken a method of computing by the number

of the Burmese vulgar lunar days of 354, divided into 118 days equally among the three seasons here, by counting uniformly and spreading over the Nakshatras very very approximately, 34, 12, 12, 18, 12, 12, and 18 days = 118 days for one season and beginning with the vulgar full moon of Wahso (??? Ashada) for the 1st season which very seldom coincides with the actual full moon as given in the panchagams. Apparently he disregards the nakshatras as mentioned in the work left for the use of the Burmese by the defunct famous and revered for his learning Sayadaw (Bishop) Khingyee-byaw, who very distinctly and emphatically stated:—

(Literally given by me) "The Days go by the nakshatra and the composition of the dhat (five or seven elements) also go by the nakshatra and that if you have not the (right) nakshatra, the dhat (elements) will not act."

He has given his word the name of Neckhat-dhat-sa, in Burmese very appropriately. i. e. Food or Diet by the Elements according to the Nakshatras.

There are many of these Sayas (so called) who administer to the sick here under this treatment of Diet by the Nakshatra and there do not seem to be one among them who can rightly look up the Panchagams for the constellations as required by the work. There is more of quackery in this line, as the public is so ignorant of Joyotisha sastra that whatever these quacks give out to them they consider it as gospel truth."

To

THE "EDITOR OF THE ASTROLOGICAL
MAGAZINE" MADRAS.

Sir,

Will you or any of the numerous readers of your valuable and widely spread Magazine explain the following:

What are the two planets Rahu and Ketu? Generally the public regard them as agents of eclipses. But I believe this is a disputed point. Some are of opinion that the shadow of Rahu is Ketu. The 21st stanza in Panchama awara of the Bhuwana-dipika explains as follows.—

"Rahuch chhaya smritah ketu

Yatra rashau bhawe dayam

Tasmāt saptamake ketu

Rahu syad yatra chaushake"

which means the shadow of Rahu is Ketu. If the planet Rahu enters any Rashi the planet Ketu should be in the 7th Rashi from him, or if Ketu enters into any Nawanshaka Rahu should be in the 7th Nawanshaka from him. Though we read thus in the above mentioned book the Ceylonese regard Rahu as the shadow of Ketu. We are apt to think one of these two planets should be a shadow of the other, because one planet rests always in the 7th Rashi from the other. Some think the earth which we live is Ketu, and if that suggestion be true the shadow of this earth should be Rahu. In the book of Golādhyaya which is a celebrated work of Bhaskaracharya it says, in the following manner.

"Chandra grahane bhu bha grahana Kartri." Which means in the eclipse of the moon, the shadow of the earth is the agent of the eclipse.

If it be so the planet Rahu should be a shadow of the earth. As I have above stated I beg you would be kind enough to explain the matter fully in details.

Yours Truly
A. D. W. Tilakaratna,
Oriental Scholar,
Biyawila,
Kadawata, Ceylon.

3rd January 1908.

As the question raised by our correspondent is a very important one and as this came to us late for publication in this issue we shall take it up in our columns on a future occasion. We would also draw the attention of our numerous readers to this question and request them to explain their views briefly and to the point as far as possible.

Ed. Astro. Magazine.

AN ERROR OF FACT IN ZADKEIL'S
ALMANAC (1908).

Sir,

Under the head of fulfilled predictions on page 90 of his Almanac for 1908, Zadkeil mentions, *inter alia*, that "troops patrolled the streets of Madras in the middle of May (1907)" in support of his prophecy in re the "Crisis in India" which he based on the following Configurations:—

(1) The entry of Mars into Capricornus in April 1907, its meeting with the opposition of Jupiter, its conjunction with Uranus thrice and remaining in the same tropical sign from April 1907 till October 1907.

(2) Mars becoming stationary in Capricornus on the 5th June 1907, and opposing Jupiter on the 21st of that month.

(3) The entry of the Sun into Aries on March 22, 1907, at Calcutta, Mars rising in exact opposition to the Moon setting:

(4) Sun being in Cancer at Calcutta, with Mars just risen in Capricornus,

The astronomical data as well as the astrological inferences are quite accurate but what Zadkeil avers as a fulfilled prophecy in regard to Madras is not a fact. His information is obviously the outcome of what he read in the English public press, the morality of which is surprisingly low in the matter of disseminating Indian intelligence. Some such garbled information as "troops patrolling the streets of Madras in the Middle of May (1907)" was, I very well remember, ventilated in England at the time, by the infectious Reuter and a few interested newspaper editors, to make capital out of self-invented misrepresentation and falsification. Consequently it will redound to the honor of Zadkeil and the reputation he has established as a keen student of prognostic astronomy, if he may in future rely on the indigenous press in India, the name of which is legion, and not merely on the Anglo-Indian Press in India or the purely British Press, both of which have a motive to serve in twisting facts.

Madras, }
3rd January 1908. } V. V. R.

If Mr. Zadkeil stated in his Almanac as quoted by our worthy correspondent he places himself in a doubly false position (1) as regards making an incorrect prediction, which was never fulfilled and (2) as regards the credit which he wishes to take upon a fact which did not occur in Madras. We were in Madras in last May and no troops patrolled the streets of Madras as there was no occasion for such a display of military force. We request our learned friend Dr. A. J. Pearce to correct his errors, and quote

the source of information which revealed to him such outrageous untruths.

Ed. As. Magazine.

Reviews.

I
We heartily thank Mr. M. K. M. Abdul Khader Sahib, a Mohomedan gentleman of culture and enlightenment, and Huqdar of Sathucoodi, Madura Dt. for his three pamphlets. He is an undergraduate of the Calcutta University and seems to be one of the very few Mohomedans, who lay claims to scholarship in Tamil. He is an esteemed associate of the Madura Tamil Sangham which is doing such useful work in uplifting that literature. The first deals with the constitution of the Tamil Sangham, the second is devoted to Para Brahma and the third is a lyric on the glories of the memorable saint whose mortal remains lie in the sacred shrine at Nagore. The works show considerable command over Tamil prosody and a nice appreciation of color and fragrance in the treatment of themes sacred and secular. The author is not only a word painter but also a real votary in the sight of the Supreme Intelligence, in whom we live, move and have our being. Maha-Mahopadhyaya Swami Natha Ayar Tamil Pandit in the Presidency College Madras writes, along with others, a symposium in re the first, which adds additional weight to the author's claims as an accomplished poet in Tamil.

II.

AN INTRODUCTION TO SCIENTIFIC PALMISTRY.

This is a booklet by Babu Fakir Chandra Dutt, the President of the Chirollogical Society, Calcutta. We may bring a few contradictions to his notice

in his préface. He observes—"This science has no connection with Astrology and other so called occult sciences". But in the same breath, on P. 11 involuntarily he begins "The fore finger to jove, the midst to Saturn"

"The ring to sol, the least to Mercury?" on pp. 14 & 15 he gives some account of Mount of Jupiter, of Saturn, of Mercury, of Mars, of Luna, of Venus and so on."

The peculiarities of body and mind, the lines and marks and moles by which palmistry pretends to read the character are all made known distinctly by the astrological rules. The matter is plain and simple. When the lines change and are altered the first predictor in palmistry must indeed be in an unenviable condition.

III

We thank Mr. Walter Devoe for sending us his two pamphlets on "You will not die" and the "Secret of concentration" and also the Photo, entitled the "Soul Victorious." We hope to make a review of them in our next issue.

IV

We acknowledge with thanks the receipt of "Neve Meta Physische" "Nadwart des Verlags" and Fur Wellmoditen" from professor Paul Zillmann, Gross Lichterfelde Bi Berlin, Germany.

Notes.

"The deceased members of the church gave more money for Christian education than is given by living members."

"While the population of the United States has increased 7 per cent, candidates for the ministry decreased 43 per cent in 1906."

The court-martial on General Stoessel and Generals Reuss, Fock and Smirnaff for the capitulation of Port Arthur has recently opened in St. Petersburg.

Mrs. Rosa Benlos, a wealthy widow of Chicago announces in an advertisement that she needs a husband who must be good looking and must weigh not less than 200lbs.

Telegrams from Toulon state that orders have been received to report as to the condition of warships, crews available for service in the Pacific and as to drafts available to reinforce and relieve troops in Indo-China.

Germany's Crown Prince and future ruler, Prince Frederick William, became a junior clerk in the Prussian Home Office. He is to hold the position for twelve months, in order to become fully acquainted with the routine work done in a Government office.

There is a very interesting contribution in the December (1907) issue of The "Health Record" London under the heading diet in relation to health, and it richly deserves a careful perusal. A large number of medical and scientific authorities on the injuries produced by flesh diet are quoted in a very convincing way.

The storms in the sun, to which attention has been specially directed by Dr. Rambaut's observation of an unusually large outburst, seem to be of the nature of volcanic eruptions. They are due, to the sudden escape of matter from the sun's interior. In a terrestrial volcanic eruption there is molten rock thrown out as well as heated gases and steam; in the solar eruption the ejected matter is

incandescent gases. And spectroscopic observation shows that the chief of these gases is hydrogen. It is thought that the outburst observed by Dr. Rambaut establishes a record for magnitude. It was some 346,600 miles, or four-tenths of the sun's diameter in height.

Dr. Dillon, declares that in the highest military circles there, grave apprehensions are entertained respecting the possible effects of the anti-Russian feeling in Persia upon the safety of the Russian Consular representatives and Russian subjects. Numerous data convince the authorities that the Democratic party in Persia bears animosity to Russians and may at any moment manifest it in overt acts. The leaders of the popular movement believe that they have the sympathies of the British representative while encountering the secret opposition of the Russians who are alleged to sympathise actively with the Shah and the Absolutists.

The gens d'armes of France, observes an American contemporary, by direction of the civil authorities, expelled the Ursuline Nuns from their convent at Gravelines, on September 27. A large number of girls were sent to their homes. The French Government is in earnest in its determination that Catholicism shall not rule France. Hisses, and the cry of "atheism," don't seem worth a cent in restricting the movement to dissolve the union between church and state.

Every civil government should provide for semi-annual visits to church prisons for girls, usually known as nunneries. The inmates should be privately interviewed, and liberated if desired, with full protection thereafter from church

interference. The title "Brides of Christ." should be amended to read "Brides of a celibate clergy."

News from the Far East, has a painful habit of invariably not being authentic. Count Okuma of Japan recently made an extraordinary speech reported in the *Japan Weekly Chronicle*. The Count declared to the members of the Kobe Chamber of Commerce thus:—"The three hundred millions of India who were oppressed by Europeans were looking for protection to Japan from the oppression of Europe. Indians were fomenting an agitation for the boycott of European goods and if the Japanese failed to avail themselves of the opportunity, they were disappointing the Indian people. If they refused to take what was sent by Heaven they would be punished accordingly." The speech looks quite unfriendly to the English.

Dr. George B. Gordon, curator of the University of Pennsylvania's archaeological department, who returned to Philadelphia after a six months' expedition through the wildest regions of the far northwest, observes the "Progressive Thinker," announces the discovery of a new race living along the Kuskowim river in Alaska.

Dr. Gordon brings back a strange tale of this new race, which had never before seen a white man, and which differs from all other tribes of Alaskan Indians.

Dr. Gordon after innumerable hardships reached the territory in which these aborigines live in Adamic simplicity. They are called by the Eskimos "Kuskwagamutes," and show strong traces of Mongolian ancestry. Crime and vice is utterly unknown among them and their religion is natural pantheism.

They know absolutely nothing of corruption and degeneracy with which the whites have infected the Athabascan Indians and Eskimos.

"Though they are dying out," "they are strong and clean physically and intelligent. They have retained the most ancient characteristics of dress and speech. In clothing, instead of wearing furs, they sew skins of birds into robes, using the breasts of loon and various species of ducks which abound in the river."

Of their clothing, utensils, arms, etc., Dr. Gordon gathered collections, and when they arrive, he and other ethnologists will try to discover whether the tribe is of Asiatic origin, or whether it migrated from Lower California.

They are monogamists, and no such thing as vice is known among them. They are permitted by their priests to have more than one wife, but never do so. They have no laws at all, but are governed by patriarchs. They are tall, and the women graceful and beautiful.

"There are only 400 of them left," said Dr. Gordon. "It is to be hoped for their sake that they die out before the white traders get to them. Then they can die as cleanly and happily as they live."

What a grand testimony to western civilization!

In conformity with para 5 of the minutes of the proceedings of our last meeting says the Vice-President of the Suryalaya Joytisha Sabah of Rangoon, the examination of the members of our society took place on Wednesday the 25th December 1907. Mr. D. Hormusjee, our Chairman had kindly placed the entire premises of the Railway Institute at our disposal for that day. It was expected that at least 20 members

would compete in the examination but only 16 turned up, the Xmas holidays being responsible for the absence of the rest from town. Soon after 9 o'clock the chairman opened the examination with an appropriate speech. There were 3 papers set for the purpose. After disposing off the 1st paper, all the members and a few guests sat down to give justice to a sumptuous breakfast provided by the Chairman. The main feature of the breakfast was the animation with which the members compared their answers and discussed the several questions. The Chairman "toasted" the Sabha for a long life and popularity and it was heartily responded to.

The 2nd paper was set before the members at 12 noon and after 2 hours all the members again assembled at the tiffin table. It was very pleasing to see the keen interest that each and every one took in talking of the questions and comparing notes with one another. The Chairman this time proposed the health of Mr. Suryanarayana Row, our worthy President, and it was taken up with acclamations. The Vice-President, replied on behalf of the President. Before rising from the table Mr. DeSilva proposed the health of the Chairman and thanked him not only for the interest he took in the advance of Astrology but also for his hospitality for the day. After the Chairman had suitably replied, the members again sat down round the examination tables to answer the evening paper. The examination concluded at 5.30 p.m.

Love; says a contemporary is like a musical composition; an introduction usually begins it. Various notes follow, and with them always a signature. It is frequently full of accidentals, possesses some harmony and much discord. There

are in it many quavers and soft phrases, minors often giving it expression. Time is required to make it perfect. It may open with a dreamy waltz movement, form many ties, contain numerous slurs, possess long holds, and end with a march sometimes in a flat.

Like hot air, liable to cool any moment.

Like heaven, only better; like hell, only worse.

Like champagne—minus the next day's headache.

Like a bull in philosophy's china shop.

Like brimstone—needed to make good matches; like politics—its promises are so often unfulfilled; like sea sickness—it cannot be described, it must be felt, like an onion—it brings tears to the eyes; like war—all right until the engagement begins; like insanity—especially when it results in marriage.

Love is like death, active in all parts of the world; like eternity, an unsolved mystery; like an icy pavement, apt to throw the most wary off their balance; like money, a source of joy and sorrow; like a dictionary, the embodiment of many definitions; like a quicksand, once in, hard to get out; like opium, a producer of vivid illusions, with sternawakenings to realities; like a thermometer, constantly variable.

The halter that leads to the altar.

A culprit that steals our hearts and gets a life sentence.

Like an anchor—all right until it drags.

Like a trip in a balloon—you go up in the air for a time, and finally come down with a bump.

Love is a disease of the human race, easily contracted, hard to define, and cannot be cured by any known medicine.

Love is the sugar coating on the bitter pill of life.

We have been favoured with an account of the Proceedings of the 23rd Indian National Congress, Surat, signed, by Messrs. B. G. Tilak, G. S. Kaparde, Arabindo Ghose, H. Mukerji and B. C. Chatterji. It is regrettable to note that there should have been any schism just at this juncture in National life among the leaders of the Indian Public, whose sole aim ought to have been to sink their personal differences whatever they may be and work unanimously and vigorously for the amelioration and regeneration of the Indian masses, in every shade of political, social and industrial life. This is all the more regrettable, as we are sure to hear a lot of misrepresentation and twisting of facts through the interested press, and thus, a seamy side has been presented to the other nations of the world regarding want of tact and foresight on the part of National Congress Leaders. We further regret to see that the principle of 'Divide and rule' so cleverly manipulated in some quarters of the governing bodies has had its clandestine attacks upon some of these public leaders and made them easily yield to its bewitching advances, while their duty clearly lay in uniting and acting like one man to get their grievances redressed by all constitutional means. We are afraid that there appears to have been a lamentable lack of tact and prudence on both sides and we trust that in their sincere efforts to improve their country and nation they would soon forgive and forget these short but unpleasant episodes in the history of the Congress, and unite at an early date, to proceed with the noble work, which the founders began nearly a quarter of a century ago.

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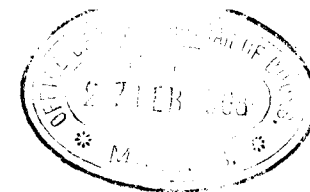
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HERE are various methods of marking the conjunction of planets and ascendant at the time of birth. The Zodiac is called in Sanskrit *Bhachakra* or a circle of Zodiacoal light. It is also called *Kha Gola* or globe of the Akasa or heavens. Naturally it would suggest that all figures connected with the description of globes and circles must be globular or circular and cannot be in any other shape. Finally examined however there will be no difference in any of these various forms of diagrams which are used

in different countries of the world. We shall give them here so that there may be no confusion among our readers and astrological students when they come in contact with other forms of diagrams quite unfamiliar to them.

There is also some difference in the direction of counting as some count the houses and planets from right to left while others count the same from left to right. As we shall show presently either way makes no difference and the results are the same. There would have been no need to write an article on this subject but for the many complaints we have received from our subscribers and interested educated public that we give our diagrams quite different from what they see in their own countries and that unless we explain them distinctly we will be causing them confusion and trouble in understanding our illustrative diagrams, whenever they have to be compared with their method of marking these chakrams (Zodiacal circles). Let us first take the most common form of dia-

grams which we have given in our works and contributions.

Pisces. 12	Aries. 1	Taurus 2	Gemini 3
Aqua- rius. 11	Zodiacal Diagram No. I.		Cancer 4
Capri- cornus 10			Leo. 5
Sagit- tarius 9	Scor- pio. 8	Libra. 7	Virgo. 6

Here we count from left to right and the figures marked 1, 2, 3, etc., will show how we should proceed. But in the same figure the direction may be changed and then the figure would stand like this.

Taurus 2	Aries. 1	Pisces. 12	Aqua- rius. 11
Gemini 3	Zodiacal Diagram. No. II.		Capri- cornus 10
Cancer 4			Sagit- tarius. 9
Leo. 5	Virgo. 6	Libra. 7	Scor- pio. 8

Here we count the signs from the right to the left and the figures marked show the direction we have to take in calculations. In certain parts of India the following diagram is used which may be noticed well. In some places Navamsa Chakram is separately marked while in

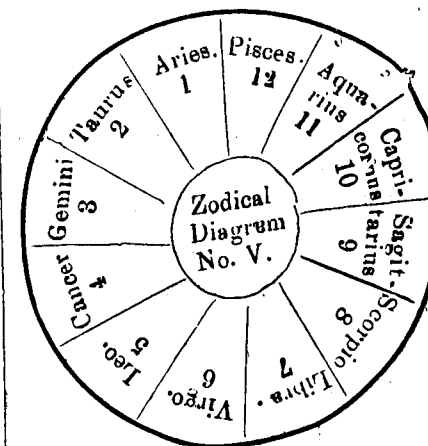
other places the number of the Navamsa occupied by each planet is marked against that planet in the Rasi diagram. We shall explain all these points distinctly later on.

Taurus. 2	Aries. 1	Pisces. 12
Gemini. 3	Zodiacal Diagram No. III.	Aquarius. 11
Cancer. 4		Capricornus 10
Leo. 5	Libra. 7	Sagit- tarius. 9
Virgo. 6		Scorpio. 8

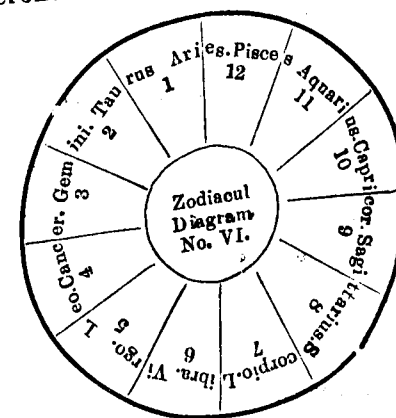
Then again we have another form of Zodiacal figure which is mostly used in the western and northern parts of Hindustan.

Taurus. 2	Pisces. 12
Gemini. 3	Aries. 1
Cancer. 4	Capricornus. 10
Leo. 5	Libra. 7
Virgo. 6	Scorpio. 8
	Sagit- tarius 9
	Aqua- rius. 11

Zodiacal Diagram No. IV.



Some again make the same circle in a similar way but mark the Zodiacal signs slightly different. It is thus given.



In this case they take half of each sign and include another half in the other and thus go on adding to each.

We have now shown in these paras the various kinds of diagrams used in India and other continents to mark the ascendant and position of planets, and

we shall, in our next issue, clearly explain that all these indicate the same positions of planets for any given birth time and that there is not the slightest difference in their calculations. The figure diagram should be circular, but as a circle is capable of holding every form of figure within its circumference, it matters very little, how we begin to mark the degrees, provided they are 360 in number and are divided into 12 equal divisions called the houses of the Zodiac.

Across the Flowerbeds of the Hindu Star Lore.

BY

V. V. RAMANAN, M.A., F.Z.S. &c

(Continued from last issue.)

If Sepharial had taken the least care to study the Hindu Bhava Sphuta he would not have said that the cusps of the "Houses" in the European figure of birth, will after the subtractions of the Ayana chalana give the cusps of the corresponding houses in the Hindu figure of birth. As already pointed out, the path is clear so far as the angular houses (Kendra Bhavas) are concerned, but the moment we get to other Bhavas, the European and the Hindu have to part company. The inter-angular houses are ob-

tained in the European figure of birth by trisecting the prime vertical, (samamandala) or the celestial equator (Nadi Vritta) between adjacent angles and calculating the corresponding portions on the ecliptic (apamandala) while the same are divided in the Hindu figure of birth by trisecting the arc of the ecliptic interrupted between the adjacent Kendra Bhavas. As a matter of fact there are two methods in vogue amongst European Astrologers in finding the limits of the Panaphara and apoklima Bhavas (succident and cadent houses) and the one to which Sepharial ostensibly subscribes in his "A New Manual of Astrology" is the orthodox method in which the semi arcs of the ecliptic degrees determines eventually their occupation of the several cusps and which differ from the so called, "Rational Method" a process of more recent adoption wherein the oblique ascension also is taken into consideration. Consequently our summary of the European method takes into note only the common points of the two schools and is therefore correct in a general sense. We will illustrate the two in the course of our discussion. Though the cusps of a house is defined in one of Mr. Alan Leo's books "as the culmi-

nating point of the influence of that house its power then falling away on either side" it is marked in European horoscopes as the initial point of the house to which it belongs; consequently the European definition of a cusp is not all borne out by the position it occupies in the European horoscopic figure. On the other hand, the Hindu Bhava which is the same as the European cusp occupies a sub-central or central position in the house (i.e. to say sub-central in the Kendra Bhava and central in other Bhavas) appertaining thereto and thus justifies the definition given of its influence. In the case of the European figure of birth the definition turns out to be a mere misnomer as a little thought will show. Hence by subtracting the ayanamsa from the cusps of the European Angular houses and these are the only houses in the European figure of birth on which we can directly operate to the Hindu figures of birth, we will get the sub-central points of the corresponding Hindu Bhavas and not their initial points consequently Sepharial's instruction is misleading even with reference to the Kendra Bhavas with out some qualifying explanation.

Coming to the question of the Dasa Bhukti Phala (effects of

planetary periods and subperiods "Sepharial" gives some extracts from a work which according to him is the Kalamritam, a small but explicit treatise upon the system of Parasara. Here is an amusing error which can only be paralleled by undertaking to furnish a huge array of quotations on the subject of Grabana-Sphuta (calculation and determination of eclipses) from a book like Jenendramala? For Kalamritam is a work dealing with Muhurthanirnaya and not with Phalanirnaya. There is no chapter in that work devoted to Dasa-bhukti Phalat Kathna since the scope of the work has nothing to do with it. The learned Editor of the *Astrological Magazine* gives on the weight of his personal authority to say that there is no work in S. India of the name of Kalamritam which deals with the Phalabhaga so far as we have been able to judge it. The extracts given by Sepharial seem to have a strong savour of Jatakalankaram and we are therefore led to conclude that either Sepharial has been clearly imposed upon by some Pandit who translated the extracts for him and passed them off as belonging to Kalamritam or Sepharial has mistaken the name of one book for another. If the quotations

given in Sepharial's book took the form of a literal translation without abridgments or their modifications it would be easy to identify the sanskrit original from which they have been extracted. But being what they are it is hardly possible to be quite sure of the exact source of the condensed material given by Sepharial although it must be confessed that it bears every semblance to the Phalasaravana in the Jatakalankara.

(To be continued.)

Astrological Responsibility of Parents.

We have clearly pointed out the grave responsibility of parents and guardians in the matter of educating their children and minors for their future lives. We honestly ask one question of these honorable gentlemen and if they cannot give us an honest answer, we maintain that they will be not only cheating their own consciences but will also be held responsible for the future failures resulting from their idiotic actions in re their children and minors. A and B are father and guardian of C and D respectively. The latter are boys intelligent, well behaving and anxious to learn; of 7 or 8 years old, and they must be given some education. We now honestly ask A and B, what is their principle which guides them, whose advice would they seek and how would they proceed to train the boys entrusted to their care by love or remuneration. If they are not

scoffs, but are honest and sincere gentlemen we presume their answer would be—it must be—that they will use their own judgment and take the advice of their friends and relations, and that of the school masters under whom probably these young boys are to be trained. Now we seriously ask them.—Dear friends—how do you use your judgments and what is the basis on which you have arrived at such judgments; then again how are your friends, relations and teachers qualified to pronounce an opinion upon the fitness of the boys for any special line of work? The early tendencies of other boys, cannot furnish them any real data to proceed. The boys themselves are incapable of exercising their own discretion, for they are tender by age, unripe in experience, and unfit to form an opinion as regards their fitness for this or that line of business. The father or guardian is next to be considered. The father may be a merchant and so also his father and grandfather. Although there is some hereditary influences and affections there is no ground to suppose that the young boy would succeed well as a merchant or even would like such a profession. While admitting the force of hereditary influences the lives of great men have shown that individuals must be judged on their own merits.

Shakespeare's father and grandfather were not dramatists. Shelley's father was an aristocrat who had not a grain of poetical genius in him. Napoleon's grandfather was not a known general. We can multiply in-

stances without number but the fact is certain that the child may not always follow or succeed in the profession of its father. The experiences therefore of such common place people like parents and guardians can furnish no clue as to the lines, working in which the child may succeed. The opinions of friends is often sought, but as often given in many instances honestly without much thought or responsibility and under the heading of general irresponsible advice. The other important and all powerful factor is the teacher or school head who knows little but presumes much. Probably not conversant with all the mysterious springs of human nature, working through narrowed channel of repetitive lessons giving to his boys, and lacking the ripe experience of constant travel, deep discussion and extensive observation of human nature, the school master judges every boy fit to undergo the routine work laid down by educational authorities most of whom are trained in grooves of thought which allowed them hardly any chance to scrutinise either the system they were following blindly or their own mental powers, which could be developed to higher advantage and more profitable lines of business. The school master is generally a jaded spiritless and narrow minded autocrat who can never tolerate boys following or suggesting other methods than those in which he had been created and stereotyped. He is discontent and chaotic, and his opinion will hardly be of any value to the parent or guardian in the training of their boys to

future paying work. Thus it will be seen that most of the boys are put into school in an utter confusion and chaos of mind and the boys trudge on because they are goaded to work in lines which are never congenial to them but which they are forced to learn, backed by the parental authority and the heartless and senseless rod of the impotent and ignorant teacher. We request our readers to state whether we have in the least overdrawn the picture with reference to the sacred right of responsibility which the parents and guardians are expected to exercise. If we are true to experience and nature then the question becomes serious as to how we could improve the boys future by such kind of training as is most palatable, paying and suitable to them and for which, every honest effort must be made by the parents and guardians to ensure success and smooth sailing in this business world of under and counter currents of the sea of self-interest. We will show how substantially astrology can help them in chalking out a line which would not only be agreeable to the boys but which will at the same time be the best paying avocation which they could even undertake. The tenth house in a horoscope has much to do with the line of business the boy should adopt.

Bhaskaracharya.
(THE GREAT HINDU ASTRO-
NOMER.)

*The name of Bhaskara raises at once feelings of great admiration and reverence, for, his learning was as pro-

There are many people who rise to sudden elevation in power and knowledge although born in the lap of poverty and under the clutches of adversity. These have *Neecha Bhunga Rajayogas* and they require to be made known early in life, so that all such advantages as could be obtained for the achievement of their future greatness may conveniently be placed within their reach, and their progress may be greatly facilitated. While the planets are only indicators of previous karmic results there is within man, a grand power—a ray of the *Para Brahma*—which possesses power to either increase the good or decrease the evil, or neutralise both. The why and the wherefore may not be easily intelligible to us. The processes by which such control could be exercised upon the planetary influences may not be easily understood. But there is a decided potentiality in man, which, when properly brought into play, will be of immense service to him and to his fellow creatures. The careers of some of the world's greatest men show clearly the set of combinations which go under the name of *Neecha Bhunga Rajayogas*. We shall here give the names of some of these great men who rose to power, affluence and position from the very lowest of socially degraded families. These are all historical personages, and their lives furnish instances, to illustrate the principles of astrology which we have been treating in these paras.

1. Cuius Marius one of the greatest of Roman generals was born of parents who were obscure and who supported themselves by hard labour. In fact

we would call them low coolies who worked for a couple of shillings a week. When he first came to Rome his manners were boorish and he had no idea of the luxuries which distinguished the aristocratic Italians then.

2. Kutubudin, the founder of the Slave Emperors at Delhi was a poor slave bought by a wealthy merchant. He gained favour with Mohamed Ghori and rose rapidly.

3. Malik Kaffur, the famous Mohomedan General who was the first to subdue the whole of Deccan and southern India, was a slave of obscure birth, who was captured in Guzerath by one of the Mahomedan Generals. His power and influence were enormous with the Emperor of Delhi and his booty was fabulous and incredible.

4. Ghaysuddin Toglak was the son of Turkish slave and became an Emperor.

5. Nazarkhan was a slave and a poor cultivator under a Brahmin named Gungoo at Delhi, and established the dynasty of the Bahamini Sultans in Gulburga, assuming himself the title of Allauddin Hussain Gungu Bahamini which lasted for over two centuries.

6. Hyder Ali, Sultan of Mysore and Southern India was the son of a petty police officer, a Naik, and rose to the rank of one of the greatest rulers in S. India.

7. Socrates was the son of an ordinary servant and his mother was a poor midwife.

8. Christopher Columbus the discoverer of the New world, was the son of an ordinary wool worker, whose wages were low and hardly sufficient

to maintain his family above starvation point.

9. Sivaji the famous founder of the Maharata Empire, was the son of an ordinary man.

10. Sir Richard Arkwright, inventor of the cotton-spinning frame, was a barber.

11. John Bunyan, author of "The Pilgrim's Progress," was a travelling tinker.

12. Robert Burns, Scotland's greatest poet, was the son of a poor nurseryman.

13. Daniel Defoe, author of "Robinson Crusoe," was the son of a butcher.

14. Charles Dickens was a label-sticker in a shoe-blackening factory.

15. Ben Jonson, "O rare Ben Jonson," was a poor boy, the stepson of a bricklayer.

16. John Keats, author of "Endymion" was the son of a hostler.

17. Linnaeus the great Swedish naturalist, was a poor student who mended his shoes with paper and often depended on chance generosity for a meal.

18. Thomas Moore, author of the "Irish Melodies," was the son of a country grocer.

19. Napoleon was a penniless second Lieutenant in 1785; in 1804 he was crowned an Emperor.

20. Samuel Richardson, the famous novelist, was the son of a carpenter.

21. William Shakespeare was the son of a glover in a little country town, both his grandfathers were husbandmen.

22. George Stephenson, the inventor of the locomotive, was the son of a fireman at colliery, and began life as his father's helper.

23. Trojan, perhaps the greatest of all Rome's Emperors, was the son of a common soldier, and began his career in the ranks.

24. James Watt, inventor of the condensing steam-engine, was the son of a small merchant who failed in business.

25. Cardinal Wolsey, Henry VIII.'s famous Prime Minister, was the son of a butcher.

In all these cases, the birth was low and was amidst miserable surroundings.

Parahitam

OR

How to find planetary positions.

(Continued from p. 234 of Vol. V.)

We gave a series of contributions on the astronomical system, beginning from our Vol. IV. and as a part has yet to be given, we shall complete the calculation in the present volume.

SATURN.

1. Divide the Kadam by 10786 for revolution to be obtained. Reduce the remainder to signs, degrees and minutes by multiplying successively by 12-30 and 60 dividing each produced by 107 h. h.

2. To correct the above, divide the kadam by 4526. This gives minutes to be added.

3. To this add longitude at epoch 4-1-58 and we get Saturn's mean heliocentric longitude.

4. From this subtract aphelion 7°26' and it gives the *mean Anomaly* as an argument for Mantajya. With this take out the equation from Saturn's Mantajya and subtract the result from Saturn's mean longitude if anomaly is medati, or add if Tulati. This gives Saturn's *Mantartam* or *first heliocentric longitude*.

5. Subtract this from Saturn's mean longitude and it gives the *first commutation*. With this as the argument, take out the equation from Saturn's Makara or Karhijya, as the case may be. The result is to be added to or subtracted from saturn's mantartam according as the commutation is medati or Tulati. This gives saturn's *Sikkivartam* or the *first equated geocentric longitude*.

6. From this subtract aphelion 7°26' which will give the *corrected anomaly*. With this as an argument take out the equation from Saturn's and apply the result to the planets mean longitude by subtraction or addition as the corrected anomaly is medati or Tulati. The result will be saturn's *Pudamathimam* or the *second equated heliocentric longitude*.

7. Subtract this from the Sun's mean longitude and the remainder will be the *second commutation*. With this as the argument take out the equation from Saturn's Makara or Karki jya as the case may be. The result is to be added to or subtracted *Pudamathimam* according as the second commutation is medati or Tulati. The result is the planet's *Sullapadam* or *Geocentric longitude*.

SATURN'S MANTA JYA.

Equation of the Orbit.

1	26'	9	268	17'	486'
2	53	10	299	18	506
3	82	11	330	19	512
4	112	12	360	20	536
5	142	13	339	21	547
6	172	14	416	22	555
7	205	15	442	23	559
8	236	16	464	24	581

SATURN'S MAKARA JYA.

Pavallax of the Orbit.

1	22'	9	185'	17	298'
2	45	10	202	18	303
3	65	11	218	19	317
4	83	12	234	20	324
5	109	13	249	21	331
6	129	14	262	22	335
7	148	15	276	23	340
8	167	16	287	24	343

SATURN'S KARKI JYA.

Pavallax of the Orbit.

1	23'	9	226'	17	326'
2	56	10	239	18	335
3	83	11	252	19	338
4	109	12	271	20	341
5	134	13	285	21	344
6	157	14	298	22	345
7	180	15	309	23	344
8	201	16	318	24	343

EXAMPLE.

10766)143544-30-50(13

10766

35384

32298

3586²⁸⁵₂₈₆

12

10766)43038¹₂(3 signs

32298

10740¹₂

30

10766)322205(29 degrees

21532

106885

96394

9991

60

10766)599460(55+1=56 minutes

53830

61160

53830

7330

CORRECTION.

4526)143545(31+1=32 minutes

13578

7765

4526

3239

8S. O.

3 29 56

32

4 " 28=Long at epoch

4 1 53

8 2 26=Mathimapadam

7 26 =Aphlion Long

6 26

6°=jya & 24° 26' Equation.

60

1=26'

2=53

161

27

1127

322

225)4347(19 minutes

225

2097

2025

72

26'

19

45'=Sapalakalai

8S. 2° 26'=Mattimapadam

45

8 1 41=Mantartam

11 27 53=Sun's mean

8 1 41 [long

Medati } 3 26 12

Karkigati } 3

26 12=Kodi

S.	O.	
3	26	12
2	3	48—Pujya
2S.=16 Jyas & 3° 48'	Equation.	
60	16=318	
228	17=326	
8	8	
225)1824(8 minutes		
1800		
24		
318'		
8		
60)326		
50	26' Sapalakalai	
S.	O.	
8	1	41
	5	26
8	7	7=Sikkirartam
7	26	=Aphelion long
11	7	
11°=2 jyas 34° 7'	Equation.	
60	2=53	
217	3=82	
29	29	
1953		
434		
225)6293(27+1=28 minutes		
450		
1793		
1575		
218		

8—53'—26	
28	
60)81	
1° 21'=Satalakalai	
8S.—2°—26'=Mattimapudam	
1 21	
8 1 5—Pudamattimam	
11 27 53=Sun's mean	
8 1 5	[long]
Medati } 3—26—48	
Karkigati } 3	
26°—48'=Kodi	
3	26 48
2—3—12=Pujya	
2S.=16 jyas 3°—12'	Equation.
60	16=318
192	17=326
8	8
225)1536(6+1=7 minutes	
1350	
186	
318'	
7	
60)325	
5°—25' Sapalakalai	
8S.—1°—5'=Pudamattimam	
5 25	
8—6—30=Suttapudam or	
Geo: Long: of Satum.	

STREE JATAKA.

(FEMALE HOROSCOPY) OF
KALYANA VARMA.BY
R. KONETTI AYAR B. A.,
(Contributed to the *Astrological Magazine*)

15. If in the horoscope of a female, Mars and Venus are in each other's Navamsas the woman will be adulterous. If along with such combination the Sun and the Moon occupy the 7th house, she will resort to other men with the convenience of her husband or with his permission. According to Varaha Mihira (Brihatjataka) the conjunction of the Moon, Venus and Mars in the 7th house makes a woman unchaste, with the knowledge of her husband or his permission. Mars is not so bad a planet as Saturn, and hence the effects of the interchange (in Navamsas) of Venus and Mars is not productive of such bad results as a similar interchange of Venus and Saturn. The conjunction of the Sun and Moon is bad anywhere and especially their conjunction in the 7th house of a female horoscope, which signifies the nature and character of her husband indicates that the husband will be so degraded as to permit his own wife to lead an adulterous life.

16. If the Navamsa of the 7th house is ruled by Mars aspected by Saturn she will be full of venereal complaints. If such Navamsa however has the aspect of a benefic, and the 7th house is further occupied or aspected by benefics, she will be free

from such complaints, and will be beloved by her husband.

NOTES.

That point of the Zodiac on the Western (Rational) horizon at the time of one's birth is the middle of the Saptamamsa or the 7th Bhava, and the Zodiacal Navamsa in which this point is situated, is known as the Navamsa of the 7th house. Example. If the second degree of Aries be the middle point of the 7th Bhava, then the Navamsa of the 7th house will be Aries, because the first, 3½ degrees of Aries are in the Aries Navamsa. The 7th represents the character and nature of the husband, and when its Navamsa is in good position of the Zodiac and when it is itself joined or aspected by benefics, the results are exceedingly auspicious.

17. If the 7th house or its Navamsa (which ever belongs to the stronger planet) be owned by Saturn i.e., be either Capricornus or Aquarius, then her husband will be an old man and a fool. If these are owned by Mars i.e., be either Aries or Scorpio, her husband will be an adulterer and a man of violent temper.

NOTES.

Saturn being the farthest planet of the Solar system is treated as representing old age, and being of slow motion, is held to govern laziness, stupidity and indolence. Mars the fiery planet, nearest the earth and the smallest of the superior planets is held to govern youth, anger and lust.

18. If the 7th house or its Navamsa (whichever belongs to the stronger planet) be owned by Venus i.e. either

Taurus or Libra then her husband will be very beautiful and of good surroundings. If they be owned by Mercury i.e. be either Gemini or Virgo the husband will be a learned man and will possess great skill in fine arts.

NOTES.

Venus being the brightest and most lively of all planets is treated as governing beauty and good surroundings and Mercury being the nearest planet to the Sun, the representative of God and the lord of Atma, is held to govern intelligence and fine arts.

19. If the 7th house or its Navamsa be owned by the Moon i. e., be Cancer her husband will be full of lust and of a tender heart. If owned by Jupiter i. e. be either Sagittarius or Pisces, her husband will be of very good character and a conqueror of lust and other desires.

NOTES.

As the night is pre-eminently the time for sexual union, its lord, the moon is treated as well versed in the science of love, (Kamatura) and also being a mild planet he governs mercy and compassion. Jupiter being the biggest of all planets is treated as possessing and governing all good qualities, and being the brightest of the superior planets he is held as the priest of the superior beings or Devas and as such he is considered as a conqueror of all passions and unholy desires.

20. If the 7th house or its Navamsa is owned by the Sun, i. e. be Leo, her husband will be a man of various occupations and will be of quick active habits.

Astrological Lectures.

KUMBAKONAM.

With a view to facilitate the study of, and understanding in, astrological sciences we have arranged to visit the intellectual centres of Southern India and deliver a series of lectures and hold free classes for the benefit of the educated public. We came to Kumbakonam (*the Cambridge of the South*) and were heartily received and accommodated by our subscriber and friend Mr. V. Dorasami Aiyar Ayl. Retired Deputy Collector and a big Mirasadar. Mr. K. Sundara Rama Aiyar M. A. a distinguished lecturer of the College introduced us to the secretaries of the Porter Hall Club, who were polite and good enough to arrange a series of four lectures, on the 23rd, 24th, 28th and 29th January, presided over, by Messrs. K. Sundara Rama Aiyar M. A., T. T. Rungachariar B.A. B.L., (Sub-Judge) A. S. Vythianatha Aiyar B.A., College Professor, and Dewan Bahadur R. Raghunatha Rao, the grand old man of South India, respectively. There were large audiences, and the attention they paid to the lecture on all these four evenings was a guarantee that the subjects treated of by us had roused great interest among the gentlemen gathered in the Town Hall. The remarks of the successive chairmen, were encouraging, appreciative and sympathetic. We also held free classes, to impart in easy lessons the principles of astrology, and the heavy attendance in the classes, bears unmistakable evidence of the interest the public take when the principles of astrology are properly and acceptingly put

forward. We further announced that we would hold an examination in astrology in December next and exhorted the students to carry off at least one or two gold medals which we intend awarding to the most successful candidates along with the astrological Diplomas. We hope to refer to these lectures again in our next issue.

Astrology as a Grand Factor in Politics,

There are fools upon fools in this world. But there are also curiously enough fools and philosophers combined in one and the same individual. The world is complicated and confusing and the greatest intellects have failed to classify or systematise any particular phenomena. When such events occur, as break directly their cherished scientific ideas in twain, they at once call them "freaks" of Nature, abnormal or supernatural phenomena and try to fish up some cause or causes, for their own confusion and for the confusion and chaos of the less informed masses. Some Saturnine Editors, now and then write strongly that the principle cause of India's degradation in the political sphere is its belief in astrology as if there are no more causes for the rise and fall of nations than a simple belief in astrology. This kind of argument stands self-condemned on its face. Greece and Rome rose and fell and fell miserably probably never to rise more. Was it their belief in astrology that drove them from their high pedestal of political power and enlightenment? Egypt and Carthage,

Assyria and Babylon, rose and fell, and they have not risen. On the other hand, all these great and superb empires have now fallen so low and their people have degenerated so much under foreign yokes, that their glorious civilisation has not been able to have large vestiges among the people at this stage of their existence. However grand, sciences may be, however correct their principles may be, and however shrewdly they may be cultivated, one factor remains most prominent and that is, the personal under whom the principles of sciences have to be executed. The mistakes of a great general are the ruin of his army and country, however well trained and supplied the armies under his command may be. The vagaries of a ruler have often been the death strokes to the existence of their empires. The errors of a grand scientist have often caused unimaginable loss and damage. The misconceptions of an eminent doctor end in the fatality of his customers and the introduction of remedies quite as fatal as the diseases which they are supposed to cure. In fact in many instances, the fright of a single horse, elephant or man has caused incalculable damages. Legal mistakes end in establishing chaos in society and ruin to the Government under whom they are framed. Similarly we can easily conceive that when injudiciously and dishonestly pursued the knowledge in astrology in the hands of unscrupulous individuals will cause enormous losses in person or property. Therefore it would be utter ignorance to contend that the study of astrology would prove dan-

gerous because some King or Emperor suffered when acted under the advice of astrological adepts. The treachery of trusted and patriotic men have wrought incalculable ruin to their countries. By their very nature some departments of knowledge are more responsible than others. The mistakes of a teacher for a time may affect a small number of boys, but a mischievous counsel from a minister or councillor may end the loss of a Kingdom or Empire. That is the very reason why good, honest God-fearing and conscientious men should be employed in posts of trust and responsibility. The qualifications laid down for astrologers by the ancient Rishis are rigorous and preclude the idea of their proving ungrateful to the salt they eat. If Varaha Mihira graced the court of Vikramaditya, the great Emperor of India, the unrivalled patron of literature, the founder of the Vikramasaka or Era, and one of the mightiest monarchs who ever ruled any country in the world, will we not be justified in saying that all his greatness, success, patronage and prosperity were due to the sage and unerring counsels, he received from the greatest of modern astrologers, the inimitable Varaha Mihira? During the Russo-Japanese war, we have had the unmistakable proof of the value of astrological advice as tending to raise an insignificant and small nation to the ranks of the foremost power in the world to whom after a successful butchery of a million or so of European soldiers, the greatest powers like England, America, France and Germany, thought fit to pay their homage, and

send their representatives with presents.

Suryalaya Jyotisha Sabha RANGOON.

The following is a brief translation of an article published in the *Burmese National Review* :—

Mr. T. P. DeSilva, Assistant Messrs. Harperink, Smith & Co., Rangoon, having for the past 7 or 8 years studied well and acquired the knowledge of the science of Astrology in the various systems of, and from the Indian, Burmese and European gurus was last February, approached by some 25 friends who know him well and his abilities, for the purpose of forming an Association for studying and taking up the cause of the science.

The Association was formed and since that time there have been regular monthly meetings held at his place No 32, Padouktan, Kemmendine, Rangoon, under the :—

Presidentship—Guru B. Suryanarain Row, B.A., M.R.A.S. etc. of Madras.

Vice-President—Mr. T. P. DeSilva, Rangoon.

Chairman—Mr. Dinshaw Hormusjee, a wealthy Ry. Contractor, Rangoon.

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Correspondence.

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

SEX DETERMINATION.

TO THE EDITOR OF THE ASTROLOGICAL MAGAZINE MADRAS.

Dear Sir,

Please publish the following in a corner of your worthy journal as it may interest many of your readers. When a horoscope is placed in an Astrologer's hand the first duty of his should be to find out whether it is the horoscope of a man or beast and if an human being whether it belongs to a male or a female. The following are some of the astrological rules to determine the sex of a child but at the same time I would earnestly request your numerous readers to give through the columns of this valuable journal any additional information on this subject. This is of absorbing interest and would no doubt be eagerly welcomed by the students of astrology. If birth, the Sun, Jupiter and Moon are powerful and are in male (1, 3, 5, etc) or odd signs both in Rasi and Amsa, then the child will be a male child. But if these occupy even signs (2, 4, 6 etc.) in Rasi and Amsa and are also powerful, then the child will be undoubtedly a girl. For example, suppose birth is in Mesha both in Rasi and Amsa, and the Sun and Jupiter are in Taurus both in Rasi and Amsa. Then it may be asked how are we to determine the sex of the child. We must see which are more powerful. If Ravi and Gurn are more powerful, we may say that the child is a girl. Suppose that birth, Sun, and Jupiter are in odd signs in Rasi chakra and birth, Sun, Jupiter and Moon are in even signs in the Navamsa. Here also we have to predict the birth of a female child. If

Rangoon Wardmember—Oo Hpo Htoon, Cashier Harperink, Smith & Co.

Members with a number of gentlemen as mentioned above.

Mr. DeSilva has not only very kindly delivered lessons and lectures on these occasions but has also entertained the members and guests with refreshments and every little want and comfort.

To give the members further encouragement an Astrological Examination was held at the Railway Institute very kindly lent by Mr. Hormusjee, on the 25th December 1907, under the Superintendship of the various leading gentlemen of different denominations. The question papers being set by Guru B. Suryanarain Row, of Madras.

Mr. Dinshaw Hormusjee, entertaining the guests and members on the occasion, provided them a very sumptuous breakfast, tiffin and cold drinks. The best successful candidate is to be awarded a gold medal offered by the Secretary and the two next, by Guru B. Suryanarain Row with two sets of his Astrological works.

Since the formation of this Association the members have improved themselves greatly in their knowledge in every respect and there are great prospects of further improvement and the members feel very grateful for all the kindness and encouragement shown to them by Guru B. Suryanarain Row and Messrs. Hormusjee and DeSilva.

birth and the Sun are in odd signs both in the Rasi and Amsa diagrams and Jupiter and the Moon are in even signs similarly, then the planets which are more powerful and have greater beneficial aspects will give their sex to the child. If the planets are equally powerful, then the sex is to be determined according to their nisargika bala. If Guna and Ravi are in odd signs in Rasi no matter where they might be in Amsa, then the child will be a male child. If Chandra and Sukra are in even signs in Rasi, then the child will be a girl. If birth, the Sun, Jupiter and Moon are in Gemini, Virgo, Sagittarius and Pisces (3, 6, 9 and 12) in Amsa chakra, and are aspected by Mercury then the birth of twins may be predicted. To determine the sex of the twins the houses, Mithuna and Dhanas are male signs and Kanya and Meena are female signs. So if the Sun and Jupiter are in the amsa of Mithuna or Dhanas and are aspected by Buda, then the twins would both be males. Similarly if Chandra and Sukra are in the Amsa of Kanya or Meena and aspected by Buda, then the twins would be girls. But if one is in Dhanas and another is in Kanya and both are aspected by Buda, then the twins would be a boy and a girl. Here also the sex is to be determined according to the strength of planets. If Saturn is in odd signs from birth excepting birth, then the child would be a male child. It will be observed that Gemini, Virgo, Sagittarius and Pisces are double bodied or common signs and have the power of giving double nature. I have only given a few conjunctions here, and I request the favour of your commentaries on this important question of sex determination in a child.

Yours truly,
MADRAS, 4-2-08. BONAFIDES.

Notes & Reviews.

I THE SPHINX.

This was an astrological journal which existed for some 3 or 4 years and ceased its publications for want of help. It has again reappeared and two issues are on our table. A variety of interesting articles mark its pages and should it fare better this time we are sure it will disseminate much useful knowledge in the field of western astrology. We wish it a long and successful career.

II

ARYAMATA SANGRAHA

We have received a copy of this book, compiled by V. Coopprasami Ayar retired pleader Coimbatore. It is in Tamil with very useful Quotations of authority in sanskrit. The author in opening remarks seems to be quite pertinent, as he appears to have been a keen observer of present educated men. He observes—"Many of our Aryan brothers of the modern day possess very little knowledge of their religion and have absolutely no idea of the immense advantages which a close study of that religion can render them in the solution of the many vital problems of life. The book will be very useful to those who would like to get at grand truths with the least possible pains."

III

THE EXTRACT.

This is a monthly review of the leading thoughts, science, psychology philosophy, metaphysics and occultism edited by T. R. Sanjivi Tinnavelly. It is neatly printed and con-

tains an interesting collection. Referring to early Indian civilisation the Editor observes—"when metaphysics was an unknown word in the dictionary of many a great nation, and when the whole world was enshrouded in a dark cloud of ignorance, India had wonderful systems of philosophy, ethics and religion. "We hope it will be a successful journal."

SURYALYA JOYTISHA SABHA, RANGOON.

1. Owing to the absence of Mr. Dinshaw Hormusjee, the prize distribution was postponed, sine die.

2. Mg. Tha Dun and Babu Juggat Narain Nigam, proposed respectively by Mg. po Nyan and Mr. DeSilva, were with the unanimous approval of the members, admitted and duly enrolled as members of the Sabha.

3. The Secretary Mg. Tha supported by Mg. po So spoke the advisability of having two meetings a month. Mg. Bah Oh also spoke advocating very strongly and giving various reasons for the necessity of convening more meetings.

4. Mr. DeSilva warned his members against the attacks and condemnation made by some unthoughtful men and in stigmatizing him and his Sabha, as "maitsa—daitthi" (ungodliness & astrayed from the right path.) and also try to undo the existence of the Sabha by endeavouring to discourage his members and forming Associations in opposition under the cloak of religious performances, with the detrimental result of depriving him of

his members regular attendance at the Sabha meeting.

Mr. DeSilva emphasizes that his members are by all means at full liberty and at his encouragement to join any religious Society of their Creed but that their word of honor given for the regular attendance at the meetings shall be exacted.

5. The results of the successful candidates at the last Examination held on Xmasday (1907) were recorded as follows:—

1st. Mg. Bah Oh, to be awarded the Secretary's Gold Medal valued at Rs 30/—

2nd. T. Ching Kee, 3rd. Mg. Po Nyan, each to be awarded the President's Prizes of Astrological works, valued about Rs. 20.

4th. Mg. Po. So; 5th. L. Myat Thin; 6th. S. Hong Kyaw; 7th. Mg. Tha; 8th. Mg. Myah, and 9th. Mg. Ba Tin.

16 members appeared for the Examination and 9 passed (about 60%) the first four candidates passed with great credit.

We are glad to find that the first examination in astrology, in the World, was held in Rangoon under the auspices of the Astrological Sabha and 9 candidates out of 16 successfully passed the examination. Another examination will be held in May or June there and we may be sure that a larger number of candidates will appear for the same. We intend holding a grand examination in Dec. 1908 and we hope there will be a decent number to compete for the gold medals we offer as prizes to the most successful candidates.

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divisions.

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calculations.

(2) Phalabhaga or results
following from planetary move-
ments (judicial astrology).

(3) Pracna or answering ques-
tions put to an astrologer at
any moment upon any object or
event.

(4) Muhurtha or fixing aus-
picious times for doing all work

(5) Santhy or remedy per-
formed with a view to alleviat
or altogether neutralise the ev

influences indicated by Jataka and Muhurtha.

The first is entirely mathematical in nature and would be utterly useless if the second is not properly cultivated and taken advantage of for guiding human exertions and future events.

The last is of course, the most important; but in our humble opinion it trespasses upon various other sciences which although are under the general allegiance of the science of the starry influences, have still separate and independent existence as distinct branches of human knowledge. Remedy means and includes all that is done to avert evil happening to mankind or the surroundings which cater to his comforts and add to his health and wealth.

Medicine, incantations or mantras, the various rites prescribed in the vedic sutras for averting evil and courting good homa or chemical unions and the Yoga are the departments of human knowledge into which the branches of the remedial or santhy section run. Astrology points out in distinct terms, which are the evils to be expected at the particular times in a man's career, and warns him to take remedies so that the evils indicated may be minimised, averted or completely neutralised. If the

person does not heed these timely and most valuable hints, he takes the full consequences and pays very heavy penalties for not taking these warnings in time.

The Muhurtha is very important in this connection and serves very careful study, when properly understood and utilised it will do immense good to mankind. But, of all the different branches, this is the least understood although most generally referred to. Good times are consulted and taken advantage of. But for what are they good and how far they will be able to meet the impending evils. To avert or modify them is a fact that seems to be a mystery both to the consultor and the consultee. We shall treat of this subject separately.

We now come to the subject named in the heading *via Pracna*. Cultivation in this department will be of great service to mankind, for at any moment a man may question an astrologer upon any event of his life and its after consequences. A thief runs away with our jewels. There are various remedies prescribed for detection. Almost all governments on the Earth have some system of Police for detection and the first and the readiest way of going at the thief will be—in the

vulgar opinion—to go to the police or other authorities, and lay the information at their feet. But these blue-belts are as ignorant and as impotent in detection of the offender as the person who has lost the article. Another method will be to give the information to clever individuals, who have great influence in the surrounding parts and seek his help in detection. Others resort to mantras and tantras and try to discover the thief by various devices. There are others who continue to pray devoutly to their gods till the lost property is recovered by some means unknown to them. Pracna, can easily come to the help of all such men. The astrologer if he is really clever can, by recording the time of the question and making the necessary calculations, give him very valuable information, which would enable the person not only to trace out the direction the thief has taken, but also the details of the disposition of the property thus stolen, with a minute and identifiable description of the property, its value and the place where at that time could be found. Of course this will all turn out true only when the astrologer is competent and is able to deal with this department of astrology efficiently. An astrologer may know

much of mathematics and he may be able to fix correctly the positions of the planets at the time of the question, but that will be of no use to the questioner, unless the other details of the property are given by him. A man may call himself an astrologer and may read cleverly horoscopes, but this does not make him a specialist in Pracna. One may be very clever in Muhurtha, but may not know Phalabhaga. So no mistake ought to be made in going to an astrologer simply because a man calls himself an astrologer unless he possesses the special knowledge demanded of him. Pracna will be very useful in thousands of ways, and when properly understood and utilised will be an unerring guide and help. We intend giving important lessons in this department of astrology for the benefit of our readers.

A Brief Introduction to the Astrological Science.

A worthy treble graduate, an M. A. B. L. and B. C. thus writes to us from Calcutta.—It is really very interesting to note the activity of astronomers and modern scientists in their keen researches in heavenly planets. They have a great prejudice against the really useful branch of Astronomy, viz.—Astrology. They engage themselves in long

and tedious calculations to serve no end. They have calculated to the nearest second, the time of revolution of every planet with its sidereal and synodic periods. They have taken great trouble to explain the retrograde motion, the stationary points, and other such details of planetary movements as also their ecliptic orbits, the inclination of their planes to the plane of the ecliptics, the eccentricity of ecliptic orbit and what not.

They keep an account of the declination and right ascensions of almost all the stars. They undergo all these troubles for these useless results. I have heard one of the great astronomers say that there was no more difficult task than the mounting of a transit instrument. The radius, and the size of planets are found out after long and tedious calculations. The scientist puts himself to great troubles about the mass, and the composition of these planets. He says such and such a star is of the first set being in a highly heated state like that of the sun emitting heat and light. He speaks of a second one as being somewhat cool and being capable of holding living animals very much like earth. He speaks of a third one as being very cool like the moon incapable of having any living creature upon its surface.

Astronomers trouble themselves about aberration and parallax, about precession and mutation, about the retrograde motion of the point, thus causing the changes, about eclipses and ecliptic limits and I know not what other subtleties. Yet all these laborious tasks are undergone patiently without a

goal. The conjunction, the opposition, the brilliancy, the phases of planets are all accurately observed, but what for do they make all these calculations? I should consider these as more than useless were it not for the knowledge of the particular effects which these produce upon other planets and particularly upon our planet the earth and its mineral, vegetable and animal kingdoms and all that pertains to man. The health growth and decay of man and animal depends upon the vegetable.

The sun and the moon are the chief creators of vegetation. A change in the sun or in the moon produces a corresponding change in the vegetable kingdom and as such cannot fail to produce direct and tangible effects on man and animal, both of which entirely depend on the vegetable. I shall now refer the reader to one interesting point. It is no other than the fact that the moon is ever showing the same face to the earth, unlike the other planets, as though it is paying its respect to its patron the earth of which it is a satellite. Some say that the times of revolution round the earth and rotation round its own axis are the same, and that it is why the moon shows the same face to the earth.

Some others are of opinion that the big earth, big when compared with the mass of the moon, holds with a firm grip the moon which is at the shortest distance of 60 times the radius of the earth and makes it go round showing the same face. Though the first explanation is very intelligent and explains the cause of vibrations of the moon yet the other one is also

very interesting and is at the same time acceptable.

When we look at the comets and meteors we see another interesting fact. We see a comet or a meteor at one time and then it disappears from the solar system altogether.

This they explain by stating that Jupiter, whose mass is 400 times that of the earth, coming near one of these in its course round the sun has absorbed it or has made it one of the systems of which Jupiter is the centre.

I see no reason why we, tiny creatures living upon the earth, could not be attracted and affected by the gravitation of the planets and particularly of Jupiter and Saturn (the two greatest ones) when such big masses as the moon and comets are attracted, forced to change the course and at times even absorbed by these planets.

With these preliminary remarks and with the full conviction in the holiness and truth of the science of Astrology I shall give here some results of the planetary aspects upon each other for the benefit of your readers.

I have taken these facts from some of the most learned treatises on astrology.

I here presume the reader to be acquainted with the rudiments of Astrology. Yet it will not be out of place here to quote the sloka from Brihat Jataka about the aspect of planets upon other planets:—All the planets aspect the 3rd and 10th, 5th and 9th, 4th and 8th and 7th with $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, and full effects respectively.

To be more plain, all planets aspect the 7th house or the 180th degree from where they are. But the aspects of

Saturn, Jupiter and Mars call for special remarks as their sight does not seem to be perfect or full in the 7th house. Saturn aspects the 3rd and 10th houses most powerfully. Jupiter aspects the 5th and 9th houses and Mars sees the 4th and 8th houses effectively.

By this it will be seen that the Astrological writers attach much importance to planetary conjunctions and aspects. The rest of the planets the Sun, Moon, Mercury and Venus aspect with $\frac{1}{4}$ the effect in the 3rd and 10th houses, with half effect upon the 5th and 9th houses with $\frac{3}{4}$ effect upon the 4th and 8th houses and with full effect on the 7th house. I shall in my next article try to give the summary of results these planets will have in their aspects upon each other.

Qualifications of Astrologers.

Continued from P. 33 of Vol. X.

The subject is very important and must be carefully perused. We have already shown in the previous issues what qualifications the astrologer must possess and how he should be truthful intelligent and sincere. Varaha Mihira borrowing his ideas from still more ancient writers like Maharishis Vasista, Parasara and Gargi, has fixed a very high standard of morality and capacity to make a successful astrologer, and when these are not found in a man, he ill deserves the title of an astrologer, and can never be in a position to advise others, when he himself is incompetent to read the starry influen-

ces. We have already quoted from the Brihat Samhita of Varaha Mihira and we shall give here further quotations to enable our readers to clearly understand on whom they should confer the title of an astrologer, and who is really an astrologer who could deserve well of them. Continuing his valuable remarks, Varaha Mihira thus declares.—

The astrologer must know the length of the different orbits of the planets in yojanas. He must be able to calculate the different distances of places and countries from any given place. He must be familiar with the movements of the planets and constellations, what they are and how they are composed, the latitude and longitude of places, the times of the rising of the signs, shadows and their calculation, and the conversion of the longitude into right ascensions.

He must be proficient in meeting all sorts of objections raised against astronomy and astrology; his knowledge in the celestial science must be as pure as the gold which has been purified by fire and touchstone, and which presents the same bright appearance after its purification. How could a man be learned in astrology when he is not able to understand distinctly all astrological problems and explain them clearly to others who question him on such subjects?

The fool who explains Sastras different from their originals, and acts quite at variance with the original precepts, will be like a man who goes to Brahma and praises his own mother there as a street prostitute.

The person who knows well the texts, who is able to fix the exact lagna by shadow, water and other astronomical instruments, and whose knowledge and experience in horoscopy is sound, will be able to make true predictions, which would never fail.

Acharya Vishnugupta (Chanikya) thus observes—A man may at one time be able to cross to the other side of the ocean flying with the speed of the mind but a non-Rishi can never cross, the vast ocean named Kalapurnsha (Jyotish Sastra) even mentally.

He must be well acquainted with Rasi (sign) hora ($\frac{1}{2}$ of a sign), drakana ($\frac{1}{3}$ rd of a sign), Navamsaka ($\frac{1}{3}$ th of a sign) Dwadasams ($\frac{1}{12}$ of a sign) and Trimsamsa ($\frac{1}{36}$ th of a sign) and their relative strength and weakness. He must also be able to find out the Dik (direction) Sthana (place), Kala (time) and Cheta (movements, conjunctions, retrogrades etc.) balas or powers.

(Strengths) of the planets, and the various characteristics attributed to them such as Prakriti (nature), Dhatu (blood, bile phlegm etc) Dravaya (objects or articles), Jati (caste etc.) and other details. He must be able to say definitely from the time of conception or birth, particulars which would arouse curiosity and interest in the science of astrology. He must be able to read well the Balarista, and the longevity of the child, the Dasas and anthurdasas (periods and sub-periods) astakaverga (calculation of the planetary relative positions at the time of birth from which the relative strength and weakness of these planets may be as-

certained as they move continually in the different zodiacal signs), Raja yoga, political success; Chandrayoga, lunar conjunctions; Dwigraha yoga, conjunction of two or more planets; and Nabhasayoga, conjunction of planets in relation to the moon. He must be able to know what effects would be produced on the fortunes of men by planetary positions and aspects and what causes would produce his death and the state of his future after death. He must be able to find out the characteristics of persons by looking at their face and bodies. He must be well versed in answering temporary questions and the good and bad results which would follow. He must have a good knowledge of the various omens and also be thoroughly familiar with the fixing of auspicious times for marriages, travelling, nuptials etc.

He must know how to fix days, (lunar) Karanas, constellations, divisions of time, Lagna, Yoga and the movements of the body and the results which would follow them, dreams, defeats and victories, baths, sacrifices to planets, ganyaga.

A knowledge of the secret promptings of elephants and horses or the art of reading their intentions by gestures and so forth.

These qualifications are not easily procurable and require great ability, application, intelligence and patience. The penny and shilling astrologers so cheaply seated all over large cities and towns who have no traces of conscience for any honest work, who are encouraged in their nefarious

trade by the miserliness of consultants, who without the slightest self respect offer them sums which even scavengers would not condescend to accept. These, we repeat, are not the men who could bring credit to themselves or to their sciences.

Across the Flowerbeds of the Hindu Star Lore.

BY
V. V. RAMANAN, M.A., F.Z.S. &c.

In this connection, we may as well translate the passage which Bhattotpala quotes from an ancient author, in his Scholium on *Vārāhi-Samhitā*, and which we cited in the second section of "In the outer Court of Hindu Astrology." It runs "Whatever learning the Sun imparted" in days past to the adoring *Maya*, the chief of the *Dānavas*, "whatever sublime, undying, wisdom, *Vanishtha*, the greatest, of the venerable Rishis acquired from *Vishnu*, nay whatever knowledge the far-famed *Parācara* got out of the Moon by remaining near him concealed, a knowledge "that ascertained only to the Gods and is extremely marvellous, all these the men who resembled the great Rishis revealed to the Greek-kings in course of time." The Greek kings here referred to are the Greek Viceroys or Satraps who were sent to Upper India, after it came under the sway of Alexander the Great, and who had visited it before, as respectable globe-trotters Ptolemy, the author of *Tetraliblos* was, one such *Yavanaeswara* or *Yavanahārya* ('Greek-king' or 'Greek-author'). Thus, according to the ancient author whom the old Bhattotpala quotes, it is a matter of common tradition of his time that the Indian Star-lore had become the

unreserved property of the whole world, through the Greeks of the pre-Alexandrian days, and since.

The *Siddhanta-Siromani* of Bhāskara consists of four books, designated *pāṭi-ganita* or *līlāvati*, *bījaganita*, *ganitādhyāya* and *golādhyāya*, with a running exposition from the pen of Bhāskara himself named *Vasanābhāshya* or *Mitākshara*. This is a magnificent treatise on spherical astronomy, leading a student step by step from the most elementary conceptions of arithmetic and algebra, on through plane geometry and the canon of the trigonometrical functions, right into most complicated problems involving spherical projection, and a complete acquaintance with the properties, spherical triangles and the laws of conic sections, till at last he is left in the thick of applied mathematical astronomy in all its interesting phases. *Brahmagupta* is the greatest favourite of Bhāskara amongst his predecessors since he comes in for less criticism and more eulogy. Bhāskara is a keen critic, and he seldom spares anybody when at fault. With Bhāskara, accuracy of conception and calculation is everything, and he was the last star of the first magnitude that filled the Indian intellectual horizon with dazzling lustre. We have had men after him, especially *Ganesh* (the author of *Grahalāghava*) and the rest, but they are not invested with Bhāskara's ineffable radiance. And so, we can very well endorse the enthusiasm which *Katalpur* (the author of the *Jyotirganitum* published by the *Anandā-crāma* concern at Poona) feels at the mention of Bhāskara's name. The spirit of

hero-worship has never been even half so much in evidence in India as in the west; else, we should long ago have witnessed the initiation of active steps to immortalise his name in a manner consonant with the needs or the fashion of the times. His is a name that belongs to the same galaxy as that of Sir Isaac Newton, Baron Napier of Murchiston (the inventor of Logarithms), Kepler who demonstrated the Law of Areas, Elliptic orbits, and Periodic squares, and Tycho Brahe, whose Rudolphine Tables are living models of accuracy and clearness. And this Bhāskara says in unmistakable language that the *go of astronomy is predictive and nothing else*.

Now *Siddhanta-Siromani* is not a *Karana* (practical astronomical treatise containing formulæ etc., for ready-reckoning) but an academic Text-book dealing with the conceptions underlying the whole range of spherical astronomy, and its methods. *Varāhamihira's Panchasiddhantika* is a *Karana*. Bhāskara's work on *Karana* is known as *Karanakutuhala*. This is a book which every student of astrology should read from start to finish, if he would master the mathematical basis of the predictive art, or, in a word, prognostic astronomy. *Ganaka-Kumuda-Kaumudi* is the name of the commentary written by *Sumatiharsha* on *Karanakutuhala*, there is also another commentary on the same work by the mathematician *Vishvanatha*. Hindu astronomy is divided into three parts by ancient Sanskrit writers; and according to *Sumatiharsha*, the three parts are the

Siddhanta, the *Tantra*, and the *Karana* which he thus describes.

"*Tatra Jyotirganitasāstram tridhā Siddhanta-tantra-Karanatvena tallakshānam. Yatra Kalpādehārabhya gatābdamāsadinadeh. Soura Sāyana chandra mananam—Yavagamyā Saur Sāyanagatāharganām madhyamādinam Karmochyate tat siddhanta lakshanam. Vartamānayugadeh varshānyeva jñatvochyate tat tantra lakshanam. Vartamana Sakamādhyā bhishtadinādārabhya evam Jñatvochyate tat karana lakshānam.*" The definitions given above cannot be taken hard and fast, since the slopes of the three divisions frequently overlap one another.

Among the *Siddhanta* works which are enumerated by tradition, *Maya's Saryasiddhanta* takes the premier place. The genuine *Sarya Siddhanta* is no where available and we know it chiefly from the methods and formulæ which *Varāhamihira* gives therefrom in his *Pancha Siddhantika* (q. v. Chapter XVI). And the *Saryasiddhanta* which is now in vogue is altogether a different work and belongs to a period later than *Varāhamihira*. *Brahmasphuṭasiddhanta* by *Brahmagupta* has also enjoyed extensive popularity as a great treatise on the *Siddhanta*. *Brahmagupta* has written an independent work on *Karana*. He succeeded *Varāhamihira* in time, while *Aryabhatta* belongs to a later period. The *Parāhitaganita* which is the authorised system of *Grahasphuṭa* among South Indian Almanac publishers is wholly based upon the *Siddhanta* and *Karana* of the *Aryabhatta* with a distinct preference for the later Astronomer in methods and

calculations wherein they differ. *Nārada* and *Sridhara* have left works on the *Siddhanta* portion of astronomy which are much used by practical astronomers. *Ganesadaivjnas Graha Lāghava* is both a *Tantra* and a *Karana*, while *Lalla*, has left a work on *Tantra* alone. *Lalla Sripati*, *Manjula* and hosts of others had written treatises on practical astronomy before Bhāskara, but we cannot stop to mention them in any detail, as they are only stars of the third, if not lower, magnitude, by the side of the greatest mathematical luminary who was born in India in 1114 A. D., and who was perhaps the last astronomer that worthily held the sacred lamp which the Sun handed to his devotee, *Maya*, in times lost to memory.

With what has now gone before as preface, we might hereafter make an endeavour to approach the subject of Hindu Prognostic astronomy in some detail with a view to understand the rationale of *Lagna-sphuṭa* (longitude of the Ascendant, and *Graha-Sphuṭa* (longitude of the planets), *Bhāva-sphuṭa* (longitude of the Houses) and *Krānti-nirnaya* (determination of declination), *Khshepa* or *Sara-nirnaya* (Determination of the celestial latitude) and the like, the difference between *Lankodaya* (Right Ascension) and *Nijodaya*, *Svodaya* or *Svadiodaya* (Oblique ascension), *Chara-Kālas* (Ascensional difference) and *Chara-Khanda* (Equation of Ascensional difference), the various methods of finding the *Chara-Khanda* with the help of the *Ravimandala* (the so called six o'clock line, which is an hour circle or a circle of declination, since

it constitutes the horizon at the equator), the *vyotpattisādhana* (the application of the canon of sines), and the four modes of *samskāras* (corrections) viz. *Udayāntara*, *Bhujāntara*, *Desantra* and *Chara*, the points of contrast between *Bhādina* or *Nakshatradina* (sidereal day), *Madhyama-sayana-dina* (mean solar day) *sputa-savana-dina* (true solar day) and *Chandramāna-dina* (synodic day) and how they are severally caused, and thus clear the way for the construction of the Hindu Horoscopic "Speculam;" for, without some such introductory discussion, it will be idle to compare and contrast the Hindu and European methods of casting a horoscope, as well as the various "directional" processes employed by the two rules in the matter of fixing the time for the events promised by the "Radix". In the course of our discussion we will also take occasion to notice the mistakes committed by some recent translators of Sanskrit treatises on Horoscopy and the mathematical methods connected therewith, who though rightly anxious to capture the market by surprise, do not seem to have felt that to translate is also to expound and be illuminative, and to add lucid notes where they are mostly wanted, if only to convince the learners that all legitimate pains have been taken at the noble task of elucidation.

Anent this observation we may point out that in his notes to the *Sripatipaddhati* which Mr. V. Subrahmanya Sastri has translated, he has taken, for purposes of illustrating the method of casting and computing horoscopes, the nativity of an indivi-

dual. In the interests of students who might use that book and follow the methods exemplified in working out that nativity; it is needful to add a word of warning with regard to two points for the present. The *Hosi-mānas* (time of oblique ascension) given there are *Sidereal*, but Mr. Subrahmanya Sastri treats them as his calculation as *Sāyana* (mean solar) without the correction, which is erroneous. The time of oblique ascension from end to end of the *Sāyana-bhāgana* is 60 sidereal ghatikas, or only 59 ghatikas and 50¹¹/₆₀ vighatikas in mean solar (*Sāyana*) time, consequently the *Sāyana-rāsis* can complete a revolution in the same interval of time as a *sputa-sāyana-day*, only when the latter agrees in length with a *Nakshatradina* (sidereal day,) a contingency of very rare occurrence, and not otherwise. Further in Hindu astrology we are always concerned with the *sputa-savana-day* (the astronomical day) and not the *madhyama-Sāyana-dina* (the mean solar day of 60 ghatikas) which is only used in calculating *Ahargana*. The former varies approximately from 59 Ghatikas, 22-5 Vighatikas, to 60 Ghatikas 40 Vighatikas, according to the season of the year, though it is always expressed in terms of the mean *Bhūmi Samaya* (mean solar or terrestrial) time. But Mr. Subrahmanya Sastri assumes the date of birth in the specimen horoscope alluded to above, as a *nycthemeron* (i. e. a day of 60 *sāyana* Ghatikas) which is an obvious mistake, considering that the longitude of the Sun is *Taurus* 14° 3' 46", and the polar elevation of the ascendant 10° 38'.

north. Since such palpable mistakes, if left unnoticed, would lead to the assignment of wrong point of the ecliptic for the ascendant, we have called attention to them, but reserve others of which there is a good deal, for a future occasion.

Fools' Paradise.

Of the 9 planets, whose influences have been specially taken into consideration by the ancients for reasons best known to them, seven planets are evil while two are classed as benefics. Even here a distinction seems to have been made by the ancient Maharishis. Jupiter or *Guru* is the only perfect benefic and he is called the Preceptor of gods and other auspicious higher beings. Venus or *Sukra* is called the *Daityaguru* or Preceptor of the *Rakshasas* or malevolent beings whose principal aims are to disturb the holy rites, trouble pious men and engage themselves in plunder and unholy warfare. So long therefore we have 7 completely evil planets with one benefic leaning towards evil personages, is it possible to expect perfect agreement among the nations of the earth? We emphatically answer no. The question of the invisible energies is a question fraught with insuperable difficulties, but by common analogy we can easily see that when bad gases and good gases are existing side by side, possessing common properties of expansion and contraction, is it possible for a scientist to ignore the existence of the bad gases and the influences which they exert upon the good? Good and bad are relative terms and may be varying with certain times and nations, but to expect all good without reckoning the influences of the existing evil will be similar to the arrangements

of a military general who makes calculations of his forces for victory without the slightest reference to the strength or capacity of his enemies. In this connection we may publish a letter which a worthy correspondent of ours has sent us under the title of a "Fools' Paradise," which deserves a perusal. He observes naively thus:—Who is a fool? a question very difficult to answer and more troublesome to understand. The famous Webster thus defines this common but never correctly understood word. Fool is derived from "Fr. Fol. foa=foolish mad," and means "one who is destitute of reason or the common powers of understanding, an idiot; a person deficient in intellect; one who acts absurdly or pursues a course contrary to the dictates of wisdom; a simpleton; a dunce, a dolt." As you peruse my article you will see how I justify my heading. There are writers on writers, who speculate richly in theories and argue in a sophistical maze that hems them narrowly as well as their curious readers. When writers, not taking into consideration the stupendous experience of the past centuries, indulge in hopes which could never be realised and talk of peace, which could have only residence in their excited brain cells, go on depicting early millenium, I think I have more to pity them than show any regard for such maddened outpourings. There was no time when the world was at peace or its individuals untroubled by brutal passions. How then, can men write such nonsense as universal peace, universal brotherhood, and universal charity and universal toleration; these idiots take their residence in Fools' Paradise," called into existence by their heated imagination and seriously preach to the masses that in the immediate future on account of the great civilising agencies now prevalent in all the corners

of the world, universal peace may be expected. What are the premises on which they base their inferences. Earnest Naville of France thus unburdens himself—"From the earliest times among primitive beings and savage tribes to the present days of comparative enlightenment, practically, all strife has arisen from a determination from one part of the race to force the acceptance by another of an unfamiliar language, a strange religion or both." He thinks that if there has been a common international language, then there would have been no "stumbling blocks" in the paths of progress. In fact this man dreams that a common language for the whole world would banish all strife among the nations and introduce universal peace and progress. He could not commit a grander mistake than conceiving such silly ideas, and propounding them seriously without ever caring to know whether nations who speak one and the same language are a set of angels, whose peace is undisturbed and whose progress has no stumbling blocks on its march in their own country? Then again we have another declaring "that if only various nationalities know one another well, if only there were not between them those high and thick walls that prevent them from communicating freely and from seeing that the members of the other nations are human beings like themselves, they would see that the literature of no nation preaches crime any more than their own, that others have the same ethics and the same ideals as our own. Oh, break down the walls between the nations! Give them the power of mingling freely and communicating on common ground and then only will disappear the hatred which we see everywhere, outrages and crimes that are not due to ill-will but simply to ignorance."

This is revelling in a "Fools' Paradise" countries which speak one language and therefore capable of clearly understanding each other, nationalities which are acquainted with a common language, communities which know one another's language, and even families which speak their most confidential ideas in the same language, are not leading an angelic life, and progress has not always marked their steps because they communicate their ideas in one and the same tongue and have nothing to prevent them from mingling freely with each other. It is stupid to think that nations would ever live in peace. They have never done so in the past; they are not doing so now and they would never care to do so in the immediate or remote future. Language is a sweet prostitute that would be ready to offer its dangerous services to the highest bidder, and would have so more influence on their morals as a prostitute can have on her lovers, unless and until the language is strongly wedded to a religion of the highest type wherein may be found the germs of all philosophic wisdom and where the truth is convincingly and unflinchingly propounded. It is not the want of common language; it is not the ignorance of the ethics of another nation; it is not the lack of means to freely mix with other nationalities, that lies in the way of universal peace and progress, but it is emphatically the presence of greed, pride, jealousy, individual prejudice and insatiable avarice for mammon that is at the root of all evils and discords. I would advise these silly folks to read, read, and digest the history of the world. Can they point out one century in the immense cycles of time that has elapsed in which there were no wars, no plunders, no display of the brutal passions and no destruction of the weak and unoffend-

ing masses? Sons have killed their fathers, daughters their mothers, brothers their co-born, and servants and masters have exchanged frequently mutual revenges and slaughters. Is it the want of one language, one religion, one nationality or one code of ethics, which prompted them to do their unhallowed and murderous work? Correct human nature, elevate the low thoughts now prevailing in the human breast, cut off the avarice which prompts men to sin, and stop the racial pride and prejudice and then watch the progress among the national

STREE JATAKA.

(FEMALE HOROSCOPY)

OF

KALYANA VARMA.

BY

R. KONATI AYAR B. A.

SPECIALLY

(Contributed to the Astrological Magazine.)

MISCELLANEOUS.

21. If weak malefics occupy the 7th house and are aspected by benefics, the woman will be deserted by her husband. If strong malefics occupy the 7th house, without any aspects by benefics then she will become a widow. If strong benefics and malefics occupy the 7th house she will forsake her first husband and marry another.

NOTES.

Weak here means without the *shad-balas* or six sources of energy. As usual good planets in the 7th house modify the evil results indicated by the malefics there. The six sources of strength or *shad-balas* apply only to the seven planets viz., the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. They do not apply to Rahu and Ketu who are treated as

possessing the strength of the lords of the houses in which they are placed or of the planets with whom they are in conjunction. These six sources of strength are (1) Drigbalam or strength from aspects, (2) Sthanabalam or positional strength, (3) Digbalam or directional strength, (4) Chestabalam or motional strength, Kalabalam or temporal strength and (6) Naisargikabalam or Natural strength.

1. Drigbalam.

The aspect of benefics renders the planet aspected strong and the aspect of the malefics renders the planet aspected weak.

The subject of aspects has been fully treated in the earlier portion of this work (See. st 3).

11. Sthanabala

This is of one of the following kinds.

1. Paramoccha or greatest exaltation.
2. Ucca or exaltation.
3. Mulathrikona or the special house of power.
4. Swakshetra or own house.
5. Atimitra or very friendly house.
6. Mitra or friendly house.
7. Sama or neutral house.
8. Satru or enimical house.
9. Ati satru or very unfriendly house.
10. Nicha or house of fall or debilitation.
11. Ati Neecha or greatest debilitation.

I shall treat each of these in detail.

(a) and (b) Ati Neecha and Neecha—The following are the exaltation signs and the greatest exaltation degrees of the planets.

Planets.	Signs of exaltation.	Greatest degree of exaltation.
The Sun	Aries	10th Degr.
The Moon	Taurus	30th "
Mars	Capricornus	28th "
Mercury	Virgo	15th "
Jupiter	Cancer	5th "
Venus	Pisces	27th "
Saturn	Libra	20th "
I may also add		
Rahu (the Dragon's Head)	Gemini	20th "
Ketu (the Dragon's Tail)	Sagittari	20th "

It may here be stated, once for all, that Rahu and Ketu, being mere nodes of the Moon's orbit, are not planets in the strict sense of the word and so these have no exaltation signs &c, but as they are also taken into account by later day authors they have been assigned houses of exaltation &c., and all these will find place in these notes.

These signs and degrees of the highest exaltations of planets are, according to one opinion, the apses of their orbits, when the world was first created and as the Hindu system still treats the zodiac as it was at that time, it has also taken these apses as fixed though they have certainly progressed now. The western science takes note of the shifting zodiac but fails to know the progressing apses, and I think that this is an error.

There are several interesting facts in this allotment of exaltation signs. A few of them will be noticed below.

(Apsis means one of the two points of an orbit as of a planet or of a satellite, which are at the greatest and least distance from the central body, corresponding to the aphelion and perihelion of a planet and to the apogee and perigee of the Moon.)

Astrological Examination. (To be held in December 1908).

We have already referred to the Examination which we intend holding in December next (1908) and pursuant to our announcement, we have been getting letters from different parts of the world as to further particulars about the examination and the Text books which are useful for students who wish to compete for these examinations and the gold medals and diplomas offered to the most successful candidates in the same. A complete syllabus will be published in our April issue and the notice will continue in our Magazine all through this year for the benefit of the competing candidates. The subjects to be examined and the text books to be recommended for study are roughly given below, so that intending students may secure the books and begin their studies at once. In the syllabus we give in our April issue, information which the student will also be printed and circulated broadcast, for the convenience and ready reference of the public who take interest in such matters and who probably have no access to the issues of the Astrological Magazine. The examination in December 1908 will comprise question papers on the following subjects.

I. Astronomy or astronomical mathematics relating to the conversion of *Sayan* into *Nirayana* and vice versa, the

relative movements of the planets, the examination of Rasi and Bhava sandhis and such other matters as relate to planetary positions, sources of strength etc.

Text books recommended.

1. Graha laghava.
2. Ketkars joytirganitam.
3. Suryasiddhanta.
4. Panchasiddhantika of Varaha Mihira.
5. Bhashkarah's Siddhantasiromani Goladhyaya.
6. Parahita translated into English and published in the Astrological Magazine Vols. V and VI.
7. Or any other good book in any language, which treats of the planetary motions, retrogressions &c.

II. Astrology or Phala Bhaga (Judicial or predictive astrology) examination of test horoscopes, results of periods and sub-periods, construction of horoscopes in all their divisions, explanation of questions based upon the conjunction of planets, and the various sources of strength they possess.

Text Books, prescribed and recommended.

1. Astrological Self Instructor 4th Edition in English the First 8 Chapters.
2. Astrological Primer, 2nd Edition Ch. IV to XIII inclusive.
3. English translation of Sarwartha-Chintamani Ch. III.
4. Brihat Jataka, English translation Ch. III, IV and V.
5. English translation of Jatakachन्द्रika, stanzas 40 to 78 inclusive 3rd Edition.

III. Prasna or horary astrology relating to questions.
Shatpanchasat or Chappana of Prithvyaasara (son of Varaha-mihira).

IV. Muhurtha or fixing auspicious times and avoiding evil times for all works.

Text Books.

1. Astrological Mirror, Paras I to XV, inclusive.
2. Kalamrta and Muhurtha Marthanda, chapter on Marriage and Kutas.

V. Remedial measures. Santhias. General questions on their possibility and usefulness.

Text Book.

1. Introduction to the study of astrology in the light of modern sciences. Paras 20 to 30 inclusive in Part I and the whole of Part II.

The books prescribed can be had from the Office Manager of the Astrological Magazine, Madras, India.

Students who know Sanskrit or other Vernaculars in which these books are written, may conveniently study them, agreeable to the portions prescribed in the above text books.

For further information and details they may address Mr. B. Suryanarain Row, Editor of the Astrological Magazine.

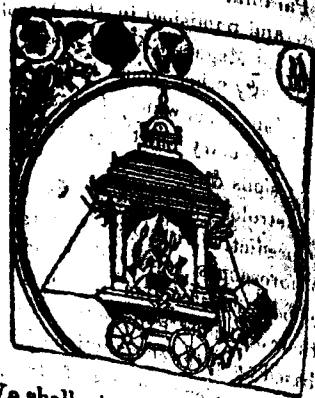
The Almanac for 1908; Plavanga & Kilaka.

This valuable publication issued by the Office of the Astrological Magazine is published in English with a view to serve as ready guide for all educated business and official gentlemen. About 20 pages of preliminary remarks have been inserted, showing good and evil times, constellations, week days, lunar and solar days and the Zodiacal signs with the planetary conjunctions therein. The movements of planets are carefully marked and

the lunar positions are shown day after day. Good and evil days for marriages and other important events are also given and it may be safely asserted, that this is a unique publication which has been a long felt want in the fields of astrological research and literature. The items treated of in the preliminary portions may be briefly noticed. Bahukalam or evil Time, Good and Bad Lunar days, Lagna Thyaiya or Time to be rejected, Namakarana or giving new name, good days and constellations for Annaprashana or the first feeding of the child, Aksharaswikaarana or commencing education, Upanayana or investing the sacred thread, Vataba or marriage, Nishaka or nuptials, Prayasa or travelling, Tara Bala or strength of star, Panchaka or five source energy, Kshowra or shaving, and good days for marriage and upanayana, are all sketched out in simple but convincing style and a reader will find himself richly rewarded by a careful perusal of these pages and the vast information they contain. The price is only As. 8 and 1000 copies will be placed at the disposal of the public within the reach of all classes of people. This is the third of its kind, as the Office of the Astrological Magazine issued the First Almanac in 1906 and the second in 1907. There are some almanacs issued both here and in the continent which contain large number of astrological tables, which the lay mind can find useful or profitable. But none have been taken as this almanac for the purpose of simple and accurate results which could be con-

ceived and it is on this ground, that it appeals to the largest number of educated men. Almanacs for 1908 and 1907 may also be obtained from the Manager, of the Astrological Magazine and they are uniformly priced at 8 As. each copy.

Mesha. (Aries) ITS CHARACTERISTICS



We shall give twelve contributions on the twelve houses of the Zodiac and shall begin with the first, Mesha or Aries. These will form important lessons for students and will furnish ready references to the experts in this science. The information furnished hereto collected from the best available sources, and therefore will be highly essential and instructive to our readers. Mesha is the first sign of the Zodiac, and extends over the first 30 degrees of the celestial circle called the Bha (light) chakra (circle) which is marked by the 27 constellations of the Hindu system. It is the most important planet of the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The results which

are going to state here for each of these signs will only be prominently present when the lord of the house is powerful, occupies a favourable position, has beneficial conjunctions or aspects and is not subjected to evil influences. But this is not sufficient to make it produce all the results sketched out here. The house also must be powerful, must be in conjunction with good planets or have their aspects and must not have evil influences in any way. There is another important point in this connection which very few astrologers notice and which is not even alluded to by the majority of works on this science. When Aries is between two evil planets, so also its lord, what would be the result?

Suppose Mars is in Aquarius. Mars is the lord of Aries. Suppose there is Saturn in Pisces, the Sun in Capricornus, and Rahu in Taurus as illustrated in the following diagram.

Pisces. Saturn	Aries.	Taurus Rahu.	Gemini
Aqua- rius. Mars			Cancer
Capri- cornus. Sun.			Leo. Jupiter
Sagit- tarius	Scor- pio.	Libra.	Virgo.

Here it will be seen that Mars the lord of Aries is in Aquarius or the 11th from Aries and as such is well situated, and is aspected by Jupiter in Leo. But on both sides of him i.e., in the 2nd and 12th or Pisces and Capri-

cornus we have two evil planets Saturn and the Sun respectively. So also we see that on both sides of Aries we have two evil planets viz., Rahu and Saturn in the 2nd and 12th signs respectively. These positions of evil planets on either side of the house as well as its lord take away a great deal of their vitality and these influences must be carefully considered in dealing with the sources of strength to the planets. The aspects or conjunctions of benefics will always modify the results for good and these therefore form important factors in astrological consultations. Aries is odd, cruel, male, movable, quadruped, and masculine, the lord is Mars, the first hora of Aries is governed by the Sun, while the 2nd hora is under the control of the Moon. The lords of the 3 Drekanas of Aries are, (1) Mars, (2) the Sun and (3) Jupiter respectively. The lords of the Navamsa in Aries are (1) Mars, (2) Venus, (3) Mercury, (4) Moon, (5) Sun, (6) Mercury, (7) Venus (8) Mars and (9) Jupiter, respectively. The lords of the twelve Dwadasamsas in Aries are (1) Mars, (2) Venus (3) Mercury, (4) Moon, (5) Sun, (6) Mercury, (7) Venus, (8) Mars, (9) Jupiter, (10) Saturn, (11) Saturn and (12) Jupiter. The lords of the Thirimsamsas in Aries are—(1) Mars for the first five degrees, (2) Saturn from 6th to the 10th degree inclusive, (3) Jupiter 11th to 18th degrees inclusive, (4) Mercury 19th to 25th inclusive and (5) Venus 26th to 30th degrees respectively.

The Kumbakonam Almanac for the Lunar Year Kilaka 1908-09.

The editor-in chief of the above interesting and reliable publication is Mr. T. S. Visvanatha Sronti, B. A., his two worthy collaborators being Mr. Varahar Sundaresvara Sastri, Professor of Sanskrit Astronomy in the Tri-vadi Sanskrit-vidyā-śālā, and Mr. Bālakrishna Sastri who is almost an authority on the appointed times of Hindu feasts, fasts, and ceremonies. Mr. Visvanatha Sronti is an intelligent Brahmagentleman who may be better introduced to the astrological world as the son of the reputed Sundaresvara Sronti, who did so much to awake the popular interest in Drigganitam in South India, in company with Venkatesvara Dikshit and Nungambakum Raghunathachariar. All these three men are now dead, and Mr. Visvanatha Sronti who is carrying on their tradition for accuracy, thoroughness, and reverence for the past, and intelligent interest in the performances of the present day astronomers of the West, is their worthy representative both in learning, accuracy of calculations, and liberality of views. The Almanac before us is published in Tamil and it is a pity that no Telugu or English editions of it are available for the use of the non-Tamilian sections of the South Indian public. The Editor will, from the remarks made above, be seen to belong to the Driggrantha School which regards the calculations of the synodic day to be derivable only from the

apparent (geocentric) longitude, and not from the real (heliocentric) longitude as has been maintained by the representatives of the Vākya School such as the late Krishna Josyar of Karungulam and his surviving descendants. In the matter of determining eclipses the Schools of the Vākya (Parahita) and Driggrantha (Aryabhata) and Suryasiddhanta, reformed on modern lines are at one, as they must be, since they are a class of phenomena which admits of ocular verification by the masses. The Almanac, as its name implies, is computed for the Kumbakonam Meridian and latitude. The precession for the year in question is reckoned at nearly $23^{\circ} 24'$, with all that the result implies. It is clear that the apparent obliquity of the ecliptic, as well as the precession in longitude, as affected by Nutation, has been clearly borne in mind, with reference to all the computations on which they have any learning. It is apparent from the total magnitude of the precession as measured by Mr. Sronti on the ecliptic of the year Kilaka, that, at any rate, the last point of the constellation Revati, which is marked by the star Zetta Piscium, is not presumed by him to fix the commencement of the Zodiac of constellations. The question of the determination of the total magnitude of precession, which devolves directly on the starting point of the Nirayana Bhajana, is wrapped up in much perplexity and confusion, and the quantity determined on by Mr. Visvanatha Sronti nearly approximates to that of the Vākya School which takes the annual rate of prece-

cession not at $50^{\circ} 2''$, but at $59^{\circ} 5''$. But since Mr. Sronti seems to take the mean longitude of precession for the year at about $50^{\circ} 2''$, and the difference in longitude between the Vernal equinox or the first point of Aries and the first point of the fixed Zodiac at $23^{\circ} 24'$ it argues, as hinted above, that he takes the latter not as Zetta Piscium, but probably as Caput Andromedae which is a star of the first magnitude, distinctly visible in our skies even on Moon-lit nights and the geocentric longitude of which is approximately $12^{\circ} 54'$: as to what constitutes the first point of the fixed Zodiac, there is no contest of opinion amongst the Siddhanta literature or its exponents. The whole question will be thoroughly gone into with a complete review of all the views thereon, and a final adjudication based on ancient tradition and confirmed by modern astronomical observations, in the series of articles which are now appearing in this Journal. Suffice it to say that there is a good deal to be said for the position taken up by Mr. Visvanatha Sronti, which, in fact, is the one arrived at by his own father, in combination with Nungambakum Raghunathachariar who was employed in the local Government observatory and hence was freely acquainted with European methods of observation and calculation. In addition to the stereotyped items of information which one often meets with in Tamil Almanacs and ephimeries, the following data which are a peculiar feature of the present Almanac deserve prominent mention: (1) The relative positions of stars and planets

with reference to the meridian line in the sky, and to the direction of deflection, at stated hours of particular days of the year, together with the measurement of the intervening space between such celestial objects, in terms of angular measurement. This will be very useful for people desirous of picking up accurate methods of star-gazing. (2) The nirayana longitudes of planets according to stellar quarters, which, whenever we have tested them, prove exceedingly accurate. (3) A table of the time of oblique ascension of signs, for various latitudes ranging from the equator to 26° North. The time is computed according to the mean solar time, that is, in terms of a mean solar day of 60 ghatikas, and not, as is often erroneously done, in terms of a sidereal day of 60 ghatikas. On adding up the periods of the twelve signs for any latitude, we get only 59 ghatikas and 50 vighatikas, which is the Savana equivalent of 60 Nakshatra ghatikas. This is quite accurate, and stands in refreshing relief to the mistakes we have recently pointed out in the calculations found in the notes appended to Mr. V. Subrahmanya Sastri's translation of Śrīpatis *Jātaka-karmapaddhati*. Another interesting point to note in this connection is that the *Rāsi* contemplated belong to the Nirayana bhagana, and not to the Sāyanubhagana although the fact is not mentioned explicitly by Mr. Sronti. The value of this table would be further enhanced if the author could give in future editions a companion table in Savana time for the signs commencing from the first

point of Aries, since it can be kept as a standing table of reference for all time, and may be further utilised by people who wish to calculate the ascendant in a horoscope by Sayana methods, and to finally make the precessional reduction, which is the correct method, and which is enjoined by Bhaskara in his *Karanakutahala*. Side by side with the companion table the actual precession for the year, and its annual rate, together with the starting point of the constellational Zodiac need to be given, to put an end to all worry in calculation and surmise. (4) An *Ududasakalachakra* (table of Hindu planetary periods and sub-periods, according to the constellational system adopted by the S. Indian School of Astrologers) with useful particulars to minimise calculation. (5) A table showing the elapsed time of oblique ascension of the appropriate sign of the constellational Zodiac for each day of the year, at sunrise, which is so well and neatly done that we cannot refrain from congratulating Mr. Srouti upon the accuracy and finish of the performance. A table showing the length of each day in Savana time; The length of the nights too might have been profitably added, to put an end to the prevailing practice of regarding that all true solar days are uniformly equivalent to sixty *Savana ghaticas*, which is based on an erroneous notion concerning the measure of civil time as applied to solar days. The generality of astrologers ascertain the length of the night by merely deducting the *aharna* sixty *savana*

ghaticas, be the time of the year what it may, and that is a fertile source of error in *Jagna-sphutam*, as we have already pointed out in the case of Mr. V. Subrahmanya Sastri, the reason being that they confound the unit of time measure which is mean solar, with the actual length of the day and the night (*aho-ratri*) which is true solar. (7) The times of rising, southing and setting of the Sun, the time of the culmination of the vernal equinox, the times of rising and setting of Mercury, Venus, Mars, Jupiter and Saturn, and the times of southing of Mars, Jupiter and Saturn, in terms of mean local time (not standard time) calculated from Moon to Moon (Astronomical day), for most of the days of the year. In this tablet the author calls attention to the part of atmospheric refraction in apparently delaying the setting, and speeding the rising time, by two minutes when compared with the times given by him. The statement of particulars furnished in this table is inestimable for astrologers and star-gazers. (8) A table showing the times of rising and setting of the Moon for all days of the year, a companion one denoting the times of culmination of the Moon at nights, whenever she can be expected to do so, in the course of the year: the time given is mean local time of an astronomical day. (9) A table giving the right ascension (or more accurately, polar longitude) and declination of all the leading stars, to which a rule is added for finding out the time of southing of any star on any day, with the help of the table

(7). The polar longitude is given in mean solar time, so as to bring it into a line with the measure of time employed to fix the culmination of the of the Vernal equinox in table (7). The author is careful to add that in the subtraction of the Circle, which is necessary in cases in which the sum total of the exact time of the culmination of the vernal equinox and that of any given star, exceeds 24 hours of mean solar time, one must subtract not 24 hours of mean solar which will be erroneous, but only 23 hours and 56 minutes, which is the mean solar equivalent of 360° measured on the hour-circle (Circle of declination); the rule he gives to ascertain the declination of the star at the time of southing, in any latitude, as well as to indicate the time of southing in terms of the mean local time is easily comprehensible and interesting. (10) A newly-coined aphorism in Sanskrit to denote the exact rasi-mana in the Tamil-speaking districts constituting Chola desa, which is sure to prove a great help to the average run of astrologers who indiscriminately apply a stereotyped, faulty rasi-mana table for the latitudes of India. (11) A set of 27 aphorisms in Sanskrit newly devised, which are more accurate than the stereotyped ones hitherto in vogue, for the use of astrologers practising in the Chola country, whereby the elapsed time of oblique ascension of the various signs of the Nirayana bhagana can be readily found out by observing the culminating stars. These aphorisms have a pleasant rhythm and readily catch on the ear. (12) A set of tables

giving the latitudes of important places, coefficients of time in accordance with their varying longitudes. East or West of Kumbakonam, multipliers for ascertaining the actual length of day in any latitude in S. India: these are the most useful and practical; lucid rules are given for making the necessary corrections with reference to the time of commencement and end of synodic days etc, in accordance with the mean local time of any longitude and latitude mentioned or intended to be mentioned in these tables. We say intended to be mentioned because the longitudes are not given which strikes us as a distinct want. In passing we may remark that the mention of latitude calls up the idea of gnomio or equinoctical palachchaya), the length of which needs to be given without stint, if only in the interests of astrologers who might like to compute ascensional difference and so on, from Lankodayas. A table of time is also very much in request. The other items of valuable astrological almanac-like and ritualistic information with which the almanac is literally packed though valuable in themselves must yet be passed over for want of space. We have made such a long review to show to the public the treasures of valuable information which Mr. Srouti has managed to give in his almanac, and which we have not met with in any of the other publications in the vernaculars, and which, withal, is presented in an attractively simple and useful form. For the matter the almanac contains the price is surprisingly low (1 anna), and it behoves

the cultured public, therefore, to encourage this publication by using it in their homes. It may interest the readers of this Magazine to note that Mr. Srouti is thoroughly appreciative of the best performances of the Western Ephemerologists like Zadkiel and Raphael, and all publications of the stamp of the English Nautical almanac and the French *Connaissance de Temps* and he brought out in the year 1904 an astronomical Ephemeris in English quite on the lines of English Ephemeris in which he gave the sayana longitudes of planets for the Madras Mean Noon of each day correct to a second, a degree of accuracy not at present reached either by Zadkiel or Raphael though it must be confessed to the credit of Zadkiel that a similar Ephemeris correct to a second was published by him in the Urania years ago. Zadkiel's last mentioned publication as well as Mr. Srouti's Ephemeris had to be stopped since there was not that amount of encouragement which could keep them going and warrant their further continuance. Mr. Srouti's Ephemeris for 1904 is a marvel of accuracy, finish and clearness from whose book the English Ephemeris makers can in all conscience take a leaf without the least detriment to their canons of purity in calculations.

Correspondence.

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

DASANTHARDASAS

OR

PLANETARY PERIODS AND SUB-PERIODS.

Dear Guru,

In your Astrological Self-Instructor you have given the nine Ududhasas of planets corresponding to the 27 Constellations and their number of years. You have also taught the student that the Vidasas, Antharas, Antharantaras, Pranas, Sookshmas, & etc. can be found out by proportion.

You have given there an easy method to find out any Vidasa in any Dasa. The method is to "Multiply the number of the principal period of the planet with the number of the years of the principal period of the planet whose sub-period you want, and multiply the last figure only by 3 and keep it as days, and the first one or two figures as months only." As an example when we want Ravi in Ravi we have to multiply 6 by 6=36. In this product the last figure 6 multiplied by 3=18 days; and the first figure 3 is months. Therefore Ravi's Vidasa in Ravi's Dasa is 3 months and 18 days.

Now, sir, you have given the easy method to find out the Vidasa only. Here I beg to inform your numerous readers that there are easy ways to find out the Anthara, Antharantara, Sookshma, and Prana Dasa. I shall give them in order as rules.

(1) To find out any Anthara in any Vidasa of any Dasa, take the three numbers of the principal periods of the three lords of Dasa, Vidasa and Anthara. Find the continued product of the three numbers. To the product so obtained, add its half. The result is ghatikas. This can be reduced into days, months and years.

(2) To find out the Antharantara, as before take the four numbers of principal periods of the 4 lords of Dasa Vidasa, Anthara and Antharantara. Find the continued product of the four numbers. From the product so got, subtract its one-fourth. The remainder is vighatikas; and it can be reduced into ghatikas, days, months etc. If any fraction remains at the end of these vighatikas multiply it by 60 and the product is liptas.

(3) To find out the Sookshmadasa take the five numbers of the principal periods of five lords of Dasa, Vidasa, Anthara, Antharantara and Sookshma and find the continued product of the five numbers. From the product, subtract its $\frac{1}{5}$ and the remaining $\frac{4}{5}$ of the product is liptas. This can be reduced into vighatikas, ghatikas & etc. This is the Sookshma we want.

(4) To find out the Pranadasa take 6 numbers of the principal periods of the 6 lords of Dasa, Vidasa, Anthara, Antharantara, Sookshma, and Prana. Find the continued product of these six numbers. From the product so got, subtract its $\frac{1}{6}$ and take the remainder which is $\frac{5}{6}$ th. This $\frac{5}{6}$ th is vilipias which can be reduced into liptas, vighatikas etc.

In this way, all these can be found. But here the difficulty is to multiply the numbers. Of these six periods the first four only are taken because the next two are very minute periods. To make the above rules clearer, I shall give an example to the first rule.

Let us suppose that we want Saturn's Anthara in Rahu's Vidasa in Budha's Dasa. The three numbers of the principal periods of these three planets are 19, 18, and 17 respectively. The continued product of these three numbers is 5,814. To this product we must add its half 2907. The result 8,721. This number is ghatikas. This reduced into days and months we get 4 months, 25 days and 21 ghatikas. This is exactly the Anthara of Saturn in Rahu's Vidasa of Budha's Dasa. The other three rules can be worked similarly.

From these we draw the following corollary:—

When we have the same planets, though they differ in order, the length of their periods will be the same. That is when we want:—

Antharam in	Vidasa in	Dasa or
Sani's	„ Rahu's	„ Budha's or
Sani's	„ Budha's	„ Rahu's or
Budha's	„ Rahu's	„ Sani's or
Budha's	„ Sani's	„ Rahu's or
Rahu's	„ Budha's	„ Sani's or
Rahu's	„ Sani's	„ Budha's.

In all these six modes the time will be the same, because the same three planets are there and they give the same three numbers in different order, the continued products of which will be the same. When we see for the Antharautaram the same time of

periods will occur 24 times for the same four planets in different orders. This is the corollary we draw.

Note.—At the end of the article under the heading of "Planetary prastaras" in the December issue of 1907 (360)° × 51 × 101 is the possible arrangements of the 9 planets in the 360° of the Zodiac with one of the degrees of the Zodiac as lagna. For the whole Zodiac we have to multiply the above by 360.

Yours obediently,

D. NARASIMHACHARLU.

Sesilekha office,
6-3-1908. }

Reviews.

I

PUBLIC OPINION.

This is a weekly review of current thought & activity, and contains a wide range of interesting and instructive topics selected from various sources. It will be an intellectual treat to glance at its pages, and we hope it will find wider circulation, and a more career.

II

THE AGRA MAGAZINE.

We thank the Editor of the Agra Magazine. The Motto "work is the highest delight" is well selected and represents the goal the Editor has in view. It contains some valuable contributions, and would well repay a perusal.

Notes.

The scandals of New York, Boston and San-Francisco form the subject of an article in the London Times.

Made. M. Tinayre, the French woman novelist, has some hard words to say about the English women. She observes

—"The great intellectual class of women in England have become almost wholly masculine, and have ceased to possess any feminine qualities whatever. The note of masculinity is most pronounced. Women live in England an independent and manless existence. But feeling of sex is apparent in a French woman."

Mr. Farman has devised the flying motor car, which quits the surface of the road but does not need to soar high. It weighs about half a ton and to all appearances it can be operated with consummate ease. His triumph is fresh evidence that the future of aerial navigation rests with the aeroplane.

It is funny to read the remarks of Lowell and A. R. Wallace on the theory of the habitability of Mars. The former contends by his own reasoning, that Mars is habitable, while Dr. Wallace says that it is absolutely uninhabitable.

Professor Sanders of Michigan reports the discovery of four new manuscripts of the Bible and traces them to the 5th and 6th centuries after Christ.

The Elephanta cave temples observes a European paper situated upon an island near Bombay, contain rock-carved gods—Brahma, Shiva and Vishnu. In other division is an ancient serpent-slaying Krishna, and in still another is Gautama Buddha; but there is not a glimpse of the "Holy Family" or of any crucified god of a cross therein carved, as has foolishly stated upon the authority of a party of rough, uneducated sailors and prejudiced writers, who, sitting in their libraries, write up oriental countries, their customs, their religions and their temples—which they never saw! And

there are gaping fools ready to swallow their nonsensical teachings.

In Toledo, Ohio, Police powers have been conferred on women, so that at the local railway stations women may be protected by persons of their own sex. In Finland, Norway, and Belgium there are also women police, and this measure of reform should be adopted by other countries calling themselves civilised, notably by Great Britain where there are often complaints from women of the treatment they receive from the man-in-blue.

A man who always criticises others and never notes anything about himself, will be like a great villain who finds fault with others, but never refers to his own villainy.

In our January Magazine we predicted the death of two European sovereigns as the result of the conjunction of Mars and Saturn. The King of Portugal died early in February.

NOTICE.

The Manager begs to inform the numerous readers of the Astrological Magazine that as the Editor is now on tour in Southern India spreading the grand truths of Astrology, there has been some delay in the despatch of the magazine and begs the subscribers to excuse the same.

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Diplomed Biochemist.

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and brevity and contains very valuable information, necessary for a beginner. English translations of Sanskrit works are always poor performances, for the spirit and beauty of the original Sanskrit language can never be adequately represented in the English tongue. Still sincere attempts made in this direction ought not to be despised as they certainly tend to give the English readers some idea of the contents

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which the original Sanscrit works contain. There are various sources of evil which creep into these translations and which should as far as possible be scrupulously avoided. It is one thing to know a theory from a book and another to read that theory, bring it into actual practice and then test the results, in the light of personal experiences. Take the translations of Vedic and Vedantic works by some of the so called eminent European scholars. They read some theories, out of these ancient works, understand them as they like, get their own interpretations and explain them in the light of their preconceived and pet theories. The question "have they any personal experience and knowledge" assumes great importance. There are so many things which require personal attention and devotion and which cannot be understood without proper initiation. Technical sciences treating on even ordinary subjects are difficult to understand and more difficult to explain when the authors do not possess personal experience. The development of a branch of knowledge in a particular language is, and will be the result of many local conditions without a perfect grasp of which it will not be possible to follow its

course and trace its origin and expansion. To put therefore these ideas in a foreign tongue, where the manners and customs are quite different, will be a task which is attended with many obstacles, linguistic and intellectual. The third difficulty which stares in the face of translators is the want of a good grasp in the peculiarities of the original language and the idioms which would suitably express those peculiarities in the other tongue into which the translator is anxious to usher his originals. There is yet another difficulty which is almost insolvable and which is the want of development both in ideas and in expressions of the second language where the translator appears in his new garb. Therefore translations are at best sorry performances and may not be quite up to mark. We have been in this field of translation for the last quarter of a century and the subject translated has been as well grasped as could be done under these adverse circumstances. Jatakachundrika appeared originally in the first and second volumes of the Astrological Magazine and afterwards as separate book in the second edition. The third edition now ready for sale has long been delayed on account of printers delay and our own

engagements. But any how it has now been ready and our readers and others will find the book most suitable for progress in the astrological studies. In a short preface of five pages we have given some valuable facts connected with the subject. The work contains 78 Stanzas and we have spared no pains to make the notes as copious and explanatory as is possible and desirable. The Printing is neat and the paper good. Illustrations of horoscopes explanatory of difficult ideas mark a new feature in this 3rd edition. The price is raised by four annas a copy and we had to do this as the bulk of the volume increased considerably and the expenses incurred in Printing were for higher than those incurred in the second edition. With the increased experience, gained by us both by study and able discussions we had with several eminent men in this field, we have been able to introduce into the notes very valuable and practical principles of this noble science and we are sure that those who go in for these books will be immensely benefitted. In the first 39 Stanzas, the author explains the special principles of Astrology on which he bases his summary of the results of truths in the twelve signs of the Zodiac.

Venkatasha Arya seems to have read and studied carefully the whole of Parasara Hora Sastra an eminent work in Sanscrit written by that great and learned Maharishi. This, the author clearly announces in the second Stanza. In the last 38 Stanzas he gives a summary of the results the different planets are capable of giving to the persons born in each of the twelve signs of the Zodiac. On the whole the summary is valuable and instructive, and will highly reward any student. There are certain omissions made by him in his explanations which have been properly noticed in their suitable places by us.

During the course of writing our notes to this work we have had recourse to various important treatises on astrology and the commentaries therefore are simply invaluable. Even adepts in astrology will find valuable suggestions in our notes and thus the third edition of the English Translation of Jatakachundrika, has been made to meet all demands made upon the intellectuality of the author as well as that of the translator. In this work the author has principally dwelt upon Rajayoga and Maraka or political success and longevity. He also explains at some length,

how planets become good or bad by position and ownership. The last subject has not been touched upon by Varahamihira or his able commentator Bhattotpala, and therefore requires great significance in its treatment at the hands of Venkatasa Arya. The other Bhavas or significations, denoted by the twelve Rasis are not mentioned here, and they must be learnt from other sources. We have made the whole work usual and practical and we hope to see that our sincere attempts in this direction will soon bear their deserved good.

Is it necessary to Learn Astrology.

A gentleman thus writes to us—
“As per a Sutra from the Vedas ‘*Shadango Vaidya Taryaha*’ the six Vedangas or limbs of Veda viz., (1) Siksha (2) Vyakarana (3) Chandhas (4) Nirukta (5) Jyotishya (6) and Kalpa, should be learnt by the three castes, Brahma, Kshatriya and Vaiya. But how is Jyotisha a Vedanga? How can we say that Vedas cannot be fully learnt or appreciated without a knowledge of this branch? ‘*Vedahi Yagnartha mahi pravrutthaha, Kalanupurvan Vihithascha Yagnaha, Tasma didam kala, Vidhana Sastram, Yojyotisham Vedasa Vedayagnan.*’ As per the above sloka Vedas are intended to set at right the rites of

yagna or sacrifice. Those yagnas of Veda which have to be done depend upon the influence of Kalapurusha, which is Kalagnana or the understanding of time influence. Since this time influence depends upon Astrology and Astrological knowledge, so an astrologer who knows the influences of time will also know the rules and rites of Yagna. As Astrology shows the times (good and bad) which are to be adopted in the performances of Vedic rites, so astrology, is considered as an organ of sight to the body of veda and one who does not know astrology will be considered as one who has not completed his course of Vedic study and so all Vedadhikaras or masters of Veda ought to become perfect masters in this sublime and wonderful science. Some perverted minds say that since Astrology is one of the Vedangas a man who wants to complete his Adhyayana must study this in order to complete his course of study, but that there is no other use to be derived by studying this, and that those who do not at all read Vedas need not bother their heads about this complicated and cursed science. But they forget, that this science which not only shows the times to be adopted for the commencement or completion of Yagnas and other rituals but also, shows the harvest that the man reaps by his past actions in his previous birth, can give men accurate knowledge, of their good and bad days, the maximum and minimum limit of their misfortunes and the exact minute of such occurrences. Since fortunes and misfortunes happen indiscriminately to

those that study Vedas and those who do not, a knowledge of the future is essential to both, so that if any good happens, they may augment it and if any evil befalls, they may avert it or minimise its effects. Man must be bold and one who is afraid of a dreadful future will be utterly useless to the cares and responsibilities of the world. Great men have striven hard to make a name in the annals of History. Napoleon, Caesar, Hannibal, did not become great in a day. They struggled against the adversary of fate and by the advice of great augurers. Caesar was able to achieve his heart's desire. A knowledge of the future is entirely indispensable. We must try to get an accurate information. There is no use of consulting quacks. Man must study for himself. Astrology shows that it is left to the free will of man to make a hell of heaven or a heaven of hell of his house. If he is a strong-willed and persevering man and one who knows what is going to happen to him in the near future, he will try to make a heaven of his abode and thus cast off sorrow. Baside-rihat Jataka I chapter 2 sloka says. *Hora Thyhoratra.....nakti*” This Stanza must be known to almost all Astrological students and one who does not know it must not be called an astrological student and so I need not recapitulate it here. Varahamihira, clearly shows by this, that Astrology is a science which shows what results we derive by our past Karma and why this is called Hora-sastra. Hora means Lagna. That science which discusses about Lagna is called Horasastra. This word Hora

is derived from the word Ahoratra. The first letter *a* and the last letter *tra*, taken off from Ahoratra, leaves the word Hora. The reason why Hora is derived from Ahoratra is briefly shown thus. All the twelve signs of the Zodiac from Mesha (Aries) are embedded in the womb of time. Lagna is controlled by Kalapurusha. By Lagna, good or bad times are found out. Since Kala is Ahoratra, and Lagna is dependent on Kala, and since good or bad follows from the fixing of Lagna, so, as good or bad doings are dependent on Ahoratra, a knowledge of when and how to do things in proper lagna to achieve good results is got by the science of horasastra. This noble science, then, was cultivated to the highest degree in ancient times and the entire human machine was worked on its basis and achieved brilliant results. There is a proverb in sanskrit which says “*Avasyam anubhoktavyam*” i.e. viz., what must happen must happen,” so a knowledge of the future is quite useless as whether a good or bad thing is going to happen it must happen and there is no use of knowing it before hand either to be glad or be worried till that passes off. This argument is put forth by many and I wish to dispel that notion, from such. People must know what is going to happen before hand and like consummate generals fortify their battlements of punya Karma against the enemy of papa Karma, thus obliterating the disgraceful appellation of being called—cowards. In this instance Bhattotpala must be quoted a little.

According to the Sloka "*Yadyadvithana*" etc., the evils and fortunes that befall a man are got by his Karma. This is divided into two parts 1) *Dhruda Karma* and (2) *Adhruda Karma*. The good and bad following *Dhruda Karma* is shown by the dasas of planets. Whether the results following these Dasas are good or bad must be ascertained by the position of planets at the time of birth and if bad, they must be wiped out of existence by Sauties etc., before the period of that Dasa commences. If good, they must be augmented by visiting holy-places, bathing in holy rivers and by charitable institutions. The results of *Adhrudakarmoparjita* are found out by *Ashtakavarga chakra*. By finding out the good and evil results arising from these combinations we must try to augment or prevent them respectively by the same process as before. The above is beautifully illustrated in a small sloka by the intellectual giant *Vyasamaharishi*.

"*Vihanyaddurbalam daivam, purushana Viposchitaha*" that means an intelligent man with little valour, will be able to meet a weak planet and destroy it.

By careful study of all these we are led to believe that the sloka *Avasyam Anubhoktavyam, Krtam Karma subham subham* what must happen etc., was intended not for men but for weak creatures. Men who have good prospects before them, will forget whatever miseries they might be enduring at the present time and men who have bad prospects will take proper steps not to incur them. The same subject is explained beautifully in a

work called *Uddasapradipika*, 6, 7, 8, 9 and 10.

I shall here give one or two of those and close the subject for the present.

"*Jyotissastra vinischitya Houri kam Phalamirita, Ishtanishta parignana danishtasya prasantaya, Ishto sadhana siddhyartha mupayogam pradarshikaha* etc.

The American Nation and its constitution.

The Chicago Legal News publishes the lecture delivered by the Hon. C. F. Amidon before the Bar Association on this subject. We shall give its brief purport:—Mr. Amidon observes. — We have a constitutional theory and a constitutional practice, and, as often happens in such cases, the one is not precisely the same as the other. According to our theory, "The Constitution is a written instrument; as such its meaning does not alter. That which it meant when adopted it means now. Being a grant of powers to a government, its language is general, and as changes come in social and political life it embraces in its grasp all new conditions which are within the scope of the powers conferred. This in no manner abridges the fact of its changeless nature and meaning. Those things which are within its grant of power as those grants were understood when made, are still within them; and those things not within them remain still excluded. As said by Mr. Chief Justice Taney in *Dred Scott v Sandford*, Howard, 309, 426: 'As long as it con-

tinued to exist in its present form it speaks not only in the same words but with the same meaning and intent with which it spoke when it came from the hands of its framers.' " Such is our constitutional theory. Now listen to an accurate statement of our practice: "It is evident when one considers the nature of a rigid or supreme constitution that some method of altering it so as to conform to altered facts and ideas, is indispensable. *

* * Since modifications, or developments are often needed, and since they can rarely be made by amendment, some other way of making them must be found. The ingenuity of lawyers has discovered one method in interpretation; while the dexterity of politicians has invented a variety of devices whereby legislation may extend, or usage may modify the express provisions of the apparently immutable and inflexible instrument. * * *

The interpretation which has thus stretched the Constitution to cover powers once undreamt of, may be deemed a dangerous resource. But it must be remembered that even the constitutions we call rigid must make their choice between being bent and being broken. The Americans have more than once bent their constitution in order that they might not be forced to break it. * * * And it has stood because it has submitted to a process of constant though sometimes scarcely perceptible change which has adapted it to the conditions of the new age."

But if it is thought that an American alone is competent to speak upon this subject, we may hear both our

constitutional theory and our constitutional practice from our own highest authority, the late Judge Cooley. "A constitution is not to be made to mean one thing at one time, and another at some subsequent time, when the circumstances may have so changed as, perhaps, to make a different rule in the same case seem desirable. A principle share of the benefit expected from written constitutions would be lost if the rules they established were so flexible as to bend to circumstances or be modified by public opinion. * * *

A court or legislature which should allow a change in public sentiment to influence it in giving a written constitution a construction not warranted by the intention of its founders, would be justly chargeable with reckless disregard of official oath and public duty."

A nation cannot remain long in its original simplicity and purity. Contact with older, more demoralised and more luxurious nations, in social, literary and political spheres, imperceptibly, but inevitably introduces disintegrating processes, and the result will be, a bending of the original laws if they cannot be altogether broken. Military inactivity seem to be as great a curse to the nation as its activity, the latter being sudden and perceptible, while the former moves like a cunning serpent which throws its poisonous coils silently, but surely for the destruction of the simpler lives and virtues. As many American papers are pointing out, the great American nation is deteriorating and will soon imbibe the political and social vices of

its parent land and those of her neighbours who are older in age than themselves and consequently more vicious and degenerate. This seems to be the order of Nature and no nation could escape its ultimate ruin and disorganisation.

Sani, Rahu and Devils.

On page 169 of our Astrological Magazine vol. VII we wrote an article entitled "The Devil Demonstrations." It deserves to be carefully read by our numerous subscribers. In Sanskrit names to planets have been selected with a splendid knack for their significance and they are indicative of the attributes they possess and the influences they are capable of exerting. Sani, and Rahu (*Saturn and Dragon's Head*) Govern Pisachees or Devils, hobgoblins, evil spirits, and Saitan (*Satan*) species. Why these two planets, should have been given jurisdiction over these spirits would be an interesting problem the attempt to solve which will have its own value in the study and explanation of natural Phenomena.

Referring to the Amarakosa (*Sanskrit Lexicon*) composed by Amara-Simha-a Jain Pundit of extraordinary intelligence and cultivation, we find the following words used to represent Sani and Rahu. This famous lexicographer flourished early before the Christian Era and probably graced the court of the great Vekramaditya, patron of Sanskrit literature, and one of the grandest emperors who ever ruled the Indian empire. His era shows unmistakably the date of his

rule and it is now 1963 Samvat. It would be absurd and highly illogical to enter into controversies upon facts and events which have been so well established, and if eras of great men and great events are brought under discussion by ill qualified and ignorant savants we do not know where to stop in this line, and proceed with our historical narrations upon anything like satisfactory basis.

(To be continued).

My Impressions in Southern India

BY

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

Six years ago I had made a long tour in Northern India and British Beluchistan and recorded my impressions of the places I visited in a series of articles which were regularly published in the Astrological Magazine and which were read with great interest by the educated public as I learnt afterwards. There is always an advantage in reading such contributions published by men who are keen observers of nature and its phenomena, and whose education and experience enable them to go deep into the causes of such phenomena. The conditions of a country—natural, political, social and religious—are well worth a careful perusal as they relate to a branch of knowledge which is most essential to human mind in its onward march of progress. Although Northern India has all along been and still is the intellectual centre in India, Southern India has not been without its intellectual giants and religious forms. The great Sankaracharya was

a South Indian genius and his philosophy and Vedantic lore have roused the greatest admiration, among the western scholars of to-day. Later on came Ramannjacharya, Vidyaranya, Vedantha Desigar, Madvacharya, and many of the Tamilian Alwars who seem to have dived deep into the Indian philosophy. Vidyaranya stands foremost among the South Indian scholars for his versatile genius and the consummate scholarship he has exhibited in the Veda Bhasyas (commentaries on the Vedas) he gave to the Aryan literature. The name of Appiah Deekshitar rouses pleasant intellectual associations.

Quite recently, Raja Sastriar of Raja Mannargudi, stood forth as a glorious light and was suitably honored for his vast and varied learning. I think compared with other centres of English education, Kumbhakonam stands quite unrivalled in turning out a large number of graduates and had even for a short time achieved the envious distinction of being called the Cambridge of the South. Southern India had also been the seat of powerful empires in the past, and some of the finest and largest temples in India nay in the world, can be seen in this blessed land. Tanjore district is not a very large one and hardly covers five thousand square miles in area. But the revenue to the governments ancient or modern has always been great and now amounts to a crore of rupees.

Considering the small area of the district the number of large towns and villages is surprisingly numerous and there are some land holders whose annual incomes vary from one

to ten lacs a year. The Brahmin element seems to have chief centre and strong hold here and their number is probably the greatest for a similar area in any part of India. The intelligence of the people is unquestionably great and their moral attitudes have taken the widest deviations. Impressions therefore formed in such places by personal experience and observations, and placed before the public in a suitable form cannot but be most interesting and instructive to any class of readers. My impressions are given as I have formed them, and I trust they will be found quite correct and highly instructive. Leaving Madras with the necessary paraphernalia for a long journey I ran in a first class compartment direct to Kumbhakonam by the Madura Express, a most convenient train for passengers to go from Madras. A European passenger sat quietly for a short time and did not show a tendency to open any conversation with me. But with my usual knack to draw strangers into a "converse" with me I managed to overcome his apparent reluctance and found that he was an Ast. Traffic Supt. of the Railway who was fairly acquainted with the details of his duties, and who appeared to be gentlemanly in his behaviour. We were undisturbed all along our route and reached Kumbhakonam early next morning. From Sheally where the dawn began to dawn, the aspect of the country assumed a most lovely and picturesque appearance. The railway line runs evenly through rich plantations of coconuts, mangoes, jacks, oranges, plantains and green paddy fields, and

of the planetary conjunctions at the time of birth.

Sakala Kala Nidhi

OR

(A mine for all the knowledge in the world).

We have arranged to start a Monthly Magazine under the above title which is thoroughly expressive of the facts which would be explained in it. Catalogues and prospectuses are under preparation. During the last 20 years the educated public of India have expressed their sincere desire to know whether there are any works in India, which relate to physical sciences and which have been bequeathed to us by the Aryan Maha Rishes. Brahma Sri Subbaraya Sastry is a veritable fountain head of such knowledge and he has kindly consented to give out the original texts in Sanskrit and to encourage the spread of such knowledge in all parts of the world.

A most original and wonderful development of ancient Aryan brain was witnessed in this land of the Vedas. Very often it is questioned as to why the brain should have been so perfectly developed in this land in arts, sciences, literature, philosophy and the most advanced religious thought as illustrated in the Vedic and Vedantic conception of the Supreme Intelligence. It may as well be asked in return as to why Mangoes should be perfected in Java, Grapes in Italy, Cocoanuts in Southern India and Ceylon, tea, china, and, coffee, in Arabia, grandest Forests in Central Africa and Zebras in Zulq-

land. No sane man can say that there are no under currents to produce these phenomena. Each country possesses certain peculiarities physical and atmospheric. There are very many currents which are invisible, but whose efficacy is equally unquestionable. They work in their own mysterious way. The mysteries of nature have not been completely understood, nor is it possible to say that man can with his present developed intellect understand them all. Some countries indicate development in fire, some in water, some in air and some in earth, and yet there will be others where development in the sky or Akasa energy can be seen. There is Aesha is illogical here. It is admitted in Libra. Himalayan Mountains are the home in the world. Why? It is admitted also that the water of the Ganges has got the most peculiar chemical properties among the river waters in San world. Why? The Banyan tree on the banks of the Narbada in Central India is the largest tree in the world considered to be 5000 years old and having a spread of its branches which could shelter 5000 troops most comfortably. Why? It is easily seen that the conditions for physical and intellectual development are very numerous and quite complicated and if today the degenerate Bhramin descendant of the Great Aryan Maharishi stands second to none in point of intelligence, concentration of mental powers and quickness of perception in grasping the details of any phenomena in this world, there can be no difficulty in imagining that the original Maharishis themselves were the

products of climatic and invisible causes long before they took their abode in this blissful land. We have had various cultured nations attesting to the remarkable progress made by the Aryans in the earlier centuries. The most wonderful product of these Maharishis is a work entitled the Southaminikalas. They extend over several lacs of Sutras and contain a variety of information and a knowledge of the natural phenomena which no modern invention or discovery can pretend to show. We have resolved to publish the most important portions of these works for the benefit of the educated public. We may mention here some of the most important works from which we intend to draw our inspiration.

1. Sakti Tantra by Maharishi Agastya extending over 6 chapters with a commentary by Bodhananda.
2. Suddhavidyakalapam by the immortal Aswalayana containing 24 Parichedas or divisions.
3. Bramahanda Sara by Vyasa Maharishi, containing 64 Khandas.
4. Amsabedhini by Bhagavam Bhadraraja containing 24 Adhikaranas.
5. Anda Kowstubha by Maharishi Parasara containing 24 Adhikaranas.
6. Somanatha Kowmudi, containing an elaborate account of the Spherical energies of the globes.
7. Meghothpathi Prakarana by Maharishi Angirasa.
8. Karakaprakarana by above.
9. Akasatantra by Maharishi Bhadraraja.
10. We shall refer to this, the most absorbing subject in our future

Correspondence.

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

Sex Determination.

The Editor of the

Astrological Magazine,
Madras.

DEAR EDITOR,

Your correspondent "Bonafides" gives in the February Magazine a recast of Stanza 11 of the V chapter of Brihat Jataka, with examples regarding Sex determination.

In my observations I have found that the rising Drekkana, has a great coincidence, with the sex of the native—in this matter the description of Drekkana, given by Varaha Mihira in the last chapter of Brihat Jataka, should be followed. I am not aware whether the determination of sex, in this manner has its authority in the ancient writers. But this rule—if it is a rule at all—is in no way conclusive. I have often come across horoscopes of females born when male Drakkanas were rising, and vice versa. But the rule given in Stanza 51 above quoted and with due consideration to the rising Drekkana is more conclusive.

The rule with regard to the birth of Twins is not so explicit. The rule in this case is "that Lagna, Sun, Jupiter and moon should be in double-bodied Navamsas and be aspected by Mercury." Birth of Twins is not so very common an occurrence and therefore it will be interesting to the students of Astrology to have the views of

those more experienced in the science, regarding this matter. Birth of Triplets is still more rare an occurrence, and an explanation of the Yoga concerning this phenomenon will, as well, be welcome. I have been fortunate in procuring birth date of twins and triplet, which occurred during the preceding fortnight, and I herein give the horoscopes of the two occurrences, and solicit the opinions of the readers of this Magazine and that of the sapient Editor, for the benefit of all.

I may be allowed here, to observe, that neither of the horoscopes, tally strictly with the yogas. The point in the yoga for twins appear to be the position of the particular planets in the dual Navamsas, and mercury's aspect on them; a similar remark applies with regard to the Triplet Yoga. (Stanza 14) In neither of these horoscopes are these requirements fulfilled.

On the other hand I would observe that, in the horoscope of the twins, Sun, Moon and Saturn are in double bodied signs. Lagna also in double bodied Navamsa (in Mithuna Drekkana as well) and Mercury aspects the Lagna. How shall we reconcile these facts with the Yoga?

If we read the Yoga as follows:— "If when double bodied verga rises and it be aspected by Mercury, and Sun, Moon and Jupiter also occupy such signs, or vergas, twins will be born" and the sex of the twins, shall be determined by the vergas so occupied. A reading such as this will embody the Yoga and at the same time be applicable to our present case. Are we prohibited from giving such a con-

struction, in the face of the Stanza 2 of Chapter 1.?

In the case of Triplets—all the three being females—we have the Yoga as follows:—"When Mercury occupies the Navamsa of Virgo the other planet and Lagna occupy the Navamsas of Virgo and Pisces all the three will be female children."

But in the horoscope before us, Mercury occupies a Navamsa of Virgo and aspects the Lagna, which is the Navamsa of Gemini in Gemini. Three planets Sun, Mercury, and Saturn—occupy the sign Pisces, Rahu occupies the ascendent Gemini, Ketu, Sagittarius; Moon, Navamsa of Sagittarius, Mars—Navamsa of Virgo. The only planets that do not occupy a double bodied sign or Navamsa are Venus and Jupiter, of these Venus, is just on the verge of moving on to Navamsa of Pisces, having also lately left a dwadasamsa of Gemini.

If we analyse the above positions, we get, that of nine planets and the Lagna—the 10 factors of a horoscope, eight namely Lagna, Sun, Moon, Mars, Mercury, Saturn Rahu and Ketu—each occupying double bodied signs or Navamsas, and of these, five positions are in female vargas hence we determine the sex of the Triplet as female.

As in the former case, so in this I shall interpret the yogas as follows:—"If a double bodied sign of Navamsa rises, and the majority of the planets occupy such signs or vargas triplets will be born, and determine the sex of the children, by Mercury position, and the nature of the varga so occupied" A reading such as this will meet the case.

Dear Editor, I submit the two horoscopes and the foregoing observations, for what they are worth and earnestly appeal to you, for your opinion, and hope you will find time, to give your readers a few hints.

I also make an appeal to your readers, to supply us, through the medium of this Journal, date of such occurrences if known to them. It will not be necessary to work them out as above, but simply the date and time will be of interest to an astrological student. It would appear that the planetary positions during the last fifteen days of Meena Ravi have been peculiarly suited for birth of triplets, twins and even multiplets and hope the kind Editor will allow a corner, for such news.

Apologising for the length of this letter.

I remain,
Yours truly,
A. A. J. FERNANDO.

The horoscope of the Twins (both boys) born on the 24th March 1908 at 9 p.m. and 9.15 p.m. at Kandy, Ceylon. (Ceylon Standard Time)=Meena Ravi 12th 36 gh: 47 vg and 37 gh: 24 vg:

	Sun Sat 6	Venus 7	Mars 8	Rahu 9
ing cal of 7. A M.	Merc. 5	Rasi Chakra.		Jupiter 10
	4			11
	Ketu Moon 3	2	Lagna	12

	Moon		Lagna
Merc. Rahu	Navamsa Chakra.		.
Mars			Ketu
	Venus Sun Jupiter		Satu

N.B.—Both the Children were born, the last Navamsa of Thula was rising etc., the same ascendent for both.

The horoscope of the Triplets (all three girls) born on the 5th April 1903 at Colombo—At 12 noon=15 ghaticas =Meena Ravi 24th 15 Ghaticas.

Merc. Sun Saturn 10	11	Moon Venus Mars 12	Lagna Rahu 1
9	Rasi Chakra.		Jupiter 2
8			3
Ketu 7	6	5	4

Mars			Lagna
Rahu Venus	Navamsa Chakra.		
Sun			Ketu
Moon	Saturn Jup.	Mer- cury	

N.B.—The different time of the births not known, but the last birth

before 12-10 noon: Figure erected for 15 Ghatikas.

Contributed by

A. A. JOHN FERNANDO,
Dikoya,
Ceylon.

II.

The True Beginning of the Ancient Zodiac.

To

The Editor of the Astrological Magazine.

Dear Sir,

In the review of the Kumbakonam Almanac in your March Issue (p. 177) I find that Mr. Visvanatha Sronti B.A., has taken the difference between the Vernal equinox and the first point of the First Zodiac at $23^{\circ} 24'$ and this raises the interesting question as to how the Ancient Astronomers determined this fixed point. That this is not definitely known is clear from the fact that different authorities reckon the fixed Zodiac from Long- 18° to Long- 24° a difference of 6 degrees.

It seems to me that Hindoo Astrologers have all along been looking in the wrong direction for the true solution of this problem. They have been under the impression that originally the Ancient Zodiac must have had some star to mark its beginning, whereas I don't think this was the case. A star at the beginning of the Zodiac would be quite useless for the purpose of determining the beginning of the Solar year, since its conjunction with the Sun could not be directly observed but would have to be inferred from some other observations.

When near the Sun all stars are invisible so that their conjunctions with the Sun are useless for the purpose of observation. The Sun's positions in the fixed Zodiac cannot be obtained from conjunctions, but on the other hand they can be obtained very easily by means of oppositions, since the Sun is always exactly in opposition to that point on the ecliptic which crosses the meridian at midnight. What is required therefore is a clock and a transit instrument, the one to give exact midnight, and the other to give the point on the ecliptic, or near it, which crosses the meridian at midnight. The Sun's longitude is then the longitude of this point plus or minus 180° . For instance if a point which is known to be 206° polar longitude on the fixed Zodiac crosses the meridian at midnight then the Sun's polar longitude is $206-180=26^{\circ}$ on the fixed Zodiac.

If therefore there is a point which is known to be 180° on the fixed Zodiac it would be just the point required for determining with ease and accuracy the entry of the Sun into the first sign of the fixed Zodiac, and hence the beginning of the Hindoo Solar Year. Now according to the Surya Sidhanta there is such a star viz. the Star Spica or Chitra which moreover is exactly the star which gives the name to the month Chaitra the first month of the Solar year. I ask your readers could any evidence be clearer, more definite, or more convincing than this. The Surya Sidhanta is I think the highest authority in Hindoo Astronomy so that a fixed Zodiac based upon that work

should be satisfactory to all Indian Schools of Astrology.

Too great stress cannot be laid upon the fact that the Hindoo Solar months are not based upon Solar conjunctions but upon Solar oppositions. The month of Chaitra does not begin when the Sun is near Chitra but when the point in opposition to the Sun is near Chitra and similarly with all the other months. The names of each month are all determined by the names of the asterisms through which the opposition point passes during that particular month and this clearly indicates that they are all based upon oppositions and not conjunctions.

A further reason why I think the Ancient Astronomers named the Solar months from oppositions instead of conjunctions is that these Astronomers were really learned men who for their own purposes used the Heliocentric system although to outsiders they only taught the Geocentric system. To these Astronomers, therefore, the earth was a planet revolving around the Sun like the other planets and the Geocentric longitude of the Sun is always 180° apart from the Heliocentric longitude of the earth in its orbit. When, for instance, the Sun enters Mesha the earth is entering Tula, the sign 180° further on and so with all the signs, so that the name of the Hindoo Solar month gives the name of the asterism through which the earth is passing as seen from the Sun, and when the Sun is at the first point of the fixed Zodiac an observer standing at the Sun's centre would see the earth as a planet in conjunction with the star Chitra. Although,

therefore, on the Geocentric system the first sign is Mesha, on the Heliocentric system the first sign is Tula, and the moment when the Sun enters Mesha by Geocentric measurement is identical with the moment when the earth enters Tula on the Heliocentric measurement.

As some of your readers may think fit to adopt the star Chitra as the basis of the fixed Zodiac I may say that its real longitude for A. D. 1900 was $202^{\circ} 26' 45''$ and latitude $S 2^{\circ} 2' 45''$. This makes the fixed Zodiac to begin $22^{\circ} 26' 45''$ from the Vernal equinox in A. D. 1900. If polar longitudes be taken according to the Hindoo system then Chitra is $S 2^{\circ} 12' 26''$ and the polar longitude of the first point of the fixed Zodiac for A. D. 1900 is $20^{\circ} 25' 45''$.

Yours faithfully,
G. E. SUTCLIFFE.

Sholapur,
April 10th 1908,
Ramanami 1964.

At the Sun's entrance into the sign Rama.

III.

To

The Editor Astrological Magazine, Madras.

Sir,

I humbly beg to bring the following errors to your notice and request that they may be corrected in the next Editions.

ASTROLOGICAL PRIMER, PAGE 88.

I. Zodiacal Signs and Divisions
"Kanya Rasi" instead of being called "Virgo" is printed as "Sagittarius"
"Vrisohikam" instead of "Scorpio" is called "Virgo."

II. Astrological Self-instructor.

ZODIACAL SIGN AND DIVISION

PAGE 92.

- (1) Same as No. 1.
(2) Page 107 Line 8. "+" should be "x."

Same Page line 11, after "answer="

$$\frac{6+27}{120+5} = \frac{54}{20+5} = \frac{57}{20+5} = \frac{27}{100} \text{ days}$$

for R. all "+" signs should be "x."

Line 15 same page $\frac{27}{2000} \times 24 + 60$

minutes " $\frac{3+9+4+6}{2000} = 60 = \frac{25}{3+93 \times 6}$

$\frac{25}{54+9} = \frac{25}{486}$ " should " $\frac{27}{1000} \times \frac{24}{1} \times \frac{60}{1} = \frac{3 \times 9 \times 4 \times 6 \times 60}{2000} = \frac{3 \times 9 \times 4 \times 6}{25}$

$\frac{54 \times 9}{25} = \frac{486}{25}$

I hope the above corrections would meet with your kind approval.

Yours sincerely,

B. SUBRAMANYA.

Kumbhakonam, }
20-4-1908. }

Reviews.

I.

We gladly acknowledge the receipt of the Dawn Magazine published in Calcutta. It is very interestingly written and contains information useful for readers.

II.

We thank the Editor of the "New Theology Magazine" for the two issues of April and May. The discussion "what is New Theology" is instructive. The article on "planetary influence on human affairs written by Dr. R. Phelps" is well worth a perusal. The power of personal influence is undeniable. The development of the sixth sense is well discussed. That "trials are helpful" is well argued and the article on "the Astral World" is entertaining.

III.

The Metaphysical Magazine for April contains an interesting article on the "English language and Orthography" by Alexander Wilder, M. D.

IV.

We have received a copy of L'Annee occultiste et psychique published by M. A. Dragon in Paris. Some of the articles are extremely interesting and entertaining and are devoted to such subjects as "Observations on Longevity through Chirognomy, Arts Divinatoires" "Theories on reincarnation and the able contribution on the astronomical evidence as regards the ancient civilisation on the earth is well worth a careful perusal"

V.

In the "Tallaman Bibliothek" series we have received the issue for March under the title of "New Menschen by Von Elizabeth Tawne, through the kindness of Carl Georgi of Berlin. We are glad to announce that the latter gentleman has requested our permission to translate our Introduction to the study of Astrology in the light of Physical Sciences into the German language for the benefit of the German Public. A similar request was made to us by a Spanish Professor and it shows how keenly our books are perused and how anxious the other nations are to avail themselves of the intellectual treasures which have collected from the ancient sanskrit writer.

Notes.

In the Budget Committee of the Reichstag the Government representative admitted that even without fresh expenditure they must borrow fifty

million sterling in the next five years to cover defects.

The Committee has requested the Government to prepare an amortization scheme.

The operations on the North-West Frontier "observes an Anglo-Indian paper" have served to show that the time has not yet come when any reduction in military strength can safely be made in India. The Mohmand rising was planned in order to relieve the pressure which the Government were putting upon the Afraids, and it failed in its object because the Mullahs and their friends in Afghanistan could not act quickly enough. The Mohmands were actually gathering when Sir James Wulcock's withdrew his two brigades to Peshawar, and small contingents of Afghans from Ningrahar had put in an appearance in the passes leading into Bazar. In the year 1897 it became necessary eventually to mobilise between 60,000 and 70,000 men, representing one-third of the entire garrison of India. The tribesman generally are much better armed than eleven years ago, it being estimated that the number of breech-loading rifles in their hands has multiplied by ten in the intervening period; and, consequently, they are far more formidable enemies. The demands, therefore, upon the military resources of the country would be much greater if the whole borderland were involved in war and there would not be any superfluous troops considering how rapid is the wastage of men during a campaign.

The sinking of Mathabpura was due to the explosion of the stock magazine. So far 141 are known to have been saved. The majority of the officers are still missing. The complement was 800

of whom 58 were cadets, including the sons of Field-Marshal Oyama and Baron Chinda.

M. Camille Flammarion has just published an interesting little work on astronomy for children. M. Flammarion says that if the moon were removed to the same distance from the earth as the sun is, then the moon would be invisible. If a railway train travelled to the sun, at the uniform rate of $37\frac{1}{2}$ miles an hour it would take 149 million minutes to reach the sun, or 103472 days, or 283 years. As a matter of fact, the train would never reach the sun, for it would be a congealed mass in the planetary space and reduced to vapour by the sun's heat before it reached the sun.

The cost of a railway ticket for the sun at the rate of ten centimes per kilometer, or about 10 d per mile, would cost £ 596,000, while a ticket for the moon would cost only £1,536. These prices sink into insignificance when compared with the cost of a railway ticket to the nearest star after the sun, for such a ticket would cost £164,000,000,000.

An English solicitor visited the village of Kallnach, in search of an heir to a fortune of £12,000,000, awaiting a claimant in the vaults of the Bank of England. In 1851 a man named Kramli who was born in Kallnach, and who acquired a great fortune as a privateer under the Dutch Government died in India. On his death his fortune was valued £2,400,000 now it amounts to £1,200,000. 28 years after his death a lad, named Walthi refused, on the ground of religious scruples, to take possession of the fortune wrongly acquired, by that gentleman.

A correspondent thus writes from Benares—I am not in a position to auger what would be the result of Mrs. Anne Besant's visit to His Holiness the Jagadguru of Sringeri. Probably she will be shadowed by her Mahatma, who not only appeared to her in her dream before her present elevation but who also appeared to cheer the lustreless eyes of the dying Col. to assure him of the Mahatmaic existence. I do not know how Theosophists would view this event but as an onlooker I can hardly suppress my laughter at the request of this learned lady to have an interview with H. H. the Jagadguru. Probably she is just now beginning to feel that her pretended depth of Hindu Philosophic knowledge is not really so great and that it would be better to visit Mahatmas in more materialised forms.

Hypnotism is practised among insects. A hypnotist tells us that a queen bee can hypnotise her whole hive whenever she wants to. She makes a curious humming sound, and within a moment or two every bee in the colony falls into a hypnotic trance. The death-head hawk-moth is also a hypnotist of great power. This creature, indeed, makes its living out of hypnotism. Entering a hive, it makes a sound not unlike the queen bee's note, and the bees immediately sinking into slumber, the moth proceeds to plunder at its leisure.

The Bloomingdale Institution for the Insane, at White Plains, U.S.A., says the Health Record has lately made some very interesting flower cure experiments on its patients. Fragrant blooms have been discovered to have a subtle and mysterious influence upon the mind, and some of the worst so-called "incurable" cases at Bloomingdale have yielded to the new cure. The corridors, halls, and

living rooms at the institution are filled with a luxuriance of flowers, and it is to be hoped that the flower cure will become a recognised feature in the treatment of the insane. This is not, however, a new idea. Some time ago reference was made in the Health Record to some experiments made upon plants, and it was then shown that human beings could by concentration exert a marked influence over plants under their care. Is it not equally possible, therefore, that plants, trees, and flowers may in turn influence those weakly persons dwelling in their midst?

A reference to the remarkable and increased application of mechanical vibration or rhymo-therapy in the relief or cure of physical ailments and the preservation and promotion of beauty would be a pleasing information.

The air is full of vibration. A study and application of these vibrations has attained the recognition of physicians and medical scientists as a dependable palliative of pain and legitimate curative agent in many ailments which are obstinate and the professional masseur or beauty specialist finds in vibration a more efficient means of controlling facial contour and complexion, removing and preventing the crows-feet and wrinkles characteristic of age and care than any of the various lotions or manual manipulations formerly used for these purposes.

Vibration is merely passive local exercise. It is the scientific evolution of the ancient principle of rubbing a sore or numb spot to stop the pain or promote circulation. For this purpose, various mechanical vibrators have been devised, which are operated, or vibrated, either by hand, electric, or water power. They afford great relief.

Syllabus of Astrological Examinations to be held in December 1908.

Examination will be held in the following subjects.

I. Astronomy or Astronomic-Mathematics relating to the conversion of Sayana into Nirayana, and vice versa the relative moments of the planets, the examination of Rasi and Bhavasandhis, and such other matters as relate to planetary positions, sources of strength etc.

THE FOLLOWING TEXT BOOKS ARE RECOMMENDED.

- 1 Graha Lagatva.
- 2 Kothas joytir ganitam.
- 3 Suryasiddhanta.
- 4 Panchoasiddhantika of Varaha Mihira.
- 5 Bhaskaras Siddhanta Siromani Goladhyaya.
- 6 * Parahita translated into English and published in the Astrological Magazine, vol. V and VI.
- 7 Or any other good book in any language which treats of the planetary motions, retrogressions etc.

II. Astrology or Phalabhaga (judicial or Predictive Astrology) examination of test horoscopes, results of periods and sub-periods, construction of horoscopes in all their divisions, explanation of questions based upon the conjunction of planets and the various sources of strength they possess.

TEXT BOOKS RECOMMENDED AND PRESCRIBED.

- 1 * Astrological Self-Instructor 4th Edition in English. The first 8 chapters.
- 2 * Astrological Primer 2nd edition chapters IV to XIV inclusive.
- 3 * English Translation of Sarwartha Chakramani Chapter III.
- 4 * Brihat Jataka English Translation Chapters III, IV & V.

5 * English Translation of Jataka Chandrika 3rd Edition Stanzas 40 to 78 inclusive.

III. Prassna or Horary Astrology relating to questions.

TEXT BOOKS RECOMMENDED.

Shatpanchasat or Chappanna of Prithvasassara (Son of Varahamihira.)

IV. Muhurtha or fixing auspicious times for all works.

TEXT BOOKS RECOMMENDED.

(1) * Astrological Mirror, Paras 1 to XV inclusive.

(2) Kalamruta and Muvurthamarthanda, chapter on marriage and Kutas.

V. Remedial measures, Santhias General questions on their possibility and usefulness.

TEXT BOOKS RECOMMENDED

(1) * Introduction to the study of Astrology in the light of modern physical sciences Paras 10 to 30 inclusive in Part I and the whole of Part II.

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tion	150	do

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B. Suryanarain Row, B.A., M.R.A.S.
Editor of the Astrological Magazine,
Madras, India.

My Impressions in Southern India

BY
B. Suryanarain Row, B.A., M.R.A.S.
(Continued from P. 236 of vol. X.)

We arrived at the Kumbhakonam Station at about 7-30 A.M. and found it extremely busy. Men and women, children, and the aged were huddled in one crowded mass in and around the station and the number of widows, dressed in white clothes, added a lively variety to the different colored clothes, worn by the family females, usually called Sumangalies. Mr. V. Dorasami Ayar's carriage came late for our use, and we were in a fix as to what to do. The Railway Police Head Constable a Naidu saw our embarrassment, and gladly helped us to get same carts, but when we were about to leave the station premises, the comfortable carriage intended for us made its appearance and we got into it. From the station we passed through an ordinary road lined by coconut trees heavily laden with bunches of golden fruits, which gave a strange contrast to the coconut groves which are seen in Madras and in which one finds almost no traces of fruits or berries. The vegetation is rich and luxuriant and the trees are tall, majestic and lovely in appearance. In the station premises

stand a large number of half starved single bullock carts, with tops repaired in the previous century, and adjacent to the station compound, one may see many horsejets, as shabby and shabby as could be imagined. There were also a few double bullock ordinary carts and the proud town of Kumbhakonam does not seem to have realised, as yet, the necessity for clean horse carriages and decent bullock coaches. The external appearance of the town from the railway station quite belies its internal insanitary conditions and leads one to remember the famous lines of Shakespeare that "All that glitters is not gold."

Our host received us with open arms and put us up in a large upstairs hall quite comfortably. Taking rest for a day we visited the Town Porter Hall with Mr. K. Sundra Rama Aiyar, M.A., who kindly introduced us to the members of that reading room as also to the two learned secretaries who were polite enough to arrange at once for four lectures on astrology.

(1) On the influences of planets on human bodies.

(2) On planetary influences on human minds.

(3) On planetary influences on the successes and failure of human lives.

(4) On the possibility of remedial measures to be adopted for averting the evil influences indicated by the planetary conjunctions at the time of birth.

The audiences were large, intelligent and quite appreciative and after the four lectures were successfully delivered we held classes in the same premises to give instructions in

the astrological sciences for 6 days, which were attended by the most intelligent and leading gentlemen of the place. Hydrocele and elephantiasis seem to be awfully prevalent, and looking at the filthy condition of the place, its dirty lanes, and the accumulation of sewage waters throughout the town the health of the people is not after all as bad as it ought to be for the above reasons.

The large number of temples, with artistic and weather beaten rising towers; the numerous ponds having *padal* or local sacred traditions; the dry Goppry bed with its numberless artificial springs, and men, women, children, and old people bathing promiscuously side by side, and without much sentiment of covering their shame; the motley crowds which pass in all the principal streets and centres from early dawn to late hours in the night; the large number of apparent devotees who pass in and out of these temples at all hours of the day, some with holy ashes smeared over their faces and bodies, some with white and red stripes on their faces, shoulders and chests sufficiently big enough to be visible at decent distances, some with Gopichundana Mudras (a kind of white earth) indicative of their Madva faith; the large number of country carts drawn by small bred bullocks remarkable for their absent horns, and presenting unique appearances; the crowds of busy school boys and youths with lively faces going to and from the various schools, the continuous streams of people coming from and going to the large number of temples, which pass through this station; the large crowds

of sellers and buyers disturbing the atmospheric currents with the jingle of their nasal sounds and busy with their bargains; the swelling numbers of litigants, who flock in and around the Vakil Gumbastas, and many of their half starving masters; the odious stink which hails the nostrils of the new comers in all parts of the town; the Vedic, Sastraic and Vedantic discussions which constantly reach the ears of the cultivated intellects; the hateful tinks of the tinkers, who manufacture lead and zinc vessels, the melodious music and the drowning drums from the various temples, places of worship and marriage pandals; the almost endless processions and tomtoms of the temple gods carried on substantial silver plated and gilt *vahanas*, the large number of clean shaven and young widows who, with brass pots and *chamboos* go to and from the river and the people of the public and private prostitutes in all places, where they feel their presence as quite a welcome; these are some of the town scenes which strike vividly the imagination of the foreign observers and impress them with the idea that Kumbhakonam is not an ordinary place and that one sees there a greater variety in human nature than in any other town of similar dimensions in Southern India. The population of this town probably does not exceed 60000 while the extent is fairly large on account of the huge temple premises and compound walls. For this town there are two munsiffs courts and two sub-courts and the strength of the bar may be estimated at 120 members.

known as Nisargika (permanent) and Tathyalika (temporary) and these are given generally in all ordinary works. But Maharishi Jaimini takes a bold turn and enunciates altogether a different set of Karakas. It is these differences which we would like to bring before our readers, so that they may also know and bear in mind such important points as the Karakas (lords) for the different Bhavas.

In the ordinary works on astrology the Nisargika Karakas are given thus—

1. The Sun—Atmakaraka (lord of son).
2. The Moon—Matrukaraka (lord of mother).
3. Mars—Bratrukaraka (lord of brother).
4. Mercury—Pragnyakaraka (lord of intelligence).
5. Jupiter—Putrakaraka (lord of children).
6. Venus—Kalatrukaraka (lord of wife).
7. Saturn—Anyushkaraka (lord of life).
8. Rahu—Matamabikaraka (lord of maternal grand parents).
9. Kethu—Mokshakaraka (lord of final emancipation).

We shall now refer to Maharishi Jaimini. In Sutra 11 of chapter I. Part First he thus announces his principles—

Whichever planet gets the highest number of degrees, he becomes Atmakaraka.

Stanza 13.

The planet next in Kalas (degrees) to Atmakaraka becomes Amatya-karaka or Mantrikaraka counsellor.

Stanza 14.

The planet next in degrees to Amatya-karaka becomes Bratrukaraka (lord of brothers).

Stanza 15.

The planet next in power to Bratrukaraka will become Matrukaraka (lord of mother).

Stanza 16.

The planet next in degrees to Matrukaraka will become Putrakaraka (lord of children).

Stanza 17.

The planet next in Kalas to Putrakaraka will become Gnyathi karaka (lord of cousins).

Stanza 18.

The planet next in power to the above in degrees will become Kalatrukaraka (lord of wife).

Stanza 19.

Some are of opinion that for examining the Putrakaraka, Matrukaraka must also be taken into consideration.

Stanza 20.

From Mars, sisters, brothers of wife, younger brothers, and mother must be examined.

Stanza 21.

From the next planet to Mars (or Buda) i.e., Mercury must be ascertained maternal uncles and aunts, relations and step mothers.

Stanza 22.

From Jupiter, Venus and Saturn must be ascertained paternal grand fathers and grandmothers, husbands, and children respectively.

Stanza 23.

From the next planet to Jupiter i.e., Venus must be examined wife, parents, father in law, mother-in-law, maternal grand father and mother.

What is darkness by the famous pundit T. Subbaraya Sastriar.

The solar rays have 3 principal characteristics (1) blackness, 2 whiteness and (3) redness. These are their natural states. Depending upon these arise many colors. We shall first inquire into the causes which produce these 3 colors in the solar rays. Shounaka according to Anda Kaustubha thus observes—The solar globe is enveloped by 17 atmospheres. The first envelop means the final cause for the visible sun namely Kasyapa, who occupies the beginning of the 16,00,007th Akshamsa. From this Kasyapa seven solar globes of great lustre were originated. The lustre was so great and powerful that the seven solar globes were broken to pieces and they spread over the worlds and began to burn them. With a view to protect them, Kasyapa, with his internal energy, drew back these glorious lights which were called Adithi. This Adithi formed itself into a strong ring round the globes of the seven suns, and prevented the light from spreading. This ring called the Adithi possesses 6 faces called *Ruthu Garbhas* or stomachs from which the six seasonal influences emanate. The energy that proceeds from the 7th face of this ring is called *ohapala*. The energy that proceeds from the first face of this Adithi is called *Andha*. The 5th division of the first energy and the 16th division of the 3rd energy combine together and spread themselves between the earth and the suns with tremendous velocity. This is technically called *Thamas* or *Andha*.

kara (darkness). Kasyapa called back all lights, recomposed the seven solar globes, and sent them back to their places with suitable rays of light. Afterwards, through the energies contained in the darkness, the seven solar globes were able to maintain themselves, in suitable positions and began to shed modified light rays. This darkness composes the first envelop of the solar globes.

These seven solar globes assumed seven different colors and occupied seven positions in a vertical manner. The combinations and admixtures of the rays of these seven globes, gave rise to the energies of Visha (destructive) and Amrita (constructive) and pass through the faces of Adithi, after they are being worked for 10 months each. Hence the ancient Maharishis classified the *Ruthus* (seasons) into sixfold divisions and gave them separate characteristics. The earth's phenomena have different powers of attractions and absorption and take in such energies from the particular *Ruthus* as are most congenial and useful to them and their growth and protection. After the seven colors of the *Suns* undergo proper development and divisions in the *Ruthu Garbhas* of Adithi they are dissolved into numberless colors, and issue forth from the side faces of Adithi. These numberless colors and energies are attracted by the seventh *Dhruva* and undergo there suitable development. They then are attracted by the Sun who is facing the earth. They again undergo changes there, and come out to the earth in the shape of *Virchodhu* etc., or those rays which are highly useful to the

earth. The terrestrial phenomena then attract their like energies from these rays and assume the various colors such as yellow, green etc., natural to them. The variation in the colors of the terrestrial phenomena, are due to these causes. These rays coming from Kasyapa to the seven solar globes spread over the worlds and produce changes in the phenomena peculiar to those countries. There are 364 *Kiraprasanchara Sthanas* in each solar globe, from which they give out their rays and then draw them back. The time at which part of the world which receives the solar rays, and spreads them is called the day. When the energies of the darkness (*Thamas*) attract the light rays from their *Kendra* or existing places, and absorb them, the time during which they are held back absorbed has been called night.

In the solar globes there are 364 faces or angles, each of which has power to attract and to let go solar rays upon an equal No. of faces which are also found on the surface of the earth.

This is a subject of great interest to our readers and will be well worth careful perusal as the facts given are from *Soudamini Kala Sutras*.

Astrological Lectures.

After delivering 5 lectures on the subject of astrology in Tanjore we moved on to Bangalore on some domestic business, and spending a month there, we returned to Erode, where the plague examination is as long as the rope spread out for the fencing of

the poor third class passengers. At Jalarpet, the examination is sufficiently taxing at the dead of night and this will be supplemented by another at Erode, where we got down. The plague doctor a young Mohammedan Hospital Assistant however was polite and seems to move on smoothly with great knack. The Police Constables headed by a superior officer are there to bring the trespassing passengers to their senses, and we went to an upstairs chattram built by Venkatas Naick. The upstairs were low and ill ventilated, and we quitted the same for two downstairs rooms where the shelter on the two sides was a tiled Veranda. The sudden change from the genial climate of Bangalore to the dirty weather at Erode, was keenly felt, and for one day we were almost roasted, in the rooms of this low building. But our good luck was close at hand, and when we visited the Dy. Superintendent of Police Mr. T. Venkoba Row, and explained to him our difficulties, he kindly placed his garden house at our disposal, and we found ourselves in the coolest place in Erode, in the midst of coconut plantation and mango trees. The nights were delightful although during the day it was oppressively hot and dry. The Government Engineers have quite a knack of managing their canals.

When good rains come, and all the wells in the town are full and water can be had in plenty, they allow the large Bhawani canal its full measure of water. But when summer sets in earnest, all the wells and tanks dry up, these wise men stop water in the canal altogether and wait till the good

monsoon breaks and brings its supply of water into the wells. Misfortunes never come singly, so also good fortunes. There was one well in the garden compound and the water was only 2 or 3 ft. deep, and our worthy police friend, ourselves and the fat proprietor of the garden had to manage as best as we could with this limited supply. Mr. V. Narainsami Ayar, B.A., B.L., Dt. Munsiff kindly arranged in the local reading room open premises, four lectures and they were well attended and highly appreciated by the educated of Erode. After a stay of a week there, we went on to Coimbatore, where we wrote to several friends for good accommodation. This is now the centre of so many Agami Karma associations that good accommodation seems to be altogether at a great discount. Messrs. Ragunatha Row, K. Narain Sastriyar High Court Vakils and Narasimulu Naidugaru Editor of the *Crescent* received us at the station and we drove with Mr. K. Narain Sastriyar to his house and lodged there for the night. After a good deal of trouble and use of influence our friends Messrs. Chakrapani Chettyar and Narain Sastriyar succeeded in getting a new and well built upstairs house and its proprietor Mr. K. R. Ethirajulu Naidu, has been kind and obliging. Mr. P. K. Ramakrishna Ayar pleader arranged for one lecture in the cosmopolitan club, and it was delivered before a large gathering of the club members. Then Messrs. Narain Sastriyar and Ganapathy Sastriyar High Court Vakils arranged for four lectures in the Youngmen's Institute which were successfully delivered

before very large and appreciative audiences. We also held two private classes in the same premises, and the number of gentlemen who eagerly attended our instructions may be estimated at a hundred. We intend holding 4 more classes and another lecture on the possibility of remedial measures to avert the evil influences of planets indicated at the time of birth. There seems to be some sympathy for such good causes here. Mr. Govinda Row Jahagirdar and palace pensioner of Tanjore, received us with science courtesy and gave us indications of great knowledge in astrology and other sciences.

Astrology, a National Science.

We have often drawn the attention of the educated public and the ruling authorities to the importance of doing their duty fearlessly and conscientiously. The British Government did away with all astrological nonsense and threw, by its legislation as many obstacles as could be thrown by an unsympathetic and ill informed Government. The language may look strong, but the real grievances cannot be clothed in milder forms. One thing must be said to their credit and that is that they did not sanction prosecution and imprisonment for those who cultivate and practice astrology as a profession. But they clearly legislated against it and made all contracts invalid, which were based upon events foretold by astrological calculations.

In the April issue of our Magazine on P. P. 203, 204 and 205, we wrote

strongly against such indifferent treatment of the authorities to one of the most important sciences in India as astrology. The government never gave any fair trials for testing astrological truths, and never cared to possess any correct statistics which could prove its value one way or the other. So many new propositions are moved before the legislative councils, that when examined in the experience of humanity, their adoption would be quite problematical and their results would be quite doubtful. Astrology can do a great deal in the detection of offences and the capture of clever criminals. It can do a great deal also in the selection of lower and upper subordinates and their fitness or incapacity to fill particular posts. The Government are really at a loss to know who are fit and who are unfit for the various responsible posts, which fall constantly vacant and which they are called upon to fill up with good and competent men. The doctors, examination is sanctioned by law and procedure and he passes a certificate in each case, declaring the candidate as quite fit and healthy. But the very next month, the servant dies or otherwise becomes incapacitated. They have opened so many hospitals and have employed so many eminent medical men to administer medicine and give relief to the suffering individuals. We seriously question the authorities as to whether their expectations have been fully realised, if not, are they not wasting time, energy and funds upon chimerical or tentative methods. There is no guarantee from the medical profession for the cure of any disease and they are often taken by surprise, at the

phenomenal way at which even simple ailments, make their progress. They have employed a huge machinery for the detection and suppression of criminals, but the complaints against their inefficiency are as loud as they were before. The civil and criminal courts are another set of political machinery which often give room for loud complaints of miscarriages of Justice. The costly educational branch has not been more fortunate than its sisters named already. Men are being educated by the colleges, but many of them are more to be pitied than envied. In all these and many other cases, the Government though actuated by a strong sense of helping the subjects, commit errors for want of better knowledge about men and their future inclinations. All men change their natures with the Dasas and Bhukties and the Government would be in that awkward position of ordering all people to put on the same kind of dress, irrespective of seasonal differences like summer and winter, cold and rainy seasons? If the Government employed a large number of competent astrologers, made them correctly note the times of births of their subjects, had their horoscopes cast for their information and trained such youths for the different branches of service as would be eminently qualified by the good positions of the planets for such work they will be immensely benefitted, and will effect a large saving because they can rightly pitch into such men as are fitted for the several posts they wanted. Man is the most complicated being and his ways and means furnish the finest lessons for study. It is very easy for government

to open a debate upon astrology, hold a conference of the most eminent amongst astrologers and introduce it into the service as a supplemental branch for some years and collect statistics of the work these people are able to turn out, and if at the end of a certain period they are satisfied about the good work it can do, they may adopt measures to introduce it into the permanent list of stated services. Why should the legislators think too highly of themselves and discard the help of a really valuable science like ancient astrology simply because they are ignorant and some old fools said in the past century that astrology was not true, and ought not to be encouraged. We hope the time is come when honest attempts would be made to know what it is, and how its predictions could be turned to public comfort and profit.

Reviews.

I.

We have received with pleasure a copy of the Agra magazine for April and May, edited by the able Mr. P. L. Suresna. Some of the articles are well worth a perusal and we hope that the efforts of Mr. Suresna will be crowned with deserved success. We cannot help noticing the two lofty mottoes on the title page viz. "Patriotism is the holiest duty" and "Work is the highest delight."

II.

We beg to acknowledge with thanks the receipt of the journal "Book of the month" for May 1908. It is a neat compact little volume and contains useful information. We wish it all success.

III.

We thank the Editor of the "Revue Generale Des Sciences Psychiques" for kindly sending us his journal for April 1908. Some of the Articles as "Egyptologie" Leans elementaires d "Astrologie" are very interesting and instructive. The annual subscription is only 10 francs and may be sent to the editor 30, Rue Duperre, Paris.

IV.

The metaphysical magazine for May is on the table before us. The article on Hindu Astrology by Mr. S. O. Mukerjee, M.A., is ably written. This is the second article that has been published and we shall speak more about it in our future issues.

V.

We are glad to acknowledge the receipt of the following journals and thank the editors for the same (1) "Annals of Psychical Science" (2) Harbinger of light, (3) Journal of man (4) Modern miracles and a host of Indian and Foreign journals. We wish them all a brilliant future.

VI.

We thank the Editor of the "Age" Melbourne for sending us one of his journals. The correspondent column has been made very interesting and especially that of Psychic phenomena is absorbing. We wish the kind editor would thus popularize his paper.

VII.

The Editor of the "Subhashane" Channapatna is to be congratulated in the touch up of his Kanarse monthly. The articles are very interesting and the one giving a description of ancient Ujjain

the seat of Vikramaditya is simply charming. We wish the editor every success and feel flattered for his opinion about us.

Notes.

Mr. Darwin's opinion of Jesus is interesting. When questioned what his views were with regard to Jesus he said "Science has nothing to do with religion or Jesus, except in so far as the habit of scientific research makes a man, cautious in admitting evidence, for myself I do not believe there ever has been any revelation." What a sad thing it is!

Genius always gives its best first, prudence at last.

Husbands are what the women make them "observes a paper." No man loves the submissive slave. It is the struggle for the mastery, the taming of the tigress that charms him. The only town ruled by women is in Ohio. This is an East Claridon and with one or two unimportant exceptions is entirely under petticoat management. Women hold among others the following important positions. Acting clergyman, resident physician, postmaster, hotel proprietor and church sexton.

The important things to be consulted in a horoscope is the 7th, 10th, 8th and 4th bhavas. If a man has wealth, long life, good family and education without cares or anxieties then he can be a happy man.

The town of Appenzell in Switzerland furnishes a curious story of a father who came courting his own daughter. In 1887 a kindly butcher of Lucerne adopted a little girl named Anna, whose

mother had died just after being deserted by her husband.

She was a minx of six months at the time. He gave her his own name, and she received a good education. The butcher prospered, as so good a man deserved, and 18 months ago bought a large hotel at Appenzell. Anna, now a handsome, intelligent girl, managed the establishment for him. Last May Joseph Muller, who had made a large fortune in America, arrived at the hotel. A young local doctor of good family and the elderly Joseph Muller became suitors for Anna's hand, and in July last the girl chose the latter.

The marriage was fixed for the end of December, but the day before the wedding Muller, seeing his fiancée wearing some jewellery which seemed familiar to him, questioned her about it. Next day he left for Berlin, and sent a letter explaining that beyond doubt she was his own child deserted so many years ago, and advising her to marry the young doctor. He enclosed a cheque for £8000 in the letter. The other day Anna Muller was married to the doctor, but she has not heard of her father since his flight. What strange things happen. Shakespeare's saying in Hamlet has to deep a significance.

Sir George Birdwood, K.C.I.E., C.S.I., says.

There is no unrest in India threatening the peace of the country and the stability of the Government.

Were even dangerous unrest seething throughout Hindustan—i.e., India north of the Nerbudda—there should be nothing in that to dismay. Those of us who were in India during 1857 will remember the deep impression made on them by the unaffected confidence with which

our officers and men young and old, and their wives, and mothers, and sweethearts, joined in the responses at the reading in our churches of "the Psalms for the day." Outnumbered by overwhelming odds and face to face with momentary fates of unspeakable evils they never for a moment despaired of the British Raj.

As I write I vividly recall the soldierly figures of three young officers, who later rose to the highest distinction in the suppression of the Mutiny, all standing in front of me (a few weeks after the announcement of the massacre of Cawnpore) in the little church in Girgaum and the quiet and earnest sense of conviction in which they joined in the responses to the Rev. Mr. George Candy's reading of the LXXXth Psalm (*Qui rogis Israel*.)

To-day, with the completion of the strategical railways throughout India and the reorganisation of the army on a scientific basis there is no longer the slightest risk of local ebullitions of discontent of any kind boiling over in sudden unexpected, and uncontrollable flood.

And just "there's the rub" to the realisation of the loftiest ideal of British rule in India. Man does not live by bread alone, and this is especially true of the people of India, and of South Western Asia generally; the people who have given to the world its four great religions—Brahmanism, Buddhism, Christianity, and Mahomedanism," as we term "the Religion of Peace." "Thou hast

multiplied the nation, but not increased the joy" must be the verdict on our rule in India of every Briton who has any insight into the real sentiments, hopes, and aspirations of the patient, law-abiding people of that physically, morally, and spiritually great and glorious "India."

Our rule is strong and just, but it is not sympathetic; and the more impregnable in a material sense our position in India becomes the more likely are we to be confirmed in the egotistical methods of scholastic, literary and artistic education, and of religious proselytism, we have so strenuously enforced on its many language and its many-religioned people.

We are destroying their faith and their literature and their arts and the whole continuity of the spontaneous development of their civilisation, and their great historical personality in a word, we are destroying the very soul of the nation.

This is the cause of the restlessness that—by those who have eyes to see and ears to hear—is to be found everywhere fretting into the very hearts of the English educated classes in India.

The Rajas palace at Tanjore is a huge block of buildings, the front containing five stories. There is an old armory, nine stories in height built like the tower of a temple with staircases leading to the highest story. The whole building may be about 120 feet high.

Syllabus of Astrological Examinations to be held in December 1908.

Examination will be held in the following subjects.

I. Astronomy or Astronomic-Mathematics relating to the conversion of Sayana into Nirayana, and vice versa the relative moments of the planets, the examination of Rasi and Bhavasandhies, and such other matters as relate to planetary positions, sources of strength etc.

THE FOLLOWING TEXT BOOKS ARE RECOMMENDED.

- 1 Grha Laghava.
- 2 Ketkars joytir ganitam.
- 3 Suryasiddhanta.
- 4 Panchasiddhantika of Varaha Mihira.
- 5 Bhaskaras Siddhanta Siromani Goladhya.

6 * Parahita translated into English and published in the Astrological Magazine vol. V and VI.

7 Or any other good book in any language which treats of the planetary motions, retrogressions etc.

II. Astrology or Phalabhaga (judicial or Predictive Astrology) examination of test horoscopes, results of periods and sub-periods, construction of horoscopes in all their divisions, explanation of questions based upon the conjunction of planets and the various sources of strength they possess.

TEXT BOOKS RECOMMENDED AND PRESCRIBED.

- 1 * Astrological Self-Instructor 4th Edition in English. The first 8 chapters.
- 2 * Astrological Primer 2nd edition chapters IV to XIV inclusive.
- 3 * English Translation of Sarwartha chintamani Chapter III.
- 4 * Brihat Jataka English Translation Chapters III, IV & V.

5 * English Translation of Jataka Chandrika 3rd Edition Stanzas 40 to 78 inclusive.

III. Prassna or Horary Astrology relating to questions.

TEXT BOOKS RECOMMENDED.

Shatpanchasat or Chappanna of Prithyasassara (Son of Varahamihira.)

IV. Muhurtha or fixing auspicious times for all works.

TEXT BOOKS RECOMMENDED.

(1) * Astrological Mirror, Paras 1 to XV inclusive.

(2) Kalamruta and Muvarthamarthanda, chapter on marriage and Kutas.

V. Remedial measures, Santhies General questions on their possibility and usefulness.

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(1) * Introduction to the study of Astrology in the light of modern physical sciences Paras 20 to 30 inclusive in Part I and the whole of Part II.

All books marked with an asterisk can be had of the Manager, office of the Astrological Magazine, Madras or from Mr. Thos P. DeSilva, c/o Harperink Smith & Co., Rangoon, Burma. The rest of the books can be had from the Vernacular or Sanskrit book-sellers in any place. Students who know Sanskrit or other Vernaculars in which these books are written, may conveniently study them, agreeable to the portions prescribed in the text books above. Gentlemen, requiring additional information and details may address Mr. B. Suryanarain Row, Editor of the Astrological Magazine, Madras.

The centres and the languages in which the examinations will be held will be announced in the later issues. Please carefully watch and see.

Madras } B. NANJUNDA ROW,
May 1908. } Manager

Office of the Astrological Magazine.

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Diplomed Biochemist.

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IMPORTANT NOTICE.

As many Gentlemen and Students suggested that it would be inconvenient for them to attend the "Astrological Examination in December next we have proposed to hold the same in the first week of February 1909.

B. SURYANARAIN ROW,

B.A., M.R.A.S.

Editor of the
Astrological Magazine,

Madras.

National Sciences Astrology.



WHAT is a Nation? This is a question, which is probably on the lips of almost all men, but very few are able to answer it with precision and capacity. In order to constitute a nation in its strictest sense, it should have a civilisation of its own, its peculiar laws and usages, its religious and moral codes, its aims and objects in this world and the world to come, its natural and industrial productions, its physical and atmospherical conditions, its agricultural and commercial developments, and above all

its arts and sciences in which its thoughts should run in all directions and which should stamp it as an individuality, an entity and a factor in the world's history quite distinct and separate from all other nations. Political existence is, indeed, an indispensable essential to mark it as a nation but politics do not seem to play as great a part in the national history of the world as distinguished and cultivated intellect does. The influence of the former is spasmodic, transient and passing, while the growth and spread of the latter is slow, sure and perfectly dignified. Politically speaking, India probably lost its real supremacy many centuries ago, and although now and then we hear of Indian Princes holding their own power against the aggrandisements of the various nations, they do not seem to have been able to stem back the tide of foreign invasion to any appreciable extent. The National peculiarities of the conquerors are, generally speaking, sure to make a deep impression upon the manners, customs, religious beliefs and civilisation of the conquered, but when the latter are highly developed in arts, literature and sciences, it is not possible for the conquerors to make any permanent impressions upon the sub-

ject nation but on the other hand they yield to superior intellectual force.

The Romans conquered the Greeks, but as conquerors, they made very little impression upon the more highly civilised arts and sciences of the conquered Greeks. The Romans in turn fell before the barbarous power of the Gauls, but were not influenced to any appreciable extent by the civilisation of their conquerors. On the other hand if the conquered nations are intellectually high, and morally strong, they will compel the conquerors, by the sheer force of their intellectuality, to adopt their manners and customs, their literature and sciences, and thus bring them to submit to their mental domination. The neglect of the national sciences, and literature, will inflict a terrible blow upon a nation, and bring it down in the scale of the world's nations. This would be really a great misfortune that could befall upon that nation. The worst forms of tyranny were not able to extinguish the sparks of national life among the Hindus, and although the Mohomedan rule extended over 7 or 8 centuries, powerfully and absolutely throughout the length and breadth of India, it was not able to produce much change in the Indian thoughts, literature, religious faiths and sciences.

When we examine the voluminous Sanskrit literature, we find none of the famous Persian or Arabic translations or quotations and no serious attention ever seems to have been paid to the arts and literature of the conquerors, because they were found to be intellectually inferior nations, and therefore offered really very little in their works, worth noticing or copying by the Hindu scholars, subject to the political sway of the Islamic conquerors. Nor do we find any other European conquerors faring better than their Mohomedan predecessors in political power. The English have been in India for over two centuries, and they probably came with the belief that by their superior culture and religious advancement, they could revolutionise the Aryan literature and sciences and stamp out their inferior productions. The attempts of the various Missionary Societies, backed by all the power of the State and the Church, and supported by enormous and incredible donations granted by the misguided religionists in England, and the vast amount of the Biblical literature circulated among the millions of Indian masses, almost at a nominal cost, have made hardly any impression upon the

truths and facts revealed to the Hindus through the pages of Vedic and Vedantic literature. Even the highest developments of the present day sciences, and its discoveries appear as so many stale facts when opposed to the highly developed and perfected sciences of the Hindus. It must be admitted that while all the inducements offered for the publication and spread of European literature and sciences, have fallen far short of their expected success, the influences exerted by the Aryan sciences and literature, seem to have worked wonders on the brains of the European scholars. The greatest among them seem to take a peculiar interest and pride in calling themselves Sanskrit scholars and in trying to lay open to the public the recognised truths of the ancient Aryan sciences. It is an astounding fact that while the European Nations have made a physical conquest of India and its ancient monarchies, the old Vedic and Vedantic literature and sciences, seem to have irresistably forced their way into the innermost recesses, of the European brains and brought their greatest intellects under the proud mental domination of the Maha Rishis. It would be, therefore, an imperative duty upon all Aryans to make sincere and

serious efforts, to place their ancient arts and sciences upon an advantageous ground, and give them all possible encouragement for their development and perfection. If one reads Ramayana and Mahabharata, all other compositions, belonging to any nation whatever, seem to lose their proud positions as the inferior vegetation and heights of other countries and mountains in the world, lose their proud position and importance before the gigantic heights and luxurious vegetation of the Himalayan Ranges. The sword that makes a man great can also become a source of his destruction. Sciences and arts in the hands of good and godfearing men raise the value of a nation, while the same in the hands of narrow minded and unprincipled men bring down the national prestige. The texts of the Joytish Sastra, are the eyes of the Vedas and Vedanthic literature, and we really fail to understand how the Indian Nation can keep up its present position, intellectual life and hereditary mental domination, if it does not take care of its important organ of vision. National spirit cannot be really kept up without proper devotion and application to the important branches of scientific knowledge. We strongly appeal

to the educated classes to carefully peruse our articles, to realise their force, to consider the duties they owe to their country and their sciences, and to lend all possible help for the cultivation and upkeep of all important branches of knowledge which they have inherited from their great ancestors. Astrology has a grand practical value in guiding us rightly and successfully in our every day avocations and those who neglect to notice such valuable truths and be profited by them will be neglecting the most useful branch of human knowledge.

P r a c n a .

(Question.)

We have already referred to this important branch of astrological science, and as regards its merits and authority, Sarwarthachintamani thus observes—"All those results which may be predicted by consulting the birth time (Horoscope) may also be predicted by consulting the question time. There is no difference in consultations based on birth or question time and they give the same certain results." St. 5. ch. I. Our English translation.

The calculations for horoscopes are based upon the time of birth while

those for Pracna are based upon the time of question. In both cases, time is the most important element. The superstructure is built upon it. In the one the time of the birth of the child forms the basis while in the other the time of the question by a man—its birth time—forms the basis for the astrological calculations. It stands to reason therefore, that both are equally important and that the science of astrology makes no difference between the results predicted on these two separate forms of calculations. There are three important works on Pracna and they are (1) Chappanna or Shat Pancha Sat by Prithuyasassara son of Varaha Mihira, (2) Gnanapradipika and (3) Jinendramala of Upendracharya. Shat Pancha Sat contains only 56 Stanzas and is very well written, Jinendramala is more exhaustive and contains 24 chapters. In this the author gives the details with the same number of planets as those ordinarily mentioned, but which are invisible and supposed to exert their influences round about the astrologer who is as it were, their principal centre of attraction. The heavenly planets, of course, are not forgotten and are distinctly noted and explained also. *Chesta* or *Angavidya* forms an important factor in dealing with this department of knowledge. This deals with circumstances apparently insignificant or unimportant in

themselves, but which, when interpreted properly with reference to surrounding circumstances, times and places, assume a command over the minds of the principal actors, and exert an influence for good or bad, simply indescribable. There is no great man in the history of the world, whose life does not reveal belief and faith in such signs and who did not base his most important achievements upon such circumstances and events noted at the time. Fools laugh at all things but wisemen always read the Divine laws in Nature's actions.

In chapter IV of Part II of Brihat Samhita under the heading *Angavidya* Varaha Mihira thus observes—"The duty of an astrologer shall be to examine and mark all the indications referring to the Dik or direction, Sthana or place, *Ahrita* or that which is carried by the man, and *chesta* or movement of the body or any of its organs, connected with the person who comes to the Astrologer to put him the "question." In this connection the Astrologer has also to note any other event or circumstance connected with any other person or persons who happen to be present there at the time of query. The Infinite and all knowing Intelligence pervades all objects in the universe, movable or immovable, living or dead, and indicates the coming events by movements of the body or the utterance of

words, to the devout souls who contemplate upon Him and in whom there is a greater degree of His Grace! Reading the biographies of eminent men, who revolutionised the world by their deeds and words, we come across many events, which confirm this most important, but generally neglected and unobserved branch of knowledge by which the future results may be read with as great certainty as we can do of events passing now under our own vision. The greatest men furnish instances of possessing such knowledge. In the spring of 1796 A. D. the great Napoleon had despatched Marshal Dessaix to upper Egypt in pursuit of a Mameluka Leader. He was lying before Acre and was anxious to know the result. A courier arrived with favourable news, and reported one small incident that to Napoleon appeared as specially tragical and outbalanced the public advantage, which he gained by the victory.

The commander was a brave man and when fiercely attacked by the enemy, finding his case hopeless, set fire to the powder Magazine and blew up the vessel and all the crew. Napoleon did not care much for this loss but he was secretly alarmed at the mention of the name of the vessel "*L'Itallie*." He read an angury that the Italian territory would be lost to France for ever. Those who

were present protested against his ill founded forebodings and asked him what connection could there be between this vessel on the Nile and a remote peninsula in the South of Europe. "No matter" replied Bonaparte, "my presentiments never deceive me. You will see that all is ruined. I am satisfied that my Italy, My dear conquest; is lost to France" and it was indeed so. Alexander the Great attached much importance to these circumstances and was mostly guided by them. Before he set out on his famous Persian expedition he went to consult the Delphian Oracle. The priestess tried her best and could not enter upon her painful and exciting duties of reading the Oracle. Wearied at the unnecessary delay for the priestess to get on the tripod to read the Oracle, Alexander caught hold of the priestess and pushed her gently backwards on the tripod. Spontaneously and instantly, in the excitement of the moment, the great priestess cried out. "O Son than art irresistible?" Alexander at once caught hold of the last words and exclaimed "I have your answer, and it is better than any that you could deliver from the tripod. True, you thought not of Persia—you thought only of my opportunity. But that very fact is what verifies your answer. In its blindness I recognise the real truth?" The story of Robert Bruce and the

attempts of the spider are well known to every reader of the English history. He suffered defeat many times, and when he lay to take rest between two rocks in the utter despair of his cause, he saw the unsuccessful attempts of a spider which failed, an equal number of times like his. If the spider, exclaimed Bruce is now successful I shall make my last attempt and win my Kingdom. The spider succeeded in that attempt and Robert Bruce started at once, collected his army and established the independence of Scotland.

Science of Astrology.

A learned European gentleman thus writes to our Magazine. "The science of astrology has taken immense strides of late. We are living in the most intellectual age, but little encouragement is given to this, one of the finest sciences in the world. The fact that it not only exists but also counts among its votaries, some of the greatest names in the annals of science, is an incontrovertible proof that the essence of truth is found in its numberless pages and that its principles have been based upon the adamantine basis of solid truth. Some of the modern astronomers refuse to believe in the true science of astrology, but this seems to be a verification of what Faraday—that starry light of philosophical science—aptly designated as "Presumptuous Judgment" urging all lovers of knowledge to avoid that

besetting intellectual vice of the times. There are, I admit, many mischievous pretenders in India and also among the European and American countries—I may add too many—who, by defrauding the ignorant by false predictions of future events, which from their very nature are impossible and thus injure the reputation of the science and also its true experts. Intelligent critics very naturally avail themselves of these statements and from such particular instances are only too ready and too eager to hurl their sweeping censure on all assertions or conclusions valid or invalid, that may be drawn from the given questions. Would it not be unjust to think all other branches of science "unjust" because there are and from the very nature of the case, must be, mischievous pretenders, among their professors? According to many accounts astronomy and astrology are one science, the one inseparable from the other. Some are now trying to separate them, and treat one—astronomy as a science—and the other—astrology as a humbug. Bhaskaracharya, the great Indian astronomer and mathematician, who flourished a thousand years ago, clearly says that the uses of the study of astronomy, are to end in the grasping of the principles of astrology and the realisation of the future predictions." He emphatically declares that the study of astronomy would be perfectly useless unless and until its results are used in the noble science of predictive astrology. An eminent authority thus observes—"Astrology is that science which treats of the alleged correspon-

dence, between the positions of the heavenly bodies and the human minds. Astrology is essentially a science of tendencies. We say that such and such a position of the planets causes misery, loss, happiness, wealth or death. But it would be more correct to say that such and such a position of the planet denotes, danger, good prospects, royalty *etc.*, which may or may not actually happen. The simplest method of an astrologer would be that when an accurately drawn horoscope is placed before him, to infer a certain state of human affairs from the positions of the planets and state that they will be found to coincide with the actually existing state of events. A horoscope is simply a map of the heavens at any given time. Generally it is a map of the heavens at the time of the birth of any person but a horoscope may also be drawn with reference to any particular event, like the starting of an institution, building of a church or the opening of a new office. The horoscope gives the following information. The apparent position of the signs of the Zodiac with reference to the time and place for which the horoscope is drawn and the position of the planets with reference to the Zodiacal signs and to one another. These positions must be ascertained with mathematical accuracy. The interpretation of these data proceeds according to certain fixed rules, called technically directions. These directions may be primary or secondary and must be entirely based upon correct mathematical calculations. Errors in calculations will result in giving false or imaginary directions, and will natu-

rally be attended with failures in predictions, disgrace to the science and degradation to its exponents.

Planetary Movements.

This is an important subject, on the proper understanding of which the results of the astrological calculations entirely depend. The Great Infinite Intelligence seems to have given, some definite movements to all the planets, while many of them again are subjected to the influences of other natural agencies or forces which lend great complications to the regular movements and make the subject very difficult and confusing. The Sun, Mercury and Venus, roughly speaking, move in each sign of the Zodiac in about a month, while the Moon moves in each sign in about $2\frac{1}{4}$ days. Moon is the swiftest moving planet in the solar system, whose influences and phases are observed and systematised for astrological and predictive purposes. Mars comes next to the Sun and is said to move in each house in about 45 days. The next in order of slower motion is Jupiter who occupies one year to move in each of the signs. Then comes the planet Saturn who is called in Sanskrit *Sanaishchara* or one who moves very slowly. He takes 30 months to move in each of the signs. Rahu and Kethu have movements extending over 18 months in each sign. The position of the Moon is always identified by the ruling constellation for any given time. But here we observe a great variety of movements which deserve to be specially noticed. In the usual authoritative almanacs published by competent astrologers, the ruling constellation for each day is given in ghatikas and vighatikas and their duration is to be

considered for any day by the number of ghatikas marked against them after sunrise on that day. I. On the 5th of April 1867 we have Raivati extending over $24\frac{7}{8}$ Ghatikas after sunrise. On the 6th of April 1867 we find Aswini marked against that day as extending over $21\frac{13}{8}$ after sunrise. On the 7th of April, we find Bharani marked as $18\frac{5}{8}$ after sunrise. On the 8th of April, Monday we find Krittika marked as $15\frac{3}{8}$ gha. after sunrise. II. On the 26th of March, Thursday 1868 we find Aswini extending over $38\frac{3}{8}$, on the 25th March, Wednesday Raivati is marked as $37\frac{3}{8}$ Ghatikas after sunrise. On Friday 27th March we find Bharani extending over $38\frac{3}{8}$ Ghatikas after sunrise. On Saturday 28th we find Krittika extending over $37\frac{3}{8}$ after sunrise. III. On 12th April 1869 Monday, we find Aswini marked as 60 ghatikas. On 11th April Sunday, we find Raivati marked as $58\frac{4}{8}$ Ghatikas. On 13th April Tuesday we find Aswini $3\frac{3}{8}$ and on 14th April Wednesday Bharani extends over $7\frac{1}{8}$ and on Thursday we find Krittika extending over $9\frac{4}{8}$ ghatikas after sunrise. IV. On 23rd May Friday 1873, Raivati extends over $11\frac{4}{8}$ ghatikas, on Saturday 24th May Aswini extends over $9\frac{13}{8}$ ghatikas. On Sunday 25th May Bharani extends over $7\frac{3}{8}$ ghatikas while on the 26th Monday Krittika extends over $6\frac{4}{8}$ ghatikas. In all these four cases we have quoted, the movements of the moon in Raivati Aswini, Bharani and Krittika have been found to be quite at variance and giving different times for the Moon's movements. Moon ought to move in each house in $\frac{1}{4}$ days or about 135 ghatikas. A Ghatika means 24' or $2\frac{1}{2}$ ghatikas mean one English hour. A day means 60 ghatikas unequally distributed between the day and the night according to the position of the Sun and the earth.

In the first instance we find the total length of Aswini as $57\frac{3}{8}$, Bharani $57\frac{13}{8}$ and a quarter of Krittika as $14\frac{7}{8}$ ghatikas or a grand total of $128\frac{5}{8}$ ghatikas for the Moon to move in Aries in the month of April 1867, or about $6\frac{1}{8}$ ghatikas less than the usual time allotted to him. In the 2nd instance we find the extent of Aswini as $61\frac{1}{8}$, Bharani $59\frac{4}{8}$ and $\frac{1}{4}$ th of Krittika as $14\frac{1}{8}$ ghatikas or a total of $135\frac{3}{8}$ ghatikas for the Moon to move in Mesha in the month of March 1868. Here we see that the Moon exceeded his limit of usual velocity by only $\frac{3}{8}$ ghatikas or about $\frac{1}{2}$ a ghati in Aries. In the 3rd case we find Aswini as 64-39, Bharani 63-45 and $\frac{1}{4}$ th of Krittika 15-38 or a grand total of $144\frac{3}{8}$ ghatikas for the Moon to move in Aries during the month of April 1869. Here we find that the Moon has taken $9\frac{3}{8}$ ghatikas more than he ought to, according to his normal movements. In the 4th instance we find Aswini 57-30, Bharani 58-16, and $\frac{1}{4}$ th of Krittika 14-49 or a total of $130\frac{3}{8}$ ghatikas or the Moon taking $4\frac{3}{8}$ ghatikas less in travelling through the sign Aries in May 1873. In the first case, he moved in the whole sign of Mesha in $128\frac{5}{8}$ ghatikas and in the 3rd case, he took to move in the same sign $144\frac{3}{8}$ ghatikas. Here we find between the first and the 3rd movements $144\frac{3}{8} - 128\frac{5}{8}$ ghatikas or $15\frac{3}{8}$ ghatikas difference in movement in the sign Aries.

This makes a great deal of difference and it covers a space in the Zodiac extending over $3\frac{1}{2}$ degrees or 15 ghatikas and odd which is represented by a pada of Nakshatra or a quarter of a constellation or $\frac{1}{4}$ th of the space in a Zodiacal house. Here we see that the Moon not only exhibits different phases of its lustre at different times, but also is subjected to some internal or external disturbances

which should account for these irregular movements, and which themselves again have to be brought under certain systematised calculations as otherwise we should never be in a position to bring his movements and phases under calculation and to know definitely at what part of the Zodiac he would be found or located. What are the causes for these irregular movements and how can we find them out? are questions very interesting in themselves and highly useful when fully understood and explained. We shall next notice these differences of movements of the Sun in the same signs during different years, as well as the movements of other planets which affect our terrestrial affairs.

My Impressions in Southern India

BY

B. Suryanarain Row, B.A., M.R.A.S.

(Continued from P. 262 of vol. X.)

A meagre description of the motley phenomena observed in Kumbhakonam has already been given in the previous contributions. Kumbhakonam is no doubt an intellectual commercial and industrial centre, but in other respects, probably observers may not be able to give much in its favour. Good and bad men are found distributed in all parts of the world, but it looks as if the proportion of them is not always the same in all the countries of the Earth, and it is even a striking fact that good and evil, change their proportions in the same places, sometimes in an incredibly short time. As a resort for health or moral strength the place

may not have much to recommend itself for the travellers. After a stay of 6 or 7 days with Mr. Dorasami Ayar we went into the spacious Bungalow of Mr. Ponnusami Nadar, secured for our accommodation through the kindness of Mr. T. T. Rungachariar B.A.B.L., Sub-Judge and we stayed there for nearly six weeks. Dewan Bahadur R. Raghunatha Rao, the *grand old man* of S. India lives here. He has a valuable library and at the time of the celebration of his 78th birth day, where we had the honor of being present, in the presence of a large gathering of the gentry of the place the grand man announced publicly that the whole of his library, the building where it is now kept and a ready cash of 10,000 Rs. were given away for public use and that the necessary documents would be executed. Mr. Raghunatha Row is ever busy with his writings and readings and his valuable contributions to the various newspapers and journals in India show the extent of the activity and the knowledge he possesses at this advanced age. There is no man in S. India who could be favourably named in the same breath with Raghunatha Row and the Indian nation may well be proud of a man who always appeared before the public as he was at home, who never put on the airs of duplicity and fawning for serving his own interests and who stands in his 79th year as vigorous in mind as he stood when he took his old proficient's degree in his youthful days. With him you can have a plain talk and a plain answer to a plain question. We visited him several times and had return visits from him. The

conversation may take any turn on any subject and you are sure to have the *Oldman* ready and willing to argue with you in an intelligent, inimitable and agreeable style. Mr. T. T. Rungachariar is a fine sanskrit scholar, has read well the puranic literature and any hours spent with him will always be profitable. There is a lot of heart burning and misunderstanding in the town among the so called leaders of the bar and the public, and the municipal affairs were so badly managed in the previous seasons that the Government suspended the Municipality and resumed direct control of its affairs. It is very regrettable that educated men and men who pretend to be national patriots cannot sink their personal differences before the public cause, and manage even an ordinary Municipality successfully. There were Civil and Criminal suits between the former Municipal Chairman and the leader of the bar and it may be inferred that much that could have been neglected must have been washed before the public courts.

The visit of His Excellency the Governor of Madras to Tanjore, Tanquebar and Kumbhakonam kept the officials fully engaged in making suitable arrangements, and subscriptions were collected by the influential men to meet the necessary expenses. His Excellency drove through the main street and was followed by large crowds of people who were desirous to catch a glimpse of their Governor's face and features. A few who had largely subscribed, or who took much part in getting the arrangements, were privately introduced to H. E. in the

morning and in the evening there were further interviews granted to the officially deserving. There was nothing very grand or artistic about the arrangements made for the reception, and even on such an august occasion, the effluvia issuing from the gutters and lanes, was as efficacious as before His Excellency's arrival. As a Ruler of a large Presidency the Governor would have learnt more about men and manners, sanitation and poverty of the people, had he been pleased to visit some of the places at his will and pleasure and without the state paraphernalia. But these visits of Governors, and Governors-General, have of late become so mechanical and constitutional that the august personages concerned in the matter would hardly seem to possess any liberty or freedom to do as they please.

The colleges and schools do not seem, now to possess as efficient a staff as some 30 years ago and the proud name of Cambridge of South probably has now disappeared from the local annals. Our thanks are due to Messrs. C.R. Sreenivasachariar Mirasidar, Subbramaniam Ayar Salt Sub-Inspector, Raja Rama Ayar Municipal Secretary and T. S. Appiah landlord for the kind attention they paid to us and the services they rendered to make our stay agreeable. After doing some successful horoscopic business there, we went to Tirwaduthurai to see the Guru Puja celebrated by the Pandaram Sannidhi.

The Pandaram is 59 years old, fairly built and well informed in the Tamil literature. Rumour whispered that

he was one of the shrewdest men in the Tanjore District, and possesses an income of 3 or 4 lacs a year, besides being Dharmakartha of 7 or 8 important temples whose incomes vary from 20 to 50 thousand rupees a year. The study of human nature is always interesting, but the study of the nature of shrewd men is most fascinating as affording ample means to penetrate into the innermost recesses of human avarice and pride. Tiruvadudurai is a small village containing 2 or 3 hundred meanly built houses with a vast pile of buildings called the mutt and an old temple with a colossal Bull dedicated to Siva. The occasion we went was the busiest in the Pandaram's life and there was a large gathering of people (about 20 to 30 thousand souls) of all grades including the European Sub-Collector and Principal of the Kumbhakonam College, lawyers and police officers, musicians and prostitutes, Pundits and Purohita, dancers and jugglers, sightseers and idlers, traders and travellers, thieves and budmashes, schoolmasters and poorer officials, pimps and pioneers of sin, mechanics and mantricks, cooks and coolies with a large number of apparent devotees whose sacred ashes, long flowing knotted locks, ear-tearing ornaments, yellow colored lace clothes and grave looks would have added dignity even to an assembly of demigods in the sabha of Indra. All this however pales into nothing when we take into consideration the central figure of attraction, the so called great patron of the flattering staff of pundits, musicians and ad-

mirers; the Pandaram Sannidhi shining in brilliants, with a clean shaven head and face, with a crown of Rudrakshis so constructed (shaivic beads) as to send glimpses of precious stones at every turn of the Pandaram's head, with a large number of diamond, ruby and sapphire rings adorning his numerous fingers which involuntarily (by long habit) gave regular twists to make an exhibition of the gems they wore and with an yellow lace cloth on his waist and lower body. The Pandaram wears nothing on his upper body and the lustre of the brilliants on his head, ears, and fingers shed lively colors on the body and in the night when he moves in the procession with various lights and paraphernalia, leaning on a tall *Tam-puran* possessing an attractive countenance and carrying his long flowing knotted locks in one hand and an exquisitely formed box containing silver and gold coins in the other, the sight is really charming, attractive and enjoyable. The Pandaram is immediately surrounded by a set of learned men whose eloquent descriptions of the Sabhas of Indra, Bhoja and Vikramaditya as being far inferior to the sabha of the Pandaram seem to fall most agreeably on the elongated ears and braincells of the Pandaram Sannidhi. His pretensions to learning, capacity of understanding, wit and humour, power of quotations and appreciation add vivacity to the whole company and put the admirers and flatterers to great straits in trying to invent new forms of comparison, composition and adulation. A grand procession of the God is brought out

with the lovely musical talents of the Tanjore District, proclaiming on their topmost voices, the attractions of this mutt, and the enviable proficiency of the Pandaram in this refined branch of human knowledge. Followed by large crowds of people the Pandaram makes agreeable turns in his majestic walks, sees that the admiring masses are fixing their gazes on his costly diamonds and his religious position and with lively facial expressions and civil nods of his jewelled head he welcomes new guests, exchanges wit with the old ones and pretends to shower graceful glances of condescension on all who meet his eye or who manage to come to his front. The crowning act of his glory is when he sits in his pretended Samadhi on a state gilt comfortable chair, with his legs folded in the *Padmasana* fashion, his hands gracefully placed on his thighs, his jewelled crown on his head, and suitable rich lace clothing on his body. A set of different colored mirrors attached to a fixed stand and reflecting the brilliant rays of the burning lamps, are made to turn rapidly, adding great fascination to the whole scene and making it one of the most imposing. Electrical lights reflected the mockmajesty of this unique scene in the various mirrors which were artistically arranged. Large and pressing crowds of men and women dressed in their best dresses and wearing costly jewels from all parts of S. India, who acknowledge his religious supremacy and who were come to pour forth their offerings of silver and gold coins added solemnity to this occasion. A rich silk curtain

concealed from the public and vulgar gaze the earlier stages of this decoration of the Pandaram and when it is removed in the midst of drowning music, human voices, turning lamps and electric lights the effect is truly wonderful and attractive and may well befit the pagentry of a bygone royalty. The Pandaram slowly opens his eyes as if aroused from his long Samadhi or Kumbhaka, throws his glances graciously on all sides from his state chair and receives the prostrations of his numerous disciples, casts a careful look over the quantity of coins they pour out as tokens of their religious devotion and attachment, takes out pinches of holy ashes from a beautiful silver vase and distributes them in return for the religious and money homage they pay to him as the head of this mutt. We were glad to notice that many of the Brahmin pundits who placed the Pandaram in a far higher rank than Bhoja, Vikramaditya or Indra in point of learning and liberality had not made up their minds, as yet, to prostrate themselves, before this human deity and receive the pinches of holy ashes for the salvation of their souls. It looked as if they were more shrewd than the head of this mutt as they went to him more for the pinches of silver and gold he gave them than for any ashes which he could distribute for the salvation of their souls. In this, many of them were eminently successful as his vanity and love of flattery induced him to give shawls, silks and cash far beyond what they probably deserved for the part they were called upon to play in this agreeable

drama. After this was over he got into a costly ivory Palanquin inlaid with silver and gold and presenting a grand frontal appearance. He went through all the four streets in the midst of excellent music and roaring drums and reached his place again at about 4 o'clock in the morning

Samhita.

(What is it?)

In the sanskrit sciences we have certain works called *Sagumhitas* or *Samhitas* like Gargi Samhita, Parasara Samhita and Varaha Mihira Samhita. In its derivative meaning *Sagumhita* means the junction or union of forces. The *Pancha Maha Samhitas* mentioned in the Siksha Upanishad full of scientific significance and explanations, relate to the working of the natural agencies both terrestrially and celestially. The Text of the Vedas is called Samhita and means the knowledge by which the various conjunctions of natural forces can be worked together for the evolution and final emancipation of all creation.

But in a restricted sense Samhita means any treatise or work in which more than one thousand natural Phenomena are clearly stated and explained. Samhitas therefore are absolutely necessary for the development of many sided knowledge and when man confines himself to only one subject however advanced he may be in it, he will not be able to know the world as much as a man who could command facility in various sciences and he would necessarily

be able to appreciate and explain matters in a far more satisfactory manner. Varaha Mihira thus summarises the definition of Samhita in Brihat Samhita. He observes.—

“Samhita means and includes a knowledge of the movements of the planets, their dimensions, brilliancy, sex and shape, color, rays, and their changes, appearances and disappearances, their natural and occasional deviations and courses, their retrogrades and accelerations, their conjunctions with the constellations their places among them, the effects of the Agastya chara, and Sapta Rishis on particular countries in the world, corresponding to the particular portions of the ecliptic, of the stellar divisions, of the mineral vegetable and animal kingdoms and objects and of their increase or decrease according to the motions of the planets among the various constellations and stars, the formation and interpretation of the various figures, represented by the planetary conjunctions and the divisions of the zodiac where they meet each other, of planetary years and divisions of time, of the monsoonic indications of the weather, of the Lunar conjunction with the constellation Rohini (4th star) with Swati (15th star) and Poorvashadha and Oottarashudha (20th and 21st stars) on particular week days, of the month of Ashadha (the 4th lunar month in the cyclic Lunar year) and of predicting the nature of the coming weather, and the crops which would flow from them as a matter of course. It explains the foretelling of the

immediate rain from the surrounding celestial and atmospherical phenomena; of judging the condition of the future crops, from the growth of plants and flowers, of the bright halos which are seen round the sun and the moon, of the lines of clouds crossing the solar disk at its rising and setting, of meteoric falls, of visionary fires, of the winds, of the earthquakes, of the red sky immediately before the sunrise and after the sunset, of the various forms which the clouds assume, of dust storms, of thunderbolts and prices of food grains and of the prosperity to gardens and gardeners. The samhita explains all about Indra Dwaja, of rainbows, of architecture, of the foretelling of future events by casual words gestures and motions and movements of the body, of the cawing of crows and of the formation of zodiacal circles for purposes of prasna, of the Phenomena connected with the deer and dog and how future predictions can be made by such sources, of motions of wind, of the construction of temples, towers and palaces, of the casting of images and of founding or establishing the same, of the growth of plants and trees, under currents of water and of certain annual religious rites to be performed by the princes to ensure success in their wars with their enemies, of the predictions which could be made by watching the flights of Kanjana (a black bird) and from the appearance of various supernatural or abnormal phenomena. The Samhita treats of the expiatory ceremonies, of miscellaneous planetary Phenomena, of *Ghrta Kambala*,

of the royal sword, Putta, of the features, of the horse, cock, cow, sheep, elephant, man and woman.

It also explains of the treatment of women, of moles in the body, of injuries to shoes and clothes, of hairy fans, of walking sticks beds and seats, of lamp lights, tooth brushes and various other articles which are commonly used by man for his comforts. Generally the fortunes and misfortunes of men and women depend on matters enumerated above and changing every moment through the endless movement of the planets and constellations and indicating the future by their behaviour, to men who know how to read the Divine Will by the surrounding Phenomena.

The Duty of Government to Astrology.

We have said already that the Governments, have not been doing their duties properly and that a most important branch of human understanding and knowledge has been kept away without any fair trials being given for it. This looks like condemning a man without examining his case or hearing his explanations. We emphatically protest against such treatment being given to any branch of ancient knowledge, science or art. The Native Governments, which had astrologers attached to their courts, at least many of them, seem to have lost the moral stamina in keeping up these astrologers publicly and they are afraid to patronise them

because the English Government have set its face against recognition of astrology as a science. When we were talking to a highly cultured missionary of Jesus in a railway carriage, the subject naturally turned upon astrology and the reverend gentlemen at once exclaimed that "God never intended that man should know his future!" We were struck at his excited and illogical allegation and requested him politely to let us know when and where "God" gave out his orders and how he could vouch for such bold assertions. God is invisible, all pervading and infinite. How then, we asked, could the missionary make such a bold assertion as that "God" said or intended to do so and so. Then he tried the old argument of fatality in astrology and damping of spirits among men by a future knowledge of events. We finally, by scientific arguments, dislodged him from point to point till he frankly admitted that he did not know anything in astrology and that we should excuse him for his irrelevant remarks. Even the worst criminal will be given a fair hearing before he is allowed to be hanged, and we wonder why any body should think himself pre-eminently qualified to pronounce an opinion upon its merits without the slightest knowledge in the principles or practice of astrology. We have been doing something in checking the torrent of scepticism and superficial abuse, and we are sure the Government will do something towards its examination and analyses. Bhagawan Gargi, a voluminous and famous writer, thus

observes on the duties of princes towards this noble science and we quote them fully to show how the Governments can be benefitted by a proper cultivation and practicing of the astrological sciences. The Maharishi remarks—"That prince will meet with evil who does not support an astrologer well versed in all the divisions and sub-divisions of samhita, in horoscopy and in astronomy. Even men who conquering their passions, cutting asunder all family affections, living in woods, desire to question a learned joytishka regarding their future. As is the light without a lamp, as is the sky without the sun and moon so will be a prince without a joytishka, and he gropes in the darkness of his futurity. If there were no joytishkas, the Muhurtha, the lunar days, the constellations the seasons and the Ayanas would go wrong. It is therefore absolutely necessary for a ruler who loves success fame, wealth, happiness and future prosperity to secure the services of a learned joytishka. He who loves prosperity, ought not to live in a country, devoid of a joytishka. The joytishka forms the eye of the land and where he dwells sins exist not. A learned astrologer not only escapes hell but goes to Brahma-loka and obtains salvation after his death.

That Brahmin Joytishka who has mastered both the text and the purport of the science of astrology in all its divisions, deserves to be respected and fed first on occasions of ceremonies and festivals, as he is able to purify the party of dinners. Even the Mechas and the Yavanas who have

well studied this science are respected as Rishis; such being the case, if the joytishka should happen to be a Brahmin who could deny him respect? A pretentious astrologer whose knowledge of the science has been picked up from what has occasionally fallen on his ears, ought not to be consulted. One who has not studied the science but passes off as an astrologer is a sinner and disgrace to society.

He who ridicules the words of a really learned astrologer as well as the person who scoffs at the principles of astrology will suffer untold miseries in the hell of darkness. To question an ignorant man is not unlike begging a clod of earth at the gate of a city for some gift. Whatever is truth will finally triumph and vindicate its position. He who, after the occurrence of an event, pretends that his prediction already meant so much and he who wanders away from the subject as well as those who are proud, possessing imperfect knowledge of the subject, shall be rejected by a prince. He who knows the Hora well, the Ganitha and the Samhita, ought to be respected by the prince and employed in his court.

That service which an astrologer can do, having a knowledge of time and place, to a Ruler cannot be rendered to him by a thousand elephants or by four thousand horses. The evils of bad dreams, of sad thoughts, of evil omens, and of sinful deeds, will disappear immediately one hears of the moon's motion among the constellations.

Neither the father, worthy mother, nor relations nor friends of a Prince

will desire so much his well-being and that of his subjects as a true and learned joytishka." These are expressions which Bhagawan Gargi has expressed and which deserve more than a passing thought and we hope these will be carefully perused by all right thinking men and rulers.

Notes.

The marvels of the lynnoscope, the invention by means of which any one can see round the world, were explained. All the old difficult problems of making people invisible, seeing through a brick wall, and corresponding direct with friends in New York are solved if the lynnoscope is properly constructed.

Mr. John Wellesley Lynn, is the inventor, and he observes that it will :—

Allow people in London to see any one in America instantaneously.

Reflect any written message at once to the most distant places.

Enable any person to see right through any human being or solid substances as if they were not there.

"The lynnoscope consists of three distinct instruments. They are used in reflecting images like a mirror, and are not connected by wires or worked by electricity.

These instruments are :—

(1) The operator.

(2) The transmitter.

(3) The receiver.

Pthisis is depriving India yearly of numerous useful lives. In the Bom-

bay Presidency alone there were 60,615 deaths, due to consumption and allied diseases, during the year 1906-1907. In the Central Provinces the figures have doubled during the last few years, those for the last official year being 16,609. In Madras the ravages seem to be more frightful. In 1902, the figure stood at 5,042 in 1906, it was recorded at 23,378. Five years ago 534 persons succumbed to affections of the lungs in Eastern Bengal and Assam. During the last year, the number was quadrupled. In Lower Bengal, the figures have risen from 5666 to 12,825 during this period. In the United Provinces diseases of the lungs carried off over 20,000 victims in 1906, in the Punjab over 57,000 and in the Frontier Province 1,383. There can be little doubt that considerable reduction in the mortality under this head could be effected with proper scientific treatment and much needless suffering and serious risk of infection could be avoided.

It is proposed, therefore, to build a Consumptives' Home for Indians in a Pine forest at Dharampur or Solan near Simla. This, if carried out would be a great boon.

There is a species of "panicgrass" which actually grows to a height of fifty feet, with a culm not thicker than an ordinary goose-quill. This singular species is, however, a climbing plant, growing up amidst the trees of the forest, supported by their branches, and almost reaching to their tops.

The uses of hot water are many. Hot water applications will speedily

relieve and cure, (1) congestion of the lungs; (2) sore throat; (3) rheumatism. (4) Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck. (5) A towel folded several times and dipped in hot water and wrung out so that it will not drip, and then applied around the neck, with a dry bandage over the wet, will cure croup. (6) A cup of hot water taken just after rising, a half hour before breakfast, has cured many cases of indigestion. (8) Very hot water externally applied will stop dangerous bleeding.

New York harbor presents in the evening a spectacle not easily forgotten. Moonlight enables one to distinguish the outlines of hundreds of moving crafts of all descriptions, from tug boats to great ocean liners. Red, green, and white lights shine weirdly forth from the myriad boats as they glide about, each laden with the products of commerce or its freight of human souls.

From either shore thousands of lights greet the beholder. It is as though the very stars had been snatched from their places on high, and massed together in earth to form one grand illumination. Coney Island is especially conspicuous, as its buildings are outlined with electric light bulbs. Great electric signs like that of "Butterick" and others, show where prominent firms are located. But when these lights are dimmed and at last supplanted by daybreak, what a sad change! Instead of a brilliant dream-

land, we see vessels dingy and black, leaving behind them long trails of smoke, and hurrying in all directions as though pursued by some evil genius.

"Health alone, says Dr. Seamen, is no guaranty against the insidious attack of disease. In the Russo-Turkish war, deaths from battle casualties were 20,000; from disease, 80,000. In our Civil war about 400,000 were sacrificed to disease for 100,000 from wounds in battle. In Madagascar recently the French lost 7,000 from preventable diseases to 29 killed by the enemy, out of a total loss of 14,000. In the Boer war the British losses from disease were ten times greater than those from the enemy's bullets. In our war with Spain we sacrificed fourteen to ignorance and incompetency, to every one killed in action or lost through actual engagement with the enemy. That this monstrous sacrifice to preventable disease is totally unnecessary was abundantly proved in the records of the Russo-Japanese war. Of 1,200,000 men sent to the front by Japan, only 27,000 died from disease to 59,000 who fell on the field of battle."

"The early patriots of America dreamed of liberty and desired to realize it. It was not enough to be merely free from a European power; they sought to make it impossible to place the American people in bondage. They did not foresee the dangers of accumulated wealth. Observes an American paper. "They did not know that the genius of invention would so accelerate the forces of human activity

as to permit a few men to amass the wealth of the nation and rule the millions of its citizens. The form of the American Government has been perpetuated from the time of its founding until now. But the Government is not now of the people, for the people, and by the people. The power of the people has been taken from them by a comparatively few men, who constitute the "power behind the throne." The people are controlled mainly through the avenues of industry and commerce, wherein they have more or less directly to do with the corporate powers. The recent speech of Senator LaFollette, against the Aldrich bill, should go far to awaken the American people to the conditions under which they exist. The Senator affirms that sixteen men, inclusive of Rockefeller and Morgan, head a powerful and gigantic American oligarchy which governs the American people. Incidentally he named eighty-four other capitalists representative of nearly all the wealth of the nation. In total, one hundred men determine not only what laws may or may not be passed in the legislatures and Congress, but they manipulate industrial and commercial affairs in their own interests, against the interests of the people.

Two blacks killed a white man in a brawl at Cleo in Oklahoma and fled to the hills. Racial riots followed which caused hundreds of blacks to join the fugitive. An attempt to capture the latter led to a pitched battle in which fifteen negroes and eight white men were killed.

"Buttermilk as a remedial agent cannot be praised too highly," writes a medical man. The lactic acid, the sour of the butter milk attacks and dissolves every sort of earthy deposit in the blood-vessels. Thus it keeps the veins and arteriess so supple and free running, there can be no clogging up, hence no deposit of irritating chalky matter around the joints, nor of poisonous waste in the muscles. It is the stiffening and harrowing of the blood vessels which bring on the old age. Butter milk is likely to postpone it ten or twenty years, if freely drunk. A quart a day should be the minimum according to taste and opportunity. Butter-milk gives undoubtedly long life?

With the consent of the Omnibus Company a Paris Editor dressed himself up as a conductor and resolved only to take fares spontaneously offered to him without asking from anybody. He first went on a line which is exclusively used by working men and women. The results were altogether complimentary to the honesty of the working class, for on making up the books, there was only a deficit of 1 s. 5 d. on both ways. The next trial was made on a fashionable line, with results which reflect rather seriously on the morality of the better educated and especially of the ladies. "Sad as it may be, the journalist was forced to place on record that 25 per cent. seemed only too glad to travel for nothing, and the greatest enthusiasm for a free trip was shown by the fair sex. Some got out slowly and indifferently, as if thinking about other things, a few hurriedly, and here and there one with slight hesitation born of scruple.

The whole constabulary in the English Empire, including India, numbers 4,00,000 belts, and would be a veritable large army by itself.

In determining the length of a man's life we must have reference to the 8th house from Lagna and the 8th from it or the 3rd from Lagna. If these two houses are occupied by favourable planets, then the life will be long and agreeable.

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The time is come when Messrs. Edison, Tesla and Flammarion, would construct an aerial balloon, invisible to mortal eye, composed of fine electrical and ethereal currents, and they would soar clear to the Martian Globe, because they are settled, that the Red Planet astronomers would give them a hearty welcome. The question will then be, would they ever come back to this earth? Probably their spirits will be invited to attend scientific conferences?

While the Hell (Sin) has nine doors to take men into it, Heaven (merit) has only one door. Very few therefore enter into its precincts

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

Member of the Asiatic Society of Bengal,

Corresponding Member of the Medico-Legal Society, New York,

Diplomed Biochemist.

Published on the 10th of Every Month.

Vol. X. AUGUST, 1908. No. 11.

IMPORTANT NOTICE.

As many Gentlemen and Students suggested that it would be inconvenient for them to attend the "Astrological Examination" in December next we have proposed to hold the same in the first week of February 1909.

B. SURYANARAIN ROW,

B.A., M.R.A.S.

Editor of the

Astrological Magazine,

Madras.

National Sciences

Astrology.

II.



I have already shown in our last article, what are the component parts which build up a nation, and how that nation, should continue to be an entity after it has been formed into a harmonious one. The Government can do or undo a great deal to the national sciences, as the people *en masse*, are always anxious to please the rulers that be, and shape their behaviour after the smiles and frowns of their governors. Government is composed of individuals who generally

possess double associations, one set pertaining to their nationality, religion and community and another belonging to, and guided by abstract rules of political expediency. What the latter exactly means no body is in a position to explain, but every body seems to have it as his ideal, to which he must conform his character as much as possible. Institutions are as old as the human society, and when man began to converse with man, institutions of various descriptions naturally came into existence. Now let us take some individual instances. Some of the Soveriegns of Europe are as superstitious, as we can imagine. They believe in spells, charms, talismans, horoscopes and omens of all sorts, and some of their religious beliefs are not a whit better than the ravings of the aboriginal tribes. When the Russo-Japanese war began, the Russian troops were marshalled out, religious men were collected, the Cross of Christ and the relic of some Saint were taken out and the soldiers were encouraged to believe completely in the power of these crosses and saintly relics, to give them easy victory and to show the superiority of the power of Christ over that of the Japanese gods, and their saints. However as ill luck would have

it, crosses and saintly relics fell before the devilish power of the pagan hobgoblins, and the supporters and admirers of Christ, at least once in their careers, were made to swallow their pride, and their prejudices. When King Edward VII of England fell seriously ill before his coronation, the Bishops and Churchmen ordered prayers to be offered for his Majesty's recovery. How do prayers have any influence on serious sickness, and why should the missionaries laugh at the Hindus when they advise their men to do the same. In the case of the Christians we suppose praying for the recovery of the sick and the dying becomes the acme of intelligence, and scientific enlightenment, and in the case of the Hindus it becomes a device of the priest craft for serving their selfish ends. When Christ could feed five thousand people with five ordinary loaves of bread it falls under exact sciences and the Christians who believe this and other similar miracles are ranked as the most enlightened among nations. But when Anjaneya, was described as crossing some miles of the ocean, with one long jump, the believers of such stories are hurled to the lowest depths of ignorance and superstition. The hair of Christ, his tooth, or some other relic, is

even now considered as capable of working wondrous magic, among the Christian masses but the same repeated here in India becomes gross ignorance and grovelling superstition. Such logic is in their opinion unassailable, and perfect. But soveriegns who consult astrology and astrologers, have not the moral courage to say that they believe in its truths and have consulted astrologers. When a scientific man, blunders, tumbles, explodes, and spreads panic by his future predictions of the destruction of the world, and other planets being detached from their places by one thousand and one causes, which he alone sees in his scientific vision, he is praised, raised, and admired. But when an astrologer makes true predictions which are verified, they are attributed to chances, guesses or to devilish influences. A huge committee of scientific men, headed by Flammarion etc., is now formed with a view to examine the psychological and spiritual phenomena, and their journal publishes some appearances of spirits materialised. The Indian Street Mantraic was doing this for many centuries and is now able to do such things and raise up such phenomena at his sweet will and pleasure. But he is stigmatised as a humbug and

all such phenomena as the result of rank ignorance among the people here in India. When Christ saw the Devil and resisted his temptation on mount Sinai, it is believable by the enlightened nations but when others, equally honest, do so, they will be labelled as the grossest of fools who could live only in India. It is high time that scientific men and rulers, should have learnt from their experience, that they do not represent the sum-total of wisdom in this world, that there can be and are others more gifted than themselves, and that much useful wisdom comes from patient inquiry into natural phenomena, and not by the exclusion or suppression of branches of human knowledge which have stood the searching test of vast cycles of years, and which are now as universal in their influences upon the human minds as they were hundreds of centuries ago. A fair examination of physical phenomena, is conducive to the healthy progress of sciences, and where this is neglected or overlooked, the progress will be one-sided and limping and may easily be brought down by the older and the more hardy sciences of remote antiquity. There are many officers of high rank, culture, position and influence, who consult

astrologers and base their actions on such consultations, but most of them are moral cowards, who have not the nerve to say that they have consulted astrology, simply because the educated public laugh at the outside and consult astrologers inside their homes. The rulers of the different nations will not be committing any heinous offences, sins or indecent acts, if they boldly come forward and proclaim to the world, that they are going to appoint a representative committee of respectable gentlemen from all parts of the world, to inquire into the pretensions of astrology and its experts, as regards their power of future predictions, to collect astrological statistics, to give fair trials in the testing of astrological principles and the methods adapted by astrologers to make national and individual forecasts and to publish the results of their examination and investigation for the benefit of the educated masses. The astrological quacks, or humbugs or experts—call them as you please—will then be pinned to definite conclusions and statements, and when they are officially called upon to express their views on the future of any enterprise, speculation, phenomenon or expected event, they will be bound to submit their written re-

ports and predictions in black and white. The predictions so made by the astrologers, may then be compared with the actual results which follow those events. This will furnish a good test. Nothing can be fairer than this proposal, and if only some of the world's thick-headed governments can give up their ill founded prejudices and give good opportunities to the astrological adepts for exhibiting their knowledge and skill, they will be doing incalculable service to themselves, to their subjects, to the cause of education and to the reputation of the ancient and time honored sciences. If the statistics are unfavourable, if the events are not correctly verified, if the professors in astrology break down in their calculations and future predictions, then they will have no further voice of complaining against the neglect of governments in *re* their sciences, and the appreciation of their own merits.

The governments will also be doing immense good,—if astrology is found to be false or untenable—by getting rid of a monsterlike astrology—which is so universally pressing the people down in their numerous transactions and events in life, and without which they may well get on if its principles and predictions

are false and baseless. We don't think we have used language stronger than the present circumstances required, and we trust that the really learned public will take up the cause of such a long standing science, and use their utmost endeavours to place it on a better footing and give it its proper place among the most useful sciences on the face of the earth.

The Ensuing Astrological Examinations.

When held, this will be the first of its kind in the world, and will, when successfully done, give a great incentive to a proper study of this grand subject. In our conversation with many intelligent and highly educated men, we found that all of them sympathise with this movement and are agreed in thinking that such examinations, if regularly held, and properly conducted and encouraged, will undoubtedly eliminate many of the useless quacks, who are now found in this field in large numbers, and who cannot be tested by any other means, since governments are indifferent to the cause and progress of astrology. We received many letters from gentlemen and students re-

presenting the inconvenience they will be subjected to, if the examination is held in December 1908, as originally announced. On a careful consideration of the circumstances connected with the holding of the university and other examinations, we have decided to hold this examination in the "*First week of February 1909*" in several convenient centres, which will be duly published after the applications from the intending candidates are received, so that we may then be in a position to exactly say how many students we have, and what centres would be most convenient for them to attend. The applications must be sent in by the candidates before the 15th of October 1908, so that they may reach us before the end of October 1908. Prospectuses connected with this examination may be obtained by writing to the Manager of the Astrological Magazine, Madras, enclosing half an anna stamp for postage. At present it is intended to give not less than six gold medals to those who get the highest marks in the first class, and a similar number of book prizes to the best candidates who take their highest rank in the second class. The names of gentlemen who have promised gold medals and book prizes in the ensuing exa-

mination will be prominently published in our next issue and we strongly appeal to our educated men to come forward with their donations and prizes to make the examination a success. All those candidates who pass in the third class will get Diplomas duly signed by us. The examination is open to all classes, creeds and nationalities and we would feel highly obliged if journalists and friends give this matter as much publicity as possible. Students intending to appear for the examination may select any *three* of the subjects prescribed in the syllabus, and compete for the gold medals by commencing their studies at once and preparing themselves with a determination to carry off the gold medals. The book prizes will also be valuable. If the public sympathy is practically forthcoming, and funds permit, we may give even a larger number of gold medals and book-prizes, so that the competing candidates, may have very fair chances of success and winning the gold medals and the book prizes promised.

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THE MEDICAL VIEW OF THE MATTER.

Mr. Clark Bell, L.L.D. the worthy President of the Medico Legal Society,

New York, thus sums up his arguments on this important question of longevity. — "An animal grows as long as the bones are not united to their epiphysis. The duration of life is five times that of this growth. In man this growth ends at 20, the bones are then united with their epiphysis and the normal duration of life would be five times this or 100. The growth of the camel ends at 8 and according to this the duration of life should be 40. The growth of the horse ends at 5 and his round of life should be 25. The epiphysis of the bones of the ox ends at 4 and his round of life should be 20. The lion singularly enough, has the same duration of growth and the same normal life as the ox. The dog reaches the end of growth at 2 and the round of life is ten. So that it is seen that the human life, unless cut short by accident or disease, ends its round at from 90 to 100 years. And that whether a man be a Negro, a Chinese, a European an American or whether he be a savage or civilised and whether he be a dweller of the city or in the country, that the veritable round does not depend upon race, climate, food or other conditions. Mr. Flourans, who is perhaps the highest authority and who has studied it more in scientific details than the others, is of the opinion "that every man has the power to fill this round if he does not violate the natural law." Vichat makes the round of life six times that of growth, instead of five times, which would make the round of life 120 years in man. Others are of the opinion that the round should be extended to 150 years, notably Dr. Crompton, who going over

similar ground claims that this age has been occasionally reached in human life in various countries during the last two centuries." As illustrations of this law the worthy writer quotes the names of some persons who attained to such long lives Mr. James Easton writing on human longevity reports on 1712 cases of men who reached the age of 100 years and upwards.

I. Jonathan Hatha, an Englishman, died at the age of 131 years. He was married five times, left 7 children, 25 grand children, 74 great grand children, and 140 great, great grand children. His third wife was an illegitimate daughter of Oliver Cromwell. She brought him a dowry of 500 pounds and a beautiful valuable portrait of her father. Hatha loaned the poet John Milton 50 pounds, having become very poor after the restoration. The bard returned this loan with honor.

II. Andrew Vidal of Seirre, Brazil had 30 sons and 5 daughters. In the year 1773 he was living in the same house with his children and grand children of whom the number amounted to 149, a beautiful family tree.

III. Farmer Feston of Wales lived up to 100 years. By his first wife he had 30⁶ children, by his second wife 10, by his third wife 4, and by his two concubines 7. His eldest son was 81 years of age and 800 of his descendants followed him to the grave in 1776 A. D.

IV. Daniel Bull McCarthy was a native of Kerry, Ireland. He died at the age of 111 years. At the age of 84 he married his fifth wife aged 14

years and by her he had 20 children. He was always very healthy and was never observed to spit and no cold affected him.

V. Thomas Parr of Shropshire England lived up to 132 years in the reign of Charles II.

His second marriage was at the age of 120 years. His death was occasioned by the high living in London as the result of the King seeking to show him honor for his longevity.

VI. Robert Jenkins of Yorkshire England, lived to be over 150 years and worked on his farm at 140.

VII. Captain Overton of Long Beach, California, lived to the age of 105 and was in business until the day of his death.

VIII. Captain Goddard Diamond, author of a book entitled "How to live long" living at San Francisco, *now* (Sep. 1907) 112 years old is canvassing for the sale of his book during the day and gives lessons on physical culture in the evenings. A friend of mine attended his 107th birthday party at Flower Hall, where he read from a newspaper without the aid of glasses.

IX. James Bellow McGregor of Mount Smapee N. H. is in excellent health and splendid activity now at 106 years. He reads print without glasses.

X. Prof. Elie Metchnikoff, Sub-Director of Pasteur Institute Paris, announces a case of Shensi Abalava in Sba, in the district of Gori, who at the age of 180 years is able to do her own housework.

M. Rousse now in his 91st year says that out of the 620 nonagenarians now in Paris 99 are in their 100th year.

The most notable man in public life today is General Alexis Nord the President of the Republic of Hayti. He is about 98 years of age. He gives his personal attention in detail to the Government of his country. He is in vigorous health, perfectly active, and capable mentally and physically for the performance of his duties. Within the past six years he was in command of his armies in the field and is at this moment in the possession of all his faculties and he was elected an Honorary President in the late American International congress on Tuberculosis held in New York in 1906.

Titian the great Italian painter lived up to 99 years, and his hand did not tremble nor was his eye dim when the angel of death touched him. Then referring to the powers of reproduction Mr. Bell thus observes—"In respect to man the cases cited by me and the whole literature of the subject demonstrates unquestionably that the power of reproduction exists in man to a very advanced age. It will be very difficult for the scientist of today to fix an age when the power of reproduction ceases in man, certainly not at 100 years in all cases." The concluding remarks of Mr. Clark Bell echo the inner meaning of the Vedantic and Yougic Sastras—"The mind is the master of our destiny in this supreme necessity and want of man. It must remain tranquil and full of content. Fear must be banished; also anxiety, worry and fret from the soul of him who aspires to hold his hundred years of life. The Mahatma Paramahansa told me that the under agitation of the mind, that "anxiety" was the cause of all disease.

Our medical friends do not quite or fully recognise the relation of the mind in its influence upon the health of man; nor its influence in the treatment of disease when it has fastened upon us. The laws of life, of health and of correct living are plain enough. It is our disregard of them that shorten our lives. But the highest, the most successful path for the attainment of one hundred years of human life lies in the care, the cultivation and the control of the mind. It is the contented, the serene and the tranquil mind that survives longest. He who has put, anxiety, fear and worry out of his soul, is almost beyond the reach of disease, except the infectious and contagious, and could conquer them if he remained fearless, serene and tranquil." We shall show in our next article, how long life can be ensured, what planetary combinations indicate long life, what the Maharishis and Vedas say about it, and how the ages of the respective animals named by Mr. Clark Bell, have been determined and enunciated by the ancient scientists and quoted by Varaha Mihira in his Brihat Jataka, in the chapter on the length of life or Ayurdaya.

German and British Finances.

In the comparison the British appear at great disadvantage and it would be well worth their while to seriously think over their present financial position and capabilities.—Dr. Frederick, Zahn, President of the Bavarian Statistical Bureau, in an in-

eresting pamphlet, thus deals with the finances of the powers. He observes.—

"Germany spent in 1906 on her Army and Navy 52 millions sterling, which represents 17 shillings per head of population. England spent 63 millions, or 30 shillings per head. Collecting charges for the army, navy, and service of the Debt, the charge per head was 26 shillings in Germany. 12 shillings in Great Britain. The German Public Debt in the same year Imperial and State together, was 800 millions, of which 300 millions represent the Railway Debt, which was earning good revenue. The British Debt was 740 millions but none of it represented as revenue-bearing property. State-owned property plays a great part in German finance for, 53 per cent. of the total gross revenue is derived from State properties and administrations, these yielding a net profit of 56 millions. The taxation revenue in Germany was 105 millions, and in England 137 millions which represented 33 shillings per head of German population against 65 shillings in Great Britain. It is evident, therefore, that the present British Cabinet rejoiced without much reason or rhyme when recently they congratulated themselves upon the fancied superiority of British finance over other systems. The foolhardiness of Germans in embarking on vast naval enterprise when they had to borrow to meet current expenses, was enlarged upon, and it was denied, with a wealth of words, that any reason existed for a reconsideration of the British fiscal policy. Germany has immense un-

touching resources, and England, if she would not be overtaken in the political storm, must reorganise her resources, and reconsider her methods to improve her finances.

"We are therefore, justified in the assertion that nowhere in the world is the taxpayer in a more favourable position than in Germany. Many taxes, which in other countries yield very considerable sums, such as those on beer and tobacco, succession duties, and Income taxes, are hardly made use of at all in Germany, or to a comparatively inconsiderable extent. Thus Germany possesses a most valuable reserve fund on which to fall back in case of need. This strengthens us in the conviction that Germany is in a position to meet a sudden financial strain without a profound disturbance of the financial equilibrium."

This is true, and Germany could meet any strain of this kind more easily than any other Power. England has proved what can be done by the income-tax, and in Germany, the income-tax is only half what it is in England. In Great Britain the direct taxation comes to 38 millions, or 18 shillings per head, in Germany to 25 millions, or 8 shillings per head. Even in the matter of indirect taxation, the very revenue system over which the Cobden School rejoices, when it talks of Free Trade, the burden is greater in Britain than in Germany, in the form of the gross yield of the import duties. The figures are Britain 37 millions, and Germany 31 millions, and in Germany protective corn duties, which keep

the land in cultivation and labour employed, yield a quarter of this. Preparation for war is cheaper than defeat or unnecessary expenditure due to delay and lack of preparation. The learned Dr. Zahn quotes two great campaigns, that of 1870, which cost France 600 millions sterling, and Germany nothing, and secondly that in South Africa which ought, had England been ready and determined, to have cost 10 millions, and which actually did cost 250 millions.—

After carefully reading these statistics the British financiers have very little reason to congratulate themselves and they must put their finances on a more satisfactory basis.

My Impressions in Southern India

BY

B. Suryanarain Row, B.A., M.R.A.S.
(Continued from P. 294 of vol. X.)

We were introduced to the Rani of Wootumalai and spent about an hour with her. The lady is very intelligent, cultivated, and social and she had come to Tiruvaduthurai to be present on the Gurn Puja occasion. She kindly invited us to her estate, and promised to send us to Courtallam Water Falls. We went back to Kumbhakonam and from there, we directed our journey to Swami Malai four miles from it, one of the holiest places in the Tanjore District. The busy Natukoti Chetties seem to have spent some lacs of rupees on the improvement of this shrine dedicated to

Subramaniaswami. We were invited to deliver a lecture on astrology at Tiruvaduthurai by Scindia Row Sahib B.A. one of the nephews of the Tanjore Rani who lives here. We went there, and delivered a lecture in Tamil in the A. V. School, newly built by the generous Rani. Our host, left the place when the lecture commenced and allowed us to shift for ourselves although he promised accommodation and personal attention. Thanks to the kindness of Messrs Vaithyanadha Ayar & V. Ramachandra Ayar School masters, who attended to our comforts during the day we stayed there. There are some gentlemen, who are so temperate, that they would invite you to meals and then make themselves scarce when you go there at the time appointed. We hope the Rao Sahib will not act in this way when he invites other gentlemen to his place for any purpose. Tiruvaduthurai is the Sanctum Sanctorium of the South Indian Temples. The temple is high and extensive and is peculiarly noted as the sacred shrine where the *Brahma Hatya* was got rid of by the Chola Maharaja.

It would be extremely interesting to know something about these temple builders and the *Brahma Hatya* which the Chola Maharaja got rid of here. There are a large number of inscriptions in this temple, and their study will be interesting. Most of these extensive and grand temples are ascribed to the generosity of a Chola Maharaja, who had the *Brahma Hatya* seated on his neck. Whatever they may be, they must have cost the builder enormous sums

when we remember that stones are not found in the Tanjore District, and that they must have been brought from long distances. Crores of rupees must have been spent, for the erection of these magnificent structures, and for their endowment and worship. From time immemorial, the knowledge of turning or converting the baser metals into gold, was known to a select few, and these generally happened to be *Sadhus* or recluses who had renounced the worldly pleasures and who spent most of their time in contemplation upon God and His glorious work. A learned and good Brahmin, had a large family and absolute poverty. Finding it difficult to make the body and the soul live together, he went away, disgusted with his abject poverty, into the interior parts of the Shevaroy Hills near Salem, and was making *Tapas* in one of the caves, unfrequented by man and unknown to him. While deeply engaged in this way for some years, he one day came out to gather some wild leaves and fruits on which he managed to live during his stay there, he saw a set of holy men, remarkably tall and majestic, radiant with a peculiar lustre round their persons and graceful like Demi Gods, passing by those mountain fastnesses.

He immediately recognised them as *Sadhus* or psychically advanced, and approached them with awe and respect. One of them beckoned to him to come nearer, and told him to go with him to have his desire fulfilled. Filled with alternate fear and joy, the poor Brahmin followed him into the interior of these mountains, when it grew dark and he could see no further. He

however, doggedly kept close to his master and at about nine in the night they entered a large, and spacious cave, and seated themselves on the flooring which was spread softly, with fine sand. The whole place looked like a magical hall. The Sadhu brought out some herbs and berries, mixed them with certain other substances in the cave, and extracted some juice from them, in a small pial of copper which soon turned into extremely fine gold.

The Master handed over the pial (a small mouthed *chambu*) to the poor and wondering Brahmin and told him to depart at once with it, explaining that it contained a small quantity of juice, a drop of which will turn any solid substance into its weight of gold and recommending him to make a charitable use of the gold, he could thus turn from the baser metals. The joy of the Brahmin knew no bounds and with this precious pial hugged to his heart he went on his way, but could not discover any track that would lead him to any inhabited house or hamlet. For three days he wandered from peak to peak and from valley to valley, in the dreariest of the jungle but he was not successful. He at last entered into a fierce jungle, where the howls of wild animals fell upon his ears, in a terrific manner.

The shades of the evening cast their coming gloom, and the poor old Brahmin, with the precious treasure in his hand, was in a great fix. While he was coming down the slope of a hill, he saw at a distance a cavalier, riding furiously on his horse, and cried out for help. This was the Chola Maharaja, who went to the jungles for hunting purpose and who losing his

way in the excitement of the chase, and being separated from all his followers, was making his way on horseback as best as he could. Hearing the cry of an old and helpless Brahmin and possessing the true instincts of an early Kshatriya, he at once rode towards the Brahmin and met him. After some conversation they both arranged to spend that night in some small cave, and then wend their way the next morning. The Brahmin agreed and both of them entered a small cave and lay down there. As the time hung heavily on their minds, and as they had no food for a long time, they could not get sleep early and went on talking on different topics. The Brahmin now learnt that his companion was the Chola Maharaja and being assured of his protection he became more eloquent and confiding than before. When the Maharaja asked him the reason that brought him there, the Brahmin related to the Maharaja, all that he did after he came there, and showed him the vessel, which, contained the "philosopher's juice" that would convert all baser metals into extremely fine gold. After midnight, the Brahmin fell asleep, while various greedy thoughts agitated and ruffled the mind of the royal personage.

Indian Affairs.

Mr. C. E. HOBHOUSE M.P., spoke on his Indian tour at Bristol recently. He observed thus—It would take six days' hard travelling to get from the North to the South of India, and the traveller in his journey would pass by

an innumerable number of races differing in colour, creed and religion. There had already been constructed some 30,000 miles of railways in India and they were adding to them at the rate of 1000 miles per year. There was an idea amongst some people who went to India for six weeks and then came home and wrote a book that it was one of the most frightful countries that was rendered sterile and made desolate by the wicked principles of the British Government. (Laughter). No more fallacious idea was ever indulged in. India, like every other big country, had its fertile as well as its unproductive areas. It was sometimes said that the poverty in India was caused by the amount of taxation placed on the people by British rule but that was not so. In a great part of India there was no dependence on the rainfall. It might surprise some of them to know that during the last ten years the British Government in India had by a system of careful and costly irrigation created one of the great wheat supplies for this country. When he reached the Port of Kurrachi it was practically empty and deserted. Large sums had been expended in making the docks there but the shipping was absent and why? Simply because during the last two or three years there had been a shortage of rain in upper India, corresponding shortage to trade and employment on the railway. There was no essential difference as far as he could see between the white man and the black man (Hear, hear). If they took a white man and placed him in India or Central Africa

he would continue the same conditions at the first as he held in this country, and if they took a black man and placed him in North America and England he would carry with him at the first his traditional habits, but gradually the black man and the white man would insensibly change; each would gradually approximate to the methods which obtained either in the Northern or the Southern Hemisphere. There was this difference, however. In India men's minds could move along two planes of thought at the same time. They might hardly credit it, but it was true. There was a highly educated and well known Indian astronomer who could predict with accuracy the approach of a comet or the course of the stars, and whilst he had that Western knowledge moving along one side of his mind, he firmly believed that every night the moon was swallowed up by a dargon. It was a fact that in the spring the inhabitants of whole villages would shut up their dwellings and disappear with their families and travel over the country for the purpose of deliberately committing robberies with or without murder and then return in the autumn to lead quite respectable lives as agriculturists for six months of the year. The government of that great country with its 300 millions of people was not easy. There was a movement towards betterment in the best sense of the term in that country but the movement was very gradual indeed. The ties of religion and caste were broken down very slowly and an attempt to hurry Western ideas would in his judgment, end in disaster.

The present Medical Practice.

The "Flaming Sword" has an interesting article which we reproduce below. 'Milking cows which have cowpox on the udder, is a good thing to prevent one from taking smallpox. My dairy wenches, said an old woman, have an eruption after such milking, but they never have the smallpox.' This suggested to Jenner the remarkable medical system of inoculating with vaccine, a poison, and today the majority of medical men follow in his footsteps. They, being as ignorant as barber Jenner, of the genuine chemical science, are worthy followers of a worthy leader. Humanity is to be made healthy by inoculation with putrefying substance! Has not the time surely come when the sickly art of medicine should be 'inoculated' with some new, healthy blood?

"The blunder the medical men are, the more instruments do they bring with them to the sick-bed. They are armed with a stethoscope, to hear with; a plessimeter, to tap with; a thermometer, to measure the heat of the body; a sphygmograph, to ascertain the character of the heart's or any artery's force, rate, and variation; a probe forceps; ear and eye mirrors; a laryngoscope, to inspect the mouth, jaw, larynx or organ of voice, and nostrils; a catheter, to introduce into passages; bougies, for dilating canals, a microscope, to assist vision in ascertaining minute objects, a galvanic apparatus, to produce continuous electric currents, syringes, and a chest of re-

agents. What is the result? Often more injury than good.

"Poisonous drugs, emotions, passions, worry, etc., occupy the first place among the factors causing disease, and we must not evade the consideration of them; but we shall find that their action also, amounts to an electro-magnetic process and change for the worse. This accounts for the increase of all sorts of diseases, and the great percentage of short lives, and the colossal magnitude of death-rates.

"According to the method of teaching which has hitherto prevailed in medical colleges, the body and brain of man are regarded as consisting of so many different organs and functions, making it very complicated, for which a lifetime of study is needed; but viewing man from a genuine chemical standpoint, we are enabled to trace in the entire human organism a gratifying and complete unity.

"A clock placed before us in fragments of damaged wheels, cylinders, cogs and springs, is no longer recognizable as a timepiece, but is merely an unintelligible heap of ruins. In the same manner, the dissection of the body into separate parts is not calculated to promote the explanation of the functions or activities of the brain and body; on the contrary, a thousand artificial conundrums are placed before us instead of a unity of purpose. We can never hope to render the human functions intelligible by separating the organism into various distinct parts and pieces. Never, never, will we learn the wonderful workings of the vital organism in that manner!

"Medical men, in general, have proceeded and are proceeding from a

wrong hypothesis, consequently they arrive at false conclusions. We must, if we are to arrive at a right understanding of a situation, place ourselves at its central point, and not the circumference, and keeping the centre ever in view, observe what ways lead from it and whither they lead.

"Galen, one of the Greek teachers of medicine, commenced with the skeleton or a scaffolding of bones before his pupils, a method which we need not wonder at, for Galen's father was an architect and so required a 'scaffolding' for every structure. But man is a vital structure, and not merely a physical or material one. So called medical science has not even now, eighteen hundred years after Galen, advanced any further than his method; this might afford occasion for wonder, were it not notorious how difficult it is to efface wrong views which have been held for centuries, and to place the genuine truths in their stead.

"Physicians should not go to the charnel-house or dissecting-room for enlightenment as to the constituents of our vital organism. We should, on the contrary, proceed from the most blood and nerve substance, that substance which both lays the foundation and provides the form. For the life of man is in the blood and nerve forces, and not in the skeleton or scaffolding of the bones. These two substances, the blood and nerve forces, are the foundation and form of our brains and bodies; they are in unsuspected agreement, and serve to support the view that all our mental and bodily phis have their origin in one common universal fundamental

substance, with its eternal two states or qualities—mind and matter.

"To understand our organism, we must take the blood and nervous systems as our basis, and we may then construct the system of descriptive anatomy which is now of so complicated a nature. Man unfolds or grows from an impregnated vitellus, from within an egg.

"The development of an egg fully corresponds with that of the brain of man into the blood and nervous system. Even in its matured form, the brain resembles a much furrowed egg-yolk, but one which has sent out a stalk or stem, the spinal cord, from which issue numerous ramifications which in part grow together again, and again separate, as, for instance, the heart and nerve plexuses, ganglia or bunches of nerves. These ganglia are like little brains or relay-stations, and the arteries and capillaries like rivers and fountains, they confirm the fact that all the additions, the various organs and parts, are merely continuations, the offshoots, the radii, of the substance of which the great brain-egg is composed.

"In the human egg, when it is hatched, we have the crawling egg, which we call the child. It knocks its skull often against the floor, but the stem which has issued from it (the spinal column), with its branches (arms and thighs), gradually becomes so strong that it supports the brain-egg upright, and secures it from tumblers.

"If we are desirous to preserve our vital organism in as good a condition as

possible, we must deviate from the anatomical teaching of today, which proceeds upon the same lines as did the teaching of hundreds of years ago. A true knowledge of our anatomical structure and physiological functions cannot be as well attained by dividing the subject into four or five primary parts, for study in different academic terms, as by treating it as one comprehensive unity, and viewing it from a genuine chemical standpoint. The study of morbid anatomy, medico-chirurgical (surgical) anatomy, general topographical anatomy, and finally, descriptive anatomy, will not teach you anything of the vital organism. It is only a vital organism as long as the brain and the heart maintain their electro-magnetic action.

"Only by treating the vital organism as one comprehensive unity, is it possible to render the basis of the healing art a common possession, by diffusing knowledge of the origin of diseases, and of the methods of their prevention, rendering everyone, in the most important matters, independent and free from fear and prejudice, showing him what dangers and what erroneous paths are to be shunned, and leading him in the way to participate in the highest degree of human felicity."

Poornayu.

A theoretical discussion of longevity is not so important as its illustration by practical living or dead horoscopes. As we have got a large collection of long lived and long living horoscopes, we shall quote some examples which have not appeared in

our Illustrative Horoscopes. Some are of opinion that in giving such illustrative horoscopes, all the reasoning based on our extensive reading and experience should be clearly stated, and that the readers may not have the slightest trouble in arriving at definite conclusions without the least exertion. Here we beg to differ from these suggestions and point out that no knowledge would be stable or convincing for which the possessor has not taken much trouble and spent much time in its acquisition.

We are not one with those who think that the books must be written, in the simplest way possible, so that the readers may not have the slightest trouble in mastering them. But it will be seen that this will be a grand mistake. Knowledge, to be sure and sound, must be bought with time, labour, diligence and sincere devotion. How else can it be good and substantial? The greatest men, were intelligent and hard workers, and became specialists after much devotion and honest exertion. Besides will it be possible to exhaust all the reasoning for any event or effect. Some of the causes may remain deep hidden, and may only be found out after repeated attacks and great exertions. The mind is most curiously formed. In dealing with serious or heavy problems, it may not be possible to say when it would work well and when it would not. Persons have seen that thoughts which do not strike them for a long time suddenly throw their flashes upon their minds and open new vistas of ideas which were quite foreign to them. Therefore in dealing with

such questions while we give some of the lines of argument we leave the important reasoning to be made out and learnt by the devoted, diligence and honest exertions of our readers. The horoscopes discussed here are all true ones and belong to persons who are living or dead as indicated in the horoscopes themselves. Some gentlemen do not like to give out their names, while others have the moral courage and conviction to give out their horoscopes. Our business here is not to quarrel with any body. Each one has a perfect right to act as he pleases and we must respect their feelings and weaknesses. The horoscope given below belongs to Dewan Bahadur R. Raghunatha Row, Ex-Dewan of Indore and Pensioned British officer.

R. Raghunatha Row.

Living, aged 78 years, in good health, with some hard hearing. Born on 7th February 1831. Saka Salivahana 1753 in the Cyclic year Vikriti on Monday, the 10th lunar day of the Month Magha at about 41 ghatikas after sunrise.

	Mars.		
Venus Kethu.	Rasi Diagram.		
Sun Mercy. Jupiter			Saturn Rahu.
	Moon.	Birth or Lagna.	

Moon Mercy.	Jupiter		
	Navamsa Diagram.		Saturn Rahu.
Kethu			
Birth Venus.			Sun Mars.

The lord of Birth is Venus and he is in his friend's house in Aquarius with Kethu and possessing the aspect of Saturn, lord of life and means of livelihood. The two benefics Jupiter and Mercury are in the 4th Kendra, and the position of Saturn and Rahu in the 11th house is most desirable. In the Navamsa, Venus occupies the Lagna, aspected by the lord of Birth Jupiter in the 9th house. Moon and Mercury are in one house aspected by the Sun and Mars. The occupation of the 8th house by the lord of longevity Saturn is good. A benefic in Birth, with the lord of it also a benefic, occupying a friendly house and aspecting the birth, are conjunctions which must be specially noted. Then again, the Moon is in Pisces with Mercury, and the lord is in a friendly house, with Venus in the 10th Kendra. He was born in the constellation Jaista (18th) and the period of Mercury lasted for 1 year, 6 months and 16 days. He completed his Rahu's period when he was 69-6-16 years and the period of Jupiter is now going on. It would be interesting for our readers to make the necessary calculations and predict when this career would be terminated.

II. Balambhatta. The Horoscope of Balambhatta, now living 87 years old, fairly strong and devoutly religious with hard hearing, but attending to his work and religious observances. He held some decent appointment and as he was compulsarily retired, he has been drawing pension for the last 50 years. He has wife, children and grand children.

He was born in Salivahana Saka 1743 in the cyclic year Vishu on Wednesday the 6th of the first half of the lunar month Aswija, on the 18th day of the solar month Virgo at about 16 Ghatikas after sunset. This will correspond with October 1821 A. D.

	Jupiter Saturn		
Rahu.	Rasi.		Birth Mars.
			Kethu.
Moon.		Mercy. Venus.	Sun.

	Saturn Moon Venus.	Jupiter	Sun.
	Navamsa.		Birth Kethu.
Rahu.			
		Mercy. Mars.	

Correspondence.

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

I

To

The Editor of the
Astrological Magazine,
Madras.

Sir,

I am a regular reader of your worthy journal and am highly pleased to note your singular efforts to place the science of astrology on a surer basis. You should spare no pains to make the contents as valuable and varied as you can and towards this view I may suggest that you may be pleased to give a dozen horoscopes, illustrative of important events in a man's life. You have opened an astrological register and probably you have thousands of horoscopes with you. You could easily select a dozen from them to illustrate longevity or the length of life of an individual say from 1 to 10 years, from 10 to 20 years, from 20 to 30 years, from 30 to 40 years and so on. So also you can illustrate other *Bhavas* or significations. This will help the study of astrology in its practical side and enable the readers to find out the proper conjunctions and periods when individuals died and when they passed over critical periods.

Bombay, } Yours truly,
7-7-1908. } An Ardent reader.

II

The Editor of the Astrological
Magazine.

Dear Mr. Editor,

Some years ago, I was told, that you published the horoscope of His Majesty King Edward VII. Would you now do me the favour of republishing the same in your columns for the benefit of your numerous readers, with any such future predictions about His Majesty as you deem proper.

Allahabad, } Yours faithfully,
5-7-1908. } A Loyal Subject.

III

The Editor of the Astrological
Magazine.

Dear Sir,

Permit me to bring to your notice the delay in sending your prospectuses, about the ensuing astrological examinations. The change you have introduced in the month for the examination is calculated to benefit the applicants a great deal and you must be congratulated on your ready condescension to take any valuable and useful suggestions and remedy the defects if any. The first week of February 1909, will do admirably well, and I hope you will extend the time for sending in the applications till the end of October 1908 instead of September. Would you also recommend the students which of the three subjects, out of the five, you have announced, could be easily taken, and with less cost in the buying of the Text Books prescribed and recommended. Many are not subscribers to your Journal and the student population are ignorant of its existence

even, unless in places which have been visited by you or where you have delivered lectures. I would also suggest to you to send in your examination notices to all the leading Newspapers and Journals in India and the Continents, so that they may publish its purport and bring the event to the notice of as many readers and students as they can. I feel sure that you know how best these things must be managed, but you will also grant that suggestions made with a *bonafide* heart may be taken and utilised for what they are worth.

Tanjore, } Sincerely yours,
15-7-1908. } A. High Court Vakil.

We thank the correspondent for his useful suggestions. We have done already in that direction what we could do and hope the examinations will stimulate the studies of gentlemen interested in astrology. [Ed. Ast. Ma.]

IV

DEAR MR. EDITOR,

The scheme you have conceived and started for holding an examination in the first week of February 1909, is an excellent one and every Aryan be he a Hindu or Mussalman or Buddhist or European must come forward to give it encouragement. I may venture to suggest, after a mature consideration of the subjects mentioned in your prospectus, that the students would do well to select the most useful subjects viz. Muhurtha, Phalabhaga, and Samhitas. This is only what I think, and it should not be forgotten that different students have different tastes and hold different views on the utility of the various branches of astrological

subjects enumerated by you. I hope your exertions in this field will be thoroughly successful.

Colombo, } Yours truly,
15-7-1908. } S. V. R.

V

DEAR SIR,

I am glad to notice your spirited article on the National sciences. I don't think you have, at all overdrawn the picture. The greatness of a nation lies in its intellectual advancement. Empires have risen and fallen, nations have lived and gone, and kings sprung up and disappeared with the rapidity of the prophet's gourd. In some cases the very existence of them has been forgotten, or has been, sunk into deep oblivion. The Maharishis to day stand in an intellectual grandeur, which probably they had not possessed in the earlier centuries. The German, the French, the American and the English Philologists and scholars are now sparing no pains to bring before their respective nations, the grand truths contained in the Vedas, Upanishads and Vedānta works.

Among the Hindu scholars, you have very great men and although they are not paid like the Christian Missionaries, to preach, they are doing their work, silently and sincerely. Their character is simple and exemplary, their wants are few, and their knowledge is profound. Such men ought to be encouraged, but few really appreciate such simplicity of character. I think all important national sciences ought to be duly encouraged and improved. I admire your persistent efforts to spread the cause of astrology, and I hope the educated public

will appreciate your singular devotion and earnestness in this cause and give you all the co-operation you so richly deserve. If you just remind me, I shall be glad to give a book prize to one of the successful candidates in the ensuing examination. I shall let you know the value later on.

Bombay, } Yours faithfully,
10-7-1908. } Bona Fides.

VI

DEAR SIR,

I beg to request the favour of your kindly inserting the enclosed article in your widely circulated Magazine. Beginning of my Pathetic end Anent.

The Growth of immortal Kuja Tree. The Buddha Era 1270 has no intercalary month. "Can any of the earthly beings deter my chief consort from bearing me a precious secret of brown complexion on Tuesday before the dawn of 1271" is the question put to by the sage of the Lake View Cottage?

"They cannot even aspire for it in their wildest thoughts" avers the echo. Is it not a Karmic Law that in recompense for the fatal end of a great man Saturday the 13th July 1907 on the transition of Jupiter to Cancer that a mighty being is to expiate himself simultaneously at the growth of the Immortal Kuja Tree on Tuesday the 22nd December 1908?

As the issues of an intercalary year are as a rule to meet with their black death the Kuja Tree will be another surviving gift as a Terra to senior Friday and therefore the heroine Kee Van should then be blessed with the remaining triplets in 1273. To accom-

plish the destined mission of a full Hatha Yogic Avatar and to attain at his highest stage of career it has been ordained by the Heavens that there will be seven consecutive week souls in the Line of Chandra the great Hero. Can the voice of stars be ever modified in the fulness of time on the Zenith of the 2500th Anniversary of our Saviour the Omniscient Lord Budhas Enlightenment? The Prominent rider of the flying steed at the head of the white horsed armies of Heavens is the sign of the soon coming end.

This riddle is placed before the numerous able star-readers for solution. A liberal reward will be given for the best answer.

13th July 1908, }
Meiktala, Burma. } A Sacrificer.

Note.—The Gentleman offers a liberal reward for the best solution of this riddle and our readers who have got brains for solving enigmas and riddles may well attempt the solution. We shall be glad to know the answer.

Ed. As. Magazine.

Notes.

The time up to 1920. A. D. will be a bad one, and would make very serious changes in the political atmosphere.

Self interest is now looked after by a larger number of persons than before, because the angular positions of the evil planets are now being very pronounced.

Grand efforts are made by all the powerful nations of the earth to increase their navies, and armies, to patronise the construction of the most deadly weapons and at the same time to sing the choros of peace and friendship.

The meeting of Rahu and Saturn in Aries (Mesha), would be the signal for a political blaze which may extend to several countries. The conjunction of these two in Mesha with Mars (Kuja) would produce quite a calamity.

History has recorded many facts which have been foretold on the strength of astrological calculations and which have been thoroughly verified.

The progress of astrology in America seems to be steady, while the progress in England is marked by the blowing of trumpets by two or three men, who would not like to recollect their past failures and present incapacity.

The Annals of Psychic Journal is doing great service by publishing many interesting facts. But all these are commonly known in India, where there are a set of men (Vamacharis) who are capable of holding communion with the devils or departed spirits, and exhibit phenomena quite puzzling to the ordinary intellects. They would be able to materialise the departed spirits, bring them before their relations and even occasionally make them speak of past deeds. There is nothing strange in this, although the so called science is now opening its eyes to the

old metaphysical phenomena recorded and known centuries ago.

During the course of 1909, there will be great convulsions in the body of Jupiter and the Sun, some huge dark spots will be turned towards the earth and evils of a serious nature will follow from these violent agitations in the planetary globes.

Planetary conjunctions produce good and bad effects, because they are so many chemical combinations.

It is a pity that some of the so called educated men are tampering with the original texts of the ancient books with a view to make them appear to support their sectarian prejudices or principles. They cannot commit greater sins than such unholy acts. In the Prabhodha Chandrodaya, a Vaishnava Brahmin, would like to have everything against his enemies and all things to support his sectarianism. This would be a pitiable mental attitude.

Students and Gentlemen willing to appear for the ensuing astrological examination will do well to get all the necessary information from the Manager of the Astrological Magazine, Madras.

In the Bhoutikati Bhoutika Sutras 1800 Varieties of electrical currents are mentioned. These are constantly sent to the Earth from the Sun, and affect its phenomena.

There are now more than ten lacs of people now in India, who are receiving famine relief from the Government.

The woman of the upper classes in Japan have projected an extensive woman's rights movement.

Britain and Russia have agreed to divide their Macedonian proposals.

Britain has presented to the Powers a Note, urging explicitly the creation of a mobile force, under Turkish officers, to suppress the bands in Macedonia.

A considerable number of American women now in Paris, have undertaken to found a Vedantha Society in Paris for the study and dissemination of the moral and intellectual system propounded in Vedantha.

Dr. Margaret Cross Holland recently returned from India to New York with three Orientals from one of the oldest temples in the East, to astonish everybody. Dr. Holland has spent much time in India and Persia. She vouches for the wonder-working propensities of the new comers. They are to perform miracles of great psychic development.

The fact "says an American contemporary" that lawyers, generally manifest a disregard of law, was strikingly and interestingly commented upon recently. It was even declared that law-makers are, in both thought and deed, often the worst law-breakers. The business of law and law-making has become professional and commercial; money, not justice nor righteousness, is the object. Likewise the preachers for business, and the laymen compete among themselves. The Church and the world generally occupy the same moral plane.

At Okkan station, sixty miles from Rangoon, recently a shower of rain brought a lot of horse hair similar to the phenomenon which occurred in Rangoon. Wonders never cease.

A telegram from Tabriz states that the bombardment of the rebel quarter continues. The revolutionaries are maintaining a heavy rifle fire. The Persian affairs are assuming a very unpleasant turn.

An agreement has been signed between the Chartered Company and the Tanganyika Concessions Company for the extension of railways through Rhodesia to Katangu to open up great mineral deposits in the Congo, believed to be the richest in the world.

Woopendra Chandra Dass, Zemindar of Midnapore has given a donation of Rupees Five hundred to Swami Dharmnanda Mahavarati to enable him to publish the works of the ancient Buddhists.

Mr. Smythe, leader of the Opposition in Transval, maintained that the existing laws were efficacious, and he warned Government against inciting a wrangle with the Imperial Government.

A sensation was recently caused in Portugal by the discovery of a conspiracy to follow up the recent assassinations of King Carlos and the Crown Prince Luis Philippe by killing the remaining leading members of the royal family.

87,076 cows and 11,797 calves were slaughtered last year at Tangra slaughter house in Calcutta. What should be the huge number that is slaughtered every year in India? Cannot the butchers satisfy their morbid appetites by some substitute for these in the shape of fruits, bulles etc?

"During the nineteenth century upward of fourteen million men lost their lives in war. Most of these millions were of the Aryan race, which has the custody of the forward march of the human race. Most of them were young men, in fine physical condition, men of above the average of spirit and energy,—for war takes only the best. It wants no diseased or old or useless victims for the banquet. Most of these wars were not for liberty or for principle, but for the purposes of ambition—the two Napoleons, Bismarck, the old German Emperor, the Czars, the Kings of England, Pitt, Disraeli, a handful of men who figure in history as great. Ambition is a cannibal."

The following estimate of dogs is taken from the opinion of Judge Hart of the California Court of Appeals in the case of *Ex parte Ackerman*, 91 Pacific Reporter, 429: "Even those (dogs) having the good fortune to have received the fullest measure of civilizing care, nursing, petting, and general disciplinary domestication, from puppyhood to the danger point of maturity, have not had the instincts of savagery inherited from their distinguished ancestral relative and implacable enemy of the human race, the wolf, so mollified as to render them altogether disposed to maintain uniformly peaceful relations with the human family."

"History repeats itself," is a truism to which every alert student of the annals of the past will subscribe. He can tell you that all nations since the days of Nimrod have ignored the lessons of history. Rulers and the ruled, however, have ever been conceited and capricious. They have refused to profit by the philosophy of history, and have blindly committed the same crimes and blunders

that caused the downfall of preceding states and empires. On the whole, human progress has been slow so far as comfort and good living for the masses could be achieved by civilization. The few have always enjoyed the wealth even to the present day.

"The nature of electricity is just as much of a mystery to the scientists today as it was to the priests of Magi in Zoroaster's time, when they so puzzled the wise augurs and astrologers of the Medes and Persians with static electric sparks produced by rubbing amber glass. No one knows for a certainty the truth about electricity. Some hold that it is a form of matter, a kind of force, a variety of motion, a disturbance in the ether; and still others, that it is a weightless fluid. For the sake of simplicity however, scientists assume that electricity may be a fluid, that is, in the sense that light is a fluid. It may be a fluid without weight, capable of inconceivably rapid motion, travelling at the rate of 288,165 miles a second, even faster than light, and manifesting itself under certain conditions as heat, light, and power. Elsewhere it takes the form of magnetism or has a peculiar influence to bring about chemical action.

The King of Siam is being much impressed by the excellent manner in which various vessels for the Siamese Navy have been built at the Kawasaki Dockyard Japan and has sent nine princes and nobles, including a younger brother of His Majesty, and a son of the Foreign Minister, to Kobe to study shipbuilding at the dockyard. The Siamese, whose ages range from sixteen to twenty-four have already commenced work. They study Japanese, English and the theory of shipbuilding, etc., in the morning and work in the dockyard in the afternoon.

If we consider our earth as a convex body, observes the Flaming Sword, rushing through space with tremendous velocity, our solar system as but one of innumerable other solar systems, all rotating continuously like so many huge whirligigs going at the same time,—if we view the universe in this light, of course it is equally reasonable to conjecture that Mars, the planets, and stars in general, are worlds occupied by a variety of "things."

The rankest poisons are sought and employed by physicians. Dangerous drugs are obtained from animal, vegetable, and mineral sources, and administered to trusting patients. From loathsome ulcers produced on cows, is obtained the virus used to inoculate the system of innocent children, under the plea that it provides immunity from the contagion of small-pox. Arsenic, strychnine, belladonna, digitalis, the deadly salts of mercury and zinc and gold and other metals and various other substances are dosed out to the sick. Recently, venom from the most poisonous reptile known, the lancehead snake, was obtained in New York. The serpent ejected less than a third of a teaspoonful, but it is said that it is sufficient to supply the world with medicine for fifty years to come. So powerful is the poison, that a trillionth part of a grain, subject to several triturations, comprises a dose. It is not so long ago that the "best medicine" was compounded from the greatest number of loathsome animals.

The Governors of all the states of the American nation recently gathered at Washington, at the call of President Roosevelt. Perhaps nothing like it has ever before occurred in the history of the Republic. Paternalism is manifesting

itself more strongly than ever. It is well, for true paternalism is beneficent. The object of the President was to inaugurate some movement in the direction of stopping the wholesale waste of numerous resources of wealth. The soil is being carried away by erosion, forests are being slaughtered, the fertility of the soil destroyed, coal supply nearing exhaustion in portions of the country, and various raw materials eagerly snatched by grasping corporations, without due regard to the people of the coming generation. The President desires to see these resources of wealth guarded, and Nature's products conserved. Commercialism is rushing things. It cuts and slashes and destroys.

About 200,000 persons died from consumption during the last year in India, and the number seems to be awfully increasing every year? What can this be due to?

We thank Mr. Benjamin Judkins for the two copies of his small paper "Eden Zephyr" containing much interesting information. We wish the new venture every success.

The "Kalpaka" for July is the new form of the "Extract" and is a "Magazine of knowledge." We hope this will live long and bear good mental fruit as its name indicates.

Leander Edmund Whipple has sent us a small booklet on "Scientific Mental Healing." It is now admitted by all men of sense that in curing diseases, mental power takes the greatest hand, and therefore, knowledge in these matters is simply invaluable.

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THE

Astrological Magazine,

EDITED BY

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IMPORTANT NOTICE.

As many Gentlemen and Students suggested that it would be inconvenient for them to attend the "Astrological Examination" in December next we have proposed to hold the same in the first week of February 1909.

B. SURYANARAIN ROW,

B.A., M.R.A.S.

Editor of the

Astrological Magazine.

Longevity among the various creatures.



RIGHTLY or wrongly men love to live long and the longer one lives greater seems to be one's desire to live longer. If you tell an old man that his life is short he will get more offended at this plain statement than probably young persons might do. We have quoted the Medico Legal Journal, about this interesting question in our last issue, and showed what theories are held by the Medical Profession about such questions of longevity. We shall now take the astrological side of the matter and

planets, which give more than one hundred years of life and which, by some mysterious planetary vital forces enabled persons to live to extraordinary periods of time.

Varaha Mihira, the famous author of Brihat Jataka, Laghu Jataka, Brihat Samhita, Pancha-Siddhanthika and Yoga Yatra, thus observes on the length of life in St. 5 of Ch. VII of his Brihatjataka—"Men and elephants live 130 years and five days. Horses live to 32 years. Camels and donkeys live up to 25 years. Buffalos and bullocks live up to 24 years. Dogs live to 12 years and goats etc., to 16 years."

By referring to an ancient scientific work in Sanskrit in our possession we cull the following interesting information on the longevity of the different creatures, with which we are familiar. Owls, kites, crows, serpents, parrots and fishes live up to 1000 years. Lions, elephants and men live to one hundred years. Bears, monkeys and frogs live up to 300 years. Horses live to 32 years. Donkeys live to 25 years. Cows, buffalos, & camels live to 24 years. Wolves, goats and sheep live to 16 years. Rabbits 12 years. Swans and doves 15 years. Tortoise and cocks 8 years. Birds live to 20 years. Pigs and mongooses live

to 10½ years. Creatures born of sweat live to one month. Pigeons and scorpions live to 5 years. Mosquitoes one and half days. Bees live up to 18 months. Flies and insects in vegetation live to 6 months. Ants 15 days. The same work quotes exhaustively the species of living creatures, and estimates their number at 84 lacs and distributes them thus, with reference to the food on which they manage to live. In many of these, we may, and we do find a combination of two or three or even more varieties of food being consumed. But what the author means is that some of the species have the food named as staple and others as more or less luxuries or adjuncts to the principal food. Four lacs of species live on grains. A similar number lives on mixed boiled food specially termed here as *Anna*. Two hundred thousand species of creatures live on Moonlight. Five hundred thousand on grasses. Twelve lacs of varieties have leaves and stones as their chief food. Three lacs manage to live on nectar or the honey in flowers, fruits and leaves. Seven lacs of varieties live on poisons while three lacs manage to live on mud or earthy substances.

Two lacs of varieties live on sweat while eight lacs of species live on roots and bulbs. Fourteen lacs of

varieties live on wood while one lac live on fire. Two lacs on darkness. Two lacs of varieties live on foam and spray. About eight lacs live on water while two lacs have smoke as their chief food. Three lacs on no food. One hundred thousand species live on hard wood while a similar number is nourished on the sunlight. Thus the total number comes up to 84 lacs of species or varieties, each class of which counts probably by billions, trillions and multitrillions and numbers which are simply incalculable. Horse is one species, while donkeys are another. Mosquitoes, ants, caterpillars, bugs, flies, fleas, monkeys, dogs, rabbits, doves, crows, parrots, cuckoos, swans, ducks, elephants, tigers, lions, antelopes, zebras, hyenas, and foxes are all instances of varieties of living creatures, each variety being denominated as a species. Now if we enter into the numbers of each species we will find no human mathematics, which could answer these calculations, for who can determine the number of ants or bugs or mosquitoes in this world. Many minor creatures, have almost an ephemeral existence, and disappear probably before a few hours after their birth. It will be seen, how amazing is God's creation, how many millions and millions of trillions of creatures are found in the atmosphere, in

the earth, and in the waters of the ocean. It is impossible to conceive their size, their life function, their longevity, and the purpose they are to service in the cosmic existence. The atmosphere is full of animation, the dry earth, which we think is lifeless, is full of life and the life of creatures in the watery surfaces is simply wondrous & inconceivable. In all these cases, there are exceptions, and creatures are found to live far longer than what has been given as their utmost age. There are horses which have lived up to 50 or 60 years, dogs up to 20 and cattle up to 40 years. As regards elephants probably, the records are scanty and cannot be trusted. The life also is cut short by altered conditions of living, change of atmosphere, climate, mental worry and disturbance. It may be asked, whether this holds good even in the case of animals. Many of the wild animals enjoy, in their jungle life, conditions of mental delight consistent with their beastly life which are denied to them when they are caged, and forced to lead a different life from what was most congenial to them. By bringing them to towns and cities do we not deprive them of that wild and free nature, which alone could make them happy and improve them in their lives.

The Vedas give men *Satama-nam Bhavati Satayuhpurushaha* or one hundred years. *Mana* here means a measure, and by what measure of time we have to calculate man's longevity, seems to admit of some doubt. There are (1) Chandra Mana or the year based upon the movements of the Moon or Chandra, and in order to bring it in accordance with the solar sidereal years, an intercalary month every fourth year has to be brought in. Then there is (2) the Savana or that which is measured by 360 days of sunrise and sunset; then there is (3) the Soura-mana or the Solar year measuring 365½ days roughly. In the *Graha Datta Pindayurdaya* Varaha Mihira has clearly explained what length of time each planet gives at the time of conception or at the time of birth or query. This has been estimated, when full, at 120 years and a few days. In the case of lower animals and other creatures, whose length of life is much shorter than that of man, the author recommends a proportionate percentage to be made out. Thus if, in a man's horoscope, all the planets give a total of 84 years of life, then supposing the same combination of planets exists in the horoscope of a horse, how long will it live? For 120 years of man's planetary periods

the man gets 84 years what does the horse get when the extreme age is 32 years. We shall have a simple rule of three. $\frac{84 \times 32}{120} = \frac{21 \times 32}{30} = \frac{7 \times 32}{10} = 22$ years & $\frac{4}{10} \times 12$ months = $\frac{48}{10}$ = 4 months, and $\frac{8}{10} \times 30$ days = 24 days.

The same planetary combinations which give a man 84 years out of 120 will give a horse 22-4 24 days out of 32 years, and in the case of a goat, they will give 11 years, 2 months and 12 days out of its full extent of term of 16 years. These proportions hold good in all the cases where insects, bees, birds, and aquatic creatures are concerned. We shall give planetary conjunctions for longevity in our next contribution.

An Urgent Appeal.

We have already referred, in detail, about the astrological examination we intend holding in February next (1909) in different centres and different languages, according to the number of examinees who appear in the languages in which they would like to be examined. Our sole object is to bring into the astrological fields a better set

men, than is now generally found, so that if consultations cannot be discarded or banished, they may be held with men who are better informed in the subject than is now the case. We have sent round two special appeals, one addressed to the Editors of the papers, to give these examinations as much of public notice as they can, with any other acts of kindness in their power, and another to the various influential gentlemen, soliciting their sympathy and practical support to make this examination—the first of its kind in the whole world—successful and attractive. We hope that both the Editors and the educated public, to whom we have sent the appeal, will come forward to make it a success, and enable us to put this most ancient science in a more satisfactory condition. We have to observe here that there are some gentlemen, who are willing to help the cause with donations and prizes, but who do not wish to have their names inserted before the public for reasons of their own. There are others who have no objection to the appearance of their names in connection with their help. We shall deem it a favour if the sympathising gentlemen inform

us their desires in this direction when they send us any donations or prizes so that we may conveniently follow their directions. In the absence of any hint to the contrary we shall publish their names with the amounts they send us. All amounts or prizes received will be acknowledged in these columns, and we do not hold ourselves responsible for any amounts which do not appear in these columns and for which we do not send an acknowledgment. We earnestly appeal to the educated and generous classes, to do what lies in their power and to encourage this undertaking, whose success entirely depends upon the amount of practical support they are willing to give to this noble cause. With respectable and generous hearted gentlemen, a few sentences in appeal will have greater weight than volumes of irrelevant matter put before them. Men moved by generous instincts are gentlemen by birth and breeding, and we hope our appeal will not go in vain addressed to such worthy persons.

Astrological Responsibility of Parents to Children.

Very few persons ever think of this grand and most interesting question.

Parents, at best, think only most superficially of such a momentous question as their responsibility to themselves, to their offspring, to their government, to their community, to their moral and social codes, to their nation, to the future generations, to their sciences and literature and to their arts and industries. Whatever may be the mysterious decrees of God, we cannot be blind to the powers that exist in humanity to better their condition and to improve their nation. There are great mysteries in this world, but no mystery seems to be greater than the mystery of the composition of human body and mind and the work of the latter in every direction for his social and moral progress. Planets influence us or indicate influences of our deeds in the previous states of existence, but we also unmistakably influence the planets, or the secret causes which are being worked through their agencies. The grand intellect of man is a unique factor about which there remains more to know, the greater we try to know of it. What is then, the responsibility of parents, and guardians and when and where does it begin? All nations are agreed upon fixing responsibility to their youths at a certain age of their careers when they are said to attain puberty or majority. There cannot be any hard and fast rules laid down with reference to this limit of age or attainment of sound judgment. There are some who are sound in mind when they are 18 years while there are many who are ignorant and imprudent when they are forty or even more. But by general consent, of civilised communities twenty

years may safely be fixed as the age at which men and women ought to realise their responsibility and do all they can to discharge it as best as they are capable of. In the case of females the age is even far lower than in the case of men. A girl at 16 years and specially after she attains her puberty, will be found more sensible, more experienced, and more prudent than a boy at 20 years of age. Sankaracharya, the great Advaita philosopher, went on his intellectual crusade, when he was hardly eight years. Emperor Akbar was 13 years old when he commanded a cavalry division in a battle. Alexander the Great was barely 15 when he first defeated his enemies. Shelly was 16 years old when he began to write serious and philosophic poems. But these are more exceptions than rules. As soon as a person realises his responsibility, he will be held liable for his good and bad actions and reaps the fruit as he sows the seed. If bad and worthless children are born who are responsible for them? Their parents certainly take the foremost responsibility, but there are also others who cannot be altogether acquitted of their fair share of blame in their training and progress.

Let us take a young couple, newly brought together, under the cloak of marriage, for sexual correspondence. Whoever brings about this match now feels that it was arranged not only for the couple's bestial gratification of senses, but also with the higher object, of continuing the human species. The couple, to be sexually joined, cannot be ignorant at the time, they join, that their sexual correspondence, would produce

children, on whose wellbeing and prosperity, their future happiness mostly rests. They are brought together in sexual contact for the first time and in this reproductive act of theirs, a large number of electrical and magnetic currents are not only discharged but are also concentrated and conjoined. Before their union they think, each in his or her own way, and feel passionate. These acts of thinking and feeling generate bundles of electrical and ethereal currents and their discharge cannot be said to be non-productive of any results, visible or invisible. Then again they join, and in the sexual junction they discharge certain fluids which combine together, and cause the germ from which comes the formation of the future child. Let us now take such connections with reference to seasons and times. If the urine of a man or woman is examined in deep winter, in severe cold, in hot summer, or in stormy weather there will be great and perceptible differences in their chemical ingredients. We can also see, that if fecal discharges of a person, are examined in different seasons, there will be marked differences in them. The same holds good when the sweat, or any other product of the human body is examined in the various seasons. Why should there be any differences? Again, all these products show differences, during the same day and night, after different actions of the body and mind.

If such be the case with these thrown off matters from the human body, will it be unreasonable to think that the vital fluid—the direct result of the extract of blood, which in itself is

formed from food, clothing, thoughts, seasons, climatic conditions and occupations—will undergo important changes, during these seasons and follows also its phases, according to the food and dietary conditions of the persons? Suppose a man and woman couple on an Amavasya day at 12 in the Noon, at 6 in the evening and at 12 in the midnight? Will the consistence of the discharged fluid be the same? and suppose this Amavasya will be, one during deep winter, another during severe summer, and yet another during the mild season? Will the fluid in the parents, keep to the same consistence? Even fools can easily follow our arguments, and there can be no difficulty with the educated classes. It will be found that the phases of the Moon have a perceptible and direct influence on sublunary phenomena. They introduce endless changes into man and produce great differences. Suppose a man joins a woman on a full Moon day at middle of day and that of the night? Will there be no change in the discharged fluids? Similarly let the couple join when they are fasting and when both of them have partaken of a hearty dinner? We ask our numerous readers, whether there will be no change in the couple's mental and physical electrical currents, and in the currents generated by the discharge of their respective fluids? Suppose again both are sickly, both are healthy, or one of them in different health? Will these states make no difference in the fluids discharged at the time of connection? Man is worse than brutes in sexual or sensual gratifications. Animals never permit their

males to mate with them, unless they are in rut. But with men and women the momentary gratification of passions or senses, seems to rank very high in their morbid thoughts so much so that all laws of hygiene, health, or morals are violated and sacrificed for the gratification of these momentary pleasures. The children born of such violations of Natural laws cannot and will not become healthy in mind. The morality of the children varies as the morality of their parents, or as their thoughts run at the moment of sexual connection and discharge of fluids. Can it be said that there is no responsibility resting upon these sentient beings in the healthy regulation and production of their future species and offspring? We shall take this up in our next issue. The question is absorbingly interesting and will be well worth every careful perusal and consideration.

My Impressions in Southern India.

BY

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

(Continued from P. 320 of Vol. X).

The Brahma Hatya.

While the Brahmin slept soundly and innocently, the heart of Chola Maharaja was the scene of a bloody struggle between his avarice, greed, love of fame and power, and his birth tradition as a true Kshatriya to protect Dharma. His sense of justice and his conscience pricked at the intended murderous deed and at the thought that the innocent and confiding Brahmin, who was

sleeping soundly by his side, may become a Brahma Hatya and deprive the Maharaja of his intended ill gotten wealth. The battle between the forces of Passion and Justice, continued for 8 hours with varying success, till at last, justice felt considerably weakened and fled before the impetuous attack of the combined forces of avarice and greed, under the command of the Devil himself who stood a victor in the field and beckoned to the Maharaja to take his sword, cut off the head of the sleeping Brahmin and appropriate the small pial which contained the precious juice, which could turn the baser metals into fine gold. The Satanic order was immediately obeyed, the sword flashed from its scabbard, and the head of the pious Brahmin was cut asunder by one blow and lay before the gasping Maharaja. He took the pial, and put it under his breastplate, walked out and mounting his horse which had been tied to a neighbouring tree, he rode off gladly from a sight which startled him with involuntary groans. It was about four o'clock in the morning, the Zephyrs were playfully dancing upon the dew-covered grasses, and the sweet songs of the denizens of the air, sent a softening influence upon the troubled heart of the royal murderer. He rode for about two hours and came to a plateau, where the glorious rising sun began to shed his golden light. The panorama before him was extremely picturesque and would have gladdened the hearts of even the most ignorant and prosaic minds. As the Maharaja was sleeping all night and as his mind was now agitated by various gloomy

thoughts he alighted from his horse, and tying it to a tree, he lay himself on a lawn covered with beautiful and soft grass, and ornamented with brilliant flowers of various tints. He rested there for 2 hours and washing his face in a small pool of water close by he was about to mount his horse, when lo? to his horror the figure of the murdered old Brahmin loomed in the distance, walking towards him, as if in great speed and almost in the air without touching the Earth. He rubbed his eyes, collected all his martial courage, and determined to make a stand, in case the Brahmin spirit advanced close to him. Being a brave man, he did not feel frightened by this unearthly spectacle and thought the whole might be a mental delusion due to his exhausted nervous system and excited brain. He shut his eyes, grasped the blade of his sword, still reeking with the blood of the Brahmin, and made a great effort to overcome all sense of fear. Summoning all the courage he could, as a Kshatriya, and holding the bloody sword in his hand, he opened his eyes involuntarily and saw to his great disgust the materialised spirit of the Brahmin just in his front, moving his lips in some mysterious fashion as if he was talking, dropping ugly tears from his horrible eyes, and casting unearthly glances on the infamous Maharaja who could be guilty of such a shocking deed.

Oh God! cried the bewildered Chola Maharaja, unable to fix his gaze upon the Brahmin, who stood before him, in that plaintive attitude. Is it possi-

ble that I am in a dream? Has the old innocent Brahmin assumed a Satanic form? Am I a true Kshatriya, to believe in such hallucinations of weaker brains? Can there be such forms as Devils and Evil spirits? Where God rules the spirits cannot live and God is Omnipresent. He pervades all Universe and its phenomena? Will I ever be a tool in the hands of a dead spirit? No, said the Maharaja and he gave a powerful thrust with his sword towards the Brahmin, and thought that he passed his bloody weapon through a soft jelly like mass.

The Brahmin smiled, but his smile was truly diabolical, and hellish—it staggered the Maharaja and made him reel hastily towards the stout tree close to which he was standing? Yes? said the Brahmin in an unearthly and mysterious tone. I am the Brahma Hatya, the creation of your dastardly act! He could never be a true Kshatriya who covets the gold of innocent Brahmins and sages? I am not the hallucination of a weaker brain, but the true spirit of the pious Brahmin, whose gold pial you have so basely stolen and misappropriated? You will see, Maharaja, that the spirits of the dead are as true as the spirits of the living. Both are visible and invisible. Your experience must have taught you to see that God does not rule in unholy places and does not pardon unsanctified deeds? It is by His power and order I appear here, to take that vengeance upon you which you so richly deserve for your unmanly act! Your sword cuts cannot affect me now as they did before when I lived and your courage will not avail you

in the slightest degree. I put my hearty curse upon you and shall follow you on your neck, wherever you may chose to go and as long as you live. Nothing on earth can shake me off your neck, and you have to walk from place to place, bearing my curse and my burden? You are now doomed, Maharaja, to endure this pain all through your life, and when you die, I shall take my revenge in a more hideous and excruciating form. You have sown the seed and must be prepared to reap the fruit. I was innocent and confiding and you proved treacherous and guilty. You have taken my pial, but it will be under my grip. You cannot do any thing with it, without my knowledge or permission, and now I shall jump on to your neck, and that you must walk from place to place on foot, and never ride or drive, so long as I am on you. Poor idiot you were to rob me of my life and my gold making juice? Your deed had brought on you its own reward?

What is Astaka Verga.

An esteemed scholar thus writes to our Magazine—

Planets seem to have many sorts of influences, and it is but reasonable to note them in the art of predicting the future results. A result or effect, as logic would have it, must always have one or more immediate causes, and if these are not properly grasped and analysed, the prediction about any effect must become a failure, in proportion to the ignorance betrayed by the analyst. Planets have incessant movements, and from various mathe-

matical figures with each other at the time of birth of a child or birth of an event.

Then again, planets form various angles and planes with reference to each other and they continue to keep on these movements *ad infinitum*. They take different positions, within themselves and produce influences of a peculiar kind. I shall show my position in this contribution more clearly by giving illustrations.

I. When a child is born, the horoscope is written and we find that the planets have taken certain positions with reference to each other and also with reference to the Lagna. In these fixed positions, (usually called the horoscopic positions of the planets at the time of birth), they continue to exert certain influences, which are distinct and marked and which an astrologer is expected to study and base his readings of the future of a horoscope.

II. As the planets are not stationary and as they are incessantly moving, they occupy subsequently various other positions and the influences exerted by them, cannot be and ought not to be overlooked by the astrologer in his forecasts of future results.

III. As the Moon represents the mind and as all good and evil affect the mind and through it the physical constitution, the positions of the different planets with reference to the Moon at the time of birth, will have to be considered and the influences exerted by them should be noted in the art of foretelling the future. Again as the planets continue to form new angles, planes and circles, with

reference to the fixed position of the Moon at birth, the influences exerted by such positions must be specially noted in balancing the results of good and bad and they are called Gochara Phalam.

IV. There are yet another set of influences which are not generally noticed, by the ordinary astrologers, and which form important factors in the art of present and future readings of any horoscope. The basis for all these different positions of the planets is a sound knowledge in mathematics and where this is wanted, the results cannot be properly worked out as the causes will then have been misunderstood. When a child is born, the birth time is taken and by mathematical calculations laid down by the Maharishis, the correct positions of the planets are found out and fixed in the horoscope. Here they, by their different positions, exert some permanent influences, which are partly or wholly modified by the influences exercised by various planets causing the Dasas and Antardasas, and also by the different positions they may occupy with reference to Moon at birth. But this is not enough. Suppose you find Jupiter in Pisces at birth. But Jupiter continues to move every moment and never stops. When he occupies, by Gochara, the house Gemini, then he occupies the fourth Kendra from his position at birth and as such he exerts a good or bad influence which must be taken into consideration. Take a horoscope. The positions given are those which were found correct at the time of birth 56 years ago.

Birth.	Sani Buda.	Kavi Chandra.	Sukra Rahu.
			Kuja.
		Rasi.	
Kethu.	Guru.		

Where are the planets on the 20th Monday of July 1908 at 12 o'clock in the noon?

Sani Chandra.		Buda. Sukra. Rahu.
	Planetary position at 12 on Monday 20th July 1908.	Kavi. Kuja. Guru.
Kethu.		

Guru at the time of birth was located in Vrischika and now occupies the 9th position from himself. Sani was found in Mesha and is therefore in the 12th house from himself at birth. Sukra is in the same house now as he was at birth. Buda is in the 3rd house from himself at birth and Chandra is in the 11th house from himself at birth. These have peculiar results which I shall detail in my next article.

King Edward's Horoscope.

His Majesty King Edward VII is one of the most enlightened princes now ruling, and he is doing his level best to keep the world in peace and prosperity. His horoscope, therefore, will be of peculiar interest to all lovers of astrological sciences, as affording a practical illustration of the powers of planets to raise a man to the highest regal position in this world.

His Majesty was born, according to the best official accounts at 10-14'A.M. on 9th November, Tuesday 1841-A. D. and will complete his 67th year by 9th November 1908.

Rahu	Rasi Diagram.		Kethu.
Kuja			
Sani.			
Birth	Ravi.	Sukra.	Chun-
Time			dra.

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

The birth falls in Sagittarius both in Rasi and Navamsa, and becomes Vargottama. Saturn and Moon also

occupy Vargottamas. Venus is exalted in the Navamsa and is in the 7th from the Moon both with mutual aspects. Jupiter and Mercury are in the ascendant in the Rasi and in the Navamsa they have their mutual aspect, conducive to great Rajayoga. Mars is exalted in the Rasi, and Saturn is in his own house with Rahu. Venus occupies his own house in the Rasi and is placed in the 11th house from birth. The conjunction of Mercury lord of 10th, with Jupiter lord of birth in the ascendant is full of significance for Rajayoga or political success. At the time of birth the constellation Chitra (14h) ruled his Majesty with the general period of Mars for 3 years and 6 months. Then passed the Major periods of Rahu=18 years. Jupiter 16 years, and Saturn=19 years or $8\frac{1}{2} + 18 + 16 + 19 = 56\frac{1}{2}$ years. His Majesty completed the Major period of Saturn when he was 56 years and 6 months or from November 1841 to May 1898. Then commenced the Major period of Mercury lasting over 17 years. We shall now give the Sub-periods of this Major period.

Mercury's own Sub-period will last for 23 months and 27 days or it will last from May 1898, to October 1900. Then came the sub-period of Kethu for 11 months and 27 days, or from October 1900 to October 1901. Then commenced the Sub-period of Rahu in the Major period of Mercury lasting 17 months and lasted from October 1901 to August 1904. Then commenced the Sub-period of the Sun lasting for 10 months and 27 days, and will continue from August 1904 to June 1905. Then

Sub-period of the Moon for 17 months and lasted from June 1905 to November 1906. Then came the sub-period of Mars for 11 months and 27 days or from November 1906 to November 1907.

The Sub-period of Rahu commences from November 1907 and continues for 30 months and 18 days or from November 1907 to May 1910. These are roughly given with a view to show what Dasa and Bhukti or period and sub-period are now ruling His Majesty. The correct details and dates will be given in another contribution. The combination of planets in the Navamsa are very favourable. Buda lord of the 7th and 10th occupies the 5th aspected by Guru in the 11th, who is the lord of the birth and 4th. Rahu and Kuja are in the 6th house, very powerful for evil planets to occupy. Besides Rahu is exalted there. There are certain peculiarities in this royal horoscope which deserve to be specially studied by the astrological students. Chundra is in Kanya and its lord Buda, owning the 10th house also joins Guru in the 4th house, and when Guru is in a Kendra from Chundra there will be Gaja Kesari which indicates many relations, politeness, lordship over towns, cities and fame even after the death of the person. From Chundra and of wealth is Sukra and he occupies his own house and an exalted position. From Lagna the house of Makara and its lord Sani is in the 12th house. Kuja exalted and Rahu in a native similar to him occupies a Vargottamama. Chundra or birth, whichever

may be taken, the lords of all the four Kendras are conjoined, and in one case they occupy the birth sign itself.

(See P. 19-48 of vol. VI and P. P. 160 to 164 of vol. V.)

The Antiquity of Indian Astrology.

The Aryans were highly cultured long before the germs of civilisation travelled to the west and we have to pity the ignorance of those who hold that progress and enlightenment were first brought before the world by the Grecian and Roman Nations. A grander mistake than this could hardly be conceived, China Persia, Babylon and Arabia, were civilised long before Egypt rose to a high position. The tide of civilisation marched from India to these neighbouring nations before the periods of recorded history. Some of the blank-headed European philologists and defenders of modern Astrology believe that the Chaldeans were the first to make grand discoveries in the Astronomical sciences. They are mistaken. Referring to Bhattotpala, the learned commentator of Varaha Mihira's works, we find sensible explanation of the Chronology of Astrology as he found it more than eleven centuries ago. In his Brihat Samhita, Varaha Mihira thus quotes from Gargi Samhita important information which is of great value to astrological students and readers. It must be here mentioned that Gargi was a Maharishi as quoted in the words of Varaha Mihira. He certainly preceded him by a long jump of time. And if these facts

were familiar to Varaha Mihira and long before him to Gargi they are as old as 60 or 70 centuries. Referring to the astrological sciences, Gargi says that when the Yavanas are adepts in astrology they are entitled to be respected as Rishis, much more so should the Brahmin astrologer when he becomes an adept in it. During Gargi's time (when ever it may have fallen) Yavanas, seem to have made already splendid progress in the astrological sciences, so much so that their adepts were recognised as being worthy to be respected even by the Brahmins, whose intellectual influence during those times was simply unbounded. Gargi appears to be a voluminous writer, not only on astrology, but also on various other important subjects. But who were these Yavanas who had made such splendid progress in the astrological sciences, to be quoted by men of Varaha Mihira's stamp and what references have we of them in still older works than those of Varaha Mihira and Gargi. Astrology includes astronomy and this must be specially borne in mind in reading these articles on the antiquity of Hindu Astrology. It is clear that Ramayana is much older than Mahabharata. There are no references to Mahabharata in Ramayana, but there are ample references to Ramayana in Mahabharata, because Mahabharata came much later than Ramayana. There is reference to Yavanas in Mahabharata (See Balakanda Ch. 54, 10th Skanda 120-21). There is also reference to Pallavas, Mlechas, Sakas in Bhagavata in the (Shukla) Ch. 152, stanza

5, reference is made to Yavanas as besieging Mathura, when Krishna came back after the destruction of Kamsa Yavana. In the Maha Bharata, in Oodyoga Parva, Ch. 17 in verses 21 and 22, the King of Camboja by name Suddakshana, came with one Akshohini of troops, comprising of Yavanas and Sakas and joined the party of Duruyodhana.

The word Yavanas occurs in Paracar Samhita, and also in Brihat Samhita of Varaha Mihira in Ch. XIV, Sts. 18-21.

Thus they seem to have been in existence long before Ramayana. As regards their attainments in astrology the following information is given in Brihat Samhita Ch. II, St. 14, and the commentator Bhatopala quotes from some older work, probably Paracara.

Varaha Mihira quotes from Gargi who refers to Yavanas and Mlechas. In Brihat Jataka, in Ch. VII, St. 1, reference is made to Yavana. Bhatopala interprets this as referring to the adepts in Hora Sastra among the Mlechas. Again in the same Ch. St. 9, he thus refers to Yavanas.

A work written by Sphujidhwaja was in the possession of Bhatopala and it gives the longevity and the method of Satyacharya. Therefore rightly observes that the word Yavana, Varaha, Mihira must certainly have referred to older purana Yavanas, because he clearly that they differed from Satyacharya in his method of calculating about longevity. Bhatopala also claims another fact which

places Varaha Mihira before the Saka. He says that Sphujidhwaja is a Yavana, who lived after the commencement of the Saka (Vikramarka Era), and his work was with Bhatopala. The Yavanas (older) were quoted.

by Sphujidhwaja and Varaha Mihira who quotes them. This indirect method proves (1) that Yavanas were in existence long before Varaha Mihira and Gargi (2) that the Yavana referred to by Bhatopala, was a successor of Varaha Mihira, (3) that Varaha Mihira lived just at the commencement of the Saka or before it (4) that the Yavanas referred to by Varaha Mihira, were older than Saka Vikramarka and that (5) Yavanas, Pallavas, Mlechas and Sakas lived long prior to Ramayana as having been generated by the Kamadhenu in obedience to the orders of Sage Vasista, with whom the famous Viswamitra, tried his earthly power to secure the possession of Kamadhenu. Whatever these sources may be and however sudden or Miraculous their origin, the Yavanas were an ancient race competing with the Aryans in the flights of astrology and compelling them to respect their learning by superior merit and mastery over these mysterious sciences.

Horoscope of Adi Sankaracharya.

The name of this great Adwaita Philosopher raises many pleasant intellectual and philosophical associations. If any one intellect has revolutionised the thoughts of the world's greatest minds so far, it seems to be that of Sankaracharya, the original Preacher

and Philosopher. Dr. Thiboutot is now bringing out a splendid edition of this Acharya's works and the publication promises to be scholarly and exhaustive. The horoscope of Sankaracharya cannot therefore be uninteresting or unimportant from an astrological point of view. There are many lives of this Philosopher written by learned scholars but the one composed by Madhavacharya (Vidyaranya) is certainly very valuable and therefore necessarily authentic. In stanza 71 of Chapter II of Sankara Vijaya, Vidyaranya gives the horoscope of Sankara thus. The letters cha in the last part of the Stanza seem to cause a great deal of confusion as they may refer to all or some of them viz Surya, Kuja Ravisutacha, Guracha Kendray. According to the best interpretation that could be put upon this Stanza, the meaning may be thus explained. Deva Guru's wife by name Sati, delivered a son—like Kumaraswami to Parvati—in a beneficial sign, in conjunction with a benefic and aspected by a benefic, when the Sun, Mars and Saturn were occupying their deep exaltations, and when Jupiter was in a Quadrant. In the latter part of the Stanza, the letter cha coming after Ravi Suta and Gura, may alter the meaning to a considerable extent and thus it may be explained to mean that the Sun and Mars were in their deep exaltations while Saturn and Jupiter were in Quadrants. We shall show the two interpretations, by means of horoscopic diagrams. Some commentators thus give the figure.

	Sun Mer. cury	Birth Venus.	Rahu.
	Rasi Diagram No. I.		Moon
Mars			
Kethu	Jupiter	Saturn	

Here the annotators of the Stanza have made three planets exalted, viz., Sun, Mars and Saturn and place Jupiter in Scorpio. Mercury is with the Sun and is placed in the 12th house. Venus occupies the birth, and is aspected by Jupiter. But when we refer to the time of birth as the 5th day of the bright half of the lunar month Vaisakha in the cyclic year Isvara, in the 14th year of the Vikrama Saka we find that the positions of Saturn, Rahu and Kethu do not tally, and that the number of rounds taken by these planets points to different positions altogether. If the first *cha* is made to refer to Saturn and the second to Jupiter then the explanation is easy and the positions of the planets also are improved immensely to produce an intellectual genius with whom very few names in the fields of recondite philosophy could stand favourable comparison. We shall take the second interpretation and see how that agrees with the actual facts.

	Sun Kethu.	Birth Venus Mercy	
	Rasi Diagram No. II.		Moon
Saturn			
Mars			
	Jupiter	Rahu.	

Now let us take the positions of the planets, and see which set tally with the year which is given in the Seingeri Mat records and on which Vidyaranya bases his short but suggestive Stanza about the birth of this illustrious Sage. Saturn goes round the Zodiac once in 30 years while Rahu & Kethu take 18 years for each of their rounds, Jupiter takes 12 years roughly and all these must tally with the year given us that of his birth. Sankaracharya was born in Vikrama Saka 14 years or in the year 44 B.C. This must be added to the present Christian year viz., 1908, and we have $1908 + 44 = 1952$ years as his birth from this day. That is Sankaracharya was born 1952 years ago and lived for 32 years. The present positions of the planets for September 1908 are thus found.

Saturn			Rahu
	Sept. 1908, A.D.		
			Jupiter
Kethu			

If Saturn was in Libra at the time of his birth he must now be in Scorpio. The Stanza clearly says Nija Thunga—real or deep exaltation. Then the Sun must be in the 10th, Mars in the 28th and Saturn in the 20th degrees of Capricornus and Libra respectively. Saturn has gone 65 rounds $65 \times 30 = 1950$ years, and has also travelled 2 years more. Thus he will be so located somewhere about the 14th degree in Scorpio. This is not far from him now in the commencement of Pisces.

Rahu and Kethu have taken 108 rounds and thus $108 \times 18 = 1944$ years, but he is placed in Gemini at the time of birth with which 1944 years do not tally. Jupiter's position tallies well as he has taken 122 turns or $122 \times 16 = 1952$ years. But if you take the positions as given in the second horoscope, you will find them admirably accurate, and quite consistent with the explanation offered to the Stanza given by Madhacharya. Mark the positions in the second horoscope. Venus and Mercury are in Birth aspected by Jupiter in the 7th house. The three benefics are in quadrants. Moon occupies his own house. Rahu occupies the 6th house while Kethu is in the 12th representing Moksha or final emancipation from all gross concerns. Mars and the Sun are exalted and the horoscope is intellectually excellent. Saturn occupies Kumbha—his Moolasthan and generally when he is in the 10th house from the birth he makes a man, a recluse or a sage. From the Moon the positions of the planets are also admirable, Jupiter is found in the 5th aspecting the Moon in the 9th and Venus and Mercury in the 11th. Mars occupies the 7th, while Saturn occupies the 8th house, and these indicate short life.

Mr. Bal Gangadhar Tilak's Horoscope.

The life of this gentleman is so well known and so prominently brought before the public recently that it would be extremely interesting to know how the planets stood at the time of his birth and what planetary period and sub-period sent him into transportation for six years, for alleged seditious writings in his paper.

Mr. Tilak was born on Wednesday, the 23rd of July 1856, A.D., at 2 ghatikas and 5 vighatikas after sunrise, on the 6th day of the dark half of the Lunar month Ashadha in the cyclic year Nala, on the 10th day of the Solar month Kataka (cancer).

Moon Juptr. Rahu			Mer- cury. Saturn
	Rasi Diagram.		Birth Sun Venus
		Mars.	Kethu.

Saturn Rahu.		Mer- cury.	
	Navamsa Diagram.		
Birth Mars Juptr.	Moon.		Sun Venus Kethu.

The constellation Oottarabhadra (26th) ruled him at the time of birth and he had the period of Saturn for one year, two months and twelve days. Then he had the periods of Mercury, Kethu, Venus and the Sun, viz., $17 + 7 + 20 + 6 = 50$ years.

When he was 51—2—12 years he completed his Sun's period. Thus, it will be seen that the first term of imprisonment for such alleged seditious writings was inflicted upon him.

about the latter part of the period of Venus. The present term of transportation was inflicted upon him when the sub-period of the Moon was about to close in the major period of the same planet. The Moon's sub-period in the Moon's major period expired on the 31st July 1908, and he was sentenced about the latter part of July 1908.

Birth is occupied by the Sun and Venus while the lord of the birth is in Pisces with Jupiter lord of that house and Rahu a powerful malefic. Mars is found in the 4th and Saturn is lodged in the 12th house along with Mercury its lord. Taking the Moon as the Lagna we find the lord of that, Jupiter is afflicted by the conjunction of Rahu, and the powerful aspect of Saturn in the 10th house. Now the lord of the ascendant is Moon and he is equally afflicted by the conjunction of Rahu and the powerful malefic aspect of Saturn. If reference is made to Navamsa, it will be seen that the 10th from birth is conjoined by the evil planets the Sun and Ketu and Venus in his debilitation with the aspect of Saturn in conjunction with Rahu. The 4th house is occupied by Saturn and Rahu and is aspected by Mars in the 4th and in the 7th by the Sun and Venus. Sukra, who is debilitated in the 10th, sent the Native to Jail about the latter part of his period and again did so, in the present instance. See Brihat Jataka, Ch. 21. The conjunctions of planets are worth a careful study. It would be interesting for our readers to have up-to-date horoscopes

and study them well as affording practical illustrations of astrological principles.

Very Important Announcement.

The undermentioned gentlemen have generously offered Gold medals and Book prizes to the successful candidates in the ensuing Astrological Examination to be held in February 1909.

1. T. A. Narasimha-char, Esq., B.A., B.L., D. Munsiff Arni, worth Rs. 25. ... Gold Medal.
2. K. Govinda Row, Esq. Ex-Dewan of Tanjore Palace and Jahagirdar Coimbatore. ... Gold Medal.
3. T. A. Sanjeeva Row, Esq., 1st Grade Pleader and Law Publisher Trinopolis; worth Rs. 15. Gold Medal.
4. Brij Bhushan Lal Esq., B.A., Superintendent R. M. S. Madras. ... Gold Medal.
5. N. P. N. M. Chidambaram Chettyar Esq., Tinnevely, worth Rs. 25. ... Gold Medal.
6. A. Gentleman from Quetta, Beluchistan; worth Rs. 20. ... Book Prize.
7. B. Vankateshchellam Mudaliar Esq., B.A., B.L., High Court Vakil, Coimbatore; worth Rs. 10. ... Book Prize.
8. O. Sambasiva Ayya Esq., Pattamangalam, Yavaram; worth Rs. 10. ... Book Prize.
9. A European Gentle-

man from Burma; worth Rs. 10. ... Book Prize.

10. B. Suryanarain Row Esq., B.A., M.R.A.S., Editor of the Astrological Magazine Madras. ... Gold Medal.

11. B. Jaganatha Row Esq. Retired Mysore service; worth Rs. 10. ... Book Prize.

12. M. Chengiah Chetty Esq., B.A., Deputy Commissioner Chitaldroog. ... Gold Medal.

13. Rev. S. J. Chowry-appah Al; worth Rs. 10. ... Book Prize.

14. P. Subba Row Esq., B.A., B.L., Amildar, Devanampalli; worth Rs. 10. ... Book Prize.

15. His Highness Kerala Varma F. M. U. C. S. I. Valiya Koil Tampuran Trivandram; worth Rs. 20. Book Prize.

16. S. Sankara Narain Ayah Esq., B.A., Secretariat Madras worth Rs. 10. Book Prize.

We have just sent round, appeals to about 200 gentlemen in different parts of the world, and we hope to get at least 2 or 3 dozen gold medals and an equal number of book prizes, if not more. It will be seen, therefore, that the candidates who appear for this examination will have the largest chances of winning gold medals and costly book prizes. We earnestly request those who are interested in this science and its advancement to give these details as much publicity as they can and induce their friends and acquaintances, who know astrology or who have an aptitude to learn this noble science to prepare themselves for this examination. Great facilities will be afforded to the intending candidates

to hold the examination in convenient centres and in such languages as will be chosen by the examinees. The centres, languages and other particulars connected with this examination will be duly notified in the November issue of this Magazine, after the receipt of the applications from the candidates as also any further information which may be deemed necessary in this connection. All candidates who intend to appear for this examination must send in their applications so as to reach the undersigned before the 31st of October 1908. Applications received after that date will be rejected.

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

Editor Astrological Magazine,
Madras.

Correspondence.

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

The Editor

Astrological Magazine,
Madras.

Dear Sir,

From the August issue I am happy to observe, that you have some subscribers and contributions from Burma to your Magazine.

Your Marikula correspondent under the non-de-plume of—? A sacrificer has a riddle, I presume Astrological, for solution.—Before I venture to exercise my poor brains for its solution, may I be permitted to question him?

what he means by the Buddha Era 1270.—

From the tone of His article I understand it to be the current year in Vague in Burma among the Burmese, which is quite a distinct thing from the Buddha Era or the Era of Gautama Buddha.

If this is so I wonder if it is not called the Burmese Era or the Era of Poppa sanyahan—If I am wrong I shall be thankful to your sacrifice to enlighten me how the year 1270 in Burma is come to be called the Buddha Era.—

I am Dear Sir,
Yours respectfully,
Ahdikmas Wa gyiltat
Or Wa—nge—tat (Big dent
intercalation or small bent
intercalation)

Rangoon,
19th August,
1908.

Reviews.

I "SWASTIKA."

The "Swastika" for July and August published in California, has a good external and internal attraction. "Evil the past tense of good," and "Cosmic cycles" are worth reading. The Sanskrit Vedic Text "Dhata Yatha Purvamakalpayat" is well echoed by Dr. G. W. Carey, whose writings are always inspired by deep thought and true insight into cosmic matters.

II
"ORIENTAL MYSTIC MYNA."
This is a new monthly Magazine devoted to the study of Religion, Phi-

losophy, Psychology, occult sciences and politics, edited by Pundit R. S. Vedachalam, of Madras Ch. College. The learned Editor thus explains the necessity for his appearance before the public. "There are numberless Magazines and periodicals all throughout the world which deal with all kinds of topics from the various common place politics to the highest transcendental system of Philosophy. But there is not, so far as our knowledge goes, one single publication in existence which truly represents the occult side of Saiva Siddhanta or the inestimable value of ancient Tamil literature."

We wish our new contemporary every success.

III "INDUSTRIAL INDIA."

The August copy contains much useful information regarding some of the industries of India. India was precociously an Industrial, commercial, and agricultural country, in remote times and even now some of her industrial products stand unrivalled. But much of the art is lost, Government would do well to pay liberal attention to their revivals, and not make them subordinate to the foreign products which are inundating the country. This is ably edited by Mr. B. L. Chandhari, B.A., B.Sc. Edin.

IV "THE DAWN."

This monthly is really a dawn to knowledge and information. The "English scientific terms and their Equivalents" given here will be of great help for those who are on the look-out for them.

V "LES ANIMAUX EN JUSTICE."

This is a French Journal from Paris treating on Procédés on ex-communications." It is very interesting to read how the serpent was able to tempt the original woman and brought on the curse, humanity is now alleged to suffer from.

VI
We thank M. H. Daragon of Paris for the little book he has sent on Dr. J. K. William's L'Art d'être heureux, Gaite, Sante and Remssete.

VII
"GNANODAYA."
This is the 2nd issue of Vol. II and, is devoted to the exposition of Madhava Philosophy and other interesting items.

VIII
"THE AGRA MAGAZINE."
As usual contains a variety of information, which has an interest of its own. The article on Education, is well worth a careful perusal.

IX
"MODERN MIRACLES."
This is from New York and the August Issue contains interesting information. "Occultism as a factor in Civilization" by L. W. Rogers is absorbingly interesting and ought to be perused. Prof. A. H. Postel gives valuable hints on the influences of planets and also publishes horoscopes of eminent men.

X
"MYSONE REVIEW."
This is increasing in size and interest and an able set of contributors makes its columns attractive and instructive.

XI
"BRAHMAVADIN."
This seems to have changed hands for better, and is now offering even richer intellectual food than before.

XII
"SIDDHANTA DEEPIKA."
It is growing in importance and now appears in a bulkier form. A nicely assorted series of contributions, on religious and Vedantic subjects are published and we feel certain that it is doing good work in spreading the light of Truth wherever it reaches.

XIII.
"VIRAT PARVA MAHABHARATA."
We thank Mr. G. Seshachari for his copy of Virat Parva. This contains the literal meaning of the original Sanskrit but in appropriate yet flowing and graceful Telugu. He is the translator of Ramayana into Telugu and has also published poems from Ramayana and Maha Bharata. The volume under notice is well printed and neatly bound, and ought to be in the shelf of every educated Telugu gentleman in and out of this Presidency. This is a huge undertaking involving great labour and capital and we feel certain that with the determination, and energy of Mr. Seshachari, he will get through his translation of the Mahabharata. Maha Bharata and Ramayana are the standard epics of the Aryans, the former extending over 100,000 verses.

We have in Telugu Mahabharata composed by the renowned Nannaya-bhatta and Thikkana Somayaji but their works were more their own

poems rather than literal translations of the original. In fact their genius and scholarship placed them far above the rank of translators and therefore could not be trusted as reference books for any verse and fact in it, although they did not recede far from their originals, and gave as faithfully the important facts as they could, with their poetical genius. The present work is Mahabharata itself, into which as a faithful translator Mr. Seshachariu could not introduce any stray matter. This enhances the value of the Telugu translation in as much as the Telugu speaking and reading population may conveniently and readily have the book as one of real and original authority. He must be heartily congratulated on such a noble undertaking and we trust that all the Zemindars and educated gentlemen from the Telugu Districts will readily patronise and encourage Mr. Seshachariu to complete the work he has so splendidly begun.

XIV.

ARYA MATHA BODHINI.

This is published at Coconada and is ably edited. The articles of K. Brahmayya, exhibit a breadth of thought and learning, that they deserve special perusal.

XV.

THE PHALANX.

Published in Los Angeles, California is a little monthly, which contains a variety of thought and instruction. The article "Control of the Sex" opens up a new field among the Westerns while the truths contained therein were known and expressed in the earlier stages of human intellectual flights in India.

XVI.

KALAVATHI.

This is a Telugu monthly published at Rajamundry.

The Editor Kaviraj Sreepada Krishna Murthy Sastry, has been doing immense service to the Telugu knowing public by bringing in valuable ideas in learned and agreeable style, and the monthly richly deserves the title *Kalavathi* so nicely affixed to it.

Notes.

Mr. Stead Editor of the Review of Reviews, London writes thus on the present unrest in India. "In view of the sudden upheaval in Turkey, who can deny the possibility that Lord Morley may have to face a popular movement almost as irresistible in India? It has been evident for some time past that the Japanese War, which was practically precipitated by the Anglo-Japanese Alliance, began a period of seismic disturbances which have convulsed Asia. As the direct result of that demonstration of the ability of Asiatics to whip the Europeans in fair fight, Asiatics everywhere have stirred in their sleep. Chinese, Persians, and now the Turks, have all provided themselves with some kind of constitutional apparatus, and they have done so avowedly with the object of enabling them to work out their own destiny in Japanese fashion. It is reasonable to think that an earthquake which has shaken a continent from Tokyo to Menastir will leave India untouched? With what grace can Lord Morley refuse to grant some kind of constitution to India when the Caliph at Constantinople finds the restoration of a constitution an alternative to his own

disappearance? The traditions of the Sultan are autocratic or theocratic. Since the days of Mahomet, Mahomedans had never developed representative institutions. But the genius of England, the traditions of her administrators, the spirit of her laws and legislation are instinct with the conception of Government, by representative assembly. Is it probable that Government, inspired with such principles could resist a demand for their application when even the Mikado of Japan, the Emperor of China, the Shah of Persia, the Tsar of Russia, and the Sultan of Turkey have not been able to resist."

Bhikn Ananda Metteyya, the missionary of Budha in England, who has his headquarters at Barnes, declares that the West is ripe for conversion to Buddhism.

The committee of the Simla Fine Arts Exhibition have awarded the Viceroy's prize for the best amateur picture to Mr. J. Gangooly's "Moonsoon sunset." This is the first time that the primer award at the Simla Exhibition has been conferred upon an Indian.

The Argentine Chamber has voted sixteen millions sterling for the increase of the fleet and to renew the field artillery. There has for some time been talk of war between Argentine and Brazil, which is building three *Dreadnaughts* in England; it is suggested with a view to a probable contest over the future sovereignty of Uruguay.

The Bombay Hindu Ladies have arranged to hold a meeting to express their sympathy with Mrs. Tilak in her present distress.

As far as population goes the second city of the British Empire is not to be found inside Great Britain, or the British Isles, although Glasgow, Manchester and Liverpool each claim this distinction in their own way of reckoning. Calcutta, of late, has been prominently to the fore in proclaiming to the world that it is the second city of the British Empire as far as population is concerned but now Bombay disputes Calcutta's right to do so; Bombay counts 977,820 inhabitants while the population of Calcutta is 1,01,9430. Glasgow could claim to be second in population if the outlying suburbs are included.

Hedjaz Railway has been opened and this has been made the occasion of great celebration among the Mohamedans who can now go to Medina by Rail.

Burmese women, observes the *Bassett News* when they are married have a freedom that compares well with that of the women of any European nation, and before marriage have a freedom incomparably greater than that of women who are natives of India.

A Japanese-Korean Exhibition will be held in Seoul in 1910 and articles exhibited are to be sent to the Grand Exhibition of Japan in 1912.

News from Pretoria states that four leading Natal Indians, were deported to the Natal Border. A meeting to protest has been held at which it was resolved that deportation is illegal. Two hundred certificates were burnt at the meeting.

Report from Peking, says that an Imperial edict settles the outlines of the constitution and provides for the immediate summoning of a Parliament.

"Controlling of the sex," is a theory that comes from a Chemist of New York and Paris. Mr. Amin S. Jervan has succeeded in inducing President Roosevelt and Government to a belief in his theories and he intends to put the same into practice on animals for demonstrating his theory.

The astute Viceroy of Szechuen was sent to Lhasa to shape the administration on lines laid down in Peking. Chinese control over the Tibetans is firmly extended. Tibet has lost its last thread of independence and China has a stronger hold now on her. Has lost its last shred of independence and the people in the central and western districts have submitted themselves quietly to the new order of things. The Lhasa Council has not offered any opposition to the Chinese officials who are taking the management into their own hands. In the eastern districts, which produce the best fighting men in Tibet, the Chinese have taken the precaution of having on the spot a considerable number of troops. They expect no serious trouble. In course of time Lhasa and other strategical points will doubtless be held in great strength so that there may be no anxiety in Peking as to the future administration of Tibet.

Prince Kuni has arrived in Japan with Brazilian officers who were invited to be present at the parading of the Guards Corps in the presence of the Emperor and Empress of Japan.

The gale which has been raging over England reached a velocity of seventy miles an hour. Great damage has been done to crops and property. Telegraphic communication with the Continent was interrupted.

The following is a table of date's ascribed to the birth of the great Indian Nation Hero Sri Rama. The facts speak and show how European brains can work at loggerheads with each other.

Bentley places	Rumas birth
at	961 B. C.
Sir William Jones	2029 Do.
Hamilton	... 950 Do.
M. Williams	... 500 Do.
Schlegel	... 600A. D.
Chitnavis of Bombay	25000

Years back from the time of computation in 1900 A. D. or any multiple of 25000.

Dr. Granz Hartman thus speaks of the ghost of Field-Marshal Moltke. One night at about eleven o'clock the sentinels who stood guard at the door of the place where Moltke lived saw him come out and presented their arms. The General wore his usual military dress but without as word and was bare headed. At the same time General V. G. another gentleman of the Court saw the Marshal walking out of the door. He walked up the street to the place where the bridge was then building to which afterwards his name was given. There he stood still and seemed to look at the work. They were surprised to see Moltke walk about bareheaded and at such an unusual hour, and they followed him for fear that some accident might happen to him, after a while Moltke turned around a corner and went on, and they followed him again but he mysteriously disappeared. That night Moltke died three hours previous to this phenomenon.

Count Tolstoy, the Russian Saint and Philosopher, has his eightieth birthday, being celebrated by his devotees and admirers all over Europe. He is an independent and fearless writer and is always impartial.

The secretary of a fraternal society, charged with the duty of collecting assessments on benefit certificates issued by the grand lodge, is held by the American judges to be the agent of such lodge with respect to the business of such collections.

The French press regards the return of the German Counsel to Fez as an unfriendly and aggressive act. Mulai Hafiz, the brother of the former sultan, has been proclaimed Sultan at Ujda amid great enthusiasm, the French authorities are maintaining a neutral attitude.

Recently a petition was presented to the House of Commons by Mr. Arthur Henderson, the Leader of the Labour Party, signed by 610,000 members. The Chartist petition, presented to the House of Commons on April 10, 1848, was the most numerously signed petition ever presented to the Parliament. O'Connor, in presenting it to the House of Commons, stated that it was signed by over two million souls.

A baby Hercules, about 6 months old is now astonishing the residents of Hyde Park in California. He does remarkable athletic feats and feels great pleasure in doing them. His muscles are strong and well formed and resemble those of a trained gymnast.

Hands that help men are greater than lips that pray, observes an American paper.

News from Wellington states that the Premier, in a speech said that American fleet coming to Australia was not that of a foreign country, but of a nation of our kith and kin and of the Anglo-Saxon race. There would some day be a fight to decide whether Whites or Orientals should govern Australia and the Pacific Islands, and the American Fleet would then fight shoulder to shoulder with the old world. The Australians then are decided about the grand impending fight.

Chicago Appeal Court has quashed the fine of 29 million dollars imposed on the Standard Oil Co., on August 3rd 1907, and has ordered a retrial.

At the banquet given in honour of the French President emphasizing the friendship which had existed for centuries between the two countries hearty to acts were exchanged.

The general opinion prevails in America, that Mr. William Jennings Bryan will be nominated on the first ballot by a majority as decisive as that secured by Mr. Taft at the Republican Convention.

A telegram from Salonika states that six batteries of Anatolian reliefs have proceeded to Monastir. The Young Turkish Party has formed a regular Government at Ochrida, in Albania and at Resua.

A Greek band has killed thirty Bulgarians, and burned twenty houses, at Pelpitola, near Monastir.

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Diplomed Biochemist.

Published on the 10th of Every Month.

Vol. XI. OCTOBER, 1908. No. 1.

IMPORTANT NOTICE.

The Astrological Examination will be held in February 1909. About a dozen gold medals and a similar number of book prizes are already offered by generous gentlemen. Candidates must send in their applications so as to reach the undersigned before the end of October 1908. Applications received after that will be rejected.

B. SURYANARAIN ROW,

B.A., M.R.A.S.

Editor of the
Astrological Magazine,
Madras.

Our Eleventh Year.



WE commence our eleventh Volume with this number, and the public have judged us fairly in our work and the numerous lectures we had occasion to deliver in many intellectual centres. We have had some calls from the European countries, to deliver lectures, to enlighten the educated public and to found branches of Astrological Societies in their respective centres. But as we had to work almost single handed, and under insurmountable difficulties, and furious missiles of prejudice and illfounded criticisms directed

against us, we found no time even to travel in the different parts of India, Burma and Ceylon and we had to confine ourselves to our work at the headquarters and place the astrological sciences, as far as possible, before the public in an attractive and acceptable form. We need hardly say that we have succeeded beyond our expectations. The causes for our success may be briefly analysed thus:

I. We were the first to study Astrology after receiving a liberal English education, and to write easy and acceptable books upon this subject.

II. We travelled in several centres, held elaborate discussions with the educated men and succeeded in bringing them round to open their eyes to the important truths contained in astrology and its practical benefits to humanity at large.

III. Our translations of Sarwartha Chintamani and Jataka Chundrika and our easy compilations of other works helped a great deal to revive the dying interest in the astrological sciences.

IV. We started a Magazine—the first of its kind in the world—and have been making the periodical as superior as we could do under the circumstances.

V. We were the first in referring to the existence of physical sciences in the sanskrit literature and explain their grand conceptions in our various lectures and writings.

VI. We gave up all other paying concerns, and entirely devoted our time, energies and intelligence to a sensible and convincing exposition of the sublime truths and practical benefits arising from a careful study and use of these astrological sciences.

VII. We deeply studied the theories of Karma, free volition, and the possibility of remedying the evil influences indicated by the positions of planets at the time of birth and published the results of our thoughts for the benefit of the public.

VIII. We exhaustively treated the value of Muhurtha or fixing auspicious times for all good work and gave practical illustrations of the truths contained in those texts, on many occasions when we were consulted.

IX. And we brought round many of the superficially informed in astrology, to study deeply the science by pointing out the immense amount of damage they were doing, by shabby calculations and gave out to them the necessity of careful study and honest work in order

to create a sense of respect both for themselves and also for this noble science, at the hands of the educated public. It is not our purpose to blow our own trumpet, or to exaggerate the work we have been doing but an honest statement of facts is always justifiable, and we trust our writings will not be misinterpreted or misunderstood. The fact that we have subscribers even in lands where the English language is not known shows the extent of influence the Astrological Magazine commands in the estimation of the cultured public. We are rapidly pushing on with the translation of Brihat Jataka in our Magazine and it is simply invaluable to the Astrological students and readers as no single work commands such large collection of ideas and rich suggestiveness as Brihat Jataka of Varaha Mihir does. There is already a translation of this book in English by one Mr. N. Chidambara Ayar B.A. (dead) but either through incapacity or want of familiarity with the horoscopy or knowledge of sanskrit, in which the original is written Mr. Chidambara Ayar's performance, has indeed been very poor. His notes are meagre and almost valueless and the book hardly explains those difficulties which the students in astrology would

like to solve in their studies. We have followed Bhatotpala in all his invaluable commentaries and quotations and where the texts required further references, we have sought them from the proper sources and added their purport to our exhaustive notes. Mr. Chidambara Ayar probably was more an astronomer, than an astrologer, and his want of knowledge in the various physical sciences in sanskrit and English plunged him often into erroneous and illfounded opinions. Mr. Chidambara Ayar's translation extends over 350 pages of Dy. printed matter in all while our book comes up to 6 or 700 pages of Royal 8 vo. We are also sorry to point out that in his translation of Brihat Samhita, he has made many omissions and commissions, from the original which are simply unpardonable in a translator of original texts. We shall show some of his errors in our future issues. Brihat Samhita is a scientific work of great value, and the number of phenomena treated in its pages are surprisingly great. The translator of such a work must be a great scientist, scholar and a well read man himself if he wants to do justice to the author, to the public and to himself. Still the late Mr. Chi-

dambara Ayar deserves special credit, for his bold undertaking of placing translations of technical scientific works before the public and creating much interest in this subject among the European nations. We may here point out that gentlemen from Germany, France and Spain have asked our permission to translate our astrological works into their languages and they are sincerely of opinion that in these matters they have yet to learn a great deal from the Aryan Maha Rishis. Some of the testimonials we have reprinted will speak for themselves and will clearly show how far we have succeeded in our attempts in familiarising this science and its practical usefulness. We sincerely thank our subscribers, the educated public, the correspondents and the editors of the various journals for the kindness and sympathy they have invariably shown us, and we request them to continue the same kindness in our future attempts. The Examination we are going to hold in February 1909 will, we hope, be thoroughly successful, and induce healthy stimulus into the vast fields of mathematical calculations and future predictions. We draw the particular attention of our readers and sympathisers to the fact that

the applications for the ensuing Astrological Examination from the intending candidates must reach us before the end of October 1908. From what we have already received we feel certain that gold medals and book prizes will be large and candidates will have every chance of winning them.

Presumption among Some Astrologers.

In Europe there are some Astrologers, who pose as great Professors, not only in the European system of Astrology but also in the vast, difficult and complicated system of the Hindu Astrology. Some of these presumptions Astrologers write also books, in a tone of great condescension and try to mislead the careless and superficial readers to believe that the Hindu Maharishis had no elaborate system of calculations, that their knowledge was confined to the elementary portions of astronomy, and that the present adepts in India, have borrowed their calculations from these worthies, and that if any body knows anything about astrology and its difficult principles it is these gentlemen, who edit some journals which put on all the airs of pomposity and prejudice but in which one seeks in vain for any sensible exposition of the art of future prediction. The two Zadkiels have been before the public for over half a century, and the present gentleman Zadkiel II. (Dr. A. J. Pearce, M.D., of London) seems to be the only one

who has made some remarkable future predictions, national and individual. There are some astrologers, whose pronouncements about future events are as wide off the truth as they are separated from a true knowledge of the principles of real astrology. Some of these pretend to be great scholars in sanskrit and would even teach the real adepts of this land of the Vedas if they only make up their minds to place themselves under these European worthies and make Guru Pujah and give them Dakshina (money presents) and homage.

There are some silly folks among the Natives of India who would like to become experts in the *made easy series fashion* in the most difficult sciences, and such men think that some of the western astrologers are propounding a system of calculations, by the help of which they could become great. We have been editing this Magazine for the last ten years, and we never found an occasion to borrow a single view from the European astrologers whose works are poor imitations of the Arabian system from whom they borrowed an ill digested and ill understood Astrological science.

But the European worthies who floundered so much about the originality of the Chaldean system, and who even challenged the Hindu astrologers to plead their cause, have shamelessly taken to the sanskrit principles expounded in the Hindu system and are filling up their columns with Horas, Drakkanas, Navamsas, Dwadasamsas, Thrimsamsas and Shastiamsas. They forget that such conduct exposes them to the ridicule of the Indian adepts.

The astronomical portion or siddhanta of the Hindus is as deep and exhaustive as any system could be conceived. The greatest European astronomers of the day are not able to follow clearly the profound systems of calculations found in the works of Suryasiddhanta, Panchasiddhantika, Siddhanta Siromani, and other learned works in India. There are some weak brained astrologers who think that in a jingle of English sentences they can translate Paracara and even go to the length of criticising that Maharishi. These translations may pass off as works of some merit in the literary fields of England and Continental countries, where the large majority do not know anything of sanskrit but such conceits are sure to fall flat upon the real adepts in this land of the Vedas and other ancient sciences. Their translations and orations resemble the lectures of lunatics, who explain to the aquatic animals the nature of that precious compound. Mr. Alan Leo the Editor of the Modern Astrology in London tried to poke his nose into the fields of future prediction when the Boer war was going on and got a nasty snubbing on that important organ by his miserable failure. His calculations with reference to the position of Mars then, were also falsified because he based his astrological Judgment upon that data. Since his failures there he has been more careful. He criticises Maharishi Paracara, and thinks he is on a higher intellectual level than that renowned sage. We shall here quote his national prediction in which he miserably failed and leave

the readers to draw their own inferences. Alan Leo on page 274 of his "Modern Astrology" for April 1900 in the figure under the title the "Oracle for April," thus ventured his future predictions—

"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 advantage probably at Pretoria. The war should end about the middle of May (1900) 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 that she will have victory with honor." As against this false prediction of Mr. Alan Leo, the Editor of Modern Astrology we wrote thus on page 100 of Vol. IV of the Astrological Magazine. We observed—"These are prophetic words indeed, but the Editor (Mr. Leo) 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 (1900). 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 (Stambhana) 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."

Readers could not have forgotten that this bloody war commenced in

October 1899, as predicted by us in April 1899, and was concluded about the middle of 1902 as it occupied 38 months as stated by General DeWet in his admirable book. The Hindu calculations and predictions become sour grapes to many of these because they cannot really understand and appreciate them.

Mr. Walter R. Old, F. T. S. was for sometime in Madras, and probably picked up a few stray sentences in Sanskrit. We had a talk with him personally when he betrayed great ignorance of the scientific principles of astrology. But probably elated with his Eastern Knowledge, he delivered some lectures and published a book entitled "Astrology" in 1893 and made predictions national and individual.

Mr. Walter R. Old now writes under the *non de-plume* of "Sephariel" and naturally having failed in India took his seat in England, as a full blown astrologer acquainted with the Hindu system of Astrology, and posing also as a great authority on all matters connected with that grand science. "*Chatushlokana Panditaha*" is a common saying for men whose knowledge extends over fully four *Verses* in any science. He made predictions about Her late Majesty Queen Victoria in that book on P. 86, and thus prefaces his exhibition of astrological powers in the thorny fields of future predictions. He remarks—"I have taken this horoscope (Queen Victoria's) in preference to another since it is of universal interest and the events predicted are likely to be open for all to know which would

not be the case with a private individual; however important he might be locally and well known to a few. In this, I trust, I have met the wishes of my readers."

Continuing his remarks Mr. Old observes—"The months of September, October and November 1895, (A.D.) are charged with evil and personal dangers to Her Majesty. In connection with the evil primary directions, the moon now meets by secondary directions, the evil aspect of Uranus on the cusp of the 8th house. Uranus has a radical signification of the nature of the *terminus Vitae* being on the cusp of the 8th house, and in sesquiquadrate to Mercury, the ruler of the horoscope who is situated in the 12th house. The luminaries being afflicted by Mars in the 12th house and Mars elevated above them adds significance to this position of Uranus. It shows that the death will be sudden and attended with singular events, consequently we may expect this aspect of Uranus to have full force about this time viz., October 1895." Mr. Sephariel is careful in bringing a jingle of astrological arguments for the past events of H. Majesty's life. This book was printed in 1893, and the English astrologer was rather too early in the field of future Predictions as he failed miserably.

Necessity for Astrological Activity.

We started the Astrological Magazine in April 1895 and the present should have been Volume XIII instead of XI.

on account of several inconveniences, the Magazine had been stopped for above two years but was again revived in October 1905 as Vol. VIII. About our aims and objects in starting the Astrological Magazine we thus wrote in the first opening article in No. 1 of Vol. I. It is worth reproducing here as the work we have been doing during the last one decade justified our anticipations at the very outset of our undertaking. We observed *there* thus.—Astrological Activity has now been on the increase throughout the world, and it would be absurd to sleep over this fact, when we remember that the study and predictions of astrology have had no mean share in influencing the human affairs for good or bad. India is pre-eminently an astrological country. The lives of millions of her sons are daily governed by the Astrological rules. There is, therefore, an imperative duty cast upon us to know what these rules are which govern us daily and why they were framed. If, on the one hand, they were meant to be so many useless obstacles thrown in our way of material or mental progress, the sooner we get rid of them the better; but if on the other hand, they have any meaning in them, and would be conducive to that prosperity which the ancients aimed at and achieved, we shall have no justification to keep them in the wretched condition they are now kept. Our duty is simple and plain. Stagnancy always breeds poison and the only remedy is improvement. At present we possess no means by which we can bring together the different systems of astrology under one general review. We have no astrological statistics from which we can draw any reasonable inferences. We have no special organ through which we can freely ventilate our astrological grievances. We have no central authority to

whom we could safely and honestly refer all our doubts and difficulties in astrological matters. A proper technical paper dealing with astrological matters scientifically but in a popular style has long been felt to be a great desideratum by the educated classes of all countries. Isolated facts of remarkable predictions and fulfilments are frequently heard and we cannot for a moment believe that all the gentlemen who speak to such experiences in their lives, are so many liars conspiring together to support a false science which does not form a particular portion of their patrimony and the degradation or elevation of which could in no way bring discredit or credit upon their individual families. It is proposed to place before the intelligent and the the scientific world, astrological facts through this journal, which admit of no doubt and from which the public can draw reasonable inferences. Free criticism is invited in our columns on astrological or scientific matters and we shall try to explain them in the light of known scientific principles. An honest statement of facts, as they are, would serve the cause of any science much better than gross exaggeration or unwarranted misrepresentation. In the search after truth no man of education or self respect need feel ashamed, as, if the ridicule of the vulgar world is freely poured upon his head, he can well afford to take a philosophic smile at their ignorance and pity them for the low intellectual position they occupy. Astrology is studied in almost all the countries of the world, but none of the nations has gone to the extent of prescribing remedies for ~~mitigating~~ the evil or augmenting the good influences of the planets. The Hindus alone, seem to have soared high in this department of knowledge. The ancient Rishis have not only reduced the plan-

tary influences to correct calculations which enabled them to predict the past, present and future events but have also gone to the length of prescribing particular remedies for particular forms of misfortunes. This is the grandest effort that human genius has ever made in the field of intellectual discoveries. The very idea itself is most sublime and deserves the highest credit. When once the fact that planets influence all the terrestrial phenomena is established beyond doubt, the question then for us would simply be whether those planetary influences, could be reduced to anything like a calculation to find out the relative influences of the different planets and to state what their combined results would be in any given instance. Perfection in this direction may not be attained without much trouble and cost. There will be no logic with us if we dogmatically denied all possibility of attaining to such perfection even after a lapse of years, perhaps centuries. The ancients have done something in this direction. They have reduced these planetary influences to definite calculations, they have framed formulas from such calculations and made predictions in the light of those formulas. They must have succeeded to a wonderful degree, else they could not have bequeathed to us such vast stores of their intellectual labours in this direction by means of which even we, at this distance of time, are enabled to say something of man's past, present and future. All this cannot be visionary and a concerted deception of the priestcraft. The science of astrology has not always fallen into the hands of the priests alone, and there is no sense in the arguments advanced towards this conclusion. Discussions and calculations here are not of a metaphysical character, where we are safe

so long as it is not in the power of man to see or feel, what he talks, about, through his senses. Astrology cannot always be a guess work. Every phase of its existence is stamped with a practical solution and if the predictions are not tangibly fulfilled the credit of the science will be at an end. Errors in arithmetical calculations cannot always be visited upon the arithmetic itself, and if the persons, who take up the sciences are not men of culture, and high intelligence, it is true they bring a great deal of discredit upon themselves, as well as upon the sciences they profess. This is a necessary evil which must be tolerated and even encouraged for the progress of human intellect. Along with a few good workers in every field of knowledge there must be a wonderfully large number of bad, even worse men, sometimes to help and very often to stop progress for a time. Before a single rose is produced we must encourage the growth of a large number of healthy thorns on the very stem on which we subsequently admire the presence of a blooming flower. The very misconceptions sometimes become our actual help in the finding of truth. Besides discussing astrological points of general interest in our Magazine we intend to add also suitable English translations of the best old sanskrit astrological works, so that gentlemen interested in the development of these sciences may conveniently get them at a comparatively cheap cost. The statement of facts as they are, and an honest desire to secure truth at any cost, will principally guide us in our publications and as for the results which might flow from these publications we shall simply end with the motto "Do your duty to the best of your ability and leave the rest to time and circumstances."

Read in the light of our first article in the first number of our first Volume the work we have accomplished during these last ten years cannot be said to be despicable although it is not all that could be done. The journal is steadily increasing and the sympathy and generosity of the public have been suitably roused. The Astrological Examination which we shall hold in Feb., 1909, will clearly establish the amount of popularity which the science has secured and the practical appreciation which the public have extended to its studies.

Habitability of Mars and the Dangers of his friendship.

"Are there human beings on Mars" is a question of absorbing interest and when properly dealt with, would reveal many secrets of nature which are now lying concealed from the vulgar gaze. Amongst the Aryan astronomers and scientists, all these planets are styled as Lokas or worlds, where intelligent beings of various capacities are running their allotted cosmic rounds and whose many mysteries of nature, quite incomprehensible to worldly beings, may yet have to be explored. All the planets are inhabited, and all of them exhibit clear evidences of some order of intelligence, which may be equal to or lower or higher than the terrestrial beings. Mars specially attracts our attention by the names which have been given to him by the Sanskrit scientists. No nation could be called ignorant whose language unmistakably bears testimony to the highest

form of enlightenment, by its vocabulary, expressive of the various developments of its sciences, arts, literature, policy, social, moral and religious codes. In the immortal sanskrit lexicon composed by Amarasimha during the time of Vikramaditya Mars has been given the following names.

Angaraka, Kuja, Bhouma, Lohitanga and Mahi Suta. We shall see why these names are given and examine their root meanings. Angaraka=Sans (1) Agi-gatou=one who moves in the heavens.

(2) Angani, Arayati or Pidayativati=one who troubles the human organs or bodies.

(2) Angara Varnatwat=one whose color resembles fire.

Kuja=Kou-earth, jataha=born or one born of the earth.

Bhouma=Bhumarapatyam=one who is the son of the earth.

Lohitanga=Lohitam-Anga Yasya saha=one whose bodily color is red or the red planet.

Mahisuta=Mahyaha-Sutaha = one who is the son of Mahi or the earth.

Here it is shown that Mars is represented as the son of the goddess Earth and therefore necessarily partakes of her nature. He is called the red planet and also one who worries and troubles our bodies and organs. In order of malevolence he ranks next to Saturn who is considered to be darkness, slowness and malevolence. We shall here quote what the European writers have to say about Mars. In all their opinions there is no settlement or stability and when they are pinned to pronounce a definite view they

take shelter under the pretence the science is progressing and that the theories of to-day may be upset by the discoveries of tomorrow. They are right so far as they can only grasp objects and their immediate causes by their external senses and not by that deep insight which is the result of long meditation and profound concentration.

Richard A. Proctor in his book entitled "Other worlds than ours" expressing the European scientific opinion of the day thus observes on Mars "Mars is the miniature of the Earth. It is singular that among all the orbs which circle around the sun, one only should exhibit clearly and unmistakably the signs which mark a planet as the abode of life. The planet Mars exhibits in the clearest manner the traces of adaptation to the wants of living beings such as we are acquainted with." Amarasimha, the great sanskrit lexicographer lived 2,000 years ago and when he collected a few of the names for Kuja, expressive of the planetary characteristics, he did so from still older works which referred to this planet. Therefore the scientific knowledge must have dawned very bright upon the early Vedic writers to have enabled them to express in short names the characteristics of a distant planet.

Thirty one years ago the Italian astronomer Schiaparelli startled the world with the news that he had detected on the surface of the planet Mars markings of extreme regularity which he called canals. The phenomenon was so extraordinary that his announcement was received with utter

incredulity. If he demonstrated their existence he had revealed the existence of life in other worlds than this. The telescopes in all the observatories were turned upon the mysterious planet. For sometime there was great confusion in the camps of these astronomers.

In 1890 his eyesight began to fail, but the new Columbus of the planets had shown the way and others followed in his steps. In 1892 the news flashed from two great American observatories that the markings had been seen, and that they were connected with a number of small round dots on the surface of the planet.

Mr. Lowell, a wealthy Bostonian, founded, for the express purpose of watching Mars, the superbly equipped observatory at Flagstaff, Arizona. The observations confirmed the belief that the canals were there, and in 1895 he published his first great work dealing with them.

Recently Lowell has published a book entitled "Mars and its Canals". The remarks here are even more conclusive and sensational in their revelations than its predecessor. In 1900, the canals were photographed. Thirty-eight distinct canals could be counted on the 700 exposures, and of these canals one was double. Not only is there life on Mars, but also life guided by intelligence and that this intelligence has reached a higher point of development than ours on earth, since it is capable of engineering achievements of the most stupendous nature.

The general appearance of the canals can be seen from the illustration of the northern hemisphere of

Mars, the canals run straight, with a singular directness maintained for thousands of miles, generally proceeding from the ice-cap of the pole to the equatorial region. They intersect each other, and at the points of intersection there are dark spots. The surface of the planet has a strange likeness to a geometrical drawing. Here and there are large dark patches, which represent either green crops and vegetation or fallow land.

As seen through the telescope, Mars in mid-January shows white caps on the poles, that on the south pole being much the largest. To the north this cap stretches a dark brown belt of fallow land, with a blue-green streak running down to the equator, and blue-green streaks along the canals. The rest of the surface is saffron or ochre. Many believe that there are green crops according to the Martian seasons and they account for these streaks. Mars is a planet from which water is supposed to be disappearing. There are no seas, so far as can be observed, for the canals run unchanged across the blue-green areas which were at one time thought to be water. The greater part of the area is waterless desert, which explains the yellow tint.

By tests with wires, it is possible to guess the breadth of the narrowest of the visible canals, and to place it at about one mile while the broadest are about twenty miles wide. The width is throughout uniform in each canal, but different canals differ in width; the length is enormous. Two thousand miles is common, while many exceed 2,500 and one is 3,640.

miles long. On all the canals these conditions are stamped—absolute directness, excessive length, comparative want of width and striking uniformity. It is these facts which prove beyond a doubt that the canals cannot be freaks of a nature working without direction and intelligence. Here and there are junctions of canals. The whole appearance, in fact is that of a spider's cobweb." Not the least, astounding fact is that of some 400 canals observed fifty-one are double.

What is seen in the canals is probably not the actual water-duct, but the fringe or belt of vegetation which grows along it. How exactly the water is forced along these enormous works has yet to be imagined, but it cannot flow as on the earth, from the fact that the surface of Mars is practically level, with no high mountains, and probably no elevation much above 3,000 ft. The presumption is therefore that some unknown power is employed to urge it to flow across a whole planet, and to pump it to the points where it is wanted.

Another conclusion can be reached from the universality of the canals. As they run everywhere, interdependent, over the whole 212,030,000 square miles of the planet's surface, the inhabitants must have reached a stage where war is unknown, and where all have combined in a struggle with the elements for life. They live in a climate much colder than that of the earth, and they are perpetually menaced with want of water.

The most powerful telescope, leaves the observer 10,000 miles from Mars. It shows only the features which the

naked eye would see 100,000 miles away from such a gigantic object. At this distance no trace of intelligent existence in our world would be visible to an observer looking from a planet at the earth, except the vast regular areas of wheat and corn in the American prairie States. But if the Martians are able to build hydraulic works which no human power could achieve, they may also attain a perfection of optical appliances unknown on our planet, and may be watching us incessantly with a view to open up communications with the astronomers of the Earth. The children of Mars will be the grandchildren of the earth and as such are quite welcome.

Martian, as they may be in their qualities—for they are martial, being sons of Mars—they must distinctly understand that the potentates of the earth cannot allow them to land in their countries, unless they show perfect obedience or an inclination to be subjected to terrestrial extortions and subsidies. But where is the room for them. The Earth is full, and its population—for want of other serious engagements—is fast increasing so much so that if none of the dreadful epidemics appear during the next 2 or 3 decades, the sons of the earth are determined to double its population and even compel the sea to make room for their habitations. Mars, in astrology, represents Commander-in-Chief and Physical strength, and if that is true then his sons may not be in a mood to easily submit to our tyranny or the levying of black mail on them. The planet is also called

Rudhira or bloody. He revels in war and inflicting misery and if to his extraordinary intelligence granted by the European scientists Mars combines determination and bloodthirstiness, then the intended communication, to be opened with the Martian Astronomers, by our earthy scientists backed by their respective Governments, would likely lead to bloody wars between the troops of Mars and those of the Earth, and may eventually land the poor humanity in great distress and misery. It would be better therefore for the more adventurous sons of the Earth not to court too much of Martian influence, lest as he is a hot and bloody planet he may burn their faces and suck up their life blood. As the Moon is cool and refreshing, her influences may be courted safely for Luna makes men Lunatics.

The Dreadful Inquisition.

Some of the Christian Missionaries are apt to charge the Eastern nations with barbaric treatment of offenders while they forget that their own men invented cruel modes of punishment before which even Barbarism itself might hide its diminished head. Col. Lumanousk thus observes on the Inquisition in Madrid.—

"Being in Madrid in 1809, my attention was drawn to the house of the Inquisition. Napoleon Bonaparte had already published an edict for the suppression of this institution. I reminded Marshal Soult, then Gover-

nor, of this decree, and he ordered me to destroy the Inquisition.

The building was surrounded by a very strong wall, and guarded by 400 soldiers. Arriving under the walls I hailed one of the sentinels, and summoned the Fathers to surrender the place to the Imperial army. The sentinel appeared to converse for some moments with some one in the interior; after which he fired on us and killed one of my men. This was the signal for the attack. I ordered my troops to fire on all who appeared on the wall, but it was soon evident that the combat was unequal.

The walls of the Inquisition were covered with the soldiers of the Holy Office; there was also a parapet on the wall, behind which they could shelter, only partly exposing themselves while they discharged their muskets. Our troops were in the open plain and exposed to a deadly fire.

I constructed battering rams and put them in the hands of my men and they began to make incessant blows against the walls, soon a breach was made, and the imperial troops flung themselves into the Inquisition.

Then the Inquisitor-General and the Fathers came out of their retreat with long faces and arms folded as if they had heard nothing of the attack and defence, and said in a reproachful tone to their soldiers, "Why are you fighting with our friends, the French?"

Their intention was to make us believe that they had in no way authorized the defense. They hoped that in

leading us to think that they were our friends, they might the more easily escape during the confusion of the pillage of the Inquisition. Their ruse was not successful. I kept them under observation, and all their soldiers were made prisoners. We then commenced the examination of this infernal prison.

Where were all the extraordinary things we expected to find? Where were the instruments of torture of which we had heard? Where were the dungeons in which human beings were said to be buried alive? We searched in vain. The Fathers pretended innocence and said that we had seen all, but Col. de Lille, said to me, "Colonel, if you take my advice you will examine this marble floor more carefully, pour water on it, and see if there is not some spot where it penetrates readily."

Water was poured on the floor, to the great discontent of the Inquisitors. At one of the marble slabs the water ran away very fast, as if there was a hollow underneath. The officers and the soldiers tried to clear the interstices and to raise the slab, while others tried to break it with the butt end of their muskets. All this time the priests were crying out against the profanation of their beautiful holy house. Suddenly a soldier touched a spring with his musket and the slab lifted of itself. Then the Inquisitors turned pale and trembled in every limb.

We saw a staircase. At this moment one of the Inquisitors softly laid his hand on my arm and said, "My son, you should not touch that with

your bloody hands; that is sacred." "All right," I replied. "I need a sacred torch to search out iniquity; I will take the responsibility."

At the bottom of the staircase we entered a large square room called the Judgment Hall. In the centre was a large block on which a chair was fixed; this was where they placed the accused, tied to his seat. At one side of the room was another raised seat called the Judgment throne. This used to be occupied by the Inquisitor General, while all around were other seats less elevated for the Fathers, passing to the right we found little cells extending the whole length of the building. But what a spectacle was presented to our gaze! What a mockery these men had made of the gracious religion of the Savior whom they professed to follow! These cells were so many solitary dungeons where the unhappy victims of Inquisitorial hatred were shut up until death delivered them from their tormentors. The bodies were left until they were decomposed, when the cell would be occupied by someone else. In order that the Inquisitors should not be inconvenienced large shafts carried off the infectious odors of the corpses.

We found the bodies of some men who had died quite recently, also skeletons chained to the floor. In several of these cells there were living victims of all ages and both sexes. They were naked. Our soldiers instantly released them from their chains, and covered them with their own clothes. I allowed them to be gradually brought into the light. After visiting all the cells, an open

ing the prison doors we went to examine another room on the left, and found all the instruments of torture that the genius of man or of demons could invent.

At their sight our soldiers became furious, and cried out that all the Inquisitors, monks or soldiers of the establishment, deserved to be put to torture. We did not attempt to prevent them.

The news had spread that a number of these unfortunates had been saved from the Inquisition, and their friends ran in the hope of finding them still alive.

About a hundred were thus given back to their friends, after being buried alive for several years. I obtained a large quantity of powder, which I placed in the subterranean passages under the building. Thousands of interested spectators watched us setting the fire to it. The walls and massive towers of the proud edifice were blown up sky high in fragments. The Inquisition of Madrid existed no longer."

Monkey Ancestors.

Monkeys are in many respects, like men and there are many many men who act quite like monkeys. Monkeys possess remarkable powers of imitation, and under proper and kind treatment, can be trained to perform several useful domestic purposes which are now being done by highly paid servants. They can prepare coffee, attend to ordinary kitchen operations, serve

meals at the table and can distinguish a good from a bad coin. In fact they are now employed in various useful domestic offices in different parts of the world.

Some of the European scientists are very fond of tracing their origin from the venerable apes, and the most noted was the late Professor Huxley who took all the labour to write his work entitled "Man's place in Nature," and there endeavoured to show that there was great affinity between men and apes and that the former were eventually evolved out of the latter. The following information will greatly strengthen their theories and may add considerable weight to their convictions. Rama's army, in his expedition against Lanka, contained many eminent monkey types and for aught the world knows, some of the present nations may have been their offsprings begotten upon the Raksha women in the general loot which followed the sack of Lanka and the fall of Ravana.

The higher species of monkeys like Orang Outang, Chimpanzi and Gorilla attain to a height of 6 or 7 feet and are extremely powerful and active. They show signs of intelligence far beyond those exhibited by the lunatics and many of them speak in a language which may be deciphered after some patient and exhaustive research.

Professor Klaatsch of Heidelberg, has discovered a new link in the chain of evolution that binds man to the ape.

He has observed a race of Australian natives who possess marked characteristics of apes and yet

men. These characteristics consist in having the thumbs but very slightly developed, and in having great toes of almost identical form with the thumbs.

He explored the country between Daly and Victoria rivers, in Northern Australia. While in Port Arthur, on the coast of this region, he happened to be present at the trial of some natives who were charged with the murder of a white man. The trained scientific eye of the professor noted with amazement that one of these natives possessed hands and feet like those of an anthropoid ape and many other similar characteristics.

He, with great difficulty, ascertained the direction from which the man came and then started thither with the intention of finding and studying the rest of his tribe. He reached the locality indicated after a journey of about 400 miles across the desert. He spread out various glittering objects as bait, and after a few days these aroused the curiosity of the wild men to such an extent that they crept up to steal them. After they had tasted his food they became friendly. He found that these natives were covered with long hair from head to end of in all parts of the body except the face, the palms of the hands, the soles of the feet and their haunches.

The most remarkable feature of all spring from the formation of their hands and turned palms of the hands were proportionately as the limb.

We saw a ordinary white man's foot ment one of gers were proportionately his hand on e thumb was noticeably son, you sh it's tip did not reach half-

way towards the base of the fingers. All the peculiarities noted in the thumbs of the natives are found in the higher anthropoid apes, especially the chimpanzi and gorilla.

The feet of the natives were formed in almost exactly the same manner as their hands. They were able to ran very well. Their feet possessed the same prehensile power as their hands, and they used one or the other with equal facility.

The Klaathd ape-man possessed an absolutely ape-like thumb and great toe, together with the structure of a man of other respects, and therefore apparently he partakes equally of the characteristics of an ape and a man.

He examined the physical conformity of the natives with the greatest minuteness and found that their bony anatomy did not differ in any fundamental respect from that of man and did not present any of the minor characteristics that differentiate the skeleton of the anthropoid ape from that of man.

They have scarcely any forehead and they have large projecting ridges above their eyes. They are highly drognathous, and possess protruding under jaws.

Their noses are flattened almost to nothing at the bridge and are very broad at the other end, the nostrils being large and opening forward.

They build no houses, but shelter themselves under bushes. When the women are raising children however, the men make night shelters of boughs over them. They have no regular

marriage, but when a man desires a wife he lies in wait for her behind a tree, springs upon her, beats her into unconsciousness with a club and drags her off to his lair.

They do not possess a properly articulated language, but make known their wants by cries and howls.

They kindle fires and kill small animals with rude bows and arrows. They cannot be said to possess a vestige of civilization. They eat snakes, rats, insects and all kinds of things that would be generally considered unfit for human food.

The children are covered with a soft fur, which disappears at the age of about ten, and is then replaced by coarse hair, resembling that of the ape.

It must be a wonderful sight to watch these wild men, women and children playing in the trees, hanging by the feet and swinging from branch to branch with the agility of monkeys. He narrates how one of them escaped in alarm at the sight of his camera by running up a gum tree and then hanging by the feet, looked over his shoulder to see what the thing was.

The Australian bushman, was regarded as the lowest existing type of man. He possesses many of the characteristics mentioned in the new ape-man but not the apelike formation of the thumbs and great toes. He has the prominent eyebrows and jaws, the flat nose and the lank limbs.

With all their degradation and savagery the bushmen possess skill of a certain kind. They are the constructors of the wonderful boomerang, which when thrown for a distance of

hundred feet comes back to the hand of the thrower and damages him unless he knows how to receive it. The bushmen are also noted for their "corroborees" or entertainments, at which they imitate the play of various animals.

The newly discovered ape-man represents one distinct stage lower or farther back in the scale of evolution than the bushman. Whether the bushman is a direct descendant of the ape-man or a cross between two races will be an interesting question to decide by the European scientists.

The ape-man constitutes a most important factor in the evidence that establishes the doctrine of evolution. Dr. Dubois, the Dutch army surgeon, had already discovered in Java, the remains of an ancient creature, which he called Pithecanthropus Erectus, or "ape-man who walked erect." This creature possessed even more ape-like characteristics in its skeleton than the man newly discovered but yet in its erect attitude and the formation of its skull it proved itself much nearer to man than any existing ape. Four links in the claims of evolution prove the descent of man. These are ape, the Pithecanthropus erectus of Dubois, the apeman of Klaatsch and the Australian. There is no longer an inexplicable gap between the ape and man.

What a glorious descent man is anxious to claim, and what great interest he takes to call himself the descendant of these men of wilderness

Chinese Character.

A PAPER ON. "Nine Years' Survey and Exploration in Northern China" was read recently by Col. Wingate at the Royal Geographical Society. Col. Wingate reviewed the geographical work in Northern China, with which he had been more or less personally associated. In that connection he illustrated the changes which our maps had undergone and were still undergoing, thus furnishing an idea of the large amount of exploration and survey work quietly accomplished by British subjects in recent years. He recounted some of his experiences in the eastern parts of Central China in company with Capt. F. C. Turner, of the Royal Engineers. In speaking of the want of good maps he referred to certain Chinese maps that had been produced in the reign of the great Emperor K'ang-hsi between the years 1708 and 1718. As in so many other things, however, the Chinese Government, having made a splendid start, seemed to be satisfied to let things be. Col. Wingate had something to say in favour of the Chinese character. "To the end that we may obtain a materialised conception of the Chinese unsearchable mind, some people tell us, 'that we should first stand on our heads and then think backwards. But it seems to me the best way to try and understand them is to realise that they are still where Confucius left them 2,000 years ago. What I ask, was the condition of Europe then or even of England only 500 years ago? Col. Wingate's experience of the Chinaman in small things had been that once he decided to undertake a business he went through with it. He furnished instances of this, and held that in certain essential virtues the Chinese showed reverence for

parents and age, sobriety of conduct and demeanour, temperance, cheerfulness under adverse conditions, bravery in the face of death; and lastly, business integrity. Though Col. Wingate had mentioned only a tithe of the exploration and survey work accomplished, he hoped that it was sufficient to show that he and those associated with him had not been idle. However these virtues are probably at a terrible discount in many other countries which boast of advanced civilisation, and perfect mental and moral culture.

Wonders in Photography.

Professor Korn, recently gave an exposition of his new method of transferring photographs at Munich by means of the electric current. The photographs transferred by this process were lacking in the necessary sharpness of outline. Korn has been working in the seclusion of his laboratory to perfect his apparatus, and now, further tests have established his complete triumph. He has succeeded in transferring photographs over a distance of 1800 kilometres, or 1125 miles which are just as clear and sharp as their originals.

The solution of the problem depends upon the fact that every photograph is formed of a number of points of light of varying intensity. The discovery of a peculiar property in Selenium, by which, according to the degree at which selenium is delected, it becomes a better or worse conductor of electricity, offered the possibility of thus transferring the points of light from the original photograph in the corresponding degrees of their intensity. Korn inserted, therefore, a selenium cell in the wire running from the transmitter. Over this cell the photograph, which in the form of

film rolled round a cylinder, revolves point by point, so that the light of the Nereid lamp, which is fixed above it, varies every moment according to the transparency of the film. By means of a corresponding clock work mechanism every point of the photograph is brought between the lamp and the selenium for the same period of time. In this way, electric currents of correspondingly varying intensity are received at the other end of the wire.

The principal difficulty was to construct a receiving apparatus which should convert these various electrical currents again into light-impressions of varying intensity and in the corresponding order of arrangement. It was clear that a selenium cell must again be inserted for this purpose. There was still the necessity, however, for the discovery of an apparatus which would transform with the greatest accuracy the fine variations of electrical currents on the photographic paper which was exposed. For this purpose Korn made use of an excessively sensitive galvanometer, which reflects more or less the copper suspended wires according to the strength of the electric current which reaches it. A Nereid lamp which supplies the necessary light is thus correspondingly more or less darkened and hence the impressions on the paper are stronger or weaker. The paper drum in the receiver must of course, rotate at exactly the same rate of speed as the film cylinder in the transmitter.

The results attained in this way are astonishingly sharp outline, and they also agree in the smallest details with the photograph in the transmitter. Only upon close examination can little credit be recognised, which are to be explained by the fact that the darker portions of the photograph are produced,

in quick succession and not simultaneously.

Apart from photographs of persons, which are especially required by the police in the interests of public safety, drawings and signatures for commercial purposes and for the press can now be transmitted with the rapidity of the electric spark. The inventions and discoveries are many and wonderful but they have not revolutionised the world's concerns as quickly and as surely as the inventors and discoverers blow their trumpets. Progression and retrogression are scientific factors and their actions and reactions must be opposite and equal. Every age thinks that its inventions and discoveries are the best. But world's age and wisdom have witnessed these facts often and often and take no note of them. It is very common to say that the present day civilisation would have staggered the intellects of the previous ages but when dispassionately viewed they have not so done. Each event takes its own time to develop.

Very Important Announcement.

The undermentioned gentlemen have very generously offered Gold Medals and Book Prizes to the successful candidates, in the ensuing Astrological Examination to be held in February 1909.

1. T. A. Narasimha-chaiar Esq., B. A. B. L., Dt. Munsiff Hosur, worth Rs. 25 ... Gold Medal.
2. K. Govinda Rowji Esq. ExDewan of Tanjore Palace and Jahagirdar Coimbatore ... Gold Medal.

3. T. A. Sunjeeva Row Esq., 1st Grade Pleader and Law Publisher Trinichinopoly; worth Rs. 15. Gold Medal.
4. His Highness Kerala Varma C. S. I. F. M. U. Valiya Koil Tampuran of Travancore worth Rs. 60. Gold Medal.
5. Brij Bhushan Lal Esq., B.A., Superintendent R. M. S. Madras ... Gold Medal.
6. N.P.N.M. Chidambaram Chettyar, Esq., Tinnevely worth Rs. 25 ... Gold Medal.
7. A Gentleman from Quetta, Beluchistan, worth Rs. 20 ... Book Prize.
8. B. Venkatachalam Mudaliar Esq., B.A. B.L., High Court Vakil, Coimbatore; worth Rs. 10 ... Book Prize.
9. C. Sambasiva Ayar Esq., Pattamangalam, Mayavaram, worth Rs. 10... Book Prize.
10. A European Gentleman from Burma, worth Rs. 10 ... Book Prize.
11. M. Chengiah Chetty Esq., B.A., Deputy Commissioner, Chitaldroog ... Gold Medal.
12. B. Jaganatha Row Esq., Retired Mysore service, worth Rs. 10 ... Book Prize.
13. Rev. S. J. Chowryyappah Al., Proprietor Albinion Press, Madras worth Rs. 10 ... Book Prize.
14. P. Subba Row Esq., B.A., B.L., Amildar Devanahalli worth Rs. 10 ... Book Prize.
15. S. Sankara Narayan Ayar Esq., B.A., Secretariat at Madras, worth Rs. 10. Book Prize.

16. T. T. Rungachariar Esq., B.A., B.L., District & Sessions Judge Chittur... Gold Medal.
 17. Thoms. P. DeSilva Esq., Manager of Harperink Smith & Co., Timber Saw Mills, Rangoon worth Rs. 30 ... Gold Medal.
 18. B. Suryanarain Row Esq., B.A., M.R.A.S., Editor of the Astrological Magazine Madras ... Gold Medal.
 19. V. N. Ranganatham Chettyar Esq., Merchant Coimbatore worth Rs. 10 Book Prize.
 20. Banky Behari Lal Esq., Asst. Manager Tikari Roj Gaya... Gold Medal.
- We shall send round appeals to different centres and trust by the time the examinations are held in Feb. next we may hope to get two dozen gold medals and a similar number of book prizes, if not more. We have to specially thank H. H. Kerla Varma, Valiya Koil Tampuran of Travancore for supplementing his first prize of Rs. 20 promised by a second donation of Rs. 40 total Rs. 60 and converting that into a suitable gold medal. We have also to thank Rev. Mr. S.J. Chowryyappah for the disinterested and generous help he is giving in printing prospectuses, appeal forms etc. in connection with the ensuing Astrological Examination. The candidates have excellent chances of winning Gold Medals and Book Prizes and they must be up and active to possess them. We earnestly request those who are interested in this noble and ancient science to give these details as much publicity as they can and induce their friends and acquaintances,

who know astrology or who have an aptitude to learn this useful and practical science, to prepare for the ensuing examination, and win the prizes so generously offered by the educated gentlemen. Great facilities will be offered to the intending candidates to hold the examination in convenient centres and in such languages as will be chosen by the examinees.

The centres, languages and other particulars, will be duly notified in the November and December issues of the Magazine after the receipt of the applications from the candidates. We have already received a few applications from the candidates and we trust before the end of October 1903, we shall get all the applications, so that we may not have the unpleasant task of refusing applications received after that date. Application forms and other details may be obtained from the undersigned. The Application fee of Rs. 2 only, must be remitted by postal M.O. and the receipt coupon must be carefully secured and shown at the time of examination when demanded.

B. SURYANARAIN ROW,
B.A., M.R.A.S.,
Editor of the Astrological
Magazine, Madras.

Correspondence.

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

To,
The Editor,
Astrological Magazine,
Madras.

Sir,
I am really glad to see that a gentleman has at last come forward to solve my Enigmas.

My sincere thanks are due to his kind refutation as regards the Era of 1270.

It should be read thus:

Buddha Era 2452.

Burmese Era 1270 and

Christian year 1903.

He is therefore quite right and I am quite wrong. As the intended solver is from Rangoon, Burma, may I be allowed Sir, dear Mr. Editor to add another problem for his kind solution, if he cares not to reject, of the huge celestial Phenomena which appeared in the horizon from the North East running to the North Westerly direction on the night of Friday the 13th September 1907 at the hour of 9-35.

As I am just but a youth in the study of this science, it is beyond my reach to precisely name it, but we may roughly call the one that dropped down, the Head, and the Zig-Zag lineal one that remained for some time, say about an hour or so, the body and the tail.

Although the same appeared in the columns of the "Star of Burma" at page 887 of 13th September 1907, the contributors had entirely left it unsolved by placing before the Adepts and Giants of intellect for favour of their kind solution.

Take it for granted that

(a) the signs of the Heavens do not appear in vain and that.

(b) planets have definite voices in the administration of the World's affairs, I beg the Rangoon Correspondent will enlighten me fully the not result of the said gigantic portent.

Should there be any questions to raise on the second problem, I hope your Rangoon Correspondent will condescend to make a foot note at the end of his solution to avoid delay and embarrassment on my part in not having an opportunity of rapid personal as days are drawing near.

If, on the other hand, it will take him sometime to consider into the matter, he is at liberty to solve it in December issue.

I humbly beg that I may be excused for the inclusion of the second problem.

Further contributions will follow hereafter.

I beg to remain,

Sir,

Yours faithfully,

A. SACRIFICER.

MEIKTILA,
The 26th Sept. 1908.

ADDENDA.

Page 360 of September issue of this Magazine read:—

18th Line under "yours respectfully."

Ahlikmas Wa-gyi-tat or Wa-nge-tat (Big lent intercalation or small lent intercalation.)

To

The Editor

Astrological Magazine,

Madras.

Sir,

I beg to point out that in your "Astrological Magazine" for April '08 the article "Effects of planetary aspects" contributed by an eminent scholar, is not complete in consequence of the remaining houses of Jupiter and

Saturn not having been dealt with, and to request that the attention of the above scholar may be kindly invited to complete the article for the benefit of the readers of the "Astrological Magazine."

Saidapet, } Yours truly,
29-9-08. } S. SWAMINADHA AIYAR.

Reviews.

XVII.

CHARAKA SAMBITA.

We have received parts 49-50 and 51 of this famous work. The late lamented Kaviraj Avinash Chandra Kaviratna, began the English translation of this Medical work and after publishing about 30 parts he died. We are glad to observe that his worthy son and successor, in business Pareshnath Sarma Kaviratna is pushing on with the work bequeathed to him by his revered father. This work deserves to be with every Indian who claims to possess even a grain of national spirit, and love for Indian sciences. This is a medical work of great research, and wonderful insight into human ailments, and commands the highest respect even from the greatest medical men of the present time.

We wish the able translator every success and trust the love for national and useful sciences will induce gentlemen from all parts of the world, to secure copies of this invaluable work. The translators father and son, have placed the public under a great debt of obligation, by bringing before the educated world, the grave truths of the medical advancement achieved so early

by the Aryans, in the history of human diseases.

Notes.

Dera Ghazi Khan, an old and flourishing Punjab Town on the Indus recently suffered much from heavy floods in the Indus. The protective works constructed at an expenditure of twenty lacs to stop the encroachment of the Indus, the large stone bund along the west bank which long resisted the fury and force of the river have failed. The stone bund was damaged several times before but again and again restored with enormous quantities of huge boulders and it was hoped the town would be safe, but lately there were extraordinary floods and the torrent of rising waters broke and washed away the bund and rushed in and destroyed the land overgrown with large trees of different kinds. The intruding waters then carried away the earthen bund, the second from the city. In two days they were attacking the second stone bund which was in imminent danger of being washed away. Meanwhile the remaining bund is being destroyed at the rate of 200 feet in 24 hours. Huge trees, forty or fifty ft. long, are being uprooted in the twinkling of the eye and swallowed up in the abyss.

There are large meteorological establishments, maintained at great cost by different governments in the world. But, so far as has been observed, they are of very little value in predicting with any show of certainty, the future atmospheric conditions, and the catas-

trophes, which Nature brings in her train. The Government of India and the various Native Governments, are spending large amounts on such establishments, but in what way have they been practically useful has not yet been made clear. Some of the scientific bodies have a clever knack of doing and supporting their business. When earthquakes, rains, storms, winds, fires and volcanic eruptions do their ghastly work they go there after the event and explain in a peculiar mould, the natural causes which were at work. If they maintained an astrological bureau and set them to work, we are sure they will be more useful in warning the people before hand. Did the meteorological department of any country in the world say anything about the destructive fires in Canada, typhoons in Phillipines, earthquakes in Simla, disastrous floods in Hyderabad and the frosts and tempests in England? If they did not, we may venture to ask the authorities concerned, why should such useless and costly establishments be maintained? We hope we will not be misunderstood.

The old doctrine, observes the Chicago-Legal News, that money has no earmark and that when once trust moneys are mingled with the money they are lost to the beneficial owner, is no longer law, and therefore when a bank has collected commercial paper as agent of the owner under such circumstances that the relation of agency or trusteeship continues after actual receipt of the proceeds, and has become insolvent, the owner of the paper is entitled to recover such proceeds.

can show that they are contained in their original or in a changed form in the assets of the collecting bank.

If such proceeds become mingled with the money of the collecting bank in a general account kept by it in another bank, all drawings for the collecting bank's own purposes will be attributed, whenever possible, to its own funds, and the owner of the paper will be entitled to recover such amount as he can show remained continuously in the account from the collection of the paper until the liquidating officer took possession, up to the amount of his claim.

What show has a poor man in Chicago for the services of a lawyer, doctor, or preacher? What chance has every man, woman and child in either financial, physical or spiritual want, to see a member of one of the "learned" professions to administer needed relief?

Chicago has about 5,000 lawyers, 4,000 doctors, and 4000 clergymen. Our 2,450,000 population can get this amount of "educated" professional service day or night. As for the legal representatives in the city, each Chicago lawyer is entitled to 400 clients, no more, no less. Each Chicago doctor is entitled to 612 patients. Each Chicago clergyman is entitled to 612 communicants.

The construction of an automatic gun by Mr. Fred Bangerter, that will discharge 2,000,000 bullets an hour without noise, flash, smoke, or smell has been announced. It is operated by only two men, never gets overheated,

and it cannot explode, because powder is not used. The cost of firing 1,000,000 bullets half an inch in diameter, by the new gun, would be about £2, while the present expense is more than £4,000. The inventor says that he will sell the secret of his gun to any Government that will pay him about £1,000,000 or about a crore and a half of rupees.

The Shah's reply to the Anglo-Russian Note agrees to order new elections and convoke the Parliament but in view of the disturbed condition of Azer-Baijan, he must choose his own time. This is considered due to the desire of the Shah not to appear to yield to foreign dictation.

September continues to maintain its record at weather peculiarities. In London the first hoar frost was observed in London and other parts of south east England.

At Oxford, however, there was an even more unusual visitation. Both a solar halo and parhelion is a common phenomenon in the Polar regions, but very rare in Britain. Parhelia are regarded by experts as probably arising from refraction and reflection produced by minute fragments of ice in the sky. In August 1853 two were seen in Unst the most northerly of the Shetland Islands. Mr. Wm. Trial, of the geological Survey in Ireland, when at Strongford, in County Down, saw three brilliant suns in the same horizontal line. The two outer or mock suns gradually assumed the prismatic colours and lengthening out joined above, thus forming the "ordinary halo" in which the red colour was nearest to the real sun. Concentric and exterior to it was

another prismatic halo the "extraordinary halo," which was rather fainter, in which also the red colour was innermost.

The entire Islamic world is showing signs of mighty awakening. In this, the thirst for intellectual and industrial education is the most salient feature.

A Swiss couple got married after a courtship of 45 years. They must have been above seventy when misfortune decided to marry them.

The *Mihir o-Sudhakar* of Chittagong reports that five Christian missionaries, belonging to the American Mission, have lately embraced the faith of Islam.

The House of Lords consists of 3 princes of the blood royal, 2 Archbishops, 22 dukes, 23 marquesses, 121 earls, 40 viscounts, 24, bishops, 334 barons, and 16 Scottish and 28 Irish representative peers—a total of 616 members.

The civilized stage turns every vice, which barbarism practices in a simple way, into a complex, ambiguous, equivocal and hypocritical form. It moves in a vicious circle, in the contradictions which it eternally reproduces without being able to remove them.

Running trains by wireless is expounded by H. Millener, who has perfected and proved an invention for moving huge bodies by electricity wirelessly conducted. The apparatus consists of a truck weighing three tons and including its own weight it hauls a load of twenty tons. The wireless truck carries 144 feet of copper wire made into wireless

wings or antennae, and fixed one set on each side of the truck at a height of about four feet from the ground. Similar wings, built in the cylindrical form and attuned to the electrical truck, swing from a sixty-five foot flagpole at the central station, and from these antennae flow the controlled power waves which move with unfailing accuracy to the traveling truck and control its movements with unfailing perfection. Dr. Millener can ring a bell in a given one of any number of stations and leave bells in the others undisturbed. Torpedoes equipped with Dr. Millener's "selective device" can be steered through the water with unfailing accuracy. It is thought that one man can operate a number of trains on a rail-road system of several hundred miles in length with the selective device attuned to the locomotives of the several trains, so that a certain truck would affect only a given locomotive; "and with a system of electric registration lights to show where each train is and its course of movement. When a train is ready to leave a station, the station agent merely would have to send a wireless flash to the central operating station, whence the locomotive would be started and run to the next station."

Latest news place the death roll at Hyderabad, Deccan by the recent floods at 60,000 persons, and probably it may be even more. The catastrophe was so sudden, and the people were so unprepared that a similar misfortune does not seem to have ever occurred in that country within the memory of man. Many villages and people and cattle have been washed off. The extent of property destroyed must be immense.

Earthquakes have been felt recently in different parts of the world. The

planets are not in a mild mood. The conjunction of the Sun and Mars in Virgo with the malefic aspect of Saturn, will startle the world with fresher disasters.

The Admiralty agrees to the Commonwealth providing and maintaining a local flotilla of six destroyers, nine submarines and two depot ships at a cost of 1½ millions and an establishment of 1,204 officers and men, who will be embodied in the Imperial Navy but controlled by the Commonwealth when in Australian waters. The Sydney Dockyard will be reserved as formerly for Imperial purposes.

The Unemployed Question is daily becoming more acute. Thousands of the unemployed invaded the Fulham Workhouses recently. Two hundred of them forced the entrance and refused to leave until they were fed. Crowds made demonstrations at Manchester, Glasgow and Leeds, demanding work of the Municipalities. The Lord Mayor of Manchester announced at a meeting of the citizens yesterday that Mr. Burns had sanctioned Municipal loan of £ 5,000, on behalf of the unemployed.

Colonel Seely said that the unemployed numbered 9 per cent. as compared with 4 per cent. in 1907.

Mr. Carnegie has made a gift of one and a quarter million dollars yielding 12,500 pounds sterling annually for the formation of a Hero Fund for the purpose of assisting those following peaceful vocations in the United Kingdom who have been injured in the heroic effort to save human life and

the widows and children of those similarly killed. The King has approved of the scheme.

According to the traditions of the Dvarka Matt and a document in the state offices of H. H. the Gaekwar of Baroda, it is recorded, that Adisankaracharya was born in Yudhishtira Saka 2631 (B. C. 476). His investiture with the sacred thread took place on the 6th Chaitra, 2636 (B. C. 471). He became a Sannyasi on the 11th Kartika 2649, and in the following year, on the 2nd Jesta, he went to Govindapadacharya. He passed away on the 15th Kartik, 2663, in his thirty-third year.

The magistrate in Hungary, gorgeous, in a magnificent Magyar costume, tries his criminal cases thus. A gigantic gendarme in an immense cocked hat ushers in a prisoner, a plaintiff, and a witness. The accused was charged of stealing the plaintiff's goose.

"Well sir," said the magistrate to the complainant, "what have you to say?"

"Please, your high mightiness, the prisoner stole my goose."

The magistrate turned to the witness.

"What have you to say?"

"Please your high mightiness, I saw the prisoner steal the goose."

The magistrate then delivered the sentence.

"I give you a fortnight in prison," he said to the accused "for stealing the goose." To the plaintiff he said, "I give you a fortnight in prison for not looking after your goose," and turning to

the witness, "You shall have a fortnight in prison for not minding your own business" and poking your nose into other's matters.

Extraordinary rain fell in the latter part of September in Hyderabad, Ducan, the river Musi seems to have risen 10 or 20 feet above the usual level, and waters rushed in doing colossal damage. Such a misfortune never seems to have fallen on this State. Different accounts of the loss of property and life are given and a careful perusal of all those show that about 60 to 70 thousand people seem to have died, and about 10 or 15 thousand houses were destroyed. The damage to property in various shapes may be calculated at about 3 or 4 crores of rupees, and tens of thousands of people have been rendered homeless and helpless. His Highness the Nizam of Hyderabad, the Premier Prince in India, noted for his generous and sympathetic nature, must certainly feel this shock very severely, and we are sure, His Highness will do everything that lies in his power to alleviate the sufferings of his subjects for whom he has such a genuine love. Such sudden misfortunes occurring now and then in different parts of the world remind man of his utter incapacity to struggle against the decrees of offended Nature but such is the conceit and pride of man that he thinks he has made the grandest discoveries in sciences and can open up communications with Mars, and Moon?

An interview between Mr. Sydney Whitman and Prince Buelow, on the German peril, is thus described. The

Prince said he trusted that Englishman's political genius and common-sense would rectify the morbid excitability which had recently been displayed. He earnestly repudiated any aggressive policy, and ridiculed the assertion that Great Britain would soon only have slight naval superiority. Nobody in Germany, Prince Buelow declared, dreamed of a quarrel with England, which would irreparably injure both. This assurance is very encouraging.

In connection with the camel owners' strike in the north-west of West-Australia forty armed Afghans occupied the Marble Bar Road and prevented teams from taking foodstuff inland.

A telegram from Tabriz states that the heaviest fighting, since the beginning of the trouble is proceeding in the northern suburbs of the town. The British Vice-Consul did his best to effect an agreement, but has not received the Russian Consul-General's co-operation which was to be expected in view of joint Anglo-Russian representations at Teheran.

News from Tebriz states that the recent fighting resulted in a severe reverse to the Royalists. Sala Khan admits sixty losses.

Canadian trans-continental tariff is interrupted by forest fires between Ottawa and Fort William. Seventy-five miles of the shore of Lake Superior is a solid wall of fire.

Report states that the Sarhang of Dhakka has received orders from Kabul prohibiting the export of grain from Afghan territory.

A terrific typhoon recently swept over the central Philippines and caused great loss of life.

A number of women petitioned President Roosevelt for permission to don men's garments as they declare that they are unable to find work if attired as women.

The weeping tree of the Canary Islands is one of the greatest wonders of plant life. It is of the laurel family, and rains down a copious shower of water from its tufted foliage. This water is often collected at the foot of the tree and forms a kind of pond, from which the inhabitants of the neighbourhood take a supply of a beverage that is absolutely fresh and pure.

The horrors of emigrants in Madritius, and the shameful work they are compelled to do by brute force by the European planters by a man named Brindabhan in his contribution to the Hindustan of Lahore.

Mr. Hearst has caused a sensation in America by producing letters showing that the Republican Senator Foraker, Democrat Bailey, and other prominent Republicans and Democrats have been in financial relations with the Standard Oil Company.

An Anglo-German treaty for combating the sleeping sickness in East Africa has been completed. It provides for co-operation in reference to segregation camps on the frontiers, research for the prevention of infection in non-infected areas and the extermination of crocodiles.

The conference on traffic in arms in Africa and the Persian Gulf will reassemble at Brussels in November, and draft a final agreement.

Recent fires have done incalculable damage in large areas of the timber mountains, in the States of New York, Maine and Pennsylvania.

Many and interesting were the subjects dealt with in the various sections of the British Association meeting in Dublin. Addressing the Agriculture section of the Economic Science Department, on "Electricity in Agriculture," Sir Oliver Lodge said it had been found by large scale experiments on a farm near Evesham, as well as by other previous experimenters, that a discharge of positive electricity into the air above growing plants stimulates and increases their growth, especially when the sun is not too strong or the soil too dry. In this latter case it may overstimulate them. The reason for this action of electricity required investigation. The experiments have been carried out by Mr. J. E. Newman and Mr. Lionel Lodge on the farm of Mr. R. Bomford of Bevington Hall, Evesham and at the nursery garden of Mr. G. R. Newman as Bitton, near Bristol. To the same audience Sir Horace Plunkett the President, made an eloquent appeal for the support of science in trying to solve the problems of rural life.

A telegram from Melbourne states that the Admiralty has replied to Deakin's proposals for harbour coast defence, accepting most of them.

The Dublin Corporation has passed a resolution intensely resenting Mr. Asquith's insult to Catholics regarding the Eucharist procession.

ADVERTISEMENTS.

29

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THE Astrological Magazine,

EDITED BY

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Diplomed Biochemist.

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IMPORTANT NOTICE.

The Astrological Examination will be held in February 1909. About a dozen gold medals and a similar number of books prizes are already offered by generous gentlemen.

B. SURYANARAIN ROW,

B.A., M.R.A.S.

Editor of the
Astrological Magazine,
Madras.

Ancient Indian Sciences.



INTELLIGENT students and readers who are carefully observing the progress of thought—Western and Eastern—

during the last half a century or so, are struck at the revival of old ideas, expressions and scientific discoveries which are passing off as new and as the special and peculiar products of this century. A dispassionate examination will show that the old saying that "there is nothing new under the face of the Sun" is perfectly true. This echoes the old Vedic saying which runs to the effect *Dhata Yatha Purvamakalpayat* or Brah-

ma creates after the existing order of things and nothing new. There is always a wave in the progress of civilisation, and there can be no successive centuries, of any considerable reach, during which such a wave either increases continually or decreases. If it did so it would be a violation of Nature's Laws. References to old works, reveal a high stage of ancient civilisation. The theories of electricity and magnetism, comprising, vegetable, mineral and animal kingdoms, were fully elaborated in theory and brought into practice. The wonders of modern scientific discoveries pale into insignificance before the ancient knowledge like little stars before the lustre of a rising and glorious Sun. The perfection of a language was attained, long before Valmiki or Vyasa wrote. Nine special systems of grammar (Vyakarana) were there, developed and studied by Hanuman, Adishesha, and others. Kalidasa says that he knew something of three systems of Sanskrit Grammar. Vedas were in existence long before Valmiki referred to them or Veda Vyasa compiled them. The commentaries of Bhatta Bhaskara enlightened the educated by the exposition of Vedic secrets long before Vidyanaraya finished his invaluable Veda

Bhashyas. Bhoutika Sutras, extending over twelve lacs in number, were formulated by the congress of Maharishis, consistent with the physical and intellectual theories propounded in the Mystic Hymns of the four Vedas. The ancient buildings, all over the world, attest to the high engineering skill the earlier people had attained, in that useful and necessary art. The Astras and Sastras mentioned in the Ramayana, and the Mahabharata, rise far superior in powers of destruction and striking terror to the deadliest weapons invented and brought into existence by the present generation of military scientists. The Maya Sabha described in the Mahabharata, where everything presented a perfectly deceptive appearance, has yet to be brought into existence by the greatest scientists of to-day. Works of irrigation, speak eloquently of their knowledge in the art of conservation of energy.

When Ravana returned from a fatiguing hunt and entered his pleasure garden, the fountains played, statues showered flowers and scented waters upon him, and his wearied limbs were rubbed with perfumed oils by life sized statues and he took a delightful bath without the aid of any of his attendant Rakshasas.

Aerial cars or Vimanas, were so constructed that they could be contracted or expanded at the pleasure of the party, and were driven along the air at elevations far higher than what the modern balloons are able to do just now. Ghatotkacha's Maya Yuddha during the famous night when Karna was compelled to use his Sakti Ayudha, cannot be matched by any military achievements of the present nations. He assumed so many shapes, used so many weapons, fought in so many places, and at considerable elevations from the collected army that the Kurus, with all their long lists of heroes, found themselves utterly helpless and begged Karna to save them during that night, by the use of Sakti which he reserved for Arjuna. The art of flying was also known to some, and they soared into the higher regions according to their merit and instructions. Brahmastra, Agnyastra, Varunastra and Vayuyastra, have not yet been recovered or revived. Archimedes, by an arrangement of the mirrors, burnt the Roman fleet. The Greeks had a mode of discharging volumes of flames—which went under the special name of Greek Fire—which moderns are trying in vain to analyse and recover. Statues of enormous size were

cut in solid rocks on the tops of mountains, or cast in metals which appear even now as colossal. Their description is simply bewildering. We can quote many more instances of a huge state of intellectual development from the ancient records. The fortwalls of Babylon were about 400 feet high and were so thick that several carts could pass on their tops abreast without the slightest inconvenience. Herodotus—who is called the father of historians by the European Nations—saw the ruins of these gigantic walls and speaks of them in terms of great admiration. The cave temples of Ellora and Elephanta are no less specimens of high artistic skill and persistent labour. Bridges were built across the rivers in a simple yet enduring style, and a specimen of this sort can be seen near the famous Hampi Temple built by some ancient sovereigns. The moving and turning pavillions of three, four or five stories at Vijayanagar with life like figures in excellent relief, are events on which any nation can safely take its stand in defence of a high state of civilisation. The South Indian Temples are wonders of architecture, which remain unrivalled even to-day. The Pyramids of Egypt, the hundred gates

of Thebes, the hanging gardens of Babylon, the Colossus at Rhodes, and the vast mounds of the Aztecs in Mexico and other American centres speak, in dumb eloquence, of the vast strides the ancients had taken in civilisation, and without any exaggeration, we may safely assert that the student of the Vedas has more intellectual and scientific food furnished in their Mystic Hymns than could be found in any religious texts of any country or nation. In all these cases fairness and frankness are demanded in examining the evidence, and delivering the judgment. Pride and prejudice jaundice the mental vision and objects appear in high colors, which they do not possess by nature. The whole vedic ritual when fairly examined reveal a wonderful knowledge of electricity and ether.

Long Life Astological View.

We have already shown what the medical views of the present day upon this vital question of human existence. No nation could afford to prosper and progress, unless and until it ensures the long and healthy life for its population. Among the various regions of the world, the climatic conditions, customs, forms of meditation and contemplation, actual correspondence

among the females and males, food, clothing, habits of life, education, and the cares and worries of human existence no doubt, largely contribute short or long lives to the inhabitants of those countries. Progress in civilisation is a double-edged weapon, likely to cut either way unless special care is taken to regulate it in the proper direction. Progress in arts and sciences makes men lazy, luxurious loose in morals, and lovers of all that is superficially tending to their morbid tastes. When civilisation advances, men begin to lose control over their temper, become impatient and foolish, and finally yield to sudden satisfaction of sense gratifications, and bring on their own deterioration and destruction without much external pressure. The records of all the great nations of the Earth bear out our assertions so completely that the veriest idiot in the village can understand its logic and its truth. But, improved as medicine is, the specialists in that science, are theoretically floating in dreamlands as regards the real causes which contribute to longevity or take away and cut short the span of life among their own fellow-men, and even among their own brood. The reason is that the present medical science is still tentative in its teachings and no two doctors have ever agreed upon the exact lines on which drugs work upon the mysterious human frame and its complicated machinery.

When cornered, they blink and say that there is great variety in human nature, and that consequently the prescriptions must be constantly

changed and altered. If this is true, then practically viewed medicine will have to progress on so many lines in re-human nature that it would be difficult to classify anything like theories in its teachings. Referring to the principles laid down in astrology, we see that all these causes have been foreshadowed by the planetary conjunctions, at birth and the astrologer, if he is really clever and diligent, will be in a position to definitely state, what the length of life in the case of each individual will be and how he can prolong it by taking the necessary precautions beforehand. The combinations of planets at the time of birth, are the indications of the various kinds of electrical and magnetic currents which are combined in a particular human or other body and how long they will be able to support it, if left to ordinary routine of human life. Planets exercise influences, and these are nothing more than the discharging of ethereal currents, whose power, direction and resultant, can easily be ascertained by anybody who has studied their rules. Medicine for all practical purposes, has failed to give any satisfactory solution for this interesting and important question. We shall now see if we can give valuable hints from the astrological sciences which would enable humanity to prolong their lives, and prevent many accidents in earlier and later lives of men, about which no medical theory, as at present enunciated, could give even the slightest idea. We have four important divisions on the chapter on Longevity and we will not be wasting our energy if we gave out our own

views for the benefit of the readers of our Magazine (1) Balarista or early death, (2) Alpaya or short life, (3) Madhyaya or middle life and (4) Purnayn or long life. There are also some combinations which foretell unlimited terms of life, and which will also be highly interesting to study. Since the creation of the world, and since men began to converse with each other, there have been many instances of long lives, and some of them extended beyond 2 or 3 hundred years. The causes ascribed have been many and various. The Zodiac is a circle of light or Bha Chakra. Necessarily therefore it will be constantly discharging its own light as modified by constellations and planets, which have a continuous and interdependent discharge of light rays embodying all forms of electric and magnetic currents. The constellations are moving clusters of stars composed of various spheres of light and life, and modified by the planets on the one side, and the Zodiacal light on the other. Then we have the planets, which are themselves full of lustre borrowed or natural, and which are subjected to the double light rays shed upon them by the Zodiac and the constellations. All these again are subjected to, and modified by the Pancha Maha Bhootas or five great compounds which are universal in their reach and influence, and without which nothing could ever be conceived or brought into existence. The sky, the air, the fire, the water and the earth, have their own influences both among themselves and also among the planets, Zodiacal divisions and the constellations. All these

final causes have been analysed by the ancient Maharishis and the secrets of long life studied and explained in symbolic planetary languages. We shall refer to them again.

Anistas or Misfortunes.

"We must hope for the best and be prepared for the worst" is an old saying, whose truth is universal. Temperaments differ and from this difference arises the credulity or otherwise of persons and the numberless actions which are based upon this turn of the mind. There are however certain stern facts, which must be boldly faced in life and which are inherited by mankind in various degrees. Some are chaste and get chronic venereal complaints instead of good health, the direct and known result of chastity and strict morals. Some are healthy, while their lives betray a grossness of morals, whose results ought to have been bad health and much suffering.

Some get on very well in life's affairs without much exertion on their part, while others, more labourious and diligent, tumble at every turn in their life and find the success quite an uphill work. Some are sickly, diseased and abnormally weak, and still beget children very healthy and good, while others who are healthy and robust beget puny and worthless children. Some try hard, and work honestly and still their success in life is stagnant, while others are lazy and dishonest and they are pushed up the rungs of the ladder with a rapidity

which surprises all honest men and observers. Some never try for certain things and they go to them, while others try all their life but never get them.

Those who read most and work hard, we know, are not always the most successful in education. Shakespeare led an almost vagabondish life, and never had any collegiate training, but we know that he stands foremost among the English writers, while Milton who underwent a regular collegiate training for 24 long years, was never able to approach Shakespeare in genius, style or elegance. Chaste women are found among the regularly trained prostitutes, while women of loose character often form the majority of the respectable families. The hardest stones produce the finest diamonds. Men again change their tempers, their surroundings, their careers, families, their tastes, their dress, their food, and their behaviour, often so suddenly, that the writers on human nature, get confounded in the expounding of definite principles. We can quote so many illustrations, in support of these theories that it would be simple waste of time to peruse them. Are there any causes immediate or remote which could throw light upon these mysteries, and offer reasons which are convincing in their nature, and tenable under the laws of accepted logic? The causes are directly traceable in the planetary conjunctions, and the changes they introduce, into the human affairs by their periods, sub-periods and other minutest divisions. It is very important for man to know his past, present

& the most desirable future, and try his best to meet the evil, counteract its influences, and convert the same into profitable good. If sciences—whatever they may be—do not help man in these directions then the less they are studied the better it would be for man.

We shall give some combinations for misfortunes which can be ascertained by looking at the horoscopes, and may be modified or neutralised, according to the strength and power of the suffering man. These misfortunes are indicated by planetary conjunctions at the time of birth and after reading their true nature in the light of astrology, efforts may be successfully made to avert them or keep them altogether away. The arguments advanced above show clearly that, there exist some causes, which are to be searched in the premises of Karma. Most of these events, can be predicted long before they happen, and if foreknowledge of facts, is a mistake in the world's business concerns then we need not bother our heads with the grand truths of astrology. But so far as our experience goes, we have never come across a person, who despises the possession of future knowledge and it is equally difficult to call any one educated, when he is idiotic enough to work in darkness, and not to care for the treasured opinion of the past generations of wisemen.

Future Predictions by Eminent Men.

There are some high souls in this world, whose peculiar mental development makes them see future facts, as

if they are before them and such men are now and then heard in all parts of the Earth count. Tolstai, the great Russian philosopher, is one of them. He has a lot of evil in the immediate future, and bases his conclusions on unerring and convincing arguments. The large standing armies, the great powers are keeping, are a permanent menace to the prospects of peace. The race hatred, cannot play a secondary part, although here and there we hear of cordial *ententes* between this sovereign and that ruler. The greed and graft of the capitalist and money lender is a serious source of danger. Hence conflicts between labour and capital are to be of greater significance in the future than they have been in the past.

"There are thoughtful men" observes an American writer who predict that out of the antagonisms between capital and labor is to come a conflict that will be fatal to the republican government among us, a conflict that will result first in anarchy and bloodshed, and then in monarchy under some bold leader who shall be able, by military power, to bring order out of chaos,

"Sometimes we are pointed to socialism as the logical outcome of the present condition. The first experiments in this direction, it is said, are to be made in the cities. The employers, with unlimited means at their command, and the employees, with little opportunity for advancement, except by the ballot, are to contend with each other, class against class, for the control of municipal governments. This is one of the perils of the future."

Herr Von Massow observes—"We may ignore facts but we cannot alter them. There is no doubt that we are on the eve of a revolution. All who have eyes to see and ears to hear, must admit this. Only a society submerged in egoism, self-satisfaction, and the hunt for pleasure can deny it; only such a society will continue to dance on the volcano, will refuse to see the *Mene, Tekel, Upharsin*, ["Though art weighed in the balances, and found wanting"], and continue to believe in the power of bayonets.

The great majority of the educated have no idea of the magnitude of the hatred which is brewing among the lower orders of society. The social democratic party is, in Germany, regarded as any other political party; yet this party does not care about political rights, does not care for administrative reform or new laws. This party is based upon the wish of the lower classes, of which those who never owned a hundred-mark bill have an altogether distorted conception. Order will, of course, soon be restored; but what a state the country will be in? There will be countless cripples, widows and orphans; public and private banks will have been robbed; railroads, telegraphs, roads, bridges, residences, factories, monuments—everything will be demolished, and neither the governments, unions, states, municipal regulations, in cities or towns, and parishes will be able to find the millions which it would cost to repair even a fraction of what will be destroyed. It is almost incredible that nothing is done to ward off this danger.

"Charity, so called, is not what is needed, but warm hearts, willing to show some regard for the lower classes. Love, all-embracing love, will overcome much of the hatred that is brewing. Many may be lost to such an extent that nothing will bring them back; but there are millions who may still be won for love and order, if proof is given that it is possible for them to obtain a livelihood worthy of a human being; that they need not, as is the case just now, be worse off than the animals which are, at least, stabled and fed.

"The Berliners imagine themselves secure in the protection of the Guards, some 60,000 strong. A vain hope? During the autumn, when the time-expired men leave their regiments, and before the new recruits have come, the garrison is scarcely 7,000 strong. An insurrection led by some dissatisfied former officer, could soon find 100,000 workmen to take part. All these men have served in the army, are as well trained as their opponents, and understand the necessity for discipline. Telegraph and telephone wires would be cut; railroads damaged to prevent the arrival of reinforcements; officers hurrying to their posts would be intercepted. The revolutionists could blow up the barracks, and shoot down the Emperor, the Ministers, generals, officials—every one wearing a uniform—ere a single troop of cavalry or battery of artillery could come to their assistance."

Herr Von Massow is President of the Central Committee of Labor Colonies in Germany. His words are ominous and strong indeed?

The Astrological Examination.

We announced in last May, in the Astrological Magazine, that we will hold an Astrological Examination in February 1909, in five different branches, viz. (1) Siddhantha or Mathematical Astrology, (2) Joytisha or Predictive astrology, (3) Prasna or astrology relating to questions (4) Muhurtha or astrology relating to the fixing of auspicious times for commencing or doing all good work, with a view to minimise the chances of evil and (5) Santhy or remedial measures, to be adopted with the object of neutralising and overcoming evil influences indicated by the planets in the reading of a horoscope. We sent out some appeals for patronage and many generous hearted gentlemen have boldly come forward with the offer of gold medals and book prizes to the candidates who would come out with honors in the examination. We have received a large number of applications from candidates from different parts of India and Burma, and as we have to make some arrangements with reference to the various centres at which the candidates desire to be examined and as some correspondence has to be conducted with gentlemen in those different centres we shall publish these particulars in our Dec. or Jan. issue. There are many difficulties in carrying out successfully this scheme and we are trying our best to surmount them. If we announced any one particular centre for the whole lot of candidates—say Madras or Bombay or Calcutta, for

Congressman Hatch Says "Mark what I say: If the inexorable law of cause and effect has not been expunged from the statute book of the Almighty, unless a halt is called very soon, you may expect to see the horrors of the French Revolution put on the American stage with all the modern improvements, and that within the next decade. Nor am I alone. That gentleman, Astor, who went to England some time ago, bought him a place on the Island and became a British subject, saw what is coming as plainly as I do, so he took time by the forelock and skipped out when there was not such a rush for staterooms as their will be after awhile. He knew very well that if things would keep on as you and I have seen them for some time past, the time was not far off when there would be such a crowd of his class of people hurrying aboard every outgoing steamer, he might be shoved off the gangplank."

By the way, "observes the Flaming Sword" not only has W. W. Astor, multi-millionaire, skipped out, but others have since followed his example. Henry Villard, the Northern Pacific Railroad magnate, has sold his holdings, and has gone permanently to Europe with his millions; also James Gordon Bennett, Van Alen, Mr. Pulitzer, owner of the *New York World*, and Andrew Carnegie, all millionaires, have erected themselves permanent residences in Europe which is not free from danger and the Aristocracy may as well take a note of the present situation."

holding the Astrological Examination, the candidates will have great difficulties in travelling the long distances from their homes or places of business or employment, will be compelled to neglect their legitimate work, obtain leave of absence, which may or may not be granted by their masters, and put to an amount of expenditure, which is not worth their while just at this stage of astrological development and attraction. With a view to obviate this grand difficulty, we stated in our prospectus that candidates can select their own centres and appear in any language they please. To make therefore necessary arrangements, in these distant centres, and to have respectable gentlemen to hold the examination there, and send back the answer papers with proper supervision and vigilance, are not easy tasks which could be done without much thought and care. Our prospectuses have not been properly circulated for various causes and while we heartily thank such of those editors, who have willingly noticed about our examination, we cannot but express our regret at the silence of those who, from various considerations of their own, did not think fit to notice our appeal addressed to them. Editors, certainly are not expected to agree with all that appears in their papers, nor do they seriously and sincerely believe in all the efficacy which the advertisers claim for their wares and

which appear through their columns. We have been in this line for nearly 20 years, and we never discouraged any speculation or undertaking unless it was against peace and good government policy. Nobody can deny, who has eyes to see and ears to hear, that astrology is largely cultivated and consulted. Many of those who disclaim it, are the first in the field of consultation. The public appreciates our labour and they know that we are doing yeoman's service in this branch. Whether rightly or wrongly people have been consulting astrology for the last many thousands of years, and it does not speak much in favour of men who know these facts and yet who pretend to scoff at such things just as if they have hailed from some upper regions.

Gentlemen interested in astrology, gentlemen who are curious to know what it contains, and gentlemen who are educated in astrology are equally invited to help this cause, so that if we have any astrologers at all, let us have a better set of men than we find now generally in its fields. If astrology, after a fair trial, is found wanting or shaky, it predicts its own fate and sees its own destruction. But if really there is truth in it, no amount of condemnation or criticism or antagonism, can suppress it or sweep it away from existence. The success of *Shams* is temporary, but Truth has never been completely conquered by error or vice.

Astrological Examination Prizes.

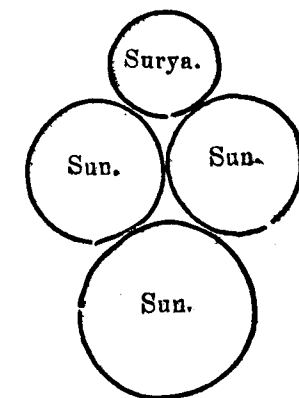
The following generous hearted gentlemen have offered gold medals and book prizes.

1. T. A. Narasimha-chaiar Esq., ... Gold Medal.
2. K. Govinda Row Esq. do.
3. T. A. Sunjeeva Row Esq., ... do.
4. His Highness Kerala Varma ... do.
5. Brij Bhushan Lal Esq., ... do.
6. N.P.N.M. Chidambaram Chettyar Esq., ... do.
7. A Gentleman from Quetta ... Book Prize.
8. B. Venkatachalam Mudaliar Esq., ... do.
9. C. Sambasiva Ayar Esq., ... do.
10. A European Gentleman from Burma ... do.
11. P. Subba Row Esq., ... do.
12. B. Jaganatha Row Esq., ... do.
13. Rev. S. J. Chowrriappah Al., ... do.
14. S. Sankara Narayan Ayar Esq., ... do.
15. V. N. Ranganatham Chettyar Esq., ... do.
16. Dewan Bahadur R. Raghunatha Row ... do.
17. M. Chengiah Chetty Esq., ... Gold Medal.
18. B. Suryanarain Row Esq., ... do.
19. Thoms. P. DeSilva Esq., ... do.

20. Banky Behari Lal Esq., ... do.
21. Maung Kye Esq., ... do.
22. T. T. Rungachariar Esq., ... do.
23. S. Rungiah Chetty Esq., ... Book Prize.

The Huge Celestial Phenomena.

DIAGRAM.



Early on the morning of Sunday the 28th April 1901, together with Surya, there were once seen three other Suns as pendants from our residence in Meiktila, Upper Burma, lying between 20 40 and 21 25 N. and 95 28 and 96 35 E. of the Sphere.

As described in the marginally noted diagram, the three pendulous Suns vanished at the hour of about 11 in the morning leaving Surya with a brighter luminous aspect than before.

Will any of the numerous Star-readers, astute augurators and intellectual gaints of the day, be kind enough to enlighten me of the outcome of this mysterious manifestation.

Sorry the people of our place had entirely ignored it to be propounded before the Pundits for favour of their solution then.

Secondly. A prophecy of two decades says that a Giant and Brilliant Star will be seen settling down on the plat-form (bosom) of the She-Da-Gon Pagoda in Rangoon, Lower Burma, lying between 15 19 and 17 47 N. and 95 45 and 96 45 E. of the Globe.

The adepts and experts of the day are respectfully solicited to state when that important event will come to pass together with the dimensions and original house of the said Giant Star.

The best solution of the two problems will be suitably rewarded.

Meiktila, }
27th, Oct. 1908. } MONDAY.

Correspondence.

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

BURMESE SYSTEM OF ASTROLOGY.

To
The Editor
Astrological Magazine,
Madras.

We have here, in Burma, a work on Astrology named Maha Thu-zataka in Burmese (? Maha Shu Jathka) by the late, renowned for his learning, Mingyee Co., Hpo Hline (Yew-stwin-wun-min) one of the then ministers to the Burmese Kings about $\frac{1}{2}$ a century ago.

In the last portion of this work he gave the Nakshatra Dasa by the Ash-tottari system. (In Burmese, Neckat-tikka datha).

It begins with the star Krittika and ends with the star Bharani by appropriating alternately every three stars to the malefic and four stars to the benefic planets, inserting Abhijit between the 21st and 22nd stars for the planet Gurn. I herewith enclose the Table worked out in conformity with its directions and the translation of the prediction by me.

Similar to this system, I read also in another Indian work, called "Jyotisha-sara" with the tika in Hindi. The work says to begin with the star Ardra and to end with the star Mrigashira, taking 28 Nakshatras. (I presume Abhijit will be always inserted between the 21st and 22nd stars). And it appropriates alternately every four stars to the Papa grahas and three to the Shubha grahas—which is just the reverse of the Burmese one.

Will you or any of our astrological friends be so good as to let me know which of the two is correct or preferable.

Yours most respectfully,

TH. P. DESILVA.

NAKSHATRA DASA. Corresponding age of the Nakshatras to 8 Planets. (Ashtottari.)

Planets.	1 Ravi.	2 Chandra.	3 Kuja.	4 Budha.	0 Sani.	5 Guru.	8 Rahu.	6 Sukra.
Nakshatras	3 4 5	6 7 8 9	10 11 12	13 14 15 16	17 18 19	20 21 *	22 23 24 25	26 27 1 2
Age: Years	2 2 2	3 3 3	2 2 2	4 4 4	3 3 3	4 4 4	4 4 4	5 5 5
Months	0 0 0	9 9 9	8 8 8	3 3 3	4 4 4	9 9 9	0 0 0	3 3 3

Find from Horoscope the Ruling Star (or Tcin neckat in Burmese) and work out proportionately from above corresponding planetary age, the result will be the current Dasa at or since time of birth. To this add on the subsequent planetary age, till up to the required time of one's age is brought in line with the same, which will be the current dasa of the native whose horoscope is under review.

Note:—The relative age of the Native must be calculated by Ahar-gana (Haragon in Burmese).

Predictions:—The Malefic planets viz:—Sun, Mars, Saturn and Rahu, BAD.

The Benefic planets, viz:—Moon, Mercury, Jupiter, and Venus, Good.

PARTICULAR PREDICTION OF NAKSHATRA DASA.

Ravi (1) Startled—poverty—property spoiled—had to go away to another place—sickness—wounded by weapons—cause for fear from enemies—in bad terms with wife, children & subordinates.

Chandra (2) Peace and happiness—get valuable elephant, pony, carriages, precious articles—famous—replete with health and authority—good living and eating—gold—silver—property—field—garden land.

Kuja (3) Wounded by weapons—oppressed, punished, imprisoned by the King—seek much safety from the wiles of enemies and to be freed from enmity—fear and other maladies—losing or decreasing of good reputation—household and property in bad conditions.

Budha (4) Find favour or love from many females—get good eating and living—extraordinary property coming in for possession—tranquillity—increase of property in store house & granary.

Sani (0) Unjustly accused by others—oppressed—beaten—imprisoned—undertakings unsuccessful—doing no charity—no happiness—quarrel with one's own partner (wife or husband). Many enemies.

Guru (5) Get a befitting nice building—becomes virtuous—occasions for much joy and peace—replete with property—rice—pady—much happiness—increased in the three gifts, viz:—learning and virtues, property or worldly prosperity, conjugal happiness or posterity.

Rahu (8) Decreased in, and finds incombrances in learning—had to go away to another place—with wife, children and subordinates will not be in terms, be unhappy with them—property spoiled—various maladies—sickness on account of wrong remedies sickness caused by poison—causes for anxiety.

Sukra (6) Increase in learning—courage—and strength—finds favour and love from females—get a great honour from great person—land elephant—pony—property—satisfaction.

Reviews.

I.

ASTROLOGICAL ICONOCLAST.

This is a little monthly Journal devoted to the exposition of the astrological truths and the breaking up of the astrological shams. "A Christian Nation—A Nation of Grafts" is interesting. "Graft has been aptly defined as a system of getting something for nothing. Graft is one who reaps where he has not sown." The Editor Mr. Frank Theodore Allen

says that he predicted troubles five years ago to the Pope when he was elected to that high office. Referring to the two American candidates Taft and Bryan, Allen believes that Taft will be elected as the President of the United States. Neptune, he believes was first discovered in 1846 A.D., but he very prudently considers that the ancients may have known him before, and that the disturbed middle ages, may have destroyed records relating to him. He wants his readers to send him a copy of any horoscope, which A.H. Postel, of the Modern Miracles, has cast, hinting that the latter is quite incompetent to deal with astrological calculations and predictions.

II.

SURYA GITA OR

THE SONG OF THE SUN.

This is a small book published by Lena, M. Chamier, and contains some block illustrations of the Sun as life maker, and destroyer, representing the wheel of life. In an Introduction extending over 30 pages, the learned lady attempts to give a resume of the Solar physics and psychology and observes thus. "This is an imaginary conversation between Brahma and Dakshina Murthi. Brahma corresponds to the laws of Nature and the question is asked of an imaginary personage who is said to be the teacher of all teachers, who corresponds to knowledge or consciousness" and who is Dakshina Murthi, in her opinion. If there is any book in the world difficult to understand and more difficult to explain it is that book which relates to the mysteries of the Sun. The whole lot of modern physicists, chemists and astronomers have confessed, at every turn of their researches and discoveries, that the Solar Phenomena is the most complicated, the least un-

derstood, and the most difficult to deal with. A writer on Solar Phenomena must be more than a scientist and a philosopher. His knowledge of terrestrial matters will only enable him to cast a glance at the fringe of the Solar Mysteries. A mind that is supremely elevated and expanded alone can comprehend the solar mysteries. The exposition of Surya Gita is not therefore an ordinary task. One must be thoroughly acquainted with the laws of mind in its higher stages of development and must have had proper initiations from competent Gurus. The book under notice is done well and worth a careful perusal. The original published in Sanskrit by Mr. G. Krishna Sastrirar affords valuable information. It is published by the Oriental Publishing Co., Madras.

III.

SCIENCE AND THE SOUL.

We thank Mr. L. W. Stanford for a copy of this interesting book compiled by W. Britton Harvey. It deals with "Startling Psychic Phenomena—Miracles in Melbourne and Photographs of thoughts." Stanford has been before the world as one of the greatest spirit mediums, and we have received several interesting Photos from the Editor of the Harbinger of Light, Melbourne, illustrative of articles secured through his mediumship.

The writer has put the facts in a spirited, and instructive style and whatever may be the views of the readers, they will go with the conviction, that they have derived a great deal of benefit by perusing its interesting pages. This is an age of wonders, of revivals, of inventions, of discove-

ries and of scientific researches, but the honest attempts of the many eminent spiritists ought not to be neglected. They have now been receiving careful attention from the greatest scientific minds of the age, and we are sure, they will take their right place, before long, among the cultivated minds of this progressive century.

IV.

RAMA RAJU, SUULTANA CHAND BI, AND

ANDRI KRITAGASTYA BHARATA.

We thank Mr. K. Sreenivasa Row, the talented composer of these poems in Telugu for his books. Rama Raju, or Aliya Rama Raya was the son-in-law of the Great Kristina Deva Raya, Emperor of Vijayanagar (Hampi). During this Emperor's time the limits of this empire had assumed the greatest extent, and the revenue rose to the incredible figure of 81 crores of Chakra Pagodas or about 240 crores of rupees, a revenue more than that of the greatest of Mogul Emperors. After the death of Kristina Deva Raya, Rama Raya rose to the highest power and although he did not actually sit on the throne, he practically wielded the royal powers and set up emperors and pulled them down at his sweet will and pleasure. Krishna Deva Raya died in 1580 A. D. and during the next 35 years of that century, Rama Raya ruled the extensive empire with vigor, ability and a policy of diabolical intrigue with the Northern Mohomedan powers, which gave him great but temporary advantage. He was trained to war under Krishna Deva Raya and kept his martial spirit till he was killed in the famous battle

of Tali Kota in 1565 A.D. He had two brothers Venkatadri and Tirumala Deva and it was the last craven prince who ran away in post haste, with all the available treasure to Penukonda, leaving Vijayanagar to be mercilessly sacked by the four, savage Mohomedan armies. Mr. Kollachallam, is a Telugu scholar of great attainments, and his style is chaste, graceful and flowing.

His works are already familiar to the Telugu public, and some of them have been prescribed as texts by the Madras University.

Chand Bibi was the dowager Sultana of Bejapur. Ahamednagar and Bijapur were at war, and she tried all her influence to bring about an amicable settlement. But her ministers and attendants proved traitors, and thwarted her good intentions. A cruel Absynian named Osman, travelled to Delhi, invoked the help of the Mogul Emperor, and induced him to send a large army before which the Bahamini Kingdom fell.

Agastya Ramayana is all in beautiful Telugu poetry and is well worth a reading. Sreenivasa Row claims descent from the famous Mallinatha, one of the greatest commentators in Sanskrit Literature of Kalidasa's works. We wish this learned poet all success, and trust he will be able to bring out many more works for the public edification. Historical dramas have lasting interests, and are educators of no mean value, if rightly understood.

V.

THE TALKING MACHINE AND INDIAN RECORD CO.
Gramophones and its records are undergoing rapid changes, and new im-

provements are pouring in daily. This Company at Madras possesses some of the finest Indian records which, we had the pleasure of personally hearing. The Manager Mr. B. S. Narsimangar is a gentleman of approved honesty and sincerity, and is giving splendid satisfaction to his numerous customers by supplying up to date machines and records. Some of the S. Indian songs like those of Godavary, Nagaratnam, and Dhanakoti, and the violin records of Pudukota Narayanasamier, are excellent specimens and give great pleasure and happiness to the hearers. We hope the public of India will largely patronise such useful machines and records, and enjoy the sweets of music of the best in the field for comparatively small sums.

VI.

VAIDYA SINDHU.

This is a monthly Kannada Medical Journal published at Bangalore by Vaidya Panchanan V.D. Pandit and contains very useful and practical matters put in an agreeable and attractive style. Mr. Pandit is a Native Physician of a well established fame, and his knowledge of Ayur Vedic Medicine is deep and well analysed. We shall notice now and then valuable truths from his Journal in our future issues.

VII.

SARVAJANA HITOPA KARINI.

Is a monthly Kannada publication in Mysore devoted to general topics, on which the public wish to have information. The articles are interesting.

VIII.

ANNALS OF PSYCHICAL SCIENCE.

The October number opens with a valuable series of contributions. Mr.

Arthur Hill observes—"specially endowed people, under conditions not yet understood, sometimes receive intimations of events which are still in the future, and when this premonition is so specific, complex and unexpected as to render chance coincidence to the point of incredibility we are inevitably conducted to the belief that time is only an appanage of our normal present condition and that it may be overgrown and shed in other stages of our experience." Mr. Kelly M.A., remarks in his article on proof of personality and its persistence, thus—Although many psychic researchers of to-day assert that no satisfactory proof has been adduced of the survival of personality after death, nobody has denied the existence and persistence in this life or denied what would be a satisfactory proof of survival."

H. Durville, observes—"The action of the Phantom on matter is evident. We know that it is able to illuminate phosphorescent screens, used for detecting the presence of N. rays; that it is able to displace certain objects and produce raps on the table, but while we knew that it is formed of matter of a greater tenuity than that which is perceived by our normal senses, we did not know whether it was possible to ascertain its weight. A phantom can disturb the equilibrium of the scales of a balance in exactly the same way as a weight would."

IX.

NEW THOUGHT.

Is an organ of optimism, and contains many readable articles. The talented "Ella Wheeler Wilcox" referring to the garden of the mind," thus

remarks—"When we come to analyse the troubles of humanity, we find but two causes, selfishness and jealousy. The former includes the latter so we might say, there is but one cause of the world's miseries. yet this second phase of the primal evil is so prominent in all the different places where trouble exists, that every labourer in the Vineyard of God ought to go forth, hoe in hand, to exterminate the noxious thing from the earth." Mr. Atkinson cleverly observes—"In these latter days of philosophical speculation we find many of the theories, doctrines and beliefs of centuries ago, yes of thousands of years ago, brought again to the surface of thought, and newly polished and brightly burnished by the minds of today, offered to the public as new thoughts. The general public unfamiliar with the past thought, on the subject, falls into the mistake of believing that something new really has been evolved from the philosophical mind, but a little later on some one discovers that these new thoughts, are but old thoughts, newly rethought, and that the same things have been taught and retaught throughout the ages." Mr. Hughes says that "the head, forehead and eyebrows of the human face give us the intellectual qualities of man; the nose, cheekbones and ears his moral qualities; the mouth, chin and jaw his animal and physical instincts."

X.

D'ASTROLOGIE.

We thank M. Daragon, for a copy of this book in French by A. De Thyane, Paris. The book contains

four chapters in Part I, the first chapter dealing with planets, aspects etc., the second giving planetary characteristics, the third relating to all Zodiacal explanations, the fourth with the influences &c., of the planetary aspects upon each other and upon the signs. In the second Part are given directions how to erect a horoscope, in the third Part are given rules for consulting horoscopes, influences of planetary conjunctions, marriage, travelling, questions and other events of human lives. The book is well arranged, printed on good paper, and is priced one Franc or about 9½ as. per copy. We wish the publication every success.

XI.

THE MYSTIC.

We acknowledge with pleasure the receipt of a copy of the Mystic published in London. In the religion of the future, is pointed out where "Darwinism Fails." Snowden Hall observes thus with reference to the difference between natal and horary astrology. "Horary astrology is quite a separate and distinct branch, being a method whereby answers are given upon important questions as they arise, determining the outcome of new undertakings, treating missing children or relatives, advising as to removals or emigrations, etc., whereas Natal astrology is a method of indicating the character and destiny of an individual by means of a chart or nativity cast for the moment of the birth." Some interesting information is also thrown on "Medical Astrology" which requires greater attention than has been as yet paid to it by the

present day astrologers. The article on Holy places, Holy people and Sacred rites, deserves a special perusal. "Planetary Fashions," "Psychology of Flowers" and "A Power beyond Marconi" have their own attraction to the intellectual reader.

XII.

THE HEALTH RECORD.

For October contains much interesting matter, and the importance of mental control over physical ailments is beautifully developed. The sketch of Valentine Greatrakes illustrates the magnetic power of some men to cure diseases of various kinds in others by simple touch or even by pronouncing simple prayers. He was of a respectable Irish family and was for some time an officer in a cavalry regiment under Cromwell. Referring to "Health the result of Habit," the journal observes—"Health is really a habit, the habit of living right. We are about nineteenth habit anyhow." The "Cure Idia" is nicely explained and deserves special perusal. Concerning Hypnotism as a Cure in Medicine it writes. "The ancient Nations evidently practiced it and knew, how readily its use may be abused to the injury of their fellow creatures. Hence wiser than moderns, they restricted its use to certain qualified disciples as to character and ability." It observes under "Deep Breathing"—"It would be impossible to enumerate all the good results from a few minutes spent several times a day in good vigorous deep breathing." Quackery and such medicines seem to have been alarmingly on the increase in England. In 1860 the

value of such labelled medicines were £350,000, in 1900 it was £2310000, in 1907 it rose to £26,20,000 or it was about 50 lacs of rupees in 1860, while in 1907 it rose to eight times that amount or nearly 4 crores of rupees. Then referring to the injurious habit of constant use of medicine, it says "Let us pray that the good time, will soon come, which, Sir F. Treeves, King Edward's Physician, predicted, when the people will leave off taking medicine when they are sick."

XIII.

THE METAPHYSICAL MAGAZINE.

An interesting contribution on the poetry of Lord Byron by C. G. Oyston appears in this issue. After explaining the sublime nature and poetic fire of Byron he observes—"In the opening years of the 19th century the eyes of the world were dazzled by a Galaxy of literary glory such as, had never previously illuminated the earth. Like a mighty central sun, the soul of Byron completely overwhelmed the feeble glow of other stars in the milky way of mind." Referring to Gehenna or the Hell of the New Testament, Dr. J. M. Peebles observes—"At the south of the ancient Hebrew Metropolis, is the valley some four hundred feet in depth, designated in Scripture the valley of the son of Hinnom, in which was a furnace for pagan sacrifices, and where fires were maintained for consuming refuse from the city. Later theological requirements, set it in the somewhere as the place of perpetual torment of damned souls, I plucked and ate the most luscious grapes in Hell," as they are

now grown splendidly well in these scripturally infernal regions.

XIV.

INDUSTRIAL INDIA.

Mr. Chowdheree is doing yeoman's service in the cause of industries by selecting and publishing valuable information about agriculture and industries in India. India is eminently an agricultural country, and was so in former days for its valuable industries. The government could do a great deal for its revival by timely encouragement to native talents.

XV.

THE PHALANX.

For September contains notes on the Zodiacal sign Thula (*Libra*). The comments on the heart as the seat of soul and feelings, are interesting.

XVI.

MODERN MIRACLES.

The October issue is well equipped. observations on "A Hint for Financial success" are attractive. American girls do not seem to take much physical exercise. The luxurious habits of modern civilisation have made men and women their complete slaves.

Cause of inharmony in married life is touching the margin of the real cause, and deserves a careful perusal. The Chemistry of Life by Dr. G. W. Carey, under *Scorpio* is thoughtfully written. The straining of Western gentlemen, to fit in the astrological symbols, into the meagre meshes of the poor old biblical sayings and expressions often appears to great disadvantage. They may let alone

the Bible and treat the sciences on their own merit.

XVII.

THE SWASTIKA.

"Service *vs.* servitude" and "Reproach of Charity" ought to be read. They contain matter for reflection.

XVIII.

FLAMING SWORD.

This is, as usual, a spirited monthly paper, showing no quarter to greed, graft and false views on religious matters. Mr. Koresh is doing much good by his independent writings both on religious as also on scientific matters. A variety of items always greets the readers eyes, and much mental food is offered for thinking heads.

Notes.

The best way of offending a person is to tell him the truth about himself.

The German Diplomacy and complicity surpasses superficial observation and eludes amateur European statesmanship.

Turkey has gained a great point in its constitutional form of government.

The virtues of Japan have been loudly sung by the flattering and crestfallen nations of Europe. Their weaknesses have been hidden in the military glory they have recently achieved, by killing a million Russians.

Persian affairs are causing great anxiety to the Shah.

The cotton merchants of Manchester, have little to congratulate themselves on the policy of the Government. Their trade has been considerably affected.

The question of the unemployed in England is a matter of great importance. Could not the British Government devise some means whereby they could find employment for these idle hands.

Some silly headed astrologer, with a view to court notoriety in Madras spread a rumour in print that a tidal wave would damage Madras on the 29th October 1908. We hope he is now hiding his deranged head in some unknown quarter.

A gentleman from Hyderabad Sind complains in his letter that Alan Leo's calculations have proved quite erroneous in his horoscope.

The Graphophone, gives a beautiful record of the way in which some of the London palmists impose upon the credulous public there and make money.

Brihat Samhita observes-If the crops are dying or over-luxurious or white we may expect to find a large under current of water at a depth of 10 or 12 feet.

Men suffering from loss of vitality or excessive sexual indulgence or abuse may follow the useful prescription quoted by Varaha Mihira from some ancient Hindu Medical work. Black gram must be soaked in coconut water and dried seven times. Then grind them, make them into a paste and fry them in good ghee in the shape of cakes. They must be eaten mornings and evenings

with drinking milk afterwards. This will improve vital powers.

Butter milk was almost condemned by the early European Doctors in India so much so that they cursed their patients when they broke the diet or used butter milk. But now change seems it have crept into their brains and a lot of praise is bestowed upon that precious liquid.

Hindus never considered a dinner complete which did not conclude with the serving of butter milk. In rheumatism, constipation, indigestion and other forms of serious complaints, butter milk acts like magic and prevents those complaints.

The change in the Presidentship just now in American United States is a matter of great political importance, and should be cleverly watched. The conjunction of Rahu and Sani, in Mesha is a portentous period and may involve the world in great political convulsions.

Huge standing armies are not safe guarantees for continued peace.

If really the various governments are sincere in maintaining peace and progress in the world, we cannot understand why they should go on increasing the strength of their armies and navies and build fearful and destructive engines.

Sexual union should be held when benefics are in quadrants or trines and when evil planets are not there, and do not aspect the rising sign to give health and good progeny. Animals have their instincts and they curb their passions. Men and women are generally worse

than brutes in this respect, and 95 p/c. of their ills are traceable, to the abuses of the vital energies

The inventions and discoveries of the present century are nothing more than the revivals and rethoughts which had already been known and forgotten in the world.

Money is now plenty, but how is it that grain is sold so dear that we may say that since the last one decade there has been a sort of chronic famine?

People seem to fancy that there is no connection between their thoughts and deeds and the formation of clouds and the discharge of showers. They are entirely mistaken. The mental energy of the world has a direct influence upon electrical currents in the surrounding atmosphere and the quantity of rainfall.

Perceptible changes among the physical and mental growths of the nations are visible. It is not however so easy to say whether they are for good?

Agriculture is the great backbone of any country. The real improvement in this line should be simplicity in operation and fruitfulness in results. Have we attained to this state by the introduction of the complicated machinery? If not what should be our procedure?

Meteorological departments, in the world would do well to publish widely their observations and the results they expect from their calculations so that the public may clearly know, whether they are doing any real good to the world?

Will anybody definitely predict when the next serious eruptions of volcanoes, would occur and if so in what directions?

A telegram from Volkrust states that the Government has withdrawn the charge against Mr. Ghandi's son who was arrested for re-entering the Transvaal after deportation. It is understood that negotiations have been resumed for the settlement of the whole problem of Indian immigration.

490 Lancashire mills have stopped running. About one hundred are working, though some of them are on short time.

The telephone fire has paralysed the life of Paris. Business men are obliged to have recourse to the telegraph, which is also damaged. Numerous telegrams are being sent to London via New York, it is expected that weeks will elapse before even a provisional restoration of general telephone communication can be effected.

Five weaving mills closed at Bury recently thus swelling the ranks of the idle. Glasgow spinners were never so short of cotton and have been buying only to meet immediate requirements, believing that the cotton strike was inevitable. They are now paying a penny three half pence per pound advance for Egyptian cotton and a half penny advance for American cotton.

The barque "Star of Bengal" has been wrecked off Alaska. Nine whites and 101 Chinese and Japanese were drowned.

In Lancashire 580 mills are now closed. The officials of card-room operatives have taken no steps to hold a second ballot. Opinion is growing

in Bolton that the look-out will not be quickly settled.

The Russian Budget shows a total of ordinary revenue of 2,476 million roubles and expenditure of 1,473 million roubles.

The Saha has telegraphed orders to the Sipahdar to reduce the town, granting it forty eight hours to accept the demand for disarmament and the murder of the ringleaders.

The bright planet Venus can now be seen well from about 4 o'clock in the morning when the sky is clear and close to it also Jupiter.

Reddish clouds before sunset observed during the last 2 or 3 weeks indicate wars troubles etc. Hope they will not come.

A telegram from Kimberley states that De Beers, Co., has decided to close down the De Beers mine. This necessitates the discharge of two hundred whites and twelve hundred natives.

An extraordinary phenomena was observed at Madras on the night of the 15th when a comet occupying a space of nearly 20° from the 140°th to 160°, fell for about a period of 10 seconds causing an immense brilliancy. The scene occurred at about 9-40 P.M. and we had the pleasure of seeing it from the upstairs of our bungalow. The Tail was red while the head was of a brilliant white hue.

President Roosevelt, addressing a gathering of prominent Naval men at Newport, said "they wanted a first class Navy, or none." A purely defensive Navy he said, was worthless. The cruise of the Battleship Fleet was a most instructive lesson in the reality of the Monroe Doctrine. The American people must be prepared to uphold the right of saying who shall be allowed to enter the country in case anyone challenges it.



THE

Astrological Magazine,

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IMPORTANT NOTICE.

The Astrological Examination will be held in February 1909. Details will be published in the January issue.

BUSINESS NOTICE.

The Manager undertakes Printing work of any kind for reasonable commission. He will purchase, all articles for market prices and send them on to the gentlemen duly packed charging a small commission for his labour. Please apply to

THE MANAGER,
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Masculine Physiognomy.



ANCIENT Maharishis and philosophers seem to have spared no pains in observing nature and its work and drawing conclusions from such observations which should be unerring guides to the future generations. Varaha Mihira has copied his ideas in Brihat Samhita from ancient Maharishis and therefore simply echoes in all his statements what the Munis had so well explained in the earlier periods of world's existence. There are four chapters devoted in Brihat Samhita for explaining the peculiarities of men and women. Each sex has

certain phenomena peculiar to itself, and each therefore deserves to be treated separately and by itself. In Sanskrit there is a science called Samudrika or that which was compiled by Samudra, one of the ancient Rishis. It would be the height of folly to neglect important factors in the formation and consideration of human character and human peculiarities. And it would be equally absurd to think that height, color, size, gait, complexion, weight, skin, bone, hairs, and other human appendages, have no significance in indexing his character, morality, success and prosperity. Mind is a super subtle force, which is extremely delicate in its composition and which gives manifestation of its own power and growth in the formation of the human organs, and the symmetry which characterises them. These facts are not the delusions of idle brains, and ought not to be neglected by sensible and prudent men in judging of the human careers. The subject is absorbingly interesting and instructive, and therefore we shall give the main principles expounded in the Brihat Samhita of Varaha Mihira. In chapter 67 Varaha Mihira explains the Masculine Physiognomy and continues the same in ch. 68 also. In ch. 69 he

explains the nature of the *Pancha Maha Purushas* or the peculiarities of the five great men and in chapter 70 he expounds the principles of feminine Physiognomy. All these four chapters are highly instructive and we shall quote their purport for the benefit of our numerous readers. A man skilled in Samudrika can read the past, present and future of any individual, by observing the following 13 peculiarities in the masculine body. They are—

1. Unmana—height
2. Mana—weight
3. Gati—gait
4. Samhati—joints
5. Sara—marrow or internal essence.
6. Varna—color
7. Sneha—gloss or lustre
8. Swara—voice
9. Prakriti—nature
10. Satwa—strength
11. Anūka—feature
12. Kshetra—body
13. Mrija—complexion.

A man whose feet are not perspiring, which are soft, resembling the color of the lotus, fingers not separated, reddish and finely shaped nails, flat on both sides, hot, not possessing any bulging nerves or blood vessels, the ankle joints fleshy and non protruding and resembling a tortoise will be a Raja or ruler.

The individual whose feet are covered with nails resembling winnowing fan (shurpa), lustreless, and white, crooked, with bulged out nerves and blood vessels and widely separated fingers, will suffer misery from poverty, if the feet are abnormally developed, they denote much travelling, if they possess the color of Kushaya (or dirty brown) his family will be ruined, if they resemble red hot tiles he will be guilty of Brahma Hatya and if they are yellow he will be incestuous. If the calves of the legs possess sparing hairs, and are round, they produce richmen. If the thighs of a man resemble the trunk of an elephant he will be wealthy, and if the knees are well formed, roundish and fleshy, the man becomes wealthy and influential; and if the calves resemble those of dog or fox, the man becomes poor. A man who has single hairs coming out of his hair cells, will become a ruler, if two hairs spring out of individual hair cells, the man will become learned or versed in Vedas, if three hairs spring out of single hair cells, the person suffers poverty and sorrow. The same rules must be applied to the hairs and hair cells in the head. A person who has no flesh in the knee will die in a foreign country, if

the knee is small, he will be happy, if there are elevations and depressions in the knee he will become poor, if the knee is depressed, he will be a slave to females, if the knee is fleshy, he will be a ruler, if it is big, he will live long. If the sexual organ is small he will be rich and issueless, if it is large he will be poor, if it leans to the left side he will be devoid of issues and wealth, if it leans to the right side, he will have issues, if it is bent downwards he will be poor, if the organ has nerves bulging out, he will have few issues, if the orifice is stout, he will be happy, if it is tender, he will suffer from various venereal complaints; If the organ is fully covered or enclosed he will be rich, if it is long and crooked, he will be poor, if it is round, straight, and with few visible nerves, the person will be rich. If the man has one testicle, he will be drowned, if the two are uneven or differently sized he will be adulterous, if the two are equal he will be a king, if they look as if tied up, he will have short life, if they are hanging he will live long. If the head of the male organ is blood red in color, he will be rich, if it is white or dark, he will be poor, if urine passes with noise he will be happy, if urine comes out without noise he will be poor, if it passes out in

two or three or four jets and in a roundish fashion, the man will be a ruler or king, if the urine passes scattered on all sides he will be poor, if urine passes in one line and falls in a round he will be handsome but childless. If the head of the male organ is glossy, well developed, and level he will become blessed with wealth, females and gems. If the middle of the head of the sexual organ is depressed the person will beget daughters and be poor, if the middle of the head be elevated he will have plenty of cattle, if the head of the male organ is not highly developed, he will be rich. If the navel is much depressed he will be poor and will not be respected. If the vital fluid possesses the fragrance of a flower, the man becomes a raja or ruler. If it possess the smell of honey he will be very rich, if it smells like fish he will have many issues, if the fluid is small in quantity, he begets female children, if the vital fluid smells like flesh, he will be happy, if it smells like tody he will be fond of religious sacrifices, if it smells saltish he will be poor, if the connection is over quickly he will live long, if it lasts long he will have short life, If the buttocks are very stout, he becomes poor, if they are fleshy he will be happy,

if they press against each other he will be killed by a tiger, if the buttocks resemble those of a frog, he will be a king, if the waist is small like that of a lion, he will be a king, if the waist resembles that of a monkey or camel he will be poor, if the stomach is ordinary he will be happy and enjoying pleasures, if there is potbelly he will be poor.

(To be continued.)

Good Times for Marriage.

During the Marriage, the most important ceremony for which auspicious time should be fixed is the moment when the screen separating the bride and the bridegroom, is removed, thus enabling the couple to look at each other under Vedic incantations. Among the European nations various forms are prescribed which pass off for the final binding of the couple as husband and wife. This looking of the couple for the first time as husband and wife and as permanent life companions, causes a mutual exchange of ethereal currents, which, if not repulsive, will make them happy, long-lived, loving, reproductive, and prosperous. The greatest objects to be gained by marriage will be found to be (1) the agreement between the couple, (2) good and attractive health, and (3) loving, healthy and dutiful children. Where these are present no separation between the husband and the wife can ever take

place, or be possible and the fireside of the couple will be the happiest imaginable. Sexual gratification plays no insignificant part, but where the mental and bodily agreements are not secured, brute gratification only causes misery and accelerates separation and divorces. The failure of the marriages in the Western countries and the disgraceful increase in divorces and the attendant scandals, are, to a large extent, directly traceable to want of proper consultation of birth influences before marriages, and the superficial glittering system, which allows a girl or a boy to court whomsoever she or he likes without reference to their magnetic or electrical conditions indicated by their birth constellations, conjunctions of planets and the influences of the Zodiacal signs. Not only should the horoscopes of the marrying couple be agreeable, but also the time fixed for the marriage should be particularly auspicious with a view to counteract the evil influences indicated by the birth time planetary conjunctions as the results of previous Karma. A more vital question for humanity could hardly be conceived. Healthy sexual correspondence and reproduction of human species are the grandest and the most difficult problems for men to solve. Every nation depends for its purity—physical, mental and moral—upon its women and men, who come into sexual contacts and where these are prostituted for sensual or monetary considerations the offspring will be despicable and degenerate. Therefore marriage agreements must be carefully consulted and marriages

should be celebrated during the most auspicious times when the planetary conjunctions promise an increase in vitality, and prospects. Brutes have remained stationary because of their promiscuous intercourse. Man has two sides—physical and mental. Any act, to be conducive to happiness, must be so performed as to touch the healthy side of these natures. Men have developed a higher stage of civilisation only when they restricted their passions, regulated their intercourse into the proper channels and turned them to their advantage. Those who control their sperm, grow healthier and nobler than those who waste it through folly, brute excitement and momentary gratification. The development of the girls' brain between her 8th and 9th year, is double of what it would be during the whole of her previous existence. This is a singular fact probably noticed by a few psychologists. Its importance is immense, and must not be lost sight of by parents who wish for morality among their girls and good behaviour towards their husbands.

At such a time proper electrical currents relating to the marital state and attraction to a particular individual, as her husband will be most suitably engrafted into her blossoming brain and feelings of respect and love develop in her to such a degree, that her moral tendencies, later on, will be nobler and purer than what they would otherwise be, if her betrothal or marriage took place at a later period. In order to bring about these blissful states of future existence, auspicious times are persis-

tently recommended. Agreement between the couple in the astral plane must be scrupulously examined, and when all these are found to be suitable, the betrothal ceremony is celebrated wherein rituals, are prescribed to smoothen all life's "roughs" which might mar or jar their future marital relations and make them miserable ever afterwards. Marriage ought not to be considered as a civil contract for the satisfaction of brutal passions. A similar development of the brain takes place in the boy between his 8th and 9th year and he is strongly recommended to have his *upanayana* celebrated before he completes his 9th year.

Not content with these precautions to ensure the future health, progeny, and success of the boys and girls the Maharishis insist upon good times being prescribed for all future good acts, upon which rest the happiness and health of the community. The nuptials are an important event in the life of any individual. The couple, for the first time, come in sexual contact, and discharge their relative vital fluids. These are, in final analyses, nothing more than bundles of electrical currents, mixed up with other invisible and nobler forces. Selection of the outer forms alone will resemble the admiration of a shallow brained idiot for an article coated with a tinge of the precious metal. The gilt wears away probably on the very first contact, revealing contempt, side giving rise to repulsion, mental and hatred, ill health, and a fine body, moral misery and pain.

and pleasant to look at, attracts the attention of man or woman, and makes them hunt after it. But the mind, if not good, rapels the couple very soon after marriage causing pain, jealousy and misery.

Modern Discoveries and Inventions.

The difference between these two words is well known and needs no explanation. However on a closer examination, it will be seen that an invention is a bundling up of one or more discovered forces or articles or objects, and supposed to be a new thing which had not its counterpart in previous states of earth's existence. Some are presumptuous or idiotic or conceited enough to state, that this is "preeminently a scientific age and a century of the greatest inventions and discoveries." We have often shown in strong and convincing style the fallaciousness of such statements. Every age, so to speak, imagines that it has performed the greatest intellectual wonders, but sciences go on oscillating age after age, century after century and Yuga after Yuga. (Yuga means a large collection of centuries of time). But we need not quarrel with the conceits of men. Each individual thinks what he likes, and there is an end of the matter. His body may be controlled by brute force, but his mind can only be dealt with by irresistible arguments which he can grasp, any other kinds of arguments having no force with his mental attitude. Let us see what we have done, what we are now doing and what are

all which can be brought into play at the nearest future. Some say sciences are taking magic strides. New inventions and discoveries are ushered before the educated public almost every week and at this rate, we do not know where we really stop, if we stop at all. Doubt always spells inquiry and enquiry spells progress. A writer observes with force—"Truth crushed will rise again. You cannot kill truth if you want. Truth is eternal and springs from God himself and is equally enduring." Therefore those events which have been caused by the eternal laws of Truth, will be caused again and again, and there is no need for any one particular age or individual to take credit that it or he alone has inherited its results, and that there are no others, who could do so. The past events of a bygone age, which we cannot explain or account satisfactorily are shelved into the fabulous regions of Mythology or Superstition and this chorus is so well and so earnestly sung by every admirer of the present age that the ignorant public are thrown into a state of great confusion and uncertainty and they do not know how or why all previous records should be branded as impossible, while all that the present generation of scientists say should be bottled up and labelled as correct and inviolable. World has witnessed several stages of development. Progression and retrogression seem to be the order of the world's laws. There was never a time, when all was barbarism, neither was there ever a time, when all was enlightenment. There are some countries now peopled by beings who

are, in some respects, lower in order of intelligence than some of the highly developed animals, while there are regions where sciences have progressed and arts have been perfected to a remarkable extent.

World is, has been, and will be, a world of mixed creation. If there were huge primeval forests, there were equally huge primeval deserts, seas and open lands. The wave of civilisation is constantly ebbing and flowing and so long as it is a wave it cannot do anything else. If it did, then it would not be a wave. Where then is the necessity or justification for calling this century as the most scientific, the most enlightened and the most wondrous of all the past centuries. There is no such nonsense as perfection in any age. World works wonders. There were men who walked in the air by some secret knowledge which they imparted to the initiated few. There were machines, which cast huge statues, and removed huge buildings to different parts, men walked on the water with the same facility with which they walked on the earth. Magic was highly cultivated and practiced in all the civilised countries of the ancient world. They knew the art of converting baser metals into gold and healing men by sounds and mental power. Mountains, precipitous and rocky, were climbed with the same ease, as an ordinary pedestrian would walk on a perfectly level road. Blindmen, deafmen, leprousmen, lame and deformed men, were cured of their ailments and set right in the twinkling of the eye. There were men, who were skilled in Ind.

rajala, Mahendrajala and Mudhumati, Vidyas (branches of magic) whose performances were wonderful and inexplicable. Even the dead were raised from their graves. Mahatmas talk to each other in their ethereal forms from distances, which are simply bewildering. Elements are converted into desirable compounds and *vice versa* with an ease which baffles all scientific explanation. An unbiassed observer, who reads through the records of ancient civilisation, who witnesses ancient relics, and who contemplates upon ancient achievements has really very little to learn and wonder at the present day performances so loudly proclaimed before the world, but so far inferior to what the mighty ancient geniuses, in all regions, had performed in their respective countries and ages. We shall give however in our next issue the latest wonders of the present day sciences and leave our readers to compare them with those which are already recorded by trustworthy eye witnesses many many centuries ago.

Metallic Attractions and Repulsions.

It was the height of ignorance and folly that made the Western Chemists to divide the so called elements into metallic and non-metallic and draw invidious distinctions in their behaviour under certain physical and atmospheric conditions, as if they were originated from different sources, and write long essays, dissertations and elaborate results of chemical researches. Latest

discoveries however are unmistakably leading them by the nose strings to the irresistible conclusion that all objects in nature seem to have a common origin and that what the last decade scientists called *atoms*, have now been divided into a large number of smaller bodies called electrons and that these latter are finally parts of electricity, or some subtle agency whose nature, work and power have yet to be discovered. Vedas said "*Apova idagum Sarvam*" etc. meaning when liberally translated, that all that we can see or conceive in nature is the result of working of water or water itself, including even Vedas, Devas, and all supernatural phenomena. How ignorant were some of those missionaries who charged the Hindus with ignorance of physical sciences with reference to the nature and uses of water and how superficial were their observations of Indian Aryan sciences when they said that the Hindus called water an element, thereby mocking at their sciences and holding their pundits up to public ridicule and contempt. However, now they are opening their eyes widely and are finding to their dismay and discomfiture, that valuable truths, supposed to have been discovered only by them, are lying concealed in their Vedic texts as old, forgotten and stale truths. The agencies of gravitation, attraction and repulsion, were well studied and ably expounded. World is a world of mutual relations, attractions and repulsions and we can hardly conceive of an object in nature which does not obey these influences. Light is supposed to be the substance emanating from a highly incandescent

metal. This means when the degree of heat in any substance is increased to a certain extent light is produced, and its rays travel at tremendous velocities which probably vary with the nature of the substance from which the light rays are radiated. What are then metals and how are they produced? Even oxygen and hydrogen, once strongly considered as non-metallic elements have now been found solidified under great cold and pressure, and many of the same class, may be found later on to undergo this remarkable change and be then classified as metals. Water solidified becomes metal. All electrical currents are embodied and generated in water. Oxygen and hydrogen, under electrical conditions become water; then again it is separated by similar processes. So that finally analysed, all metals will be found to be compounds of *Vidyut Sakti* or electrical currents and they all have mutual attractions with each other and with those luminaries who are at certain distances from them. Earth is full of these electrical currents, and in fact Earth as a whole, is the largest electrical compound from which constant radiation takes place, and into which as constant currents from the planetary bodies, are radiated or sent. This does not require a high order of intelligence to comprehend its truths. We go to a certain place and are eminently successful. From there we are tempted to shift to another locality and then we will be as remarkably unsuccessful. Why? Two objects are brought together. They attract each other, join agreeably and grow into a nice compound. Others are joined but

they repel each other and waste away. During some seasons certain classes of vegetation thrive well, while the same, under other physical conditions, waste away or are utterly destroyed. Soils are said to be agreeable to certain seasons and seeds. What do these mean? Seeds are bundles of electrical currents, ready to die or live as compounds, under unfavourable or favourable electrical currents. What are soils? They contain magnetic and electrical currents and when they are, favourably tapped they produce good results, but when they are injuriously meddled with, they produce destruction and misery. A man gets a certain Dasa. We call him lucky when he gets on better than his compeers, all or many of whom might be his superiors in ability, intelligence and honesty. But he gets on rapidly in spite of his faults, pushes himself up, and builds up his fortune. World stands puzzled. For want of better knowledge, it says that so and so is lucky and fortunate. An auspicious Dasa dawns upon a man. The beneficent planet sheds a large quantity etc., of favourable electrical currents into his body and head and also around him. Whoever looks at him, begin to like him in spite of themselves. He attracts money, talents, men and success. The very people who push him on stand often wondering why they should prefer and like him over and above those who are his betters in every way. Their own conduct is a puzzle to them and they say he is very lucky. From minerals, vegetables are exquisitely wrought and produced. From these, animals are wonderfully developed. Man is metal-

lie in his nature. The attraction for gold can only cease, when the mind is purged of all its materialistic nature. The word *materialistic* means that which pertains to matter and hence to *metal*. Superior the metal, the greater is the attraction. Let two men pass a road and find a nugget of gold and silver side by side with bars of brass, iron and some inferior metals. Intrinsically gold attracts them at once, and unless their minds are insane and deranged, they would have the idea of removing or possessing the nugget of gold in preference to all other metals. There is superior lustre and greater value, because there is greater metallic attraction in gold. It takes its brilliancy from the solar and planetary rays and the greater it is able to take, greater will be its value. Take the diamond. It is a bundle of electrical currents so arranged as to attract the highest cultivated minds, and set them a quarrelling without end for its possession. We suppose it is for gold the soldier fights and it is for gold the kings cut each others throats. Glory is simply the undercurrent of the possession of gold and precious gems. These come when good planets come and disappear when they go. Saturn is dark, and produces dark metals. His rays solidify such metals and such vegetables as are dark or black. Therefore, if we carefully study the science and art of astrology we will be surprised to find that at the root of all our earthly comforts and miseries, planetary rays—hence their electrical currents—stand as the originators and circulators of all phenomena.

Souls.

Men adopt various methods to achieve a thing. Some go direct and take others into confidence while others spell always doubts and difficulties and take the wrong tracks by neglecting the experience of the greatest among the past generations. In both there are advantages and disadvantages. But those who smell doubts have to wait a long time and work laboriously before they come up to their normal conditions. The first impulses of sciences are its missiles against recorded belief and phenomena, which they cannot understand or account for. The existence of souls, spirits and shades were recognised long ago. But sciences threw them all overboard and now are trying to refloat them again.

The eminent scientist, Camille Flammarion thus writes about the existence of souls—"Our brains are composed of molecules which are in constant vibration. Cannot thought, will, psychic force, whatever its nature may be, act on a being to whom it is attached by the sympathetic and indissoluble ties of intellectual relationship? Do not the palpitations of the heart suddenly transmit themselves to the heart which beats in unison with ours? Are we to admit in the case of apparitions that the mind of the dead has really assumed bodily form when near the observer? To me this doesn't seem necessary. In our dreams we see persons who are not before our closed eyes at all. We see them perfectly, as well as in broad daylight. We speak to them, converse with them.

Surely it is neither our retina nor our optic nerve which sees them, any more than our ears hear them. Our brain cells alone are concerned in it.

Certain apparitions may be objective, exterior and substantial, others may be subjective—in that case the being who manifests himself would act from a distance on the being who sees, and this influence on the brain would determine the interior vision which appears exterior, as in dreams, but may be purely subjective in the interior.

Just as the thought, a memory, may arouse an image in our minds which will, for a moment, give us an illusion of reality. It is not the retina which is affected by a positive reality; it is the optic thalmi of the brain which are excited. In what way? The present state of our physiological and psychological knowledge does not teach us that.

Such are the most rational inductions which it seems possible to derive from many unexplained though very old phenomena, for the history of all people from the remotest antiquity has preserved examples of it which it would be very difficult to deny or efface.

But, it will be asked, will we admit, in our age of experimental methods and positive science that a dying or even a dead man can communicate with any one? What is a dead man?

A human being dies every second on the globe that is—26,400 a day, about 31,000,000 a year, or more than 3,000,000,000 in a century. In ten centuries more than thirty thousand millions of corpses have been commit-

ted to the earth and given back to general circulation under the form of various products—water, air, gas, etc. If we keep an account of the diminution of human population as we count up the historic ages, we find for ten thousand years at least two hundred thousand millions of human bodies have been formed from the earth and from the atmosphere by respiration and nourishment and have returned to it. Molecules of oxygen, hydrogen, carbonic acid and nitrogen, which have constituted these bodies, have enriched the earth and been given back to atmospheric circulation.

Yes, the earth we inhabit is now formed partly of the thousands of millions of brains which have thought, the thousands of millions of organisms who have lived. We walk over the remains of our ancestors as our descendants will walk over ours. The brows of thinkers, eyes which have looked, smiled and wept, mouths which have sung of love, rosy lips and marble bosoms, mothers' flesh and blood—all who have lived, all who have thought, lie in the same earth. It would be difficult now to take a single step on the planet without walking on the remains of the dead; it would be difficult to breathe without inhaling the breath of the dead.

Should we think that this be all of humanity, or shouldn't we rather think that it may have left something nobler, grander and more spiritual? Does each of us give the universe when we breathe our last nothing but sixty or eighty kilograms of flesh and bone which will disintegrate and return to the elements? Does not the soul

which animates us, endure by the same right as every molecule of oxygen or nitrogen or iron?

We have no right to affirm that man is composed solely of material elements and that the thinking faculty is only one property of the organization. On the contrary, we have the strongest reasons for admitting that the soul is an individual whole, that it is that which governs the molecule to organize the living form of the human body."

According to the statistics the figures quoted by the learned scientist are far below. The death rate among human beings are far greater than those which he has given. Roughly speaking the population of the Earth is about 160 crores and the average death rate for mille a year varies from 25 to 40. Thus about 5 to 6 crores of people die every year, and in extraordinary outbreakes of famine or pestilence, the death rate is even greater.

Continuing his observations Flammarion says—

What becomes of the invisible and intangible molecules which have composed our body during life? What becomes of the equally invisible and intangible souls? It may be thought that they also reincarnate themselves in new organisms, each in accordance with its nature, its faculties and its destiny.

The soul belongs to the psychic world. Doubtless there is on earth an innumerable quantity of souls still heavy and coarse, barely free from matter and incapable of conceiving intellectual realities. But there are

others who live and study in contemplation, in the culture of the psychic or spiritual world, and these cannot remain imprisoned in the earth, but must continue to live.

What is the inner nature of the soul? What are its ways of manifestation? When does its memory become permanent, and maintain with certainty a conscious identity? Under what variety of forms and substance can it live? What extent of space can it overcome? What is the order of intellectual relationship which exists among the different planets of the same system? What is the germinating force which sows the world with seed? When can we put ourselves in communication with the neighboring planets? When shall we penetrate the profound secret of destiny?

All these things are mysteries to-day, but they will surely not always remain so, and the time will come when we shall be able to answer each and every one of these questions which are now puzzling our minds."

Having advanced far in material sciences, and having a strong soul, which rises superior to material conditions the learned scientist indulges in a view of thought, in the last paragraph which clearly reveals that he is still ignorant of the existence of grand psychic systems of development wherein answers to all his elementary questions may be learnt, and what is more may be realised by himself, if he ever took the trouble of travelling down to the land of the Vedas, sit at the feet of the real Mahatmas who can put him in the right direction to read answers to his problems in less than a few minutes and

who would so elevate his brain cells that the mental vision he now has, can be highly expanded and made to see wonders such as his scientific researches could never, afford. The greatest scientists will do well to visit India with frank minds and they will see physical and psychical wonders such as they have never even dreamed.

The Astrological Examination.

The Examination will be held in February 1909, in different centres in India, in different languages, and the candidates have selected, all the five branches of the subjects which we explained in the syllabus. We have been in correspondence with gentlemen in various centres as regards the advisability of holding the examinations there, and as we have not yet received replies from all the centres, we shall not be able to give out the places of examination in this issue. We have received in all 72 applications, and had to reject nearly thirty applications, as they came to us after the date announced by us. It is not desirable to give the names of the candidates just now for various reasons, and the candidates will be supplied with copies of the Astrological Magazine free of charge, till the results after the examination are announced. As regards gold medals and book prizes, some have written to us to say that they would select a design for themselves and so forth. We have to point out that as this examination in astrology will be the first of its kind, and as we would like to

maintain uniformity of object and design, we request such of the donors of the medals and book prizes as have not yet sent in the promised sums, to kindly remit their amounts, so that we may have the proper interval to get the medals worked up and also to get the prize books suitably bound in attractive and durable style. Considering the nature of the technical science, and the general indifference of the public, we feel that the number of candidates who have applied for the examination is quite respectable, and we have many graduates, and learned pundits among them. The examination will be held on the 28th February. Sunday and the papers and the time allotted to each of them will be duly published in the January issue of the Astrological Magazine. Some have selected four out of the five subjects while the majority have selected only 3 out of the five. A fairly large number have selected, branches II, III. & V, while others have selected II, IV, & V and I, II, IV and V. But none has taken all the branches together. It is intended to set three papers for the three branches and finish off the examination in one day, but those who have selected four branches, have to undergo examination on two days as the papers set for them will be four and therefore cannot be conveniently finished in one day. Anyhow we shall give all the necessary details in our January and February issues and we request the candidates to carefully peruse them to be in touch with the information we may furnish about the Astrological Examination. Can-

didates who wish to have any further information about the ensuing examination are desired to address the undersigned, enclosing a stamp for reply. Prospectuses etc, can be obtained free by applying to the Manager of the Astrological Magazine.

B. SURYANARAIN ROW,
Editor of the
Astrological Magazine,
Suryâlaya, Madras,
India.

Horoscope of China.

V.

The death of the Chinese Emperor and Empress Dowager, marks an era in China's political career, which will be too significant and important to be easily forgotten. China is a huge leviathan, and has been slumbering for a long time, although now and again she got into wars and troubles with European nations and her undesirable neighbour Japan. In all these wars and political moves, those who pulled the strings behind the screens were weak minded and unsteadymen, whose foresight, preparation, and energy were not sufficient to ensure even the show of success to Chinese legions. China has immense resources—natural and artificial—and what she really wants is a strong headed and strong handed man, who could command her millions and bring them under a well organised political institution. We have already referred to the horoscope of China, more than twice in these columns, and there we showed how she will be prepared to take a leading part in the

political and Bloody Drama, which is going to be played in all seriousness during the years 1911 and after. The meeting of Rahu and Sani in Mesha (Aries) and the conjunction of the evil planets there viz. of Mars, the Sun and the Moon, will portend, much disturbance to the world's peace, and the political bodies, who are now arming themselves to the teeth, while exchanging toasts and dinners, will have a chance of showing, the temper and run of royalty when good opportunities, present themselves for satisfying their greed and aggrandisement. China has yet to begin her career, and will have much trouble and anxiety before she settles down peacefully into a leading Power. Other nations which are now counting so much upon eternal peace and progress will be irresistably attracted into the whirlpool of the political struggles and will be tossed high and low according to their destinies.

Correspondence.

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

I

FLASH LIGHTS.

As the unexpected appearance of a Moon on Friday the 13th November 1908, at the hour of 4-12 in the evening portentous with the threat of an innocuous flood after 12 days torrential rain was in contravention to the oracles of the Devas above, is she not likely to be effaced from the line of Chandra the hero on Wednesday, the 23rd December 1908 simultaneously on the termination of the Eclipse of the Sun at 2-22 P.M.

On the other hand, as her appearance falls on the 75th Anniversary of the Great meteoric showers of 13th November 1833 A.D., is she one to make the eight souls of Noah's family who are all in all the survivors from the noxious inundation of God's wrath in the Daniels' revelation.

The best answer will be amply rewarded.

MEIKTILA,
The 16th Nov. 1908. }

MAUNG KYI,
Lake View Cottage,
Meiktila.

We do not possess much knowledge or knack in answering riddles. Such of our readers who are experts, in the art of riddle reading may well try to solve these and obtain the rewards promised by our correspondent who is taking much interest in astrological matters.

ED. ASTR. MAGAZINE.
II.

DEAR SIR,

I. The desirability of holding the ensuing Astrological Examination at Dist. quarters as examination centres in mofussil places where candidates desire to be examined has been suggested by our worthy Dy. Com., that you would in such individual instances request the District Gazetted officers concerned to supervise and control the examinations for their benefit. Speaking for himself, he said he would feel it a pleasure to do so.

II. The names of the candidates competing for the examination may, it is requested, be published in your Magazine for Nov. with their occupations etc., to infuse in them a spirit

of emulation in winning the gold medals and prizes to be awarded. Further, as there will be two papers on each subject, are we to understand that one of them will be theoretical and the other practical? If otherwise it will be better if you will kindly make it known in the columns of your magazine for Nov. or Dec., on what portions of the text books recommended for Phalabhaga questions will be asked both for the morning and evening papers and whether these will also embrace practical tests besides theory. This has not been explained till now. It is also desirable that you will continue to publish in your magazine the dates on which the examination will be held, the centres, and the subjects of study for each day etc. for the information of the candidates;

III. The marks to be assigned to each question may also be kindly printed on the question papers themselves as already requested.

Yours sincerely,

P. VENKOBABAO, B.A.

We desire him to read the article on the Astrological Examination in this issue carefully where all his doubts and suggestions have been clearly dealt with.

ED. ASTR. MAGAZINE.

III.

To

THE EDITOR OF THE
ASTROLOGICAL MAGAZINE,
MADRAS.

SIR,

Enclosed please find a set of suggestions, for the publication of your almanac in an improved manner. I

request that you will give your best consideration to them. I hope there is no offence for intruding upon your valuable time with a burdensome set of suggestions. Thanking you in anticipation.

Yours obediently,
P. CHOWDARI,

BERHAMPORE, }
GANJAM DIST. }
25-11-1903. }

He has offered about 25 suggestions, many of which have already been touched and dilated upon in the past issues of this Magazine to which we refer our worthy correspondent. Some of them are no doubt valuable and may be incorporated into the body of the Almanack, but it must not be forgotten, that while the labour and cost are largely increased, the patronage extended by the public remains, as usual, at its normal point. As he seems to be an intelligent gentleman, and as he has rightly grasped some of the difficulties in the preparation of almanacks we would strongly suggest that he may prepare one himself, and see how far the public will appreciate his labours. As we are busily engaged in our translation and compilation works, we have hardly any time to plunge ourselves into laborious and non-paying development of our almanack. We shall, however take his suggestions, and see how far we can introduce them into our Almanac for 1910. The almanack for 1909 is almost completed and no further improvements can be introduced into it at this stage.

Ed. Astr. Magazine.

IV.

MIKTALA,
The 24th Nov. 1908.

To

The Editor,
Office of the Astrological
Magazine, Madras.

Sir,

In enclosing an article on "Coming Comet," for favour of kind insertion in your worthy Magazine, I beg to state that translation of the same has since appeared in the papers of Burma totally on 21-11-03 and no one has come forward to solve it in so short a time, but I hope to hear some from Burmese Pandits hereafter.

It is advisable for me to lay the same before the English speaking adepts through the columns of your worthy Magazine for favour of their kind solution.

Kindly arrange to have its publication together with the one under the heading of "Flash Lights" in the December issue.

My solutions will be forthcoming in due course of time. A separate letter and cost of prize medal or book which I promised to bestow will follow very soon with full instructions.

I beg to remain,

Sir,

Yours faithfully,
MG. KYI,

A COMING COMET.

It has been prophesied with absolute certainty by Professor Barnard of Yerkes Observatory San Francisco Call, that after its first appearance in 1835 A. D., Halley's Comet will again be visible to the unaided eye in No-

vember 1909 after an interval of 74 long and weary Summers.

Can any of the Star gazers and experts of the day enlighten me of the net result of this grand phenomena in full details.

I think it my bounden duty to lay the same before them as I do not at all consider they should overlook and leave the mystery unsolved for the future guidance of the wisecracks tenanting the universe.

Secondly.—The prophecy of the Sages of ages goes on to say that the Cities of Midila and Ketu Madi will one day be deluged by the wrath of God. Will the geographers and adepts of the day kindly say where the said two cities are, disclosing their distance from the highest sea level, and whether they are situate within the precincts of the Nizams dominions where the pernicious inundation has lately claimed for its numerous destined victims.

The best answer will be suitably rewarded.

MAUNG KYI,

Cake View Cottage,

Bodaw Lodge,

Meiktila.

10th Nov. 1908.

Reviews.

I.

MEDICAL HYPNOTISM.

We thank Dr. C. Burte Lyman for a copy of his booklet entitled "Medical Hypnotism" and suggestion and the complementary Diploma he has sent us for our acceptance. It is believed

by all the European nations that hypnotism was newly discovered by Friedrich Anton Mesmer (born in 1733 A.D.) a German Physician who obtained some celebrity by performing a number of cures by stroking the diseased organs by artificial magnets. He first published a book called "De Planetarum Influxa" in 1736 A.D. In 1776 he met the Catholic Priest Gassner who achieved great notoriety by curing diseases by simple manipulation. Mesmer threw away his magnets, and evolved the theory of "animal magnetism" which, in his opinion, is a fluid which pervades the universe, but is the most active in the human organism, and enables a man charged with the fluid to exert a powerful influence over another." He came to Paris but was badly treated by the jealous and mean minded physicians, so much so that he was exiled and died in 1815 A.D. A few years later a Manchester surgeon by name Dr. Braid, developed this science and called it Hypnotism and his methods differed from those of Mesmer and his followers. Now all over the world, Suggestive Therapeutics is recognised as a science and its future history may be even brighter. Referring to Mind Dr. Lyman observes—"Mind may be divided into the *intellect* and the *sensorium*. From the former we get memory, perception, judgment reason and will. From the latter arises sensation. The intellect works through the superior brain—the Cerebrum; the Sensorium through the inferior brain—Cerebellum." To the non Vedic Students these ideas appear as

quite new and highly suggestive. But those who have been highly educated in the Yoga and who have some experience of its practice know these matters so well that any explanation of these matters of psychic development and influence to them, would be like sending coals to New Castle. The very first lessons in Yoga practice reveal so many secrets of man's mental powers, and enable him to perform so many wonders that if only his head is weak, he will easily succumb to the bewitching embraces of the bubble reputation and lose the more valuable agencies which he will be able to develop by conserving all his mental faculties and concentrating them upon the proper models to be held out before him by his experienced Gurus or preceptors. What pleases us most is the honest efforts made by some of these western gentlemen to get at the real truths at any cost and labour. Perseverance will bestow its own noble reward.

II.

We thank M. Daragon of Paris for his book entitled "Histoire d'une Suggestion" L'Envoûtement."

III.

THE CHIROPRACTOR.

This is a monthly journal devoted to the interests of Chiropractic. W. J. Miller D.C. observes—"Chiropractic is in accordance with divine teaching and example. It is the only branch of the healing art known today that is based on scientific principles as laid down by the laws of nature. The theories of Materia Medica are not scientific but speculative. It is no

uncommon thing for two physicians to differ entirely in their diagnosis of a case and the kind of medicine to use." The same Dr. gives a graphic account of the incompetency of the present day medical men. He remarks "About the year 400 B. C. we find Hippocrates as the father of Medicine making his first discoveries in this science. As we follow the history of Materia Medica through the cycles of time we find much the same methods used that were used before Christ for the relief of the suffering. So far as getting permanent results they have not done it. Why? Because the most learned M. D's today believe as Hippocrates did, that all so called disease is the result of something taken into the system and not the derangement of some of the different segments of the machine." Then he ably argues against Major Surgery and the evils it works among the people by creating a mania for operation, and thus removing the organs of the human body and lessening and injuring the human machine as a whole. An interesting article appears by the pen of Attorney Philaletha S. Michelsen in which she gives all the details of her case, till she took it to the Supreme Court and obtained a decision "which was but a partial victory but in view of the fact that it is the first favouring or defining a non medical school, it is considerable." Further on she pathetically observes—"I had hoped and worked for a great deal more than I received, but when I stop to consider the strength of the Medical Board, political and financial and the

unscrupulous representatives, and the many intrigues of which they are guilty, and of the many failures of some of our oldest attorneys I am satisfied with the result, for it is the beginning of the end." In America there seems to be a greater spirit of conservatism than elsewhere in many of these matters. We hope time will remove many of these crude and by gone laws of infant legislation.

IV.

THE PHALANX.

The October issue contains an article on "Scorpio" and it observes—"The Scorpion is an insect remarkable for its poisonous sting. No better symbol could have been conceived to represent and express the sexual impulse in a low and degenerate state. Trace it out as we may in history, in myth, in scripture, in experience, we are bound to conclude that all the evil and all the good, all the sin and all the glory, clustering about human races, arise from this one point or centre of man's physical universe. In it are involved all the shame, all the wretchedness, all the woe experienced by the race." Then writing on "Dog Styles" it says—"To any person of refined or aesthetic taste, the dog is a vile animal, ill-smelling, vermin infested, often diseased, frequently savage, not as cleanly as a pig and no more fitted for the parlor—and yet as a rule, people dote on dogs and allow them privileges that they refuse their children." In India, some Europeans consider it an honor to have a dog by their side than an educated Indian when they drive.

V.

DESABHIMANI.

Is a weekly Telugu paper published in Bezvada and Guntur. It is a long standing newspaper having passed 16 summers. The items are interestingly introduced, and are, no doubt, able to educate and enlighten the masses of Telugu population for whose benefit it is published.

VI.

AKASA VANI.

This is a "Weekly News paper mainly devoted to Educational, Industrial, Historical and Social topics" and published in Telugu at Rajamahendry. It is in its 1st Vol. & 18th number, and if continued on the same lines, we are sure it will be able to disseminate much valuable knowledge among its subscribers.

VII.

HINDU DESA KATHA SANGRAHAMU.

The author Mr. K. V. Lukshmana Row M.A. has taken much trouble in this historical compilation and has tried to give as correct and best information as could be culled from the existing records. The maps attached will prove of great help to readers of this work as they will be able to comprehend the relative magnitude of the empires and kingdoms ruled by the various old dynasties which ruled in India from time immemorial. The arrangement is all that is desirable, and the Telugu reader is gradually introduced to the development of civilisation and politics from very early times. Other works are also promised by the learned author and we wish him all success in his publication.

VIII.

PATILS DUTY.

Mr. L. Vema Reddy, Malur, has already appeared before the Kannada public in his Penal code Gitamalika, prefaced and published by us and he now appears as the author of this second but most desirable book. Without pretending to lay claims to a high order of education or proficiency Vema Reddy has got quite a knack of putting matters before the masses, in a simple yet attractive and instructive style. Patils or village officers, are no doubt the real backbone of administration, and when they are properly educated and trained to their respective duties, the upper structure of the government is sure to improve. If they are not up to mark a great deal of mischief happens, which the officials in the upper strata of the government service, can never adequately detect or remedy. We hope the public will largely patronise this attempt.

IX.

KANNADA KATHA SARITSAGARA.

It is rather a long name that the author Mr. N. Srikanthiah has been pleased to affix to his readable book. He intends to publish the series of puranic and legendary stories in 12 volumes of which this seems to be the first installment. The stories selected are good and the language is graceful and easy. The publisher Mr. Bharati Sampangi Rama, is doing a great deal to enlighten the Kannada knowing people by his journal as well as by his able compilations. A healthy stimulus in the intellectual plane

is always welcome to the readers. We hope all the promised parts will make their appearance rapidly. When completed, they will make an independent library by themselves. For a Kannada publication the price Rs. 1/8 seems to be a little high.

Notes.

The Chinese, and probably other nations of the East, with whom most of the arts have originated, appear to have been acquainted with a variety of gun powder explosive compounds long before they were known to Europe. It appears almost impossible, that, in countries where nitre is found in the soil, the commonest people should have been ignorant of the action between carbon and nitre. If sulphur were not present, still the effects would be remarkable.

The Indian Bhima, Ramamurthi of Vizag is now touring in Northern India, and is one of the strongest men in the world. He delivered an interesting lecture on physical culture in the evening at the Canning College Calcutta. Prof. Comeran presiding, he drew a distinction between the Indian and the other systems showing the former to be more strength giving and hard like a cricket ball. Others he said, follow their system like a football. The great point of the Indian system is the concentration of the will by which the muscles are affected. All forms of exercises are not to be taken at one and the same time. Running, "dhand" "baithak"

"saphat" abdominal wall exercises, "moming malkan" "mukder", "Khasela" Indian develop "santola" "wrestling" and "evening fencing" are known as arts. All exercises are not suited to all constitutions. No bathing should be taken just after exercise. Animal food for acquiring strength is unnecessary. Many are of opinion—falsely of course—that flesh gives better muscles than vegetable food." We are glad that the Indian Bhima gives a flat denial to such erroneous scientific views. Fruits and vegetables can do wonders.

The British Government are trying to make up to the perils of the European situation. Emperors, Presidents and Kings are meeting and exchanging cordial extentes. But their returns to their capitals or countries are marked by resolutions to increase their navy and army. It may be difficult to understand or define policy. But it seems more difficult to define what the cordial extentes really mean. The other day in the Chamber of deputies in Paris, it was announced that an immediate increase in the Navy is absolutely needed and by other nations the proposal was heartily supported. Roosevelt lectured to the Naval Officers that they must possess the finest navy in the world, or none at all. Germany has seen the necessity to keep pace with. Wars are destructive, terrific and do a lot of mischief. But if the records of the greatest wars, in the world are read carefully one will see that much good always comes out of these dreadful events. The old saying is that the Earth wants every year a large quantity of human blood to recoup her reproductive energies, and this is accomplished by various methods.

Why do the paid Christian Missionaries, shirk their duty by not replying to the free missiles of the Christian Scientists, who below up the biblical age and biblical beliefs to pieces? There are now so many magazines and papers published in Europe and America against Christianity by Christian people. Should they not be challenged?

In view of various sensational statements which have been circulated regarding the situation in India the following is the official viets held in London:—That it is absurd to suggest that any thing in the nature of a conspiracy has reached the masses, that the most serious feature so far as the disaffected section is concerned, is the difficulty of getting hold of offenders and the slow process of the Courts. There is no tendency to under-rate the significance of the situation but to compare it with the eve of the mutiny is grossly misleading, unwarranted and stupid. The authorities in London and India are actively co-operating.

Abdul-Hamid, thirty fourth Sultan of Turkey, was born, on the 22nd September 1842, and has passed his sixty-sixth year. He is said to be a genial, generous hearted and good man.

Every man, woman and child in the world observes A. H. Postel believes more or less in Signs. Many will deny that they do, but if you ask them what the weather is going to be, they will not hesitate to tell you, and will give their reasons that certain signs or indications point that way. Every doctor in the land judges what disease his patient has by the signs or symptoms, yet this doctor may tell you that he does not believe in signs but he means something which he

calls superstition. Supposing that an astrologer can tell from the time of one's birth what disease he or she will have, and be more accurate than the doctor who judges when he sees the patient? Is this superstition? Not by a great deal.

When the hour and place of one's birth are accurately known, the astrologer can tell from a horoscope made for that time, what the person's general appearance will be, what the disposition is, the mental qualities, the health, financial prospects, what best adapted for, what part of the country the native will have the best success in, whether marriage is favorable or otherwise, and all that pertains to the person's life.

In the course of a debate on foreign affairs in the French Chamber, M. Pichon said the hope was warranted that Austria would agree to come to an understanding with the Porte and that it would not be impossible to find compensations for Serbia and Montenegro.

President Fallieres, in replying to the autograph letter of the Emperor Francis Joseph, had intimated that France would join in a general effort to find a solution of difficulties.

A panic occurred on the Vienna Bourse recently, owing to disquieting rumours regarding the Balkan situation and re-assuring official statements failed to restore confidence.

Interest centres on the negotiations between Vienna and St. Petersburg, regarding the European Conference, and it is admitted in Vienna that the views for the two Governments are very divergent.

Lord Roberts' speech is simply the reiteration of views which have never

been concealed, and have several times been developed in the Lords. A remarkable impression has been caused through out the country owing to their re-statement at a time when the European situation is in a state of exceptional delicacy.

Montenegro has handed to the representatives of the Powers at Cetinje a memorandum demanding the cession of Spigga from Austria. At the same time Montenegro will not forego claims to other compensation.

The Bulgarian Cabinet has resigned, but Prince Ferdinand has not yet decided to accept the resignation.

Austria-Hungary has made overtures to France with a view to intervention at Constantinople to stop the boycott of Austria. France has replied that the boycott being of political character, the only fair manner of settlement will be Austria agreeing with Turkey and Russia for a Conference.

News from Pittsburg report that an explosion occurred in a coal mine at Marianna and was followed by fire. Two hundred miners are entombed.

It is a great mistake to be too dependent upon favorable conditions. There can be little doubt that the ability to adjust one's self to new conditions and to make the best of whatever the existing ones may be, will produce more and better results than could be had by waiting for favorable circumstances. The great men of history have for the most part done their work under the most adverse conditions. They have won their great success in spite of all and in many instances in face of general opposition.

If all the virtues were listed in the order of their respective importance remarks a writer in the "Modern Miracles" cleanliness would come near the head of the list.

Our cities expend millions of dollars yearly for the sole purpose of keeping them clean.

Aside from the laws which compel us to observe cleanliness it is the threefold duty of every individual to keep his body clean. It is a duty then for every person to keep that habitation clean to show the proper reverence and respect for our Creator.

To keep clean is also a duty to society. Why should people deliberately offend others, by unscrupulous disregard for the laws of health and being?

That man who allows refuse to accumulate upon his premises displays wilful disregard for the public's health. It is the duty we owe to the people next door and those we chance to meet or associate with, to rigidly observe personal cleanliness.

To ourselves we owe the duty of cleanliness because self preservation is the first law of nature. Modern sanitary knowledge brings to light the startling facts that thousands of people die annually because of carelessness in just keeping clean. A trifling wound on the finger may result in horrible death if that wound is not kept free from germs and dirt.

On the use of medicines an American contemporary observes.—"It is a mistake to resort to strong purgatives and cathartics, when the bowels are torpid and inactive. A patient persistence in the use of a diet which is inclined to assist nature by stimulating the bowels, together with massage and proper exer-

cise, will do much to regulate the whole digestive tract.

Foods which are easily assimilated contain a only small amount of waste material, and will not act on the bowels, as foods such as potatoes, cabbage and turnips, which having a large bulk of residue, stimulate the bowels to action.

Cereals which contain the ground or rolled outer wrapping of the germ will, by mechanical irritation, relieve the condition of constipation.

Most fruits have laxative properties, especially those which are more or less acid, such as apples, oranges, cherries, grapes, plums, white dates, figs, prunes and raisins, have a special reputation in this direction. Fruit is more laxative if taken on an empty stomach, before breakfast or between meals.

Molasses and honey are also known as correctives of constipation.

Water should be taken freely. In all of the sanitariums in the country, all patients with any tendency to constipation are advised to drink two tumblers of water four times daily, before meals, and at bedtime, either hot or cold, as preferred."

Observes the Chicago Legal News—In *Morris v. St. Paul City Ry.*, in the Supreme Court of Minnesota (August, 1908, 117 N. W. 500), it was held that "when an injury to a woman results in a miscarriage she is entitled to recover such damages as will fairly compensate her for the pain and suffering occasioned by the miscarriage, but not for the pain and suffering occasioned by the loss of the child."

An interesting experiment is going on in Germany of administering justice without the aid of lawyers observes the Chicago Legal News.

It grows out of a demand for cheaper and prompter justice—a demand, by the way, which is not less pronounced in this country, America, but has not yet taken practical form.

The elementation of lawyers is on the theory that justice is too much hedged about and postponed by technicalities and a contentious spirit that aims not at disclosing the truth, but concealing and evading it. And there is a very suggestive hint to the profession in the organization of this court. Notwithstanding our theory that lawyers are an essential aid in the administration of justice, they are prohibited from appearing before this court in any official capacity.

The jurisdiction of this German court is limited to claims between workmen and their employers, claims growing out of all occupations that are organized as trades. The *Outlook* gives a very interesting account of the operation of this tribunal:

"Between eight and nine in the morning the room is crowded, sixty odd persons appearing on the average every one of the 294 business days of the year. Here a dozen deputies are waiting to give information and to file the complaints. It is the business of these officials to inform the complainants of their rights in the case, and not infrequently to tell them that they have no case at all, or that their complaints do not fall within the jurisdiction of the court. 40 p. c. are settled by compromise. About 20 p. c. reach the point of judicial decision. The rest are disposed of by default, withdrawal and other non-judicial processes." If lawyers work honestly they are a desirable class but when they are contrary they inflict an amount of injury on families unparalleled in the records of human career.

"A Dweller on two Planets," one of the greatest and most significant books of this juvenile century, was published in Los Angeles about three years ago observes the "Notes and Queries" after a strange and tragic manuscript career of twenty years. It was written at spirit dictation by a boy of very ordinary ability and education, but deals adequately and freely with advanced science and Philosophy, and anticipates many of the scientific discoveries made since it was written, and others not yet achieved.

The first half of the book is the story of the Incarnation of the Author, twelve thousand years ago, when Atlantis, or Pan, as it was formerly called, was at the height of its glory, and had a civilization far surpassing ours in some respects. They had the Cosmic Forces so well harnessed that surface was almost entirely superseded by serial transportation, achieved directly without floats or wings. The way their social and industrial problems were solved forms an interesting study for modern Sociologists; and the beginning of the falsehood and corruption which sunk the beautiful continent three thousand years later is also chiefly indicated.

The second part tells of another incarnation of the Author here in America, and shows that we, as a race, are the old Atlanteans, reincarnated to reproduce the old civilization on a higher plane, and finish what they failed to accomplish.

The manager of the office of the Astrological Magazine begs to inform the public that the Sanscrit text of Jatakachandrika will be supplied free to all those who have purchased a copy of the English Translation of Jatakachandrita, if they send in a ½ anna stamp towards postage.

THE Astrological Magazine,

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IMPORTANT NOTICE.

The Astrological Examination will be held on the 28th February 1909. Centres and other details will be published in the February issue.

BUSINESS NOTICE.

The Manager undertakes printing work of any kind for reasonable commission. He will purchase, all articles for market prices and send them on to the gentlemen duly packed charging only a small commission for his labour.

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Prefatory Remarks:
Concerning the Year 1909.



HIS year is an important one and the planetary influences have an evil turn, which would reach an acute state in 1910 and the two subsequent years. The clouds in the political horizon are gathering thick and dark, and are only waiting to rain blood, disease and destruction, for the electric currents of the conjunction of the evil planets, in Aries, to send their fiery sparks for a significant political blaze. The discords among the military nations, their mutual jealousies, their

unsatiable greed for money and lands, the irrepressible egoism by which many of them will be swayed during political crises, and the expansion of their trade and commerce at the cost of others; all these are significant factors which a keen observer of political atmosphere has to take into his deep consideration. The cordial *ententes* and *toasts* of Kings, Presidents and Emperors, are so many mockeries and shams in the political drama, that none but the most shallow brained men would attach any significance to them in cementing friendship of the nations or keeping eternal peace. History repeats itself! Every one repeats this expression without probably knowing its real significance. It is not the lessons of moral or ethical codes which history repeats before its grim teacher the Eternal Time. It repeats that small nations will rise, grow, develop, become big and are then hurled in to the depths of destruction and annihilation by their pride and greed. It repeats that no nation, however great its power, constitution and rule may be, can keep up its magnitude and influence for over a few centuries in the immense cycles of Time. It repeats that progressive nations, in the course of their building and expansion are marked by instincts of self-

sacrifice, justice, sincerity, duty and patriotism. It repeats that when they have reached their zenith, corruption, luxury, laxity in morals, and unpardonable pride and conceit overtake them imperceptably, and lead them to inevitable destruction by various internal and external causes. It repeats that mighty nations, forget that they have any moral responsibility towards their own self preservation or towards the weaker states above whom they happen to get political ascendancy and power for a few centuries.

It repeats that acquisition of wealth, influence and power by fair or foul means turns the heads of the nations, makes them godless and even greedy, drives them to undesirable political combinations and oppression of their people and the nations who come in contact with them. It repeats that the grown up nations fall irresistibly into excesses of sensual gratifications, forget moral principles and duties, and neglect their God, whom they praised and worshipped very sincerely when they were yet young and weak. It also repeats that the vices and defects it is painting in bloody colors, which the weak nations observed and scrupulously avoided in their younger and growing days, will be courted and prac-

ticed by those very nations when they attain to power, wealth and political status. The priceless lessons so graphically painted and repeated by the records of *History* of all nations and times, are observed by the rising nations and are broken mercilessly by the falling nations. If the same stern virtues, viz. self-sacrifice, sense of national duty, patriotism, regard for conquered nations, and instincts of justice and reason found in the *rising* nations, are also continued and kept up by the *risen* and *expanded* nations, then *History* will have nothing to record and therefore nothing to repeat. The mighty nations will continue for ever as powerful and influential nations and the causes and hopes of the weaker nations will be thoroughly blasted for ever without a ray of hope. God's decrees seem to be beneficial in the highest degree.

In the annals of the mineral, vegetable and animal kingdoms, there are periods of growth and decay. Humanity offers the same tide of progress and decay. Nations are but compounds of individuals, and they cannot break the laws of Nature. If action is powerful, reaction will be equally powerful. A careful student of history finds that kingdoms and empires have risen

and fallen, like the rhythmic beats of the heart. The intervals between the rises and falls, of the various nations may have different lengths, but not such as to make any one draw an exception in favour of any particular nation. The empires of the Medes and the Persians, the Greeks, and the Romans, the Moors, and the Turks, the Carthaginians and the Huns, the Thebans, and the Egyptians, the Babylonians, and the Assyrians, the Kurus and the Pandavas, the Chinese, and the Moguls, the Aztecs and the Atlantians, the Guptas, and the Vikramadityas, the Chalukyas, and the Mauryas, the Cholas, and the Bellalas, the Ganapathies of Warangal, and the Yadavas, the Princes of Vijayanagar, and the Maharattas, and many others have risen and fallen. No empire ever lasted in great state, and political significance for over 5 or 6 centuries continuously and in real vigour. China alone presents a unique example of being a great empire for over 20 centuries but it has undergone many vicissitudes and its rulers have changed hands. The greatest military powers of the present day, cannot form an exception to this immutable law of the historic logic. The time, therefore, looming in the immediate future, will be a serious one, and the nations

are warned to keep their eyes wide open, to study the causes for the decay of large kingdoms, and to pursue such courses, as would ensure their safety and continuation. In the intoxication of power, wealth and pride, probably few nations are inclined to place much confidence in these warnings, coming, as they do, from the planetary lights, but it is our duty, as scientists, to point out the dangers and call the attention of the nations, to shape their destinies properly. If they neglect to hear us or take proper precautions, Time will work its own results and repentance may come at the last hour, when it is too late to be profited by timely warnings. The following three years are pregnant with important political events, and we hope moral forces, well developed, may be able to mitigate the looming evils and enable the world's peace and progress to continue undisturbed.

Illustrative Horoscopes.

We have already referred to this subject in our past issues and we shall quote some horoscopes of men, which illustrate certain principles of astrology in a remarkable manner. All sciences offer almost inseparable difficulties as we make progress in them. Astrology is no exception. In the elementary portion, some easy cases—

remarkable for their illustrating the principles of the astrological sciences—may be given—but as an individual advances in his knowledge, cases present themselves which require all the stretch of his erudition and even then, they appear either as contradictory or almost unsolvable. In all such cases of apparent contradictions and difficulties, application, diligence, research and profound knowledge alone will be able to help the student. Without these he will be turned in breathless rapidity in a whirlpool of hopeless confusion and will begin to curse the sciences, its adepts and himself which is the easiest way of getting over difficulties which stare a man in his face always in the search after higher knowledge and the secrets hidden in the recesses of Nature's mysterious methods. Great men have achieved successes only after repeated failures, and endless patience.

In astrology, some horoscopes give apparent combinations, which are productive of certain results, and the ordinary student without much difficulty or calculation, predicts results which are easily verified. In other cases, almost the same combinations produce altogether a different set of results for which the student will be quite unprepared to expect. Take an example.

Here we see in the Rasi diagram, a very fine combination of planets. The lord of wealth Mercury is in the 10th while the lord of the 10th Saturn is in the 2nd. The lords of the house of education (Sun) speech and intelligence Mercury, and Karaka (lord) of education Jupiter are in the 10th house. The conjunction of

the lord of the Kendra (Sun) and Thrikona (Mercury) or 4th and 5th in the 10th or house of fame, business and means of livelihood are well posi-

	Moon Rahu.	Birth.	Saturn
Mercury. Sun Jupiter	Rasi.		
Venus.		Mars Kethu	

	Birth Jupiter	Rahu.	
	Navamsa.		
Mercury.	Kethu.	Sun Mars Venus Saturn	Moon.

ted. But in the Navamsa the lord of the Rajayoga Karaka the Sun is in Neecha, with his bitter enemies Venus and Saturn and with an evil planet Mars. This has taken away the good from him and the individual has not risen high in the political line or Govt. Service. Suppose the Sun occupied the Navamsa of Aries, the result would have been quite the reverse and the person would have risen high in the Service and would have got on very well from a worldly point of view. Suppose Jupiter who is now in the

Navamsa of Aries, occupies that of Cancer and Mercury that of Virgo, the Rasi combination would then have predicted a splendid rise and success to the man and probably would have raised him far above the position of his community or of his countrymen. In fact if there is such a conjunction in the 10th house, without the individual planets being subjected to debilitations and evil aspects the career of such a man would be quite successful, and far beyond his own wildest expectations. If a man took up such a horoscope and made predictions without going into further details and more minute calculations he would be eminently unsuccessful, and would quite fail to realise his sense of duty to the science, to the public and to himself. The positions of planets in the horoscope, their peculiar sources of strength and weakness, and the various minute divisions, favourable or unfavourable to the Lagna determine the results, which may be expected in a man's career.

Masculine Physiognomy.

(Continued from p. 58 of Vol. XI.)

We have already referred to this important subject in our last issue. Keen observation, enables a man to judge of males or females, with great accuracy and the knowledge which enables him to do so cannot be said to be despicable or worthless. When a man's sides are even he will be rich, if crooked or uneven, he will be poor. If the belly is ordinary he will enjoy

well, if it is depressed he will be rejected by pleasures, if it is elevated he will be a ruler, if there be elevations and depressions in the belly he will be roguish. If the belly resembles that of a serpent the man will be a voracious eater and poor. If the navel is elevated, expanded and round, he will be happy. If it is small and not visible, there will be misery. If the navel is situated between the folds of the belly, and crooked, the person suffers from poverty and Shula (Iron Pike). If the navel winds from left to right he will be a vagabond, if it turns from right to left he will be highly intelligent. If the sides of the navel are long, he will have long life, if the upper part is long, he will be a ruler, if the lower part of the navel is long he will have many cattle. If the color of the navel resembles that of the pistil of the lotus flower he will become a ruler. If the belly has one, two, three or four folds, then he will be destroyed by weapons, will have great sexual enjoyment, will be a preceptor, and will have many children respectively. If there are no folds he will be a ruler. If the folds are not straight or regular, the person will be guilty of incestuous intercourse and sin, if they are regular he will be happy and will hate others wives. If the sides are fleshy and soft, and the hairs run from right to left the person will be a ruler. If they are the reverse of these, he will be a servant, unhappy and poor. If the nipples of the breast are loose and hanging, he will be popular, if they are large and crooked, he will be poor. If the nipples are large, fleshy and depressed, he will be

a ruler and happy. If the chest is broad, elevated and fleshy he will be a ruler.

If the chest is the reverse of what is already stated above and is covered with large hairs, exhibiting bones, the person will be lean or low. If the chest is ordinary he will be rich. If it is large he will be a warrior. If it is narrow he will be poor, if the chest has elevations and depressions he will be poor and killed by weapons. If the upper portion of the chest just above it and below the neck be uneven he will be bad, if the bony joints are visible he will be poor; if the shoulders be high he will enjoy, if they are depressed he will be poor, if they are stout he will be rich; if the neck is flat and not round, he will be poor, if the neck is slender, with bulging out nerves and blood vessels, he will be poor, if the neck resembles that of a buffalo he will be warlike, if it resembles that of a bull, he will die from weapons, if the neck resembles a conch shell, he will be a ruler, if it is short, and bent he will eat well, if the back of the neck is even with sparse hairs he will be rich, if otherwise, he will be miserable.

If the arm pits have no sweat, are big, and even, emitting good smell, and covered with sparse hairs he will be rich. If they are otherwise he will be poor. If the shoulders are bent, covered with hairs, devoid of flesh and small he will be poor. If they are extensive, even, and the joints, well covered, he will be happy and powerful. If the hands resemble the trunk of an elephant, round, long, touching

the knees and even, and stout the person will be a Raja. If they are short and covered thickly with hair he will be mean. If the fingers of the hands are long he will have long life. If they are straight he will be popular. If they are slender he will be intelligent. If they are flat he will serve others, if they are stout he will be poor. If they are bent backwards he will be killed by weapons, if hands resemble those of the monkey he will be rich.

It should be borne in mind, that all these items named above as affecting a man's person or mind or his career are factors which indicate the tendencies, and the readers should not be led into the mistake that the presence of any one point in human physiognomy, will alone be able to produce the particular result as against others which indicate a contrary turn. The balancing of evidence is very important, and a sound judgment can only work, after taking the whole environments, and not stand upon a single isolated factor. For instance a man has long round arms reaching his knees. This indicates political importance. But suppose there are other indications which denote poverty and misery. In these cases of contradictory and conflicting indications, the result will have to be carefully analysed, and predicted as per the stronger evidence.

Wonders of Science.

In judging of facts and figures we must be guided by a broad minded toleration, when we encounter those

with whose scientific, religious, philosophic or social views we happen to differ. We now firmly believe, although not borne out by records, that the wonders of electricity, magnetism and ether, now known to us, were unknown to the ancients utterly, and that they led a life of barbarism, almost on a level with that of the brute creation. We have only to read the records of the ancient nations, who have a history of their own and from whom we have yet to learn many more psychic phenomena, and the invisible agencies which cause them. We shall here quote a few of the modern wonders of Electricity which are really worth nothing. Electric telegraph has paled into insignificance before the wireless telegraphy. From one place to another, removed by thousands of miles, messages can now be sent without any visible connecting medium. Scientists are now opening their eyes to the fact that "it is the invisible that is the real, and that the seen is only the effect of the unseen causes. Wireless telephone is another wonder. It enables to reproduce the human voice over vast distances, without the aid of wires. There are many profound laws of Nature through which various effects are constantly produced but we have yet to search for many more in the vast ocean of knowledge. The transmission of photos and scenes by the use of telegraphic wire caused considerable stir among the scientific circles, but what is more wonderful, even the wire has been dispensed with and that photos and scenes can now be transmitted by the wireless method. Another invention is an instrument by

which a telegraph operator in Paris can despatch a message to Vienna, where the electric current agitates a wire connected with one of the Austrian newspaper offices, puts the linotype machine in motion, which automatically sets up the telegraphed message in type and presents it ready for the Press without any human labour beyond the individual who despatches the message. Ships are now being installed with an invention for submarine signalling whereby a vessel many miles from the coast can be informed of her position by signals given with a bell from the light-house near the mainland. This will be highly useful when there is dense fog and nothing could be seen even at a few yards distance around. Ships have also been constructed which travel through the air with a velocity of 40 or 50 miles an hour. *Telewriter* is a useful machine, brought to a high state of simplicity and perfection. As soon as the sender's pencil is taken up, separated by many miles, the receiver's pen comes out of the ink, and moving, as if by magic, traces exactly what is written at the other end. *Lynscope* is another wonderful machine by the use of which any one will be able to see around the world so that people in Paris may see their fellowmen in New-York or London. It will also reflect any written message to any other distant post in the world, and further enables any person to see right through any human being or solid substance as if they were not there. Recent scientific researches have banished all solid matter. They say there is no such thing as that in the Earth.

What we call solid matter has now been found to be composed of an aggregation of atoms, so small that a lac of them can be found in a square inch and these again are subdivided into something infinitely smaller still. Some call them as electrons and others name them as corpuscles of electricity. The universe seems to be a vast ocean of electric energy, moving in mighty cycles of waves which have no end and motion which is permanent and incessant.

Professor Larkin observes—"The universe is a unit, although there are actually billions of Suns and without doubt trillions of minute invisible planets, like the earth and other planets of our little solar system, all of which even up to trillions amount next to nothing in the mighty cosmical edifice." All matter known to the spectroscope, has been resolved into corpuscles. "Therefore" says Larkin—"that the entire universe and all things it contains are made of electricity. But corpuscles are by far beyond all powers of imagination that no hope can be had of thinking about their ultimate nature." The learned Flammarion remarks—"that matter of which we make so much does not really exist and that the universe is a mighty organism which is ruled by dynamics of a psychic order. That which we term matter, then, is simply an agglomeration of tiny particles of electricity attracted to each other by some inscrutable law of affinity. It is not a solid at all. It is a mosaic of electric corpuscles and perhaps this fact furnishes an explanation of its being so easily penetrable by the

marvellous X rays. The Great German Professor Zollner, demonstrates Transcendental Physics and proves the continuity of existence and the immortality of the soul. Sir W. Crookes observes—"that if he were to-day beginning his investigations in the Transcendental realm he would base his researches upon this supreme and proved mental fact of telepathy, because, if two minds whilst still in the flesh can communicate with each other he sees no reason why two minds—one in the flesh and the other out of the flesh—should not be able to do the same." Thoughts are now described by scientists "not as were nothings but as palpable though invisible things which shoot forth from the mind like the electrons which dart from a piece of radium and go careering through space until they strike upon receptive mind with which they have an affinity and the individual is correspondingly influenced thereby. If the thought is evil it will influence him for good. Prof. Larkin says that "thoughts are electric corpuscles darting hither and thither with inconceivable rapidity in search of a congenial lodgment." The eminent nerve specialist Dr. Baraduc of Paris argued that if *thoughts* are particles of submattered matter, it should be possible to photograph them. He constructed a special apparatus, with a plate attached to it which was exceptionally sensitive and obtained a series of distinct and beautiful pictures of the thought forces and emotions. Man is surrounded by an atmosphere of personal ether". Col. Albert de Rochas conducted similar experiments with

remarkable success. Every human being seems to have an impalpable double, and when death happens, the astral body—very like the human body—is separated from the physical body, and can be seen going away by experienced vision.

Our Exchanges.

We heartily thank the Editors of the following Journals for kindly exchanging their papers. Intellectual grafting produces racy fruits.

1. Medico-Legal Journal, New York.
2. Modern Miracles, New York.
3. Annals of Psychological Science, London.
4. Book of the Month, New York.
5. Chiropractor, Davenport U.S.A.
6. Flaming Sword, Chicago.
7. Grail, British West Indies.
8. Harbinger of Light, Melbourne.
9. Health Record, London.
10. Horoscopes, London.
11. International Review, England.
12. Astrological Iconoclast, Clementon.
13. Mystic, London.
14. "Mind," New York.
15. Metaphysical Magazine, New York.
16. Old Moore's Messenger, London.
17. Notes and Querries, Manchester.
18. Orient and accident, Sydney.
19. Occult Review, London.
20. Papyrus, Cranford.
21. Progressive Thinker, Chicago.
22. Public Opinion, London.
23. Phalanx, Lostangles.

24. Review General Desciences Psychiques, Paris.
25. Swastika, Colorado.
26. Wise man, New York.
27. Amrit Bazar Patrika, Calcutta.
28. Andhra Kesari, Rajamundry.
29. Andhra Prakasika Madras.
30. Aryamatha Bodhini, Coconada.
31. Assam Times, Dibrugarh.
32. Akasavani, Rajamundry.
33. Andra Patrika, Bombay.
34. Bassein News, Bassein.
35. Bharata, Rajamundry.
36. Brahmavadin, Madras.
37. "Coimbatore Crescent," Coimbatore.
38. Cornation Advertiser, Ahmedabad.
39. Dawn, Calcutta.
40. Desabimani, Bezawada.
41. Gardners Magazine, Calcutta.
42. Gnanodaya, Bangalore.
43. Hindu Organ, Jaffna.
44. Indian Mirror, Calcutta.
45. Indian Nation, Calcutta.
46. Indian Student, Calcutta.
47. Industrial India, Calcutta.
48. Joytissasthra Payonidhi, Mysore.
49. "Khalsa Advocate," Amritsar.
50. Maharatta, Poona.
51. Malabar Review, Ernakulam.
52. Mysore Review, Bangalore.
53. Mysore Star, Mysore.
54. Manorama, Rajamundry.
55. Mystic Myna, Madras.
56. Nigamagama Chendrika, Muttra.
57. Paisa Akbari, Lahore.
58. "Saraswati," Coconada.
59. "Sasilekha," Madras.
60. Science Grounded Religion, Lahore.
61. Siddhanta Deepika, Madras.
62. Barathamatha, Vijayanagaram.

63. Krishna Sukti, Udipi.
 64. Savi Nudi, Hosakota.
 65. Sahridaya, Trichinopoly.
 66. Sarvajana, Hithopa Karini, Mysore.
 67. Travancore Times, Nagercoil.
 68. Theosophy in India, Benares.
 69. Theist, Madras.
 70. Vagbhushana, Darwar.
 71. Vaidya Sindhu, Bangalore.
 72. Vivekodaya, Srirangapatam.
 73. Patriot, Bombay.
 74. Neva Meta Physische, Berlin.
 75. Bible Review, Applegate.
 76. The Inventors Guide, Bangalore.
 77. Veerakesari, Madras.
 78. Sun Flower, Hamburg.
 79. Chicago Legal News, Chicago.
 80. Chaturya, Bangalore City.
 81. Age Melbourne and some others.
- We often make *Reviews* of these interesting papers and hope to get reciprocated by them.

Formalities of Marriages.

In France, among the higher classes, marriages are arranged by the parents or relatives of the parties, without the knowledge of the couple.

In Turkey a first-class marriage is contracted by parents when the children are sometimes two or three years old. Turkish marriage laws make it almost impossible for a Turk to have more than two wives.

In Finland there is a species of marriage on trial, but if the husband backs out of this, he is compelled to endow his wife with one half of his worldly goods so that if a woman is

rejected by half a dozen husbands she would be able to make a decent fortune, better than her so called husbands.

In Thibet, provided a man starts with the eldest girl in a family, he can marry all her sisters. One ceremony can do for all if he desires to save trouble and expense.

Among the Eskimos, a man, before he can marry, must show that he is able to support a wife by his prowess as a hunter. The same holds good among some nations, in the dark African Continent.

In Hawaii the marriage ceremony is simple. It consists in touching noses in the presence of friends and then the couple is indissolubly united as husband and wife.

In Southern Chili a man may have as many wives as he chooses, but it is expected that each will present him with a costly cloak. The number of cloaks he has will tell us the number of wives he has.

In Great Britain a man can marry a woman with a past, and has no power of obtaining divorce on discovering her real character and there are some marriages among the British aristocracy, where a young man may marry an old maiden duchess, who counts only three or four score summers on her head and who still passes as a maiden?

In Japan, the eldest child, whether male or female, must, under all circumstances, abide at and inherit the home. By this means a continuous succession is assured, and the estates cannot pass into the hands of strangers. No eldest child can marry and

live with an eldest child of the opposite sex. When an heiress weds, her husband must assume the family name.

In Spain a similar custom prevails in certain families among the people of the Basque provinces. An eldest son among them is not allowed to marry an eldest daughter. Here, too; the husband of any eldest daughter takes up his residence under his wife's roof, and adopts her name. In ancient Babylon uniting the thread of the couple formed an important part of the marriage ceremony. The priest took a thread from the garment of the bride, and another from that of the bridegroom, and formed them into a knot, which he gave to the bride, thus symbolising the binding nature of the union.

Among the Hindus there are several formalities which constitute marriage. Among the Brahmins, the ceremonies are many and complicated and literally the girls are betrothed long before they attain their age. Among the Kshatriyas the marriage may take place before or after puberty of the girl, and also in the absence of the bridegroom. In the latter case his sword will have to be kept during the ceremonies near the bride as a proxy. The Vaisyas follow the Brahminical customs, except that the Upanayana of the boy may also take place at the time of marriage. Among the Sudras marriages are performed generally after puberty. In some instances the girls are married to the local dieties and then are allowed to choose whomsoever they like. After the death of the first husband, Sudra girls are

allowed to marry a second man, but they will not possess all the social privileges of the full family women, and are treated with a sort of contempt. Among the Mohomedans marriages are arranged, and the couple meet only during the marriage. Among some rude Australian tribes when a man wishes to marry he lays in wait for his intended bride in a solitary place, beats her soundly when she appears there and carries her home, half dead, and this constitutes a marriage. Marriages among the Burmans offer some interesting phases of social development. There are some countries in which marriages are unknown, the woman coupling herself with as many men and as often as she pleases. Here men have simply to suit her whim and fancies and try their best to win her smiles. In some families there is a curious custom of the marriage of the Photos of the bride and the bridegroom without their meeting in person, and this constitutes a real marriage. In all these cases the real marriage is the sexual union, and the time at which they begin to join, will determine their future happiness or misery and the health and prosperity of their offspring.

The Astrological Examination.

We have already referred to this subject in our December issue. The Examination will be held in different centres and in the languages and subjects selected, by the candidates on the 28th of February 1909 Sunday. All the details connected with this

examination, the time and the papers etc., will be published in the February issue, copies of which will be sent to the candidates direct for information and guidance. They have to present themselves before the authorities whose real address, position and residence will be correctly mentioned in that issue. Candidates who do not receive copies of the Magazine, must intimate the fact at once to the Manager of this office. Some candidates have written to us, stating that they will use, Burmese, European and other systems when they cannot answer in the Aryan system of the Maharishis. The examination, it must be distinctly remembered, will be confined to the Hindu system of Predictions and calculations. There can be no objection or harm if a candidate calls it rule of three, while another names it as *thri Rasikam*. He may arrive at the results by several methods, but the results to fetch marks must be correct and in accordance with the standard works in Sanskrit. The names of the planets houses, divisions and methods of calculation may be given in any language, provided their English or Sanskrit equivalents are given. Text books have been prescribed, and the questions will be taken from them and from such other notes or commentaries as have a direct bearing upon them. Students must be careful in these matters

For further details apply to the undersigned.

B. SURYANARAYANA ROW,
Editor,
Astrological Magazine, Madras.

Seismic Disturbances.

We have had a terrible earthquake and a huge tidal wave. The lives lost and the damage to property are shockingly reported, and are on an alarmingly large scale.

Hundreds of thousands of people have perished and it is not possible to estimate the value of property destroyed as many villages and some towns have been wrecked and immense property has been lost. The Lunar year Kilaka commenced on the 1st of April 1908 and will end on the 21st of March 1909 while the solar year commenced on the 12th of April 1908 and will end on the 13th of April 1909. After discussing the positions of the planets for the year, in our issue for April 1908, Vol. X. we observed thus, "There will be destructive fires, volcanic eruptions and devastating earthquakes and in India two leading men will be publicly disgraced. The flow of rivers will be impeded and their waters will be scanty and nonfertilising. Science will make startling revelations, and its adepts will be overrating their own powers and productions. Men will be insincere, godless and immoral and marriage relations will be loose, non-binding and scandalous. Tradesmen will suffer and some leading banking firms of the world will fail, bringing ruin to many poor and helpless families. On the whole the year will be marked by sorrow, misery and general gloom!"

We call the attention of our readers to these facts and request them to

watch the progress of natural events. Kilaka has still two and a half months to pass, and the concluding days of the year will not at all be promising or cheerful. Where are the meteorological professors, and seismic observers? What are they doing in their office rooms if they are not able to foretell these disturbances, and warn the people, who suffer terribly from these calamities. Are the Governments of the world, aware of the existence of these departments and the work they are doing? Why not they call upon them for an explanation about their silence and incompetency to warn the public before hand.

Astrological Examination Prizes:

The following generous hearted gentlemen have offered gold medals and book prizes.

1. T. A. Narasimhachariar Esq. ... Gold Medal.
2. T. A. Sunjeeva Row Esq. ... do.
3. His Highness Kerala Varma ... do.
4. Baij Bhushan Lal Esq. ... do.
5. N.P.N.M. Chidambaram Chettyar Esq. ... do.
6. A Gentleman from Quetta ... Book Prize.
7. B. Venkatachellam Mudaliar Esq. ... do.
8. C. Sambasiva Aiyar Esq. ... do.
9. A European Gentleman from Burma ... do.

10. P. Subba Row Esq. Book Prize.
 11. B. Jagannatha Row Esq. ... do.
 12. Rev. S. J. Chowray-appah ... do.
 13. S. Sankara Narayan Aiyar Esq. ... do.
 14. V. N. Runganatham Chettyar Esq. ... do.
 15. Dewan Bahadur R. Raghunatha Row ... do.
 16. M. Chengiah Chetty Esq. ... Gold Medal.
 17. B. Suryanarain Row Esq. ... do.
 18. Thoms. P. DeSilva Esq. ... do.
 19. Banky Behari Lal Esq. ... do.
 20. Maung Kye Esq.... Book Prize.
 21. T. T. Rungachariar Esq. ... do.
 22. S. Runglah Chetty Esq. ... do.
 23. Dewan Bahadur A. A. Krishnaswami Iyengar ... do.

Correspondence.

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

MEIKTILA,
Dated 25th Dec. 1908.

THE EDITOR,
Astrological Magazine, Madras.

SIR,

The enclosed is the Horoscope cast out by a Burman Astrologer of a child (female) born on a watery surface.

The house in which birth took place

on Friday the 13th November 1908 at 4-12 in the evening was entirely surrounded by floods of the Meiktila Lake.

At the time of birth, six inches more of water would have deluged the birth room of the infant. As much as to say that there was so much water

Birth Sani.			Rahu.
	Friday The 13th November 1908 at 4-12 P.M.		Moon.
			Guru.
Ketu.		Ravi Buda	Kuja Sukra.

underneath the house which required another six inches more to reach the birth room.

It will be seen that the birth falls in a watery sign as also the Moon, and the Sun occupies a movable sign, Libra. As per notes to Stanza 7 at

Ravi Kuja.		Guru.	
Birth Buda Sukra.	Monday The 21st March 1870 at 4-30-30.		Rahu.
Ketu.			
Sani.		Moon.	

page 78 of your worthy Magazine for November 1908, is the father who was born on Monday the 21st March 1870 at H. M. S. 4-30-30 in the morning

likely to be doomed to a Cage life, and whose Horoscope cast out by Burmese Astrologer is also given below for ready reference; if not, I would like to know in what manner the evil influences are counteracted. Are there any benefic planets that could save him from the impending calamities.

If in the affirmative, what would be the net result of his experience.

The adepts in the lore of this sublime science are respectfully solicited to enlighten me on the subject.

A. STUDENT.

II.

Dear Mr. Editor,

Your trenchant remarks on the English and European Astrologers are, I believe, not far from the truth. Alan Leo and Sepharial ought now to come forward with their explanation and criticisms.

I fear they have very little to say in their self defence as you have vigorously attacked them by quoting the chapter and verse of their failures.

I have a doubt regarding the eras of Salivahana and Vikrama. Some orientalists say that the latter person was a mythical king and others say that both are mythical. I should be glad to hear your arguments about these eras. I am a great dabbler in these matters and would feel grateful if you throw some light on them.

Will you also kindly let me know whether Paracara preceded or succeeded Varaha Mihira and which of them is the greater as a scholar and author in Astrology.

I have not paid a visit to the East but I hope to do so soon to that land of magic.

Ed. B.

MANCHESTER,
10-12-1908.

III.

Dear Editor,

I am a regular reader of your magazine. Your attacks on us-Europeans-are sometimes strongly hurled. Probably our astrologers deserve them.

You claim an antiquity for your sciences far beyond what the occident mind is accustomed to grant or grasp. In all probability the Greeks and the Romans borrowed their sciences both from the Hindus and also from the Egyptians, who had attained to a high degree of civilisation before the Greeks opened their eyes to the arts of civilised life. It would indeed be very interesting if you take your pen and collect all information in a booklet form concerning the ancient civilisation of India and how other nations took their lessons from this fountain head of knowledge and wisdom.

The more I read your works the greater becomes my anxiety to know more about the history of this problem of the spread of ancient civilisation. During the last 30 or 40 years, European nations have had to concede many items which go to prove the antiquity of the Indian civilisation. Prejudice however, blinds us, as it does even the greatest scholars. Could you kindly advance,—as sound arguments as you can—as to when astrology and astronomy were perfected as separate systems among the

Hindus, and what internal and contemporary evidence there is to show that astrology preceeded astronomy or *vice versa*. I shall be delighted to have these solutions through the columns of your worthy magazine and shall gladly offer a prize, if they convince me.

AN AMERICAN.

CHICAGO, U.S. }
7th Dec. 1908. }

Reviews.

I.

PLANETARY DAILY GUIDE.

This is better than "Magic" as the title page says for 1909. It is an annual publication giving a lot of useful information on Astrology as followed among the European nations. Along with the movements of the important planets, the results of the ascendant and the major planets occupying the different Zodiacal signs are clearly sketched so that beginners will find the publication very useful. Llewellyn George, Instructor of the Portland school of Astrology, the learned compiler of this useful publication thus observes—"knowing the dates of favourable and unfavourable influences, it gives us the opportunity to *think before it is time to act* and if we set a day in advance for any affair which will be most in keeping with the good results desired." The calculations seem to be after the Sayana or the Nautical Almanac system.

II.

VITALISM.

We thank the author for his copy of the lessons which contain interesting matter, and issued by the Direct Health Company London. The importance of blood as giving energy to the system and pure breathing of the Vitalism from the Nature's grand stores—the Atmosphere—are well and convincingly given, and will be useful to those who are not initiated into the mysteries of *yoga* and *Pranayama*, where sublimer truths are lying concealed under a system of rituals which appear as arbitrary but which when practised, will enable the individual to realise higher benefits. We hope the European nations will open their eyes widely to the importance of deep, pure and seasend breathing and then see, how grand and beneficial is the oriental system technically known as the practice of the "Pranayam," the first lesson taught to the boys of the higher castes among the Hindus.

Notes.

Count Tolsti observes—All those people who live by civilisation, kings, emperors, presidents, princes, ministers, officers, landowners, merchants, doctors, scientists, artists, teachers, priests, writers—all these say certain that our civilization is such a boon that the idea of its disappearance or alteration cannot be admitted. But ask the enormous mass of the Slavonic, Chinese, Indian or Russian agricultural people, nine-tenths of humanity whether this precious civilization is indeed a boon or not. Strange to

say nine-tenths of humanity will answer quite differently—it is a curse. One set of people is rising to the utmost pinnacle of luxury and wealth, and the other set is sinking into the lowest depths of abject poverty. The domestic affections are not fully developed owing to the constant rush of the too materialistic life, and social relations are measured by cash. Religion has become a farce and sentimental mockery, and virtue is a variable quantity. There is a continuous sinking of "the spark of divinity" in men, and the march of the passions is backwards into barbarism. The soul has become a negligible item in life. Is this civilization or barbarism? asks the Venerable Russian sage?

The Maharajah of Mysore has been permitted by the Government of India to undertake a tour in Japan. We suppose he has completed his home education. But the prince sent his brother in advance.

Peter Lloyd states that twenty battalions of troops have been ordered to Bosnia.

Rear Admiral Firnes, speaking at Dover the other day, said that during the last manoeuvre he conveyed a force representing seventy thousand men to the Scottish coast. No sign of the British Fleet was seen owing to the prevailing fog.

Germany is considering a plan to irrigate German East Africa by canal through the Wembere steppes from Victoria Nyanza.

Signor Forts, the ex-Premier, condemned Austria's violation of the Treaty of Berlin. Italy's loyalty to the Triple

Alliance he said, was becoming daily more difficult owing to the excessive Austrian armaments. He urged the strengthening of Italy's military forces.

The Shah of Persia, emphatically asserts his belief that the Constitution was necessary for the advancement of Persia and the well being of the people, but in view of the existence of two opposing parties he feared that a hasty decision would cause disturbances.

An avalanche recently overwhelmed the village of Pra, in Venetia. Thirty-one persons have been killed.

We thank Rev. Mr. S. J. Chowriappa for the copies of his pocket diary and the Franco British exhibition official souvenir containing photos of the greatest and grandest of its buildings and scenes. We also congratulate his son Mr. Alfred Chowriappa on completing his course of training in Europe and safe return to his native land. The senior has always been known as a perfect gentleman, and ever ready to help the poor and the suffering irrespective of their nationality or creed. We wish him and his family, a happy new year, and hope to see him in good health and vigor for many long summers to come.

W. T. Stead Editor of the Review of Reviews, is making much fuss about his spiritualistic powers and gives out that he is in communication with the spirits of Mayers, E. Gurney and Dr. Richard Hodgson, all of whom died some time ago. A similar statement made by a Native of India, would have ended in lodging the man in the cell of a Lunatic Asylum. Mr. Stead is a great journalist and is just now opening his eyes to phenomena, which a street beggar and a

magician in India exhibits for half an auna. Have sciences and scientific men, come to such pitiable conditions? What will the Materialistic men say about them?

Negotiations between Turkey and Bulgaria have been suspended on the question of signing the Portocol.

The Bulgarians desire that the final act shall be signed, but the Ports decline, pending the European Conference.

The discussion of the debates on Lord Roberts' motion continues briskly in Germany. Numerous technical articles are published by military experts, in which varying opinions are expressed regarding the feasibility of the invasion of Britain.

The Amir, seems to be desirous of conciliating the Sikhs and the Hindu residents of Afganistan. He made over entirely to their representatives the spring near Jellalabad regarded as sacred by the Hindus.

The Madras sectional congress sat this year at Madras, and transacted business as if it is quite a new concern, and had nothing in common with the traditions of the first great movement. The expression National congress, is ill suited to such a sectional body where only a few delegates gathered to start an Institution on altogether new lines of thought. The episode reported to us of an old woman going to the Pandal and seeking help from a delegate, illustrates the popular view of these meetings. She asked a respectable looking Congresswala to help the poor. He gave her a silver coin, which she readily threw back at him, exclaiming that she did not come for money, of which she had enough, but came to complain against their heartless-

ness in having met at Madras and raised the prices of the food grains considerably. She also observed that they met there to enjoy, each others company but not to transact any real business for the relief of the poor. The prices are running high and the people are starving, observed the old woman but you men are here and never consider this most vital question which affects the 300,000,000 of the Indian subjects! How can you call yourselves national leaders when you do not know our sufferings and the causes which bring them on?

Unless we succeed in ringing the death knell of that spirit of materialism which has so lamentably arrested the progress in moral and spiritual education, world must go from its present bad to its future worse.

The Grand Vizier has informed M. Pallavicini that the suggestions made by Austria-Hungary are inadequate to form the basis for negotiations, and insists on the payment of four millions sterling.

M. Picard, the New Minister of Marine, was cheered for a speech in which he forecasted reforms in the administration and the improvement of the artillery.

He insisted on the necessity for a greatly increased construction of heavy ships, besides torpedo boats and submarines. A motion urging the introduction of reforms was unanimously adopted by the Chamber.

The map of the Roman Empire commissioned by Julius Caesar took thirty-two years to construct.

THE

Astrological Magazine,

EDITED BY

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Corresponding Member of the Medico-Legal Society, New York,
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IMPORTANT NOTICE.

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Importance of Clouds. (How to Predict Rain.)



SUN'S rays act upon watery surfaces and turn them into vapor; vapour goes up, meets with cold blasts of wind, is condensed, and falls down as rain; rain sustains vegetation and vegetation nourishes man. *Adityaggayatâ Vristi Vrista Rannam Thutha Prajah Agnayrapaha Abbyah Prithivi Prithivyaya Oshadhayaka Oshadhibhyonnam, Annatpurneshaha* are quotations from the Vedas and Upanishads expressing the ideas given in the opening sentences. All heat in the earth is sent to us by the Sun, through the atmosphere by the agen-

cies called *Vidyutsakties* or electrical energies. The importance of water as a compound was clearly and definitely expressed by the Vedic Texts. *Apova idagumsarvam Viswa Bhutanayapaha*—all that we see is produced or generated by water; all compounds are formed by water. In ordinary almanacs published in Vernaculars, very little information is given as regards the formation of clouds, and how to predict rains from observing them. In the *Moola Pushpabandha* an authoritative work on such matters the details are excellently given. Gargi, Parasara, Vyasa, Bharadwaja, Marichi, Varahamihira and other eminent authors have treated this important subject in an elaborate manner. Many of our readers would do well to read these articles specially and observe the formation of clouds and their appearances so that they may be able to venture predictions as regards the times at which they may expect rains. If they kindly record their experiences, and send us copies of the same they will be putting the public to greater obligation than the speculative and yet infantile institutions which world's Governments have established for helping them in such vital points. All food, mineral, vegetable or animal could only be produced by seasonal rains and where these fail, or are thoroughly irregular, nations suffer from famines, pesti-

lences and miseries, so much so that their very existence might be blotted out, if the rains hold off for a few years. A few months or even a few days make much alteration in the aspects of the country and its *flora* and *fauna*. It becomes very important therefore, to discover the laws of rain by all means which are at our disposal or which human intelligence and experience can devise for that purpose. Gargi says—“The predictions of an astrologer well learned in the laws of this branch, and who pays particular attention and devotes all his time to the indications of rain afforded by pregnant clouds will not fail to be verified as are the words of the great Maha Rishies, “themselves” No science or branch of knowledge can be of greater interest or utility than that of the science or knowledge relating to the predictions of rain by observing the clouds. We shall give here a summary of the views expounded in the *samhitas* of Bharadwaja, Gargi, Atri, Parasara, Badarayana, Kasyapa, and Vatsyayana. Some are of opinion that the days of the appearance of the pregnant clouds (conception of *rain*)—closely follow the bright half of the lunar month Kartika (October and November). But a large number of writers are not of this view. They say that those clouds are to be considered as *pregnant* which commence from the day

on which the Moon enters the constellation of *Poorvashadha* in the bright half of the lunar month *Margasira* (November and December).

If the pregnant clouds appear on a day when the moon is in a certain star, rain falls on that day (after 195 days), when the Moon again enters that constellation.

According to the views of the ancient Rishis clouds conceiving during the day, will rain in the night and *vice versa*; clouds conceiving during the bright half of the lunar month, give rain during the dark half of the lunar month and *vice versa*. Clouds which conceive in the east will discharge rain in the west, and *vice versa* and clouds which conceive during the morning twilight will deliver rain during the evening twilight and *vice versa*. Clouds which conceive during the bright and dark halves of *Margasira* and the bright half of *Pushya* will deliver rain respectively in the dark half of *Jaista* and in the bright and dark halves of *Ashada* and the fall of rain in such cases will be moderate. Clouds conceiving in the dark half of *Pushya*, and the waxing and waning halves of *Magha* respectively will deliver rain in the bright and dark halves of *Sravana*, and the bright half of *Bhadrapada*. Clouds which conceive in the bright half of *Phalguna* deliver rain in the dark half of *Bhadrapada*.

and clouds which become pregnant in the dark half of *Phalguna*, will deliver rain in the bright half of *Aswija*. Clouds which conceive during the bright half of *Chaitra* will deliver rain during the bright half of *Kartika*. The directions for conception of the rain among the clouds thus appear to be quite opposite to the direction of their delivery. A question may be asked here as to what is meant by conception by the clouds. We have shown on many previous occasions that the solar rays work through the atmosphere, set the whole into activity and form compounds and break them up as required. The solar ray causes colors to ripen by one set and destroy them by another; water is similarly formed and vaporised.

Vegetation grows and dies and so also all conceivable phenomena. We have seen and still see that all clouds do not give rain and that there seem to be two sets, one delivering rain and the other passing over our heads without discharging a single shower. Clouds are watery vapors and brought into shapes by the mysterious solar rays. When clouds are dispersed away by heat there seems to be an end for them all. But again we see them newly formed and when they are formed into clouds, capable of leaving rain, we say they are pregnant. Here the meaning will be that in the formation of the clouds the

solar rays seem to have both reproductive and destructive powers, and when they act in the former capacity we are justified in saying that the clouds have conceived or have become pregnant. Some specific union appears to be necessary between the watery vapour, which forms into clouds and the solar ray which impregnates it with power to seed rain.

Genius of Shakespere.

Prof. F. Hyatt Smith of Buffalo, remarks on the genius of Shakespere thus—

"Shakespeare is the riddle of literature, the miracle of mind. His ancestors were yeomen, his handwriting would disgrace any school boy, he belonged to no church and no party, took no apparent interest in his works, mingled with the irregular characters of London, and when life waned, he retired to Stratford among the tavern-keepers and rustics of the town. Without education he educates the world, untravelled he traverses the universe, unread he is read in every land, untrained he trains all men. Three million copies of his works are sold each year, hence he would have been the greatest wealth producer in history had he had a complete royalty on his immortal plays. He portrays every human passion, longing, art, profession, industry, court and camp, mart and belief, sounds the sea and conquers the air, all customs and myths and habits and faculties, the lives of kings and peasants and philosophers and

mechanics and senators and sorcerers and politicians and priests. Hamlet is the tragedy of the will, Othello is the tragedy of jealousy, Lear is the tragedy of ingratitude, Macbeth is the tragedy of remorse, Julius Caesar is the tragedy of politics, Romeo and Juliet is the tragedy of love, the Tempest is the colossal picture of the supernatural. His works are the best English history and a great commentary on the Bible. Indeed, many words in the King James Version are from him. He can only be compared with himself, 'the man not of an age but of all time.' His sweep and range and imagery and pathos and beauty are simply Shakespearean. His characters do not resemble life, they are life itself. He holds the mirror up to nature and echoes all the aspirations of the soul. He himself is Prospero in the Tempest, who broke his staff and buried his magic book, crying: 'They are melted into the air, into thin air and like the baseless fabric of this vision, the cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which is inherit, shall dissolve, and like this unsubstantial pageant faded, leave not a rack behind. We are such stuff as dreams are made of, and our little life is rounded with a sleep.'

The Etiquette of the Lawyers.

Elmer E. Rogers thus writes in the Chicago Legal News:—

Are the manners of Men—moral and criminal codes—ample guides for the lawyer, physician and clergyman?

A thorough study of the subject will startle the professional and laymen.

Professional ethics means such department as will maintain traditional dignity and honor—is not measured by moral standard of the age—neither by business ethics—nor by criminal statutes: professional ethics go beyond, and are merely established customs, neither in the category of morality nor criminology!

Now engaged in drafting a code of ethics, I am in despair over the situation confronting both bar and public. A chief figure in Chicago medical circles declared that no matter how a doctor advertised, he would lose caste, yet the profession was powerless to delicense him. It is a curious fact that there is no written code of ethics for the clergy; their conduct being presumed to conform to bible ideals. But it is astonishing how fearlessly the three learned professions merely abide by ethics which escape the criminal law. And now a days it is a rare circumstance to see a member thrown out of his profession unless he has gone so far as to come within the limitations of statutory crimes—as, drunkenness, forgery, burglary, or murder. Society to-day provides punishment for violation of but part of the decalogue, or Ten Commandments.

America is money mad! Whoever has the most money is the standard æsthetical and ethical index for ambition; money-power is supreme measure for all things. This is regrettable. It is averse to the stability and perpetuity of our institutions. No doubt this power sways the professional man. As the general ethical stand-

ard of the community, so is the ethical standard of the lawyers of that community. It is nonsensical to declare that lawyers set the moral tone of the public. We are unable to see why the deportment of the lawyer of to-day should sustain relatively a higher ethical standard to other occupations than the ratio which existed at any other period of history. Lofty moral or ethical ideals either in profession or business are not maintainable in that community swayed exceedingly by the money god! The professions hardly are willing to bar themselves altogether from means of livelihood which other branches of society so freely enjoy; and they stand alone in amount of gratuitous service through courtesy of calling. The public expects free service for the indigent from professional men.

Only within a few years has the cry gone up for written rules of conduct for either lawyer, doctor or clergy. Probably a code of ethics does not exist under which exile or professional death may be inflicted. I am convinced that the lawyers themselves do not invite such a stringent set of rules. Some particular commandments for the lawyers of America might be unenforceable by law, if 'class legislation.' In the eye of the law these would be unconstitutional. All 'decalogues,' however, are pictures of the ideal lawyer. Those canons of ethics recently adopted by the American Bar Association are merely platitudes, and no lawyer under them could be deprived of his professional emoluments. The lawyers of America, I fear, do not pine for too strict codes of ethics. As

a test to feel the pulse of professional circles, the forthcoming code for Illinois will be brief, and punishment for infraction asked through legislative authority.

The crisis has come. Are we to belong to a profession or business? Some lawyers of the highest moral and business integrity when measured by traditional etiquette are so offensive as to be ostracised by their profession, and unable to gain admission to any bar association. Under the present state of affairs these practitioners cannot be weeded out. They affirm that civil society exacts only honesty and conformity to general public, clients, witnesses and the courts, how they get "business."

The legal pursuit must be maintained either as a "profession" or else as a "business." Many are inclined to hold to the title of profession and yet conduct their calling in accordance with the ethics or morals of a business. We lawyers cannot hold to both safely. The attitude towards the adoption of the forthcoming decalogue or book of etiquette by the lawyers will be the deciding vote as to whether the profession of the law in Illinois wishes to remain a profession or become a business."

The remarks, of the learned writer apply to many lawyers, doctors and priests of other nations. In the greed for money and the respect the many show for the external glitter of a man's possessions, the development of the true gentlemanly qualities has been almost impeded and overlooked. Society has become thoroughly conventional and sincerity

has been denounced. The parts played by several of the civilised of governments in bringing on such conditions of life and character are inexcusable, and where they shower respect and titles upon moneyed men, who are quite unworthy in other respects, to receive them, the moral emulation, for acting in a straightforward way, becomes narrowed, and impotent to check the gloss of hoarding wealth and its concomitant evils. A moral man in a constitutional form of government, will generally have an overwhelming majority of vice against him and his desirable policy.

Kerala Sutras.

ENGLISH TRANSLATION BY
T. NARASIMHACHARI

SPECIALLY CONTRIBUTED TO THE
ASTROLOGICAL MAGAZINE.

(Corrected by B. Suryanarain Row
B. A., M. R. A. S. etc).

These Sutras deal with the planetary positions in the 12 houses or Bhavas and as they are very interesting and instructive, Mr. Narasimhachari has thought fit to attempt their translation for the benefit of the readers of this Magazine.

1ST BHAVA OR LAGNA.

1 & 2 The lord of Lagna, in the 6th, 8th or 12th does not give good or happiness.

NOTES.

Narasimhachari observes that he is translating these Sutras, with the help of the commentaries written by Vinayaka. The commentator observes—"Take the Lagna, Moon and the Sun, and find out which is the strong-

est of the three. The birth or Lagna represents the physical body, the Moon represents the mind and the Sun indicates the soul or spirit. If birth is the strongest of the three and its lord is in Dusthanas (6th, 8th or 12th) then unhappiness arises to the body by changes of its own. If the Moon is the strongest and its lord is in the 6th, 8th or 12th house from him, then unhappiness comes to the body through the changes of the mind.

If the Sun is the strongest and the lord of the house where the Sun is, occupies any one of the Dusthanas then the body suffers misery on account of the changes wrought in the soul. What do we mean by changes of the body, of the mind and of the soul? Changes of the body point to wounds, bruises, indigestion, fevers, and other physical ailments. Changes of mind mean, disappointments, where it expects success, disgraces where it expects respect, and mental worry of all sorts which have a direct evil effect upon the body. The changes of the soul mean that the sufferings of the body in the present Jauma or birth, as a consequence of the deeds of the soul in its previous states of existence or past births. This refers to the results of present existence as the consequences of past Karma. From these long arguments Narasimachary draws nine corollaries.

If the lord of the house occupied by the Moon is in the 6th, 8th or 12th from the strongest of the birth, Moon or the Sun the mind suffers by changes in these three viz., body, mind or soul indicated by these three respectively.

If the lord of the house occupied by the Sun is in the 6th, 8th or 12th from the strongest of the three, the soul suffers unhappiness by such changes as are indicated by that planet. Thus there will be nine combinations by which the body, mind and soul suffer unhappiness or misery.

1. Lord of birth placed in the 6th, 8th or 12th from the birth, causes sufferings from bodily actions such as carelessness to preserve health, exposure to inclemencies of weather or rough or thorny substances.

2. If the lord of birth is placed in the Dusthanas from the Moon the body suffers misery from the discontent or disturbances in the mind; example, if a man wants to commit adultery with another's wife, and is unsuccessful he may get fever or other disease.

3. If the lord of birth is in Dusthanas from the Sun, the body suffers miseries on account of the errors of the soul in its previous states of existence.

4. If the lord of the house occupied by the Moon is in Dusthanas from Lagna, the mind suffers misery on account of bodily actions; example. If man commits adultery or theft, he gets some serious disease or imprisonment. He would repent for it and wish he would never be guilty of it again.

5. If the lord of the house occupied by the Moon is in Dusthanas from the Moon, the mind grows unhappy from its own wrongs. Example. If a man has enough to sustain himself decently, but grows extremely avaricious and does not get large treasures he may grow mentally miserable, although he

has enough to keep his body quite comfortably. The mind makes its own hell by its inordinate desires.

6. If the lord of the house occupied by the Moon is in Dusthanas from the Sun, the mind suffers great miseries, wrought on it by the wicked actions of the Soul in its previous Janmas (former states of existence).

7. If the lord of the house occupied by the Sun is placed in Dusthanas from the birth the person suffers in consequence of the bodily wrongs or iniquities.

8. If the lord of the house occupied by the Sun is in Dusthanas from the Moon, the soul suffers misery on account of the mental wicked deeds.

9. If the lord of the house occupied by the Sun, the soul suffers from the miseries caused by itself in its states of previous existence. Vinayaka observes—that this rule applies to all Bhavas or significations, and must be intelligently applied. Take the fourth house. It represents education. If the lord of the 4th is in Dusthanas from it, the man's education will be spoiled on account of some physical complaints or defects. If the lord of the 4th is placed in Dusthanas from the Moon, the man's education will be disturbed by laziness, neglect or by abstraction of mind upon such actions, which prove uncongenial for the rapid progress of education. If the lord of education is placed in Dusthanas from the Sun, his education will be spoiled by some brain derangement, weak comprehension, or in capacity. Experience will clear these doubts and difficulties and the readers would do well to carefully peruse the Sutras and the commentaries so well written by Vinayaka.

Correspondence.

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

I shall be much obliged if you or any of your readers would very kindly answer the following questions through the medium of your valuable journal.

1st Question. It is stated in works on astrology that some of the signs of the Zodiac become "intercepted" as they rise in the horizon at places whose latitudes are far from the equator. I wish to know whether the "intercepted" signs and the planets therein, are to be reckoned with in judging a horoscope. For example taking the horoscope of our late Queen-Empress, I find the signs placed in the following order,—

Ascendant Gemini 5°-28' above the cusp of 1st house.

2nd Gemini 26°

3rd Cancer 13°

4th Leo 2°-24'

5th Leo 27°

Next Virgo intercepted.

6th Libra 7°

Next Scorpio intercepted.

7th Sagittarius 5°-53'

8th Sagittarius 26°

9th Capricorn 13°

10th Aquarius 2°-14°

11th Aquarius 27°

Next Pisces intercepted.

12th Aries 7°

Next Taurus intercepted.

Now, in the usual consecutive order, when the 1st house is occupied by Gemini, the 2nd would be Cancer;

3rd Leo; 4th Virgo; 5th Libra; 6th Scorpio; 7th Sagittarius; 8th Capricorn; 9th Aquarius; 10th Pisces; 11th Aries and 12th Taurus.

Further the planets at time of birth are shown as posited as follows,—

Sun and Moon in Gemini Ascendant.

Mercury in Taurus intercepted.

Mars and Venus in Aries.

Saturn in Pisces intercepted.

Mars and Venus in Aries.

Saturn in Pisces intercepted.

Jupiter in Aquarius (midheaven)

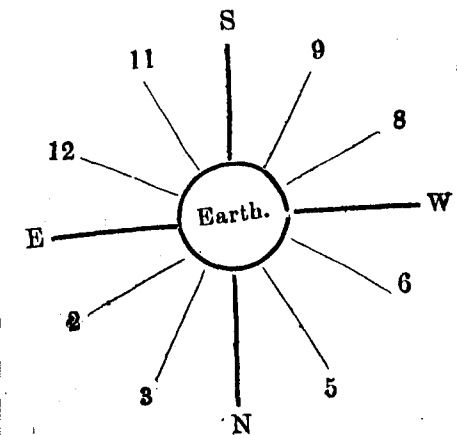
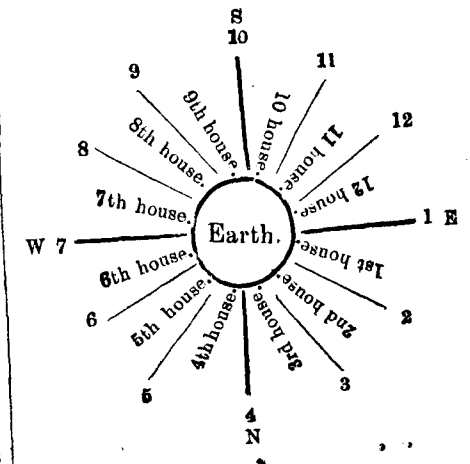
Uranus 23°-20' Retrograde in Sagittarius.

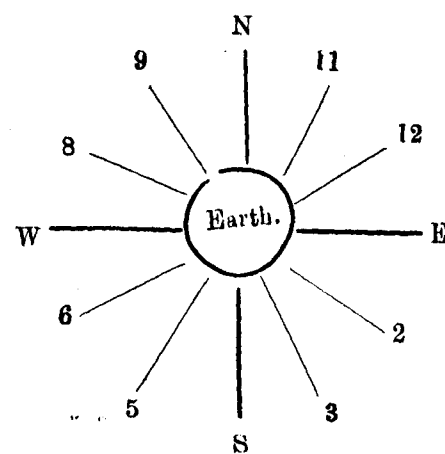
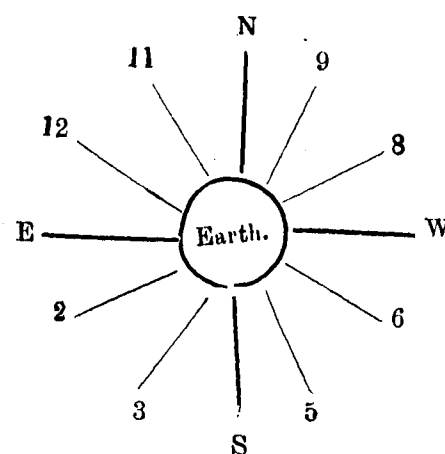
As the consecutive numbers have become disorganised by the "interceptions," how is the actual number of each house in which the above planets are posited to be ascertained? I ask this because the significations of planets vary according to their house number. For instance a planet in Aries as house No. 1, would be different in its signification if it were posited in the same house as house No. 2, and so forth. The position seems further complicated by some of the signs occupying two houses, thus having two numbers, and the "intercepted" ones having practically no numbers at all.

2nd Question. In books on Astrology the Cardinal Signs are stated to be those situated at the Angles representing the four Cardinal points of the compass, viz., East, West, North, and South. Further, that these signs are Aries, Libra, Cancer, and Capricorn respectively. Must therefore the term 'Cardinal' always be applied to these signs in any horoscope? If

Aquarius occupied the 1st house East, in a horoscope, Leo-West, Scorpio-North, and Taurus-South, would not they be the cardinal signs of that horoscope, and the above mentioned four the cadent signs?

3rd Question. I have noticed that the cardinal points are variously given in the diagrams of some horoscopes I have come across in astrology books. Take the following four diagrams for example,—





Which is correct? Should not the last diagram (No. 4) be considered as the correct one? In any map the right hand side, as one stands in front of it, is considered east, the left-west, the top-North, and the bottom-South. So if a person stands facing the east, the back is-West, the left-North, and the right-South. In your "Astrological Self-Instructor" 4th edition page 82 there is a diagram corresponding with diagram (No. 4) given above, but on the very next page, page 83, under

the heading. "Directional Strength" it is recorded that the Birth or Lagna represents-East, that the 10th house indicates-South, the 7th house-West, and the 4th house-North. Now this does not tally with the diagram on the previous page, as the 4th house would be South, and the 10th North, if the Lagna is East, for the houses ascend from East *via* the top of the diagram to the West. Is not the top of the diagram the Zenith or Mid-heaven (M.C.) above the earth, and the bottom of the diagram the Nadir (I. C.) below the earth?

Hoping to be excused for this lengthy letter, and thanking you in anticipation.

7th January 1909,
Vizagapatam,
India.

Yours etc.,
A. BEGINNER.

II.

To,

THE EDITOR,
Office of the Astrological
Magazine, Madras.

SIR,

Of the two Horoscopes propounded before the Adepts at page 100 of your worthy Magazine for January 1909, for favour of their kind solution, it is reported that the daughter has met with her fatal end on Monday the 18th January 1909 at 3-15 in the evening.

As the infant expired on the Birth day of the father,

(a) is it likely to be treated that the daughter expiates herself for the good of her father,

(b) as the latter is about to set his footing on the 7th house on Wednesday the 10th March 1909 as based on

Burmese Calenders and Sunday the 21st March 1909 on English Calenders, is it to be considered that the fatal event is the end of the conflagration memorable in the Ari house.

The position of the planets at the time of the infant's death is given in the under-noted Horoscope cast out by a Burman Astrologer.

Sani.	Lagna	Rahu
	Monday The 18th January 1909 at 3-15 P.M.	
Ravi Buda		Guru.
Sukra Ketu.	Chan- dra Kuja.	

If the impending calamities have thus been counteracted on the part of the father by the influence of some Benefic Planets, the name and power of the ruling sign may kindly be enlightened in full details.

The above is again placed before the intellectual giants of the day for favour of their kind solution.

A. STUDENT,

Meiktila.

MEIKTILA,
The 22nd Jan. 1909.

Notes.

Rev. T. D. Talmage says—The Wise Men of the East came to Christ. They were not fools, they were not imbeciles. We say they were the magi, or they were the alchemists, or they were the

astrologers, and we say it with depreciating accentuation. Why, they were the most splendid and magnificent men of the century. They were the naturalists and the scientists. They knew all that was known. You must remember that astrology was the mother of astronomy, and that alchemy was the mother of chemistry. It was the lifelong business of these astrologers to study the stars. Twenty-two hundred and fifty years before Christ was born the wise men knew the procession of the equinoxes, and they had calculated the orbits and the returns of the comets. We find in the book of Job that the men of the olden time did not suppose the world was flat, as some have said, but that he knew, and the men of his time knew, the world was globular. The pyramids were built for astrological and astronomical study. Then, the alchemists spent their lives in the study of metals and gases, and liquids and solids, and in filling the world's library with their wonderful discoveries. They were vastly wise men who came to the East. After the world has gone on studying hundreds of years it may come up to the point where the ancients began to forget."

The Magnetic Society of France, remarks the Annals of the Psychical Research, has recently issued a circular, in which after having commented upon the importance and spread of the study of metaphysics, even among those savants who so long disdained it, there is proposed, as a new field of

experiments, the projection of the double of the living, as a means of facilitating the observation of the "psychic force" emanating from entities in the Beyond.

In order to encourage this study, and independently of subventions, the Society, has founded a prize in money, the exact amount of which will be fixed later, and has opened a public subscription list; the amount contributed so far amounts to 1,159 francs.

The Magnetic Society of France asks all who are interested in the development of psychical science to forward a donation to the Secretary-General of the Society, 23, rue Saint-Merri, Paris, IV., who would also be glad to receive any documents bearing on this matter.

"Why do not the doctors experiment on the children of parents sufficiently rich and educated, to appreciate the benefit, the world—to say nothing of the children—would derive from their experiments?"

"To the query of the above writer we would add another. Why do not the members of "the honorable profession of medicine" make their experiments upon the children of their own families? We earnestly protest in the name of *Fair Play* and *Eternal Right* against experimental practice upon the ignorant, the unwary, and the helpless" observes the *Metaphysical Magazine*.

Mr. S. N. Bose, observes that healing by psychic methods was known and practised in India from time immemorial.

"Many ingenious theories have been advanced by modern writers to account for the phenomena of occult healing. But the student of psychology is aware that these theories, cleverly as they have been designed, are but different means of calling into operation the great occult force of Nature, which is inherent in every human organism.

Mrs. David Furry, is in a state of nervous prostration over a remarkable photograph she had taken a few days ago observes the *Progressive Thinker*—An amateur photographer took Mrs. Furry's picture while she stood outside the front fence at her home. He carried the negative home with him, developed it, made the photograph and sent it to her.

When she opened it she was amazed to find two figures in the picture. Hers stood out bold, but dimly outlined was the figure of a man—Michael Croft, unmistakable, for his peculiar dress, hat, whiskers, size, everything, indicated the person.

Croft has been dead for six years. Mrs. Furry firmly believes his ghost was caught by the camera while her picture was being taken. Croft is standing inside the fence and apparently looking at her.

Ghosts play many pranks like monkeys and now they seem to have a maina to be photographed.

The American drama,—nay, the American theatre,—has now but one word—sex! observes the *Papyrus*—

The play's no longer the thing, but the sex in the play. Whether the

piece be "tragedy, comedy, history-pastoral, pastoral-comical, historical, tragical-comical-historical-pastoral," (to quote *Polonius*, or more likely, something that is no more like any of these than *Hamlet's* cloud) it must have, above all things else, and commonly to the exclusion of all things else the tang, and rankness of sex. Hence, we have a popular drama, that reeks with rice powder, of which the "stars" are all women and their chief merit, an emphasized sexuality. Public interest in these women is diligently stimulated by the newspapers of large circulation, which act as "cappers" for the theatres in consideration of paid advertising. Their love affairs, their divorces, how they keep down pus and swing the saucy croup that lures the Johnnies, old and young,—with such-like pleasing details of their toilets, and their persons, are constantly thrust upon us with a persistency that savors of Baxtar street and in the fulsomely fresh and familiar style of the yellow journalist. Simple people who wonder at the quantity of space given up to "featuring" these sawdust dolls of the stage, do not think of the shrewd business calculation back of it. The success of these plays seem to depend upon the amount of neediness the female actors, can display to the audiences.

A money-mad nation remarks the *Chicago Legal News*—seems to proceed upon the basis that "plain living, high thinking and poor pay" should be the portion of the minister; the

professor and judge and that the joy of the work will compensate when there is any comparison of the rewards in other fields of endeavor.

Under the present conditions with the alarming increase in the cost of living, a federal judge who is dependent upon his salary and who wishes to live with the dignity befitting his position if he has a large family of children to support and educate while dispensing justice for the commonwealth must dispense with justice to his family. Small wonder if the legal giants of our age should turn from the bench to practice at the bar. never have greater legal problems been presented to our federal bench. Let the United States see that the men who must settle these problems are not harassed with the "bread and butter question," with the worry of petty financial distress in the home life.

The Secretary of the Kangara Temple Restoration committee writes to us saying that by a Decree of the Court the Sri Vajjareswari Devi has been made over to a responsible committee of *Sewaks* from important centres in Northern India. The amount collected seems to be small when compared to the estimate of four lacs which are required for the restoration work. This shows that public bodies in India have little or no influence to do any good work unless, government influence and patronage are secured. We suggested two years back that, some of these members may approach Natukoti Chetties, who are spending lacs of rupees on the restoration of South Indian Temples. They may do so with great advantage.

Even if a new idea seems foolish at first it may have some good in it and at any rate the flexibility gained by considering new ideas does one good. Just as taking exercise keeps the body supple and healthy, so thinking in new directions, enjoying new things, seeing different people and living in to-day keeps the mind healthful and youthful.

Writing of the scandals of the American stage the Papyrus observes—The prevalent "Salome" business offers a striking example of the kind of "art" and the kind of managerial methods that disgrace the popular playhouse. Not a variety show on the "circuit" but has its Salome Dance, whose only attraction lies in the nudity of the performer, and the indecency of the exhibit. The rage of these utterly artless Phrynes for uncovering all that Nature gave them infects the audience with a sort of satyriasis. The newspapers, as I have said, lend a lavish aid with text and picture. Of one such performance I read in Mr. Pulitzer's chaste journal:—"An inch to the right or an inch to the left, the shifting of a shadow of one of the responsible jewels, and revelations must ensue which a world of blushes would not suffice to cover."

Are the dead alive? This Edition says Alfred Russel Wallace, must be founded upon facts. During the last 60 years evidence has been accumulating in every part of the world which affords demonstration that the so-called dead have never really died at all, but have passed into a new and higher stage of existence. Many of these are able to communicate with us, and most of them assure us that when they wake from the sleep we call "death" they find them-

selves much more alive than ever they were before. And this is only what we might expect, for we all feel that our mental faculties are to some extent clogged and stifled by the garment of flesh, and that only when in the most perfect health do our higher faculties attain their fullest expression.

Unless you love a person, feel kindly towards him, which is a degree of love, you can give him no magnetic benefit; if you are in harmony with him, feel as if you want to help him, the greater will be the helpful force sent in the magnetic current. Your very life force may be sent in such a way as to build life and strength in him, even if he be near death's door. And if you stimulate his mind by the suggestion that he must get well, is to get well, this law of love brings health and even life.

"You can tell people's character by their laughs," observes the Progressive Thinker—Did you ever hear a stingy man laugh. One is the querulous squeak of the miser, the other, the hard, unsympathetic, an unwilling noise, without wrinkles, of the tight-fisted, self-made coin-squeezer. The generous man's laugh is the healthy roar, rising from a chuckle that comes right up out of good, healthy intellect. He's the fellow who isn't afraid of disturbing the meeting. Then there's the titter of the harmless youth whose fingers are yellow, indicating no special claim or greatness; the giggle of the gushing girlie who sighs at the problem, plays matinees; the indulgent chuckle of the motherly matron who tells the family all about the show at the supper table; the staccato laugh, coupled with a half frown, that belongs to the neurotic; the wheezing demonstration of the asthmatic gentlemen who has to go

to the mountains in hay fever time; the calculating laugh of the landlady, that sounds as though she had just made some one take more prunes. Oh, every laugh has its distinct character. I can tell from the first sound just what kind of people are in the house, and very nearly how many of each class."

Civilization encourages and perpetuates numerous schools of vice and crime observes the F. S. The saloon is patronized by millions, and protected by government. The whisky and tobacco business constitute two great sources of government revenue. Brothels and gambling houses and other dens of vice are permitted by city authorities. There grows upon the streets of every great city a primary school of vice, in which newsboys and messenger boys imitate all the vices of adult sensualists. Boys are initiated into gambling; acquire a taste for beer; Boys learn all the street slang; become stunted mentally, physically, and morally. When old they become pickpockets, hold-ups, burglars, and drunkards.

*The mind looks with wonder and reverence upon old things. Ancient literature is attractive. A thing upon which the minds of millions for many centuries have been concentrated acquires great force. It is electric with mystery, and becomes an exhaustless resource of study. The sacred books of the ancients, are revered and exalted. The Hebrew Scriptures, the Koran, the Vedas and Upanishads, the Zendavesta, and various traditions and myths, and

fragments of profane works, are treasured by all men of learning. Men excavate buried cities, open tombs, and collect relics; and their minds are carried far back in time when they discover the remains of extinct animals and contemporaneous geologic formations.

J. W. Lloyd, remarks thus in the current *Ariel*, "Is the fact that rape is almost unknown in Jamaica, where the Negro population enormously outnumbered the white, and yet is shown by the records to be one of the best behaved populations on earth, one calculated to throw any light on this question? There have been no burnings at the stake there to eliminate rape. Could the fact that the Negro is there certain of respectful treatment and of fair trial by law, have anything to do with his good behavior? During the days of the rebellion, when every able-bodied white man was away to the war, and all the women were left at home at the mercy of the Negroes, there was no rape. Why was that, if the Negro is a brute who cannot restrain his lusts even under fear of rope and fagot?"

In fact the Americans are treating the Negroes with fiendish brutality and there is nothing strange if the nigger commits assaults on the white women.

As man develops the divine every atom, every cell, every nerve fibre composing the whole tissue of the human body, is changed in harmony with the divine. Regulate the mind and you regulate the man. To allow the mind to run on vice means dis-

organization and premature disintegration. The human body is the most concise complete, and perfect instrument known to science. It is composed of elements which are united by the law of affinity and causation. The chemistry of Nature glows with interest, selfish desires manifest themselves in various ways. They stir up elements within the man, causing constant confusion and corrupting his blood. The blood of an obedient son is very different from the blood of a disobedient one. When the blood is pure there is no transgression. Greed, pride and selfishness will be absent. Referring to colds in the head, the Health Record says -It is unpleasant and requires self-control, but truly its effects are magical. The whole secret is this; drink nothing, nothing whatsoever. Not a drop of fluid must pass the lips for twenty-four hours, and after that only in very limited quantities till recovery is complete. The patient must not fast at all, or that works against the cure—you must eat your meals just as usual. There is a logical sort of reason discernible for this method of procedure. If no fluid is taken into the body, the system has to draw upon what is already there, and, the supply not being equal to the demand, none can be spared to allow of running eyes and nose and the other equally unromantic symptoms of a cold in the head.

When food is taken into the mouth the process of chewing begins. The food is converted into pulp, acted upon more easily by the stomach. The more thoroughly food is chewed, the more easily and healthfully will the organs below perform their tasks.

Among certain humanitarians there is a growing feeling against capital punishment, and to them it is an immense surprise that the twentieth century should still daily witness that blot upon a Christian civilisation, the legal murder of a human being.

Sir James dwelt upon the amount of pernicious literature produced in the present day press observes the H. Record. He warned his hearers that this had a bale effect directly and indirectly, upon the whole health of the people generally.

Obstacles are created in this world in order that persons of merit may set them aside and thus add to their reputation.

The fortifications of Paris built under the orders of Louis Philippe occupied in building 7 years at a cost of 140,000,000 francs or 6½ crores of rupees. This is nothing when compared to the cost of many noble buildings in India.

Under the Moors Toledo had 200,000 inhabitants. Cordova was 8 leagues or 24 miles in circumference, had 60,000 palaces and 283,000 houses. Estimating 5 souls for each house and palace, the total population would come up to nearly 2 millions. For sometime it kept a state of magnificence, almost unrivalled in Europe.

When Catherine the Great was in a passion, she turned her sleeves walked about the room, drank a glass of water and deferred judgement. This practice is well worth following by all hot-tempered heads as they cool down when the water goes down their fiery throats?

A moot amazing event of modern History was the suicide in 1857 of 50,000 men in British Kaffraria in the belief that on a fixed day all their great warriors would arise in renewed strength.

When a foreign woman said to Gorgas the wife of Leonidas "You of Lacedæmon are the only women in the world that rule the men" she immediately retorted "we are the only women that bring forth men."

The Babylonians reached a high state of eminence in antiquity in Astronomy and Astrology.

The mad emperor Caligula had a horse named Incitatus. It had a marble stable, an "ivory manger, scarlet body cloths, a bracelet of jewels and a house with fine furniture, and a retinue of slaves for the reception of its friends." Royal insanity exhibits itself in many wonderful phases of conduct.

The Kings of modern times—many of them have no time or inclination to attend to military duties. Their dinners and their levees, their balls and picnics help them to be come more and more effeminate.

The Russian press censures M. Involsky's speech which is regarded as a confession of Russian impotence.

The Nove Vremya suggest that Austria has proposed negotiations in order to gain time owing to the difficulty of carrying on the war during the winter in the mountains.

There were 18,000 spectators at the Burns.—Johnson fight, which was of the fiercest description throughout. John-

son, proved much the cleverer. Burns was a pitiable spectacle. His face was frightfully swollen, but he showed magnificent pluck.

An earthquake has occurred in Calabria and Sicily, and a tidal wave more than 30 ft. high occurred in Sicily. Houses and churches collapsed. Messina suffered most. The loss of life is estimated at 200,000 and the damage to property enormous.

When Lord Clive offered the fallen emperor. Shuh-jaud-owlab, a fixed and regular income, the only reflection the latter made was: "Thanks Allah, I shall now have as many dancing girls as I please."

Color harmonies were highly cultivated by the Egyptians. They showed skill both in the combination of colors and in their distribution a gift which in the east still prevails.

"Support my head" said the famous Mirabeau to his valet on his deathbed in great agony. It is the strongest head in France.

The old Egyptians paid such respect to their women that precedence was given to them over men. Their status was acknowledged by law both in public and private life. Indian records bear ample testimony to the noble and worthy treatment of women by the Hindus.

The Babylonians imported Indian dogs of a very large and strong breed which they used largely for the chase.

Josephus reckons that the number of people who perished in the siege of Jerusalem was one million and one hundred thousand.

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Gardening and Astrology.



THE Phases of Astrology include all celestial and terrestrial phenomena. Many of them can easily be discovered long before their appearance by watching the heavenly phenomena of planetary conjunctions. All terrestrial objects are conductors of planetary influences. The word influence indicates the flow of mysterious forces which come, visibly or invisibly from the planets and which are stored in various quantities to be utilised for future purposes. Take some illustrations. We sow a mango seed in the soil. It can only develop properly and bear good fruit, when the environments are quite

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favourable. These environments are (1) the atmosphere, which is the ground store-house of all forms of energies, (2) light and heat which come from the Sun and which pass through the various mediums, between the Earth and the Sun (3) magnetism and electricity, which come from the Sun and which are so essential for the growth of all forms of life (4) the climate, which is such a complicated compound that it is not easy to analyse it in all its details, (5) the water which is so absolutely necessary for the existence of life in all its variety (6) the air without which no animated life could exist even for a few seconds, (7) the richness in the soil, which, when congenial to the nature of the seed, quickens its life and makes it grow (8) the manure, composed of so many ingredients, out of which the seed has the power to take its proper nourishment and grow and (9) some general forces or influences, which are also very necessary, and without which, no plants could grow. No botanical treatise is thoroughly exhaustive in any real sense; only a few out of the many conditions of animal or plant life have been correctly traced. The full list of natural conditions could never be completely known by mankind for the simple reason that no one is able to read the conditions of nature in all their varieties. Much still remains, to be learnt and these can only be

partly grasped by the highest developed psychics, who are in a position to separate their minds from their bodies, and who can take them through complicated meshes of the nature and read the real causes embedded in the roots of the apparent effects.

When a plant puts on an unhealthy appearance we at once find out that it wants some rejuvenating stuff or mysterious fluid, which can restore its good health, and bring it into proper growth. Nothing can grow without activity in its internal organs. Activity means motion and motion implies heat and electrical currents. When a plant or animal is dull or not as active as it ought to be, a clever man, botanist or medical expert, reads the surrounding conditions, and tries to induce by magnetic or electrical currents the necessary amount of vitality. Here therefore it becomes simply a question of the exhaustion and supply of electrical currents which will be duly generated by the chemical decomposition which sets in under the solar, stellar, zodiacal, and planetary influences. We put in manure, cut away the brushes which conceal the fading plant, to admit of more light and heat, introduce good water and earth, and remove any other sources which go to retard the progress of the plant growth. Here the moment we study these conditions and introduce new forms of energies the growing cells of the plant

are recouped with vital forces which are directly set afloat by the chemical combinations, which take place by the conjunction of various substances. The air is a composite compound and has a large list of agencies, which are incessantly at work, and which compose and decompose objects which are brought within its influences. Water is equally a powerful agent for the work of composition and decomposition, and the greatest of these forces is the Solar ray, which passes through so many mediums, and which is capable of working so many wonders in its passage from the Sun to the lowest regions of the earth. Introduction of planetary influences, in the proper way, becomes therefore absolutely necessary for the healthy growth of the plant or animal life. In fact the whole body of man or plant is nothing more than a bundle of electrical and magnetic currents, and their proper adjustment will result in giving the animals or plants, what is known as their health or sickness. Wheat is directly influenced by the Solar rays while the paddy is controlled by the watery planet Moon and dal is governed by the Martian rays. In all these cases, it will be seen that the various forms of food prepared by these grains are able to affect the condition of the human or animal body variously by generation of special electrical and etherial currents during the course of

the process of their digestion. These invisible forms of energies, will be condensed under other Solar and planetary influences and appear as flesh, blood, marrow, bone, nerve, and other substances found in the human or other body. This is the ordinary explanation. The body is a bundle of electrical currents. They are able to attract or repel other currents. The positions of the planets in a horoscope generally indicate the quantity and quality of the ethereal rays and influences, they are able to send, and thus predispose the man to attract or like only certain substances. Our tastes are regulated by the elevation of the nervous centres, and we dislike all those substances, which are governed by those nerve centres which are depressed, on account of the counteracting planetary influences. Therefore gardening, is an important factor in the study of astrology and can be immensely made profitable by a knowledge of the different planetary rays, which either go to make or mar its progress.

Large and very valuable treatises have been composed on the art of gardening, by the ancient Maharishis, and a perusal of the interesting and practical hints they have given on this branch, will be attended with great benefit for mankind. In chapter 55 of Varaha Mihira's Brihat Samhita, much information may be gathered.

which would make gardening a successful and paying occupation. The processes named are simple, yet very valuable, and if put into practice, will reward the labours of men with bumper crops. It is a great pity that the agricultural population of India, should run after the methods of the industrial population of other countries and not gather the precious knowledge so clearly given in their own books and so successfully practiced by their ancestors. The banks and surfaces close to rivers, tanks, lakes, and springs, would look picturesque, when planted by valuable and fruit-bearing trees. The facilities for watering these trees there, will be greater and the cultivators are recommended to select such spots and spend their time profitably in forming gardens and fields. Soft soil seems to be most congenial for the growth of all fruit-bearing trees, and such must be selected for that purpose. After selecting such soils the first crop should be that of sesamum or gingely oil seeds. This plant grows well and has the power of not only giving a good crop of the oil seeds, but will also have the special quality of manuring the soil where it grows and subsequent crops grown upon such fields yield an abundant quantity of fruit. But the ancient writers advise the removal of the plants when they are in blossom and before they bear seeds. We can easily

see the value of such an advice. In all plants seeding takes away much of their vitality and makes them weak. Therefore when they blossom they show their healthy growth, and vitality to produce seeds. If the plants are cut and removed at this stage the power and vitality contained in the roots and stem to produce seeds has not been removed, and as they remain in the soil, it is enriched with ingredients which possess excellent powers of facilitating the growth of any plants or trees which may be planted there subsequently. The value of oil cakes as excellent manure, is well known and needs no praise or further explanation from us. Saturn governs life, means of life and death. Oil seeds are controlled by him; hence the sound advice to grow sesamum seeds on the barren soil first make it richer in ingredients for further cultivation and reap afterwards a better and a richer crop. We conserve here the vital energies indicated and governed by Saturn, and this will be the first move in the right direction in the art of cultivation, and conservation of the necessary energy to produce a future good crop and reap a richer and more profitable harvest.

Unfavourable Combinations.

A learned gentleman sends for insertion in the Astrological Magazine the following conjunctions which indicate evil results, and which he says he has gathered from old Sanskrit works.

1. If the lords of the 2nd, 7th and 6th, with Sukra join the birth with evil planets the person becomes a rake or addicted to sensual pleasures.

2. If an evil planet occupies the 7th in conjunction with the lords of the 2nd, 6th and birth, the person becomes fond of other's wives.

3. If the lords of the 6th and 7th are evil and are found in debilitation the person becomes a regular whore-monger.

4. If the lords of the 10th, 2nd and 7th are found in the 10th house he becomes adulterous.

5. If Venus and the Sun are in conjunction in the 7th house, his wife will be barren. If the Moon rises in a Sama Rasi in his horoscope the wife will be feminine, if the Moon occupies a cruel sign the wife will have masculine appearance.

6. If the Navamsa of the 7th and the Lagna fall in the house of Mars the wife will become a prostitute.

7. If the Navamsa of the Lagna or the 7th house has conjunction with debilitated or combust planets, the wife will become adulterous and will also become a widow in early life.

8. If the lord of the 7th joins Venus and has conjunctions with evil planets or occupies evil houses, he will have loose morals.

9. If there are many evil planets in the 2nd house or if Sukra joins many evil planets or if Kethu occupies an unfriendly or evil house the person will have two or three wives.

10. If the 7th lord happens to be Mercury and he occupies evil divisions and joins the 6th house and is placed betwixt two evil planets, his wife will be induced to murder him, and also will cause destruction to the family.

11. The number of wives will be determined by the number of powerless planets, who are in conjunction with the lord of the 7th or the lord of the 2nd, unasspected by benefics.

(To be continued.)

Causes for Divorce.

Divorces have now become so common especially among the European countries, that much attention has, of late, been bestowed upon the causes which produce these results. We have strongly, written upon these subjects in our previous issues but as the question is so very important that no labour, or devotion can be said to be useless, which is bestowed upon these divorces. Questions relating to human affairs must always be taken as relative. There can be no absoluteness about these matters. Still much can be said and done to improve human society, however gross some of its tenets may be, or however perverse the views of its members. The principal causes for divorce can be easily analysed and arranged, and if only those could be removed, the percentage of divorces will considerably decrease and prosperity will

attend those nations. Nobody can question a power in man like personal magnetism, and its influence is indeed very great and may be turned into great benefit or high prejudice. The reasons for these divorces are not far to seek. Among the European nations the only test for marriage is the inclination of the couple to be married and their personal appearances as seen from their own standard of perverted and excited judgments. We shall quote Mr. Lockwood on this important subject and then offer the astrological explanation which would diminish the magnitude of this scandal among the European societies.

Mr. W. M. Lockwood thus observes—That from the time of Moses, the patriarchs and prophets were more inclined to counsel murder, stealth and savage warfare against those who were not Jehovah's chosen people, in order to possess themselves of their neighbor's wives, is a marked feature of the Old Testament history. Now here in the New Testament can it be shown that the writers and actors held any but the most common view regarding conjugal associations.

That the clergy of the United States, or any portion of them, should continue to parade the dogmas of Bible doctrine as the premise of moral conjugality and fidelity, is a mental phenomenon that will stagger the credulity of the future historian. No superstition of paganism, however gross, had caused more individual suffering, or greater disaster to the factors of a civilization.

So long as men seek in the Bible, or in the canons of any creedal faiths,

for some evidence or fact regarding sociological or domestic harmony that can only be found in the storehouse of nature's co-related physical and psychic forces, just so long will faith strengthened by religious zeal take the place of demonstrated truth, and the ghoulish platitudes of an unprovable and unprofitable theology will bind man's intellect to the sophisms of religions based on miracle and sorcery.

In order to bring the real sphere of divorce in its relation to cosmic processes, we will point out briefly the sublime office it fills in all formula of integration and disintegration known to the physicist. In the growth of plant life we note that through the action of light and the sun, certain elements and compounds containing oxygen are attracted to, and projected upon, the plant. Now if all of these elements and compounds were retained in the capillary structure of the plant, it would not only cease to grow, but would die. But at night the sun and light with their electro magnetic force are withdrawn—cosmically divorced—and the plant now in the chemical laboratory of the earth's magnetism, divorces its oxygen and all elements and compounds not selective to its development, retaining its carbon with some ammoniacal and hydrogen compound; and these chemical reactions develop in the plant a visible increase of size, a natural materialization in the seance laboratory of night by changing the spectrum of the invisible modes of elemental motion into visibility in a manner somewhat analogous to the development of a photographer's plate.

Now these reactions of divorcement continue so long as the plant or tree grows; but when the capillaries of the roots can no longer attract and select the elements of soil so necessary for its life, when the tissues of stem and branch and leaf can no longer accrete the elements projected upon them by the action of light and heat, or when the plant or tree cannot divorce non-selective elements and compounds, it becomes diseased and dies.

In the process of human respiration we note the inhalation of large volumes of oxygen into the lungs. Chemical reaction sets up at once, and the exhaled breath comes from the lungs laden with carbonic gas, which has been divorced by the reaction. Without this reaction human life would be in jeopardy—indeed foetal life could not develop, for the reason that there could be no formation of the embryo, since carbonic gas and other subtle poisonous elements in foetal circulation would quickly intercept the equation between vital and chemical action in the embryonic life.

Physiologists inform us that in the time of thirty-two heart beats, the blood of the vascular system makes a complete circuit through arteries, veins and capillaries; carrying with it thousands of molecules of vital energy with electrical rapidity to the support of glands of assimilation, strengthening the body of fiber and tissue with renewed energy, and polarizing the nerve cells with electro resistance.

In its return circuit, it gathers up other thousands of molecules of spent matter which have been divorced by vital reaction, and which, being no longer

selective to the formative processes of the soul, which is the real builder, it consigns to the waste basket of the excretory organs.

Now this process of accretion and divorcement of non-assimilative factors, comprises the great equation of health and existence, not only in man, but in all forms and types of life plas-matic and bio-plasmatic; for its bases are found in the principles of polar attraction and repulsion, a function qualifying all types of matter and correlating all forms of energy.

To affirm that these principles of selective magnetic attraction do not qualify the intellect, and have nothing to do with domestic harmony, is to ignore the data of mental attractions, and to disregard the most sublime sequences of mental physiology. That man's mental states are awayed by the physical condition of his body and nervous system, and influenced into diseased expression by the environments of domestic and social discord, can be proven by the statistics of insanity and mental aberration found in hospitals and asylums in all countries.

Coupled with this truth of mental repulsion originating in diverse mental magnetisms, is another of delicate character qualifying parenthood. Nowhere in the entire organism of man, has nature clothed with such subtle delicacy and power any function as are found in the germinative glands. From their combined relation are developed the units of the human race. No citadel of art known to scientific investigation and cosmic process, contains such psychic distinction as the matrix from which springs into exist-

tence a human being: Around it, and in it, nature has woven her most delicate fibre, and actuated it by miraculous glands of secretion, which contain not only the life forces of parentage, but much of their mental characteristics of noble aspiration, no less than their depravity and nervous weakness. In no department of physiological science are the principles of magnetic selection more noticeable.

(To be continued.)

Masculine Physiognomy.

The physical man is composed of Pancha Maha Bhootas or five primary compounds, the earth, water, fire, air, and Akasa (sky). The lords of these compounds are

1. Earth—Mercury.
2. Water—The Moon and Venus.
3. Fire—The Sun and Mars.
4. Air—Saturn.
5. Akasa (sky)—Jupiter.

The Akasa of the Sanskrit scientists will probably include more than what is meant by ether of the modern scientists. Akasa literally means that which is able to give lustre to all phenomena, composed of any of the primary compounds named already in the opening sentences. The process of Dasa (Period) and Bhukti (Sub-period) named in the Brihat Jataka differs considerably from the methods described in other works and the readers should be very careful in not confounding the one with those mentioned in the others. The particular elementary principle governed or controlled by the special planet will predominate during the Dasa or the

Bhukti period of that planet, and its characteristics may be easily discernable during the prevalence of such periods. The complexion of those Dasas of earthy, watery, fiery, airy and ethereal planets has been thus described by the ancient Maharishis, and quoted by Varaha Mihira.

When the period of an earthy planet intervenes, the complexion of the man will be shown in shining teeth, skin, hairs of the body and of the head, nails, and will be attended by good or sweet smell. This will be the Dasa of Mercury and it will make the man rich, happy, prosperous, virtuous and successful in business concerns. The complexion which is glossy, clear, green, white and agreeable to look at may be presumed to have been caused by the principle of the watery planets, Venus and the Moon, and will make men happy, and uniformly successful in their attempts, and will give them wealth, comfort, luxury and prosperity.

The complexion which indicates fear, which is unbearable, which is of the tint of lotus flower, gold or fire, and which further indicates, power, strength and courage may be presumed to have been caused by the fire principle indicated by the Sun & Mars. The complexion which indicates dirt, want of glossiness, black and of bad odour will be under the principle of the airy planet Saturn and will indicate death or imprisonment to the man as also disease, ruin and loss of wealth and reputation. The complexion which resembles the color of the crystal, which is noble, clear and attractive, presumes the Dasa of Jupiter and represents the

elemental principal of the ether. (Akasa). This gives a man success, good education, agreeable friends family and children and success in all his undertakings. If the mouth, tongue, teeth, eyes and nails have glossy appearance, the person will have sons, will be rich, happy and prosperous, but if these are not glossy he will be poor and miserable.

If the face of a person resembles that of a crow, the ox, the tiger, the lion or the Garuda (a sort of kite with white surface near the neck), the person will be successful as against his enemies, will be rich and may become a king or statesman. If the face resembles that of the monkey the buffalo, the hog or the goat, the person will have sons, wealth and comfort.

Omens as Indicators of Future events.

Some people are apt to confound Omens as non-indicators, but causers of the real misfortunes or fortunes which may happen to them. All Omens are indicators of the results of the previous karmic deeds and nothing else. The Sanskrit literature is full of these Omens and we have it repeated by Arjuna before the great war of the Mahabharata. The literature of the Greeks and Romans, the Babylonians and the Assyrians, the Medes and the Persians, the Thebans and the Carthaginians, is full of references to Omens good, bad and indifferent and these have played the greatest part in the political convulsions of the earth in all its stages of

development. Napoleon and Wellington paid special attention to these omens and often guided their political moves in the light cast by the appearance of these omens. Omen is thus described by Webster—“It is derived from the Greek word ‘Oimen’ from *oi* future and *mens* to see, an occurrence supposed to signify or portend future events, a sign or indication to denote the happening of a future event.

There are many treatises written on the omens in Sanskrit, and the following Rishis—Rishabha, Sukra, Indra, Brihaspathi, Bhaguri, Devala, Bhuradwaja and Gargi—were principally consulted in the preparation of his Samhita work by Varaha Mihira. The Maharaja, Srideva Vardhana, of Avanti (Ujjaini) has also written an elaborate treatise on this important subject. This becomes important in various ways. Men do not know exactly what would happen to them in their work undertaken for their benefit. Precautions can only be taken by those who are warned of surrounding dangers. We often see that our best attempts are sometimes thwarted while we are surprised at the successes attending our feeble efforts. A study of the future is the most interesting for us to know and man has ever tried his best to know something about his future, by various indications. Omens indicate to travellers, the good or evil effects of their previous Karma. Omens may arise from male or female agencies and they are found in forests, in villages, in cities, in houses, in lonely walks, in the land, in the water, in the fire, in the sky and in the air.

They may move by night or by day or both by day and night. We may also have omens sometimes in our own person and in our own minds and dreams. The sex of the omens must be determined by their sound, gait, look and speech. With a view to help the students to differentiate the sex of these omens the Maha Rishis have laid down various rules. The male creatures are usually those who possess large, high broad shoulders, large neck, developed breast, short but deep, sound and steady gait. The female creatures are those which possess a small neck, head and breast, face, legs and strength, and a shrill but sharp sound. Other creatures, besides those named already belong to no particular sex. Omens which occur on the roads affect the travellers, while those which occur in the army affect the king or the ruler. Omens occurring before assemblies of men affect their leaders. If there are no leaders, and if all of them are of equal rank or condition, then the omens affect those who are of superior caste, education or position among the assemblies. Divide the circle of horizon into 8 equal parts and begin from the first and go round. There will be 8 Yamas of $7\frac{1}{2}$ Ghatis or 3 English hours, from Sunrise to Sunrise. The quarter which corresponds to a particular Yama of the Sun in his daily motion is designated as Deepta or evil. The quarter just quitted by the Sun, and next to it is known as Angari and the quarter next after Deepta is called Dhumini. The other five quarters are designated as *Santho* (beneficial). The first three the Angari, the Deepta and the Dhu-

mini relate to bad events past, present and future respectively as the Omen occurs in such quarter. Omens occurring in the three quarters from the Deeptha relate to good events past, present and future. If the Omen occurs in one of the remaining two quarters, the effects are good or bad as the quarter approaches the Santha or the Deeptha respectively. Effects of omens occurring in low places will be felt late. If the hour, the thithi, the constellation, the wind and the Sun are evil the omen is called Deiva Deepta, and the effects of such an omen will be of an alarmingly evil character. If the gait, place, sound, and motion of the omen as well as the memory of the astrologer is bad the omen is called Deepta and its effects will be equally bad.

Pracna.

(Question).

This is a very important branch of predictive science, and can be used on all occasions with great advantage. This is called *Horary* in the English language and is derived from the *hora* or hour (time) at which a certain question is put to the astrologer by the Querist, with a view to elicit an answer as to the future or present turn an event is likely to take. For instance a gentleman wants to know whether he will be successful in a certain speculation which he wishes to undertake for his benefit. He goes to an astrologer who is an adept in this branch, and after paying some *Dakshina* (money) to him asks him as to the nature of the work, he is to under-

take. The astrologer notes the correct time, the direction, the attitude, and other particulars connected with the gentleman, observes any other Omens which happen at the time, and fixes the positions of the planets and Lagna correctly, and proceeds afterwards to read the future of the event according to certain principles of Pracna expounded in the ancient works by the Maharishis. There are advantages in knowing the future in such cases of speculation. If a man is to start on a pilgrimage or business, he will be given very valuable information by the astrologer, when he is asked to pronounce an opinion. When the property is stolen the direction and nature of the thieves can be accurately sketched, and other particulars concerning the disposal of the stolen property may also be stated. When a woman is carrying, a question about her safe delivery etc., will be of immense use so that if the result is unfavourably noted, due precautions may be taken and the evils may be averted by the performance of suitable remedies. When persons or animals are absconding or have gone away, the places where they are, whether they are safe there, and when they would be returning, if at all, can also be sketched with great clearness.

When a man is engaged in the work of detection, he will be afforded great facilities, by consultation on such work. In fact all matters which can be predicted by consulting a horoscope, can also be predicted by the reading of a question when put to an astrologer. In Ch. I, St. 5 of Sarwar-

tha Chintamani Venkatasa Daivagnya thus observes on Pracna. "All those results which may be predicted by consulting the birth time (*horoscope*) may also be predicted by consulting the question time. There is no difference in consultations based on birth or question time and they give the same *certain* results." In the notes on this Stanza we have thus remarked." This requires a little explanation, as it appears to mislead a superficial reader. The author here is not strictly correct although on a closer examination he does not contradict himself. I can point out several circumstances in which calculations based on horoscopic rules and predictions drawn therefrom do not apply to horary or Pracna calculations. But as I understand, the Stanza means altogether a different thing. He says that calculations for horoscope are based upon the birth time while those for Pracna are based upon question time. In both cases *time* is the most important element. The superstructure is built upon it. In the one the birth of the child is taken, while in the other the birth time of the question, hence the subject, is taken. It therefore stands to reason that both are equally important and that the science of astrology deals with both alike and makes predictions, past, present and future, with the same definiteness of knowledge." We shall translate the "Shat Panchasika" of Prithuyasas the Son of Varaha Mihira, author of Brihat Jataka, Samhita, Pancha Siddhantika etc. The word signifies *fifty-six* and the learned author gives a brief summary of this

important branch of the astrological knowledge in short Stanzas numbering only fifty-six. In the first and second chapters of Brihat Jataka Varaha Mihira has hinted that the information given therein may also be applied to *Pracna Sastra*. Therefore one who is familiar with the works of Varaha Mihira will have little or no difficulty in understanding these stanzas of his son. The word Prithuyasas means, "man of great fame," but Bhatotpala, the learned commentator of the works of Varaha Mihira, makes no attempt to suggest such a meaning to the author. Probably that was the proper name of the writer and it may have been fixed on him for the fame he obtained as the compiler of this splendid work. The work is very condensed and suggestive and will, when well mastered, enable a student to have a fair knowledge of the *Pracna Sastra*. Bhatotpala has written valuable commentaries and their spirit will be incorporated in the translation and notes which we intend giving for the benefit of our readers. A steady practice in this branch with a well cultivated and methodical mind, would go a great way to make the man successful and perfect. In all these cases, the principles of conservation of mental energies, ought not to be forgotten, and when they are given by a well advanced *Guru* (preceptor) to a sincere and honest *Sishya* (disciple), the results will be preeminently successful. Meditative minds are best suited for such purposes and when the beginner finds *Guru* and *Buda* (Jupiter and

Mercury) well posited in his horoscope he may be sure of achieving success in such branches of sublime knowledge.

Solar Eclipses.

BY
B. L. NARAIN.

Much has been written about these in the previous issues of the Magazine. I here propose to give some of the great solar eclipses that took place in the world with their consequent results.

Among the total eclipses recorded during historic times there are some which stand out among the rest, on account either of their magnitude or of the historical interest with which they are associated. Before proceeding to give them, it may be well to point out the circumstances on which the magnitude of Solar Eclipses depends; and to explain why it is that so very few total eclipses occur.

The average apparent dimensions of the Sun exceed those of the Moon. But both bodies vary in apparent magnitude; the Moon more than the Sun. Perhaps many will be surprised to learn that we receive fully one fourth more light from some full Moons than from others owing to the variation of her apparent magnitude. Accordingly when she is at her largest and the Sun at his smallest, she is able to hide him wholly from our view and considerably overlap his disc all round.

But there is another circumstance besides proximity to the earth which affects the Moon's apparent dimensions:

She appears to grow larger as she rises above the horizon. I am not referring, of course, to the appearance which she presents to the naked eye. Judged in this way, she seems to grow smaller as she rises above the horizon. But when she is measured by any trustworthy instrument, the reverse is found to be the case. The cause of this peculiarity is not far to seek. We see the Moon not from the centre, of her orbit, (that is, the earth's centre), but from a point on the earth's surface,—a point, therefore, which is four thousand miles nearer to the Moon's orbit. Accordingly if the Moon were directly overhead, her distance from us would be diminished by 4000 miles, and she would look proportionally larger. The Sun is not affected in this way, because 4000 miles is a mere nothing in comparison with the enormous distance at which the Sun is removed from us. Accordingly other things being equal, the higher the Moon is at the time of a total eclipse the greater is the eclipse.

In order, therefore, that an eclipse may be as great as possible, the Sun should be as far as possible from the earth which happens about the beginning of August, the Moon should be as near as possible to the earth which happens (roughly speaking) once in every lunar month; and the Sun & the Moon should be almost immediately overhead. It will readily be conceived how seldom these conditions can be fulfilled (in combination with the other conditions which determine the occurrence of an eclipse at all). In fact, it has never yet happened that any very close approach has been

made to the simultaneous fulfilment of all the conditions.

At the time of the greatest eclipse the eclipsed Sun will be less than three degrees from the point immediately overhead; and lastly the Sun's apparent diameter will be very much smaller than it is when he is at his mean distance from the earth.

I now proceed to discuss a few of the most remarkable eclipses recorded by ancient historians.

The great sacred book of the West the Bible, the facts of which are as undisputed as the personal existence of any of us, is singular in having not recorded any eclipse at all. There have been some astronomers who have imagined that the "going back of the shadow upon the dial of Ahaz" was caused by a partial eclipse of the Sun. But this supposition seems too fanciful to be admitted even if it were the case that a partial eclipse could have caused the retrogression of the shadow. It is distinctly stated that the "going back of the Shadow" was a miraculous, not a natural event; and even if this were not so, yet it may readily be shown that no partial or total eclipse could produce the effects described. Such an eclipse undoubtedly causes an irregularity in the motion of the Shadow on a dial. The Shadow may move quickly or slowly but it cannot go back.

The first important eclipse whose records are preserved, is that which occurred in the year 584 B.C. It took place, Herodotus relates, while the Medes and Lydians were engaged in battle. He thus describes the occurrence:—"The war had continued bet-

ween the two nations with balanced success for five years. In the sixth year of the war another battle took place; and after both sides had fought without advantage and when the engagement was growing warm, the day suddenly was turned into night. This had been foretold to the Ionians by Thales of Miletus, the father of Greek and thereof of European philosophy and science, who predicted the time of the year in which it would happen. The darkening of the Sun made such a deep impression on the minds of the combatants that they laid down their arms and a peace was concluded" (Bury's History of Greece.)

Astronomers and Historians were for a long time in doubt respecting the date of this remarkable eclipse. The astronomical difficulty of the question is connected with an interesting peculiarity of Lunar motion, into which it is not necessary now to enter until this peculiarity had been mastered, which has happened some time back. Baily's supposition that it happened in the year 609 B. C. was accepted. But it has now been proved beyond a doubt that the eclipse took place on 23th May 585 B. C. the very year assigned to the event by Cicero and Pliny. Xenophon mentions a remarkable eclipse which led to the capture of Larissa by the Persians. During the retreat which was so ably conducted by Xenophon the Greeks passed "a large deserted city called Larissa, formerly inhabited by the Medes. Its walls were twenty-five feet thick and hundred feet high; its circumference two parasangs; it was built of burnt brick, on a foundation of stone twenty

feet high. When the Persians conquered the Medes the Persian King besieged this city, but was unable to capture it till a cloud hid the Sun wholly from view, when the inhabitants withdrew in great fear and the city was captured." Xenophon mentions that the Greeks, after passing Larissa, reached another deserted city called Mespila. Layard has identified Larissa with the modern Nimroud, where there still exist the very ruins described by Xenophon; Mespila he identifies with the modern Mosul. Of course it is impossible to doubt that a total eclipse of the Sun and not the mere concealment of the Sun under a cloud, was the cause of the city's capture. This has been shown to have taken place on May 19th 556 B. C.

Another eclipse has been examined which has given great trouble to Historians. This is the eclipse which took place when Xerxes was advancing with his army from Sardis to Abydos. Herodotus relates that just as the army was setting forth, the Sun suddenly disappeared from its place in the horizon, though there were no clouds and the sky was perfectly clear; "thus" says he "the day was turned into night." Airy refers this description to the total eclipse of the Moon which took place on March 13 478 B. C. No total eclipse of the Sun appears to be reconcilable with the account of Herodotus and therefore it is most probable that there is some error in his narrative.

It is singular how often the occurrence of a total eclipse is connected with the military and naval undertak-

ings of ancient nations. All Greek History students must be perfectly aware of the total eclipse which seriously threatened the success of the expedition of the Athenians under Pericles against the Lacedæmonians. "The whole fleet was in readiness and Pericles on board, his own galley, when there happened an eclipse of Sun. The sudden darkness was looked upon as an unfavourable omen and threw the sailors into the greatest consternation. Pericles, observing that the pilot was much astonished and perplexed, took his clock, and having covered his eyes with it, asked him if he found anything terrible in that or considered it as a bad presage? Upon his answering in the negative, Pericles said "where is the difference, then, between this and the other except that something bigger than my cloak, causes the eclipse?"

Perhaps the most interesting of all the problems with which ancient eclipses have supplied the modern Astronomers, is that which is connected, with what is termed the eclipse of Agathocles. After his defeat by the Carthaginians, Agathocles was besieged by them in Syracuse. But taking advantage of a relaxation in the vigilance of the blockading fleet, occasioned by the approach of a fleet which had been sent for his relief, he quitted Syracuse, and passing over into Africa, waged for four years a successful war against the Carthaginian forces. It is related by Diodorus, that the voyage to Africa occupied six days and that on the second day of the journey an eclipse occurred, during which the darkness was so great that

stars became visible in all directions. There can be no doubt therefore that the eclipse was a total one. But it has been found difficult to reconcile this account with the calculated path of the Moon's shadow during the only total eclipse which corresponds with the historical and chronological details of the event. Bailey's calculation of the eclipse threw the shadow about two hundred miles from the most southerly position which can possibly have been attained by Agathocles on the second day of his journey from Syracuse.

It is related by Philostratus that a singular phenomenon preceded and announced the death of the Emperor Domitian. "A certain crown resembling the Iris, surrounded the Sun's disc and hid his light." We cannot doubt that reference is here made to a total eclipse about the year 95 A.D.

(To be continued.)

My Impressions in Southern India.

(Continued from P. 350 of Vol. X)

I left the Chola Maha Raja in front of the Brahma Hatiya, who stood in the spirit form, but quite visible to the Royal murderer, and told him that he must bear him on his neck as long as he lived. It may be easily seen how horrible and uncomfortable, the Brahma Hatiya was to the Maharaja. In fact from that day forward, the life of the Raja became intolerable, as he saw no means of getting rid of a burden, which was at once unearthly and unbearable. The hateful Brahma Hatiya would not leave the

Maharaja even in his bed, and the benefits which the Royal personage expected from the liquid, which turned the baser metals into gold, were now overwhelmed by the untold miseries which he had to endure in the constant presence and contact of the ghastly old murdered Brahmin who never allowed the Maharaja to enjoy even a moment's rest.

The Maharaja went on building temples after temples from the treasure he was able to secure by the use of this mysterious liquid, but the Brahma Hatiya stuck on to him all the same and never relaxed its horrible hold upon the Royal personage. At last his good Karma came to his relief and the temple of Tiruvadamur was built on a grand scale. All the Agamic rites were duly performed, and the Maharaja entered the precincts of this famous temple, leaving behind him, the Brahma Hatiya, who could not enter with him into the holy presence of the God there, on account of the superior sanctity which seems to have attached to this particular God. Tanjore Dt. is noted for its beautiful and grand temples, and in no such small area of the earth could be found such a surprisingly large number of grand temples, as are seen in this land of the holy pilgrimages so artistically built on the banks of the Canvay and so interestingly rich in their traditional lore.

The Chola Maharaja was appraised of this fact of the impotency of the Brahma Hatiya to enter the temple precincts here and he walked away on the other side of the temple, and thus

got rid of a ghoulish burden, which kept riding on his neck for over ten years. The Dt. of Tanjore is perfectly level and sandy and contains no hills or rocks. The cost of constructing such large and spacious stone temples with huge compound walls and high towers, must have been simply inconceivable, specially, when we remember that every bit of a stone, had to come from either the District of Trichy or that of South Arcot. The carriage of such huge numbers of stones, alone must have cost, many crores of rupees and the construction, completion, the performance of Agamic rites and the valuable endowments, all these point to one irristable conclusion that the Chola Maharaja, either must have obtained really such a solution, which converted readily baser metals into gold, or must have come across inexhaustible stores of treasure concealed in some centers by the previous monarchs. If the latter is believed, then there is no need for the traditions so richly current all over Southern India, about Chola Brahma Hatiya, and the carving of an image under the name of Brahma Hatiya and its confinement in one of the corners of this famous temple. From here we directed our steps to Mayavaram, Dharmapuram, Tranquebar and Tirucoilur. The last contains a Siva's temple and the Goddess is held in great sanctity. Tirucoilur also claims great antiquity on account of the tradition that Markandeya, escaped Yama's Pasa (the arrows of the God of death) by embracing the Image of Siva here and thus getting protection and immunity from death. Dharmapuram

is a small place containing the Matam of a Pandaram. I was introduced to the Pandaram Sannidhi here, and had a very long and interesting conversation. The Tiruvadudorai Pandaram already referred to by me and so graphically described in my previous contribution, has his head clean shaven, while the Pandaram Sannidhi at Dharmapuram has rolls of locks growing to great extent so much so, that greater their length, greater seems to be the sanctity attached to the wearer of them. The Dharmapuram Pandaram Sannidhi received me politely, explained to me in eloquent Tamil their origin and present state, and the good and charitable work the Matadhipathies have been doing. The annual income of this Pandaram is about 2 or 3 lacs and he has about 20 great temples under his management thus giving him a large amount of money to be utilised for good purposes. He has built a grand Matam with huge upstairs accommodation, but marked by the absence of luxurious style which characterises other pandarams. The Pandaram is well read in Tamil Vedantic literature and apparently was averse to mean adulation which is so relished by other heads of similar institutions. The pujas are held on the usual magnificent scale and all those who go there are dealt with according to their merits. The present head seems to be a prudent man who is trying all his best to clear the financial difficulties which were created by the extravagance of his predecessors on the Gadi. Tranquebar was a Dutch settlement, but is now in a ruined condition. It is a healthy place and the beach is inviting and agreeable.

Our Astrological Lectures.

From Salem we came to Namukal a small union town, with a huge rock topped by a strong fort in the middle of the town. It is considered to be a healthy place but just now is, terribly hot, on account of the paucity of rain fall during the last four or five years. The Dy. Collector Mr. Sivagnanam Pillai B.A., presided in one lecture and Mr. C. M. Runga Row, B.A., pleader in the other. These two lectures were held in the Victoria Hall, a decent building brought into existence by public subscriptions. The audience was large and appreciative. All over the places we have visited, we are glad to find that our books and magazines have already created much interest in the science of astrology. We hope to start a society here for the revival of this subject as we did at Salem and we are glad to find that Messrs. Runga Row, Pleader and V. Sarma, Overseer are actively engaged in organising this desirable institution. We also held some private classes, and gave free instructions in the elementary portions of astrology. The Goddess Namagiramma is visited by many persons, from various parts of Southern India, especially by females, who are possessed of Devils or spirits, or who are barren and long after the possession of children. Many of these ladies may be seen during the evening hours turning their heads, before the holy Goddess and crying out often that they would quit their present abodes if the Goddess ceased torturing

them. It is a curious sight worth seeing. This proves beyond the least shadow of doubt, of the existence of Devils or Spirits, more than all the researches published by the eminent scientists in the *Annals of the Psychical Science*. Many of these possessed women are cured and go away to their native places to return here again with children in their arms and to offer presents to the merciful Goddess for giving them health and children. The greatest scientists of the world would do well to come down here and study and watch the Devilish Phenomena, exhibited year after year, month after month, and day after day during the last forty or fifty centuries. In fact if we believe the local traditions, the hill is credited as having fallen (as a chip) when Anjaneya was taking the Amrita Sanjevani for the purpose of bringing Rama and Lakshmana to consciousness when they fell into a swoon in the battle of Lanka. The ditch close to the rock at its foot on one side is called the Kamalalaya (*place for lotuses*) and contains excellent drinking water which is sweet and healthy at the same time. We are much obliged to Mr. D. Venkataramanayyar, Pleader for kindly placing his upstairs house at our disposal for our accommodation. The Brindavan of the Mulbagal Swamys, in a building close to the bank of the Cauvery is worth a visit. Brindawan means a sepulchre, where some important Brahmin Sanyasi priest is interred. Close by Namakal lives a Mittadarini Muthial Ammal whose annual income is about half a lac of Rupees. Muthial Ammal is

now above 70 years, but very energetic and politic. She has been managing the estates during the last forty years, and is a lady of great tact and common sense. Her nephew Mr. Dorasami Reddyar is now attending to the management of the estates and is also an agreeable gentleman. We had two interviews with each of these and we found that they evinced great interest in Astrological sciences and their progress. We went from Namakal to Matapaliam Rajagownder, and stayed with him for a day. The Gownder is well read in Tamil literature and is agreeable and polite. From Katapaliam we went to Tiruchengode, the head quarters of a Taluq, with a famous Hill temple. When we visited it the procession of the Gods, made a lively impression and the whole Hill, with its temples and Mantapams on its top and the pretty little town at its foot appeared to great advantage, and the scenery was picturesque beyond description. The Tahasildar Mahomed Ghousa Saib is an agreeable and fairly informed gentleman and has developed hypnotic powers of a respectable order. We spent a few pleasant hours with him. The union office is very dirtily kept, and the Chairman—who is also the hospital assistant of the place—has too much of private practice to spend much time for public purposes. It is a great pity that such overworked men should be harnessed to semi-public offices where they can hardly be expected to devote their attention. He holds his union office in his hospital and this mostly accounts for the dirty condition into which the town and the union office

are thrown. The congregation of many offices in one individual is to be avoided for many obvious reasons and we are sure that the Collector and the Divisional officer, will be able to appoint to Chairmanship, men with greater leisure who could do justice to their posts. Want of rain is severely felt at these places, and the whole Salem District is suffering from a chronic state of scarcity. From Tiruchengode, Sankaridroog is about 7 miles, and contains a ruined hill fortress of respectable dimensions. From there we came back to Madras and experienced great difficulties in securing first class accommodation on account of the Railway strike on the M. & S. M. and the stoppage of all ordinary trains for want of guards and drivers.

Results of the Astrological Examination.

We held an Astrological Examination on the 28th of February last. As was expected there were great difficulties in arranging the examination centers and proper supervisions. Some of the European and Christian school masters, declined to undertake to supervise, as it probably tickled their so called religious principles or their supreme egotism which controlled them, and which further gave them the insalutary advice, that astrology should not be recognised as a science and that their undertaking such an examinations would brand them as religious osteases.

The boast that the dawn of the 20th century had sucked up all superstitions and bigoted vapours from the enlightened and educated classes so far has been

shown to be a dead letter, and we may assure our readers that even 20 centuries more of such one-sided progress will allow matters to stand precisely where they are now and emit all the stink of unpardonable stagnancy. However there were liberal-hearted gentlemen, who saw things with brighter light and who readily accepted this work of honor and love in interests of the progress of all sciences. No question, can ever be said to be finally closed. Matters mysterious today will become ordinary in the next century and those which are well known to men to-day become objects of profound research and labour a few centuries hence. Like the scientific wave theories, the causes of all sciences have their rise and fall, and these matters are simple enough for a careful student of the historical records of the past generations. Out of 72 candidates, about thirty did not turn up, and the rest underwent a proper examination. We had another difficulty which has yet to be solved. Mr. Thom P. Desilva, Vice President of the Rangoon Jyotisha Sabha examined 6 candidates all of whom are Barmans having answered their questions in the Burmese tongue. We requested our Vice President to put their answers in English but from pressure of heavy work he was not able to do so, and we received the packets of answer papers as late as on the 11th of June. At Madras, Barmans and their language are rarities and hence, these candidates from Burma will have to wait for another issue of our Magazine for the publication of their results. Some of the candidates have mistaken the interpretation of the questions, and have thus failed for want of proper grasp of the questions.

Considering that this is the first Examination of its kind in India, and considering also the technical difficulties

which are in the way of mastering these sciences, some of the candidates have done very well indeed. We shall publish some of these answers in our future Magazines. Those who have passed this preliminary examination ought not to rest contented, but must redouble their energy and pass the next higher examination which we shall hold during the ensuing February.

The following Students have passed.

FIRST CLASS.

P. Venkoba Row, B.A.,
B. Lukshminarain Row.

SECOND CLASS.

Maung Tha Deen,
M. Venkata Ramiah.
T. S. Ramakrishna Jaysar.
L. Subramanya Sastry.
H. Sampangi Ramiah.
V. Ramachundra Ayar.
Satya Narain Sastry.

THIRD CLASS.

B. Subramanya Ayar.
T. P. Ramachundra Ayar.
T. V. Narainsatni Ayar, B.A.

There are some more Burma papers which have not yet been corrected. As soon as their results are known we shall publish the number of marks each Student has obtained and the rank he holds in our July Magazine.

Combinations for Longevity.

No question in human existence can be of greater importance than that relating to longevity. We have several times

drawn attention to these facts, and no labour could be supposed to be wasted, which is spent upon discussing these vital principles of astrology which contribute to the longevity of human frames. The following conjunctions of planets, indicate longevity and prosperity and are worth a careful perusal. When the evil planets are in the 3rd, 6th or 11th houses, from Lagna the great Munis, have declared that the person will have along and glorious life. He will also live long, when the lord of the Birth is powerful, or occupies Kendras or his own house, and will also have good reputations and prosperity. To illustrate the meaning of these rules take the following horoscope.

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

Here the lord of Lagna is in Birth which also forms his Mula-Thrikona. The evil planets viz. Rahu, Ravi, and Sani are in the 3rd, 6th and 11th respectively and this position adds considerably to the term of life in a man. The 8th house the sign of longevity, is aspected by the exalted Chundra and Gurn, and also by its lord, Kuja and by the lord of longevity Sani in the 7th, 5th, 8th and 10th houses respectively. The Lagna is powerfully aspected by Buda and Sukra, who are in the 7th house and also by Sani, Sukra, Sani, Kuja are in Mula-thrikonas. Chundra, and Gurn are in exaltation. The three most beneficial planets Guru, Sukra

and Buda are occupying quadrants. The person was born when the constellation Rohini commenced with the Major period of Chundra which lasted for 9 years after birth. After taking a general survey of the planetary conjunctions, and finding the life as one of a long period, we shall now try to find out who are the Marakas. Chundra is the lord of the 4th and is exalted. He will not kill the child as his Dasa commences at the time of birth. Then comes the period of Kuja who is the lord of Lagna, in his own Moolathrikona and Swakshetra and aspected by the two benefics Buda and Sukra, and also by the lord of longevity Sani. He will not kill the child. Thus the person will be $9+7=16$ years when the period of Kuja ends. Then commences the period of Rahu for 18 years. Rahu is in Mithuna a good house, he is in the 3rd house, very favourable and therefore he will not kill the child. Then comes the period of Guru which lasts for 16 years. Guru is the lord of the 9th and 12 houses, is a friend of the lord of birth, is exalted, and occupies a Kendra, the most favourable position for a good planet to occupy. Thus the person will be $9+7+18+16=50$ years when Guru expires. Then comes the Dasa of the Lord of life, who owns the 10th and 11th houses, who is in his Mula-thrikona, and who is aspected by Gurn according to Jaimini Sutras. He will not kill the native and thus he will be 69 years when Sani expires. Then, comes the Dasa of Buda, who is the lord of the lord of the 3rd and 6th houses, who joins the lord of the 2nd and 7th houses and who is with him (Sukra) in the 7th Kendra. As the general planetary combinations are for long life, and as Buda is not as bad as Sukra who gets the two powerful Marakas, and who is in the 7th Maraka itself, Buda will not kill the native. Thus the person will be

$69+17=86$ years of age at the expiration of the Budas period. Then comes Kethu and he rules for 7 years. He is in the 9th house and therefore has to give the results which Guru gives. He will not kill the Native. The age of the man will thus come up to $86+7=93$ years. This is a good ripe age and can certainly be classed as a long life. The period of Sukra comes now, and the person will have danger just at the expiration of Sukras Bhukti and the commencement of Ravis Bhukti. Thus the age will be $93+3\frac{1}{2}$ years are $96\frac{1}{2}$ years. Even here the power of the general combinations is so great that the native may live up to the sub-period of Buda in the major period of Sukra, and this will be about 18 years in Sukra or $93+18=111$ years a very long and healthy life. As the planets have taken very desirable positions the life has become long and prosperous and is well worth studying as affording an example of long life. The question of the existence of life in or its disappearance from the body will be a problem which could easily be solved when the knowledge of the life conditions are well known and understood. Benefics in certain positions send health giving influences and so also evil planets in certain other positions. There is nothing very extraordinary here when we remember that the thread of life can either be lengthened or shortened by proper knowledge as regards its making. The Maharishies saw these invisible influences through their developed psychic power.

Methods of Forecasting.

We have great pleasure in giving insertion to the contribution sent to our Magazine by Mr. D. B. Venkata Subba Row, from Maduranthakam. We know

him personally well and he is taking a great deal of interest in matters pertaining to Astrology. The views are thoughtfully advanced, and are worth a careful perusal. He observes—

"A little learning is a dangerous thing
Drink deep or taste not the platonic spring
For shallow draughts intoxicate the brain
And drinking largely sobers us again".

It is this tendency to superficiality, it is this want of depth, this smattering of knowledge, which is the besetting sin not only in the field of art, literature, and science, but also in the realms of Astrology.

To belittle this noble science of astrology, this department of knowledge, which, as its name (Jotisha) implies, is the science of light, is a fashionable pastime, with those educated men who out of failures of predictions made by ill-informed or incompetent Astrologers, feel themselves justified in tabooing astrology. It may therefore be time not ill spent if we consider some of the factors which vitiate the judgement of Astrologers, so that both the layman and the professional might profit by it. It is inattention to some of the most vital points that is bringing disrepute to the noble science.

It should be noted that a man's life should be divided into four periods and the rules pertaining to each applied rationally. In my experience I have found very few men adopting this method and that is my justification for this short note. The four periods are:—

- (1) From birth to 12 years.
- (2) From 13 to 40 years.
- (3) From 41 to 60 years.
- (4) From 61 to 120 years.

The first period is regulated by the operation of the forces of Kujathi Pancha

Grihas and Dhoomathi Pancha Grihas. The Phola Shrinthi relating to this will be found in the treatises dealing with Balarishta. The Dasa periods of the Kujathi Pancha Grahas is arrived at thus:—

Each bhagam or unit is equal to one month, 24 days, and $41\frac{3}{4}$ Ghatikas. This, if multiplied by the Ududasa period of the Kujathi Pancha Grahas, will give the Dasa period for each planet. Dhoomathi Pancha Grahas have no Dasa periods, but by their position will influence the Dasa periods of the planets.

The 2nd period is judged by the Ududasa method of the 7 planets Rahu and Kethu being Chaya grahas their periods are regulated by the lords of the houses in which they are located and also with the planets with which they are associated and there are many valuable treatises dealing with this branch of Astrology.

The 3rd period is regulated by a method known as Gocharadasa. It may not generally be known how this Dasa period is fixed. The Dasa periods are therefore noted below:—

Sun=1 year.
Moon=1 year 8 months.
Mars=1 year 2 months.
Mercury=2 years 10 months.
Jupiter=2 years 8 months.
Venus=3 years 4 months.
Saturn=3 years 2 months.
Rahu=3 years.
Kethu=1 year 2 months.

Total ... 20 years.

There are special treatises dealing with forecasts for this period and they should be followed if correct predictions have to be made.

The 4th period is governed by Kalachakram. The rules relating to the forecasting of events of this part of life will be found in the treatises on Kalachakram.

This brief exposition will, I trust, lead the professional Astrologer to a due sense of his duties and responsibilities and make him apply the proper methods to the several periods of a man's life so that more accurate predictions may be made and the science of Astrology vindicated. The layman who consults an Astrologer might very well bear these observations in mind and enquire of astrologers whom he consults as to what methods they adopt in forecasting and see whether he is dealing with astrologers who understand their vocation.

To my Astrologer I am indebted for the foregoing which are based on notes taken during my interview with him.

Madhurantakam, }
6th June 1909. }

D. B. VENKATA SUBBA ROW.

Karma Jiva

OR

MEANS OF LIVELIHOOD.

The tenth house or the planet in it from Lagna, the Moon or the Sun, indicates the means of livelihood. If there are no planets in the tenth house, then we have to find out, the Navamsa of the lord of the 10th, and ascribe such professions as are suited to the nature of the lord of that Navamsa. But generally, astrologers, look to the 10th house from Lagna, and if there is Sun powerfully situated, the man lives by the profits of the paternal estate. If there is Moon in the 10th house, the person will have maternal estate and

manages to live on its profits. If Mars is occupying the 10th house, the person will acquire property from his enemies and those who stand as his opponents. When Mercury occupies the 10th house from the Lagna, the person will have great help from his friends and through their support will have large gains. When Jupiter occupies the 10th house, the person will have support from his brothers and cousins. When Venus occupies the tenth house from the Lagna the person will have large gains through females. When Saturn occupies the tenth house, the man will have to support himself on the labour of his servants and dependants. When there are two or more planets the professions and the profits will be such as those ascribed to them severally. Suppose there are the Sun Mars and Mercury in the 10th, house of whom the Sun is the strongest. Then the person will have his major portion of the income from his paternal estate and will also have help or profits from his friends and enemies. We can easily understand, profits from friends, for friends may give us money, recommendation lands, remuneration, or help through various other forms. But how could our enemies give us any profits. This requires a little explanation. Suppose a man has got many enemies. They necessarily give him a lot of trouble and cause his existence itself very miserable. If circumstances so happen as to give him victory over his enemies, and also give him their property, he will be eminently successful and, according to lower standards of moral social and political codes, his happiness will be considered as the best, because he has conquered his enemies and thus satisfied his personal spite and vengeance. Courts also may give him help in gaining advantage over his opponents. Whatever

may be the abstract justice or view of those matters, it is admitted by all men alike, that nothing gives man greater pleasure than the humiliation of his enemies and the acquisition of their property.

A man may have lands as the principle occupation but he may also be engaged in trades of various descriptions. Human nature is vulgar in its ordinary flights and can only be elevated by constant practice and education. Suppose there are no planets in the tenth house from the Lagna, find out the Navamsa occupied by the lord of the 10th and then ascribe that profession which its lord indicates. If Aries is Lagna the 10th house from it will be capricorn. If there are no planets in it then find out where its lord (Saturn) is situated in the Navamsa. Suppose Saturn is found in Navamsa of Leo, the lord of Leo is the Sun, ascribe that profession which is governed by the Sun under such conditions.

The differences in the positions of the various men, have to be accounted for by the sources of strength and weakness which the planets possess at the time of birth, and these often amount to such diversity in character as to give room for great doubts and difficulties. An exalted planet in the tenth will cause sudden elevations and successes different from a debilitated planet there, who could cause trouble and misery, by throwing many obstacles in the way of progress. There are some others who maintain that the 10th house from the Moon and the Sun may also be taken into consideration, and that in their absence, the lord of the Navamsa occupied by the lord of the 10th from them may be considered. If there is no planet in the 10th house from the Sun or the Moon, then find out where the lord of that 10th house is located in the Navamsa then take the lord of that

Navamsa and ascribe the profession which he governs. Suppose there are no planets in the 10th houses from the Lagna, the Sun and the Moon, it becomes difficult to say which lord of the Navamsa, occupied by the lords of these 10th houses should be considered. Take the 3 lords of the Navamsas and examine the sources of power and determine the nature of the profession, by the most powerful among those three lords.

The next Astrological Examination.

The next Astrological Examination will be held in February 1910 and we request the readers and candidates to work up for the same in a spirit of earnestness and devotion which may enable them to pass the examination not only with credit but also with certain hopes of carrying off the gold medals so generously offered by the educated gentlemen. When the nation cannot dispense away with the astrological consultations, we certainly feel it a national duty to place the subject in as good and safe hands as we possibly could. Society is certainly not consistent in its own conduct, when it allows a thing to continue, but neglects to place it in as efficient a manner as it is desirable. The difficulties are not many. Astrologers are counted by thousands in India and on the continent, and they are all making their living by this profession. Why then should the public not make an earnest effort to supplant the quacks in this field by really learned and intelligent men in this art. We fail to see the wisdom of the educated classes when they allow such quacks to continue but speak loud against the

correctness of the sciences. This shows a ~~threat~~ attitude which is most deplorable in the production of results. When severe examinations are held by competent authorities, in the astrological sciences and candidates pass such tests with credit, they will certainly be not only better men but also men who will have to be careful about their future predictions and the position they occupy in the society as men who have passed higher tests and obtained diplomas. As the Government has not yet made up its university curriculum for the study and research of astrology as a science, the educated public have to support it till such time as it pleases the government to give up its prejudice and take up this subject for research.

Governments have sacred duties to preserve and encourage all national sciences, and when they neglect this duty they become culpable. It would be absurd to believe that Governments in any country could be ignorant of the cultivation of any sciences within their respective jurisdictions. When astrology exists as a science, it is their duty to examine its truths and place it on a higher footing by holding strict examinations and allowing people to appear as astrologers only after they obtain suitable diplomas. In all parts of India, we find astrologers, and we also find Natives and Europeans consulting these astrologers. We have ourselves consulted the horoscopes of eminent Indians and Europeans, and there is no man of any body great or small who consults his horoscope and adjusts his business according to astro-

logical advices. There need be no special prejudice against any science.

The Governments tolerate religions and extend their protection to their peculiar practices. They not only maintain all the grants hitherto made by previous rulers, but also make grants on their own account for their proper upkeep. There must be a combined action on the part of the educated public, to better the condition of the sciences which are most in use among their communities. Astrology teaches no fatality and on the other hand gives ample room for man to know the evils before hand and take all precautions which are in his power to avoid or avert them. Planetary influences are something like weather conditions, indicating the results of previous Karma. They can be turned to our advantage provided we possess means to regulate and control them. Viewed in the light of the above enumerated facts, it is extremely necessary that the examination for testing astrological capacity must be made popular and encouraged suitably.

Horanubhavadarpanam.

OR

THE MIRROR OF ASTROLOGICAL EXPERIENCE

TRANSLATED BY

B. D. NARAIN

(Specially contributed to the Astrological Magazine).

The author says that after gaining experience from examining many horoscopes and verifying the results according to the planetary positions, he is able to give in an easy pamphlet,

the fruits of his experience, having referred to many ancient works like Madhava Rajiyya and others.

1. If the lords of 9th and 11th exchange places, that is, have Parivartana yoga, or if they have the aspect of the 11th, the person becomes rich.

2. If the lord of wealth is in the 5th and the lord of 5 is in 2, or the lord of wealth is in 11 and the lord of 11 is in 2, or if the lord of 5 and 11 exchange places and are powerful, they give much wealth.

3. If lords of wealth and 5 are respectively in 2 and 5 or 9 and 10 and if the lords of wealth and gain have powerful Rajayoga, the wealth will be great.

4. If the lords of wealth and gain are not combined or aspected either with the lord of 9 or the lord of 5, there will not be much wealth. By this we are to understand that in all combinations for wealth the conjunctions or the aspects of the lords of 2 and 9 are necessary.

5. If powerful Moon, Buda, Gurn and Sukra are well aspected and are not in any way affected, then they give great happiness.

6. Powerful evil planets in 3, 6 and 11, give good Yoga or two or three planets in those places produce good. (Ravi-Kuja-Sani-Rahu-Kethu-Gulika-Weak-Moon and evil associated Buda, all these eight are evil planets.)

7. If the lord of twelve combines with the weak lords of 2 and 11, there will not be much wealth.

8. Birth being Simha (Leo), if Ravi Buda, Gurn and Kuja are powerful and are mutually aspecting each other, they give much wealth. Though one or two planets are not mutually aspecting, the combination is powerful in giving riches.

9. If the lords of 2nd and 12, have Parivartana Yoga, there will be loss of wealth, the combination of the lords of 2 and 3, makes the man benevolent and if Saturn aspects or is conjoined with them, he will be a miser.

10. In the combination of the lords of 2 and 12, the Dasa of the lord of 2nd causes debt and the dasa of the lord of 12 gives little wealth. If the lord of any house joins the lord of that Bhava (Karka Lord), he gives prosperity to that signification.

11. Lord of Body joined with Gurn or the lord of Birth gives long life. If the Lord of wealth joins Gurn or Buda or the lord of the gives wealth. Kuja combined with the lord of 8 gives many brothers and sisters. Moon with the lord of 4 gives long life to mother. Gurn with the lord of 5 gives many children. Sukra combined with the lord of 7 produces good wife. If there are no evil aspects, there will be only one wife. Evil combinations, or evil planets in 2 and 7, or Sukra in debilitation or in 11, or is weak, and the lord of 7 is in 6, 8, or 12, cause the loss of a wife and will give two wives. Lord of 8 with Sani causes long life. Lord of 9 conjoined with Ravi gives longevity to father. Gurn combined with the lord of 10, makes the man do charitable deeds. Lords of birth, 2 and 11, in birth, 2 and 11 give good wealth.

The three combined are birth is very good. Lords of 4 and 9 in 4 or 11 give vehicles.

12. Ravi in Mesha is good to father. But he is not good in Thula except for Dhanu-lagna.

13. If the lord of 12 is in 12 or if the lords of 12, 9 and the Sun are aspecting or are in 12, the father becomes wealthy. Gurn and the lord of 12 in 12 give wealth through wife. Moon in 12 gives wealth to mother and Kuja there gives brothers.

14. Lords of 6 and 8 in Birth cause disease, Gurn in 4 or aspecting it gives wealth or if he is combined with the lord of 4 and is in quadrants or trines, he gives happiness. Lord of 4 with Sukra gives no vehicles or very few if at all, if they are in 9, 10 or 11, they give the many conveyances Lord of 4 with Moon gives the man horses.

15. If powerful Kuja occupies, 1, 2, 4, 7, 8 or 12 and Sukra is debilitated, will in the case of males make them widowers and in the case of females, widows and vice versa. When there is such a Kuja Dhosha and Sukra is powerful or Gurn is in 2 there will be a second wife. Saturn in 2 and Rahu in 7 cause a second marriage. Lords of 2 and 7, with Sukra will cause as many marriages as there are planets with them when they are aspecting the widows. That is, if there is one planet, with them, they cause a second marriage and so on. If these are powerful without any evil combination and are very good, there will be so many living wives. Evil planets kill the wives. Powerless Sukra will cause evil influences like Mars.

16. If Buda and Sukra are in the fourth for Kataka Lagna, that is if they are in Thula when Cancer is birth the person will have many vehicles horses etc., in the sub-period of Sukra in Buda's major period.

17. For Kumbha and Meena Lagna Sukra in the 12th is not good. For others Sukra in 12 is good. One will always be jolly if Sukra is in 5.

End of chapter I.

Horoscope of China.

We have referred to this important subject several times. Chinese form one fourth of the human race and any events, political or social connected with such huge proportion of the world's population, must be considered as of Paramount importance. China is preparing herself for the final struggle which is now looming in the war future, the events when they do come, are sure to startle the world, and stagger humanity. The meeting of Rahu and Sani in the cruel sign of Aries, will be characterised by a huge awakening of the military combatants. The apparent cowardliness of the present great nations in avoiding war, but courting famine, plague, pestilence, and one thousand and one ills that humanity is generally heir to, will be overcome by sudden passions for self aggrandisement, and the war when it comes will be a terrible one, as was the late Russo-Japanese butcheries. Evil planets Saturn and Rahu are to meet soon in a cruel sign Aries owned by the fiery and warlike planet Mars,

and when he joins that sign, with other evil planets, the outlook will be as gloomy and dangerous as could be imagined. We hope nations will be on their guard and avoid all military demonstrations, as much as possible, although during times of sudden inflections of evil planetary rays on the brains of men who are stationed at the helms of different states, these solar counsels of the readers of the planetary influences, will hardly have any effect. The crisis of 1911 and 1912 will have to be carefully avoided, if it could be avoided at all. The tension felt on the nations, by the increasing of enormous military preparations cannot count much towards the maintenance of permanent peace, and those who are idly dreaming about such views will one day be rudely awakened to find that the world will be assembled at a great military camp; and political changes must naturally follow.

The Chinese form practically one-fourth of the human race they have begun reforming at top speed and it will be unnecessary for the world to know such a fact. The other three-fourths of the world cannot certainly be ignorant of such a phenomenon. It is not improbable that they will take the liveliest interest in the movement of the Chinese; they will then wish that they could do, or had done, something to guide these revolutions in some way so that they should not become a menace to the world at large. Their aspirations will be as useless as their untimely regrets when the matters assume a serious form. Before the

reformation has fully developed a great deal might be done to make it not a curse but a blessing to the whole world.

The activity of the Chinese Press and the spread of the post and the telegraph have made China unite into one. Unity has always been her characteristic. Such union, if not crushed early, change old Empires and establish civilisations. When the revolution spreads in China no one can say what will remain or what will be lost.

The size and extent of the movement may change the very fundamental principles of Chinese life; good & bad may alike be swept away. The girls are unbinding their feet and the lads are taking to modern ideas; that a change has come on the Chinese masses cannot be denied. Many observers in China declare emphatically that they never could have believed that so progressive a spirit should arise in a land which they used to regard as the abode of every time-honoured abuse.

A European authority correctly remarks—"the desire of China to imitate the West—may easily cause a very serious mistake, for the West has, as the thoughtless Chinaman has found out, a very evil side—a side which, if unrestrained by any good must, in a few years, bring any nation West or East, into perfect misery. The danger is that China in endeavouring to reform, should plant in her land all the vilest abuses which prosper in the West, and should leave out and ignore the counterbalancing good. What is now so necessary is to induce

the men who will lead China to discriminate between good and evil and to choose the first and discard the other."

The plan most favoured by men who know them well is that a University should be established in China, which shall bring to her all that is best in the West and leave the bad behind. The great feature of such a University would be the harmonising of the high ethical teaching of the Chinese sages both with modern science, which is the product, and with religion, which is the creator of Western civilisation.

Death of Wives.

World is a world of wonders, mostly composed of pain and misery and occasionally relieved by pleasure. Turn where you will, you will see every man and woman complaining of one thousand and one ills and in many cases their sufferings are really painful to witness. There are persons born as blind, deaf, leprous, asthmatic, consumptive, impotent, and suffering from various forms of nasty and chronic diseases. These are miseries which find no relief, and which will continue to torment them till they are given relief by death, and pass into other states, where, experiences may be similar or different from what people have here.

These miseries are on the bodily side. The financial difficulties and crises, with the majority of the masses are simply indescribable, and lead often to the greatest miseries and

sufferings so much so, that many persons wilfully run into the jaws of grim death to escape the stings of poverty or the losses arising therefrom. There are then difficulties among mankind which pertain more to the mind than to the body, but which are equally acute and chronic in their form, and which finally lead to untold miseries. Men who have no wives, no daughters, no sons, no parents, no brothers, no sisters, and no relations of blood feel a misery on this account which is indescribable. These may appear to be trifling on a casual glance, but they are not really so. Most of human miseries arise from sentiment, and from glances from the surrounding circumstances. The religious, political, social, moral, and sectarian observances have a great deal to do with the intensity of feeling of many of these states or events and it would be unreasonable to overlook their significance, when they are working strongly in the mind of human beings. For instance there are some religious precepts which enjoin marriage as necessary to make the person go to higher forms of life. The sacrifices cannot be kept up by a Brahmin unless he has a wife, and a girl among them cannot be married after puberty. Americans, who are given to much divorcing, feel their straits of domestic happiness quite slippery; for the wife or husband may procure a divorce for the flimsiest of social causes. Jealousy and envy have a great deal of power to add miseries to humanity and probably the world would be rid of two of the greatest monsters, who are eating into the very vitals of civilisation.

terested in our welfare cannot easily be separated. It would be highly interesting therefore to study the planetary combinations which inflict the misery of loss of loving wife and with this view we shall give some horoscopes of living persons who have lost their wives, and the periods and sub-periods during which such sad events have taken place, so that our readers may also have a practical side of the study of this ancient and sublime science of astrology.

Example 1

A gentleman was born on 17th July 1881, A. D. in the Cyclic year Vishu on the 6th day of the Dark half of the lunar month *Ashadha* on the 3rd of the Solar month Kataka at about 25-37 Ghatie after Sun rise. The planets have been correctly placed for the time thus—

Moon.	Mars.	Jupiter.
Satn.	Venus.	Kethu.
Rasi.		Merdy. Sun
Birth.	Rahd.	

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Birth Rahu.	Mars.	Venus
Navamsa.	Mer- cury.	Sun
Jupiter	Kethu	
Moon.	Mars.	Saturn

The constellation Raviati ruled him at the time of birth and the Dasa of Mercury remained for 15 years 1 month and 8 days. Then the period of Kethu lasted for 7 years. Thus he was 20 years 1 months and 8 days when Kethu completed his Dasa.

Then commenced the long period of Venn. The Bhakties of—

Venus	40 months
Sun	12 do.
Moon	20 do.
Mars	14 do.

Total months 86, or 7 years and 2 months. Thus when the sub periods of Venus, Sun, Moon, and Mars in the period of Venus, completed their sub-periods, the man was aged 27 years, 3 months and 8 days. These months, days and years are lunar year and the calculations must be based upon that Mana or measure. Thus the total of all these periods and sub-periods were completed on the 14th day of the dark half of the lunar month Aavija in the Cyclic year Kilaka or on the 24th October 1908. His wife gave

birth to a daughter and the child and the mother both died, the latter exactly on the 24th October 1908, when the sub-period of Kuja passed and that of the sub-period of Rahu commenced. Brief argument Lagna is Vrischika with Rahu in it, aspected by Kuja, Guru and Sukra, Kuja is with Sani in the 6th house and he is in his own house. The lord of 7th and 12th Sukra is also lord of wife and he is in the 7th. In the Navamasa again we have Kumbha as Lagna with Rahu in it and Ketu in the 7th. In the Navamasa again we have Kumbha as Lagna with Rahu in it and Ketu in the 7th Ravi has occupied the 12th from it Sukra is aspected by Chandra lord of 6th, Kuja Lord of 3rd and 11th and Sani Lord of Lagua and 12th.

These are all unfavourable conjunctions. Sukra's stay in Dwigwasthwa and the evil aspects he has, will make the Kalatra Bhaya bad, and thus we see that about the end of Kuja's Bhukti in the Dasa of Sukra, the first wife died. We predicted to the gentleman a few months before that as the Bhukti Natha Kuja occupies the 2nd house with Sani the lord of 11th and 12th and as Sukra owns the 3rd and 8th houses (unfavourable) and as the position of Basantaka and Bhukti Natha are in the 5th and 12th and as both of them have control over the wife, she will die before the close of Kuja Bhukti and accordingly she died on the last day of his sub period.

Reviews.

We beg to acknowledge with thanks the receipt of the following works and Magazines. We shall make Reviews of them in our next.

1. Jyotisha Kaipadrenna in Hindi by Maharaja Shamba Singh, of Suthalia.

2. Nos. 47 to 52 of parts of the invaluable translation of Charaka Samhita by Kaviraj Avinash Chandra Kaviraja, Calcutta.

3. Uttarakalamritam by the famous Dramatist Kalidasa edited by B. N. Sri V. Suryanarain Siddhanti in Sanskrit. Coimbatore.

4. Eesava Stuli in Sanskrit published by Br. Sri. Chedavada Sundara Ramaswamy with Telugu commentaries Madras.

5. Tarasatha and his life in Kannada by H. Chidambariah, Hoskote.

6. A mail course Lessons in mental science part I. Phrenology by Prof. K. T. Ramaswamy, Tanjore.

7. Chemical reports by the Rio Chemical Company, New York.

Notes.

Gratins, the founder of comedy as an Art, had so much mental vitality, that at ninety-one, he wrote the comedy Dame Botic. In this work, he beat Aristophanes.

"The horse was probably the last animal to be domesticated, for the Egyptians did not employ him until 2000 B.C." says an Historian. He probably forgot that in the great Bharata war, 5010 years before that nearly 18 Akshen-hinis were engaged.

The doctors of ancient Egypt were specialists; one physician for one disease. The Egyptians had splendid constitutions and enjoyed excellent health as a nation. So also India in her ancient days. Barbers were very good surgeons and there were some who were able to revive dead men for an hour and a half.

Great men's lives are worth studying. When a French Savant visited the "teacher of Germany" Melancthon, he found him with a book in one hand and rocking the cradle with the other.

It is always surprising to note that whatever may be the magnificence, wealth, extent and popularity of the empires in India, they are not taken as examples, while small worthless Kingdoms like, Lydia, Assyria and such petty states are made much of. The reasons for these are to be carefully analysed.

Grants made by Janamejaya, the great grand-son of Arjuna, are found in some parts of India to this day. But they are not of such value as the Egyptian records of King Sneferu conquering the Momad tribes of Mount Sinai about 2800 B. C.

A room in Montezuma's palace in Mexico, was able to accommodate 3000 persons.

"Philosophy" says Hegel "is the science in which all terms and formulae must be scrutinised, and the meaning of them and of their oppositions be ascertained. It tolerates no mere assertions or conceits or arbitrary fluctuations of inference to and fro. The truths of philosophy are valueless apart from their independence and organic union

Several instances are recorded in which a person bore a "charmed" life. The explanation is found in the intense concentration of etheric energy round the person assailed. It can be acquired by conscious training, or under accidental conditions such as have been witnessed among spiritualistic mediums.

It is not the so-called blessings of life, its sunshine and calm that make men, but its rugged experiences, its storms, tempests and trials.

The earth moves so quickly on its journey round the Sun, that within 5 seconds it goes 100 miles. The earth is more than ninety millions of miles from the Sun and yet so great is the power of attraction that at this great distance the Sun serves as the great regulator of the planetary movements. What wonderful power the Sun has?

Where the Sun is powerfully situated in the horoscope the person will have a noble soul. The Sun must not only be powerfully situated but also he must have good combination and favourable aspect.

The Sun is the lord of Solar system without him the other planets, will have no light and heat, and their

regular movements are dependent upon his tremendous attractive power. The Sun is called Sahasra kirana or the planet with one thousand face.

When the Moon is badly situated, aspected by evil planets, and is debilitated the person born under such influence will have much mental anxiety and will have great wealth and power.

Mars has been called by the modern astronomers the "Minature of our earth." He represents the physical strength in astrology.

The heat sent out to us by the Sun is but an infinitesimally small part of the heat radiated by him through space.

Where Bhudha is well associated joined with powerful auspicious planets, or exalted, the person possesses great eloquence and his speech will be attractive, humorous and witty.

The Sun has been pouring forth his energy for countless ages in the form of light, heat, magnetism and electricity of which our earth but intercepts only the minutest conceivable fraction.

Some trees have attained to a very great age and their climatic conditions have not been thoroughly understood. Wellingtonia Gigantia in California lives to an age of three to four thousand years.

Some herbs kill men immediately while others produce the most wonderful results on the human mind.

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Thoughts and ideas follow each other in natural sequence. They forget one another, and in their own image. So in authorship, one book follows another book naturally from the same source, and inevitably. The fountain, if worth any thing, will not be exhausted by the filling of one small vessel. The very outlet of that vessel will give the impulse of new flowings.

The aspects of the Sun, Moon and Stars afford us many probable indications of a coming change in the climate.

Vapours arising from large quantities of saffron generally produce headache, apoplexy and some times even death.

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

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What are Kutas.

(Junctions of energies in Marriages.)



IN the science of Astrology, on the important question of marriage, there are rules laid down which guide the couple to be married with a view to their future agreement in body and mind, to get healthy and good offspring, to keep up their family traditions in a continuous and unbroken line and to enable them to lead a peaceful, loyal, religious and moral life. These are matters in which no man of commonsense could afford to show any indifference or neglect. National life and prosperity depend upon the lives and temperaments of the individuals

which compose that nation. A chain can never be stronger than its weakest link. Similarly a community, society or a nation could never be stronger or better than its individual members. There are some people, who hold the opinion that men could discharge their public functions, irrespective of their private lives and opinions. This proposition stands condemned on its face. To begin with, the person commences, his career with a duplicity in character and pretends to assume the possession of morals which he does not really possess. In nature, nothing can be more injurious in its results, in the long run, than the violation of its well recognised principles. We feel a certain inclination. It may be bad. But to say that it is good, when we know that it is bad, will be the incipient stage of falsehood and insincerity which would put the whole fabric of human nature into a violent state of agitation, and introduce a series of moral disturbances which would produce their own injurious results in the long run, often quite imperceptibly. Marriages are the backbone of all good and evil in the human constitution. The propagation and reproduction of our species, and the continuation of humanity depend upon this sacred institution and the

knowledge we bring to bear upon its consummation. When we neglect its rules we will be violating natural laws and must be prepared to take their terrible consequences. *Kuta* in Sanskrit means bringing together, the crown or the tower of a building, or the essence of all terrestrial objects. Para Brahma is designated as *Kutastha* or *Akshara*. In the astrological language *Kuta* means a junction of forces. When a woman joins a man sexually, there are several junctions of visible and invisible forces which have to be carefully adjusted, if we mean to expect healthy results from such sexual correspondence. Recently a high authority in America announced that in the United States—the most enlightened country in the world—there are seven divorces out of every ten marriages, and that the marriages in America have been turning the best heads of the United States for their favourable solution. The fact of a divorce is not ended with the divorce. Soon after a marriage, the couple begin to dislike each other and disturbances in the marital relations, commence in a tangible form. Laws, framed by the hairbrained wisacres, allow so many loopholes for separation that divorces are obtained

in the several courts of justice on the flimsiest of grounds, and the couple are judicially permitted to wend their own ways. Before a divorce is obtained, certain amount of dirty linnen has to be washed in the courts and such washing leaves necessarily its own poisonous effects upon the couple who have been separated and also upon their friends and relations. Early marriages have been most strongly condemned by the enlightened governments of the present times. Fortunately, for the advocates of the early marriages, the number of divorces among them, and the amount of heartburning in the married couples have not been as great as among those of the highly advanced European nations. The marriages performed when the couple are comparatively young, and under the directions of their parents or guardians, have proved eminently successful as compared with the percentage of the failures among those who married after they became majors and who are supposed to have selected their brides and bridegrooms with their eyes wide open, with their intellects well developed, with their bodily forms fully grown and their worldly experiences as far advanced as their years have on their grown up heads. The results are shame-

fully disappointing. The marriage institution has almost broken down to the horror of their own philosophers and farseeing statesmen who are responsible for the well-being of their respective nations and communities. The laws and religion of a country make their men and women what they are. Their sciences now and then come to their help, and when they are handled by incompetent and egotistic men they mislead the people and produce injurious results. Puberty in a woman produces a great physical and mental change. Impressions, physical or mental, received before and after puberty, must produce certainly different sets of results. This is plain even to an illiterate mind. Puberty in a girl is a turning point in the natural law of physical and intellectual development. After puberty the girl puts on appearances, which are guided by her surroundings; by her birth and breeding and by the social etiquette to which she will be subjected as a member of a certain community. The science of astrology has been developed by men of deep concentration and profound meditation. They were Maha Kishis because they attained to a state of intellectual perfection and elevation from which they were able to analyse

not only the visible forces of nature but also many of the invisible forms of energies which are concealed in the niches of Nature's unfathomable depths. Hence they viewed human institutions from higher elevations of psychic development and deduced laws which have far-reaching effects upon the social fabric. They probed the mysteries of planetary influences and traced them through the Pancha Maha Bhootahs or the five great compounds. They traced the influences of minerals, vegetables and animals upon the human organisms. They directed their concentrated will power into the all powerful Time and compelled it to disclose its mysterious work upon the development of the human body and the human mind. All such profound knowledge which they gathered in the immense cycles of time and contemplation they embodied in the shape of scientific Sutras or aphorisms and so combined their discoveries in the different branches of knowledge as would enable men and women to secure agreement, peace, happiness and wisdom here and a higher state of existence in the life hereafter, when the soul is separated from the physical body. Medicine, rituals, astrology, polity and religion were blended into a

happy mould and all human events were cast in the light of knowledge which would enable the followers to procure blessings here and hereafter. We have only to search for these gems in the rich lore they have bequeathed to us to get up to the sublime truths so graphically told by them in the countless pages of the Vedic literature. For a man or woman to love each other, to spend their time agreeably and to produce healthy and moral children, higher knowledge than their own courtship, which is nothing but blind passion which looks only to the superficial attractions of a physical composition — is certainly needed. When passions begin to play their parts reason and morals, gradually disappear and calm argument of the future responsibilities and results, will be a notable failure. How can the young and passionate man or woman possess calmness of Judgment to read of future results when they are blinded by excited animal instincts? As for this matter even mature men and women have been known to yield to these temptations in a shameful manner although they possessed ripe Judgment and extensive worldly experience. The three Ws, viz, Wine, wealth and women are almost irresist-

able even at a mature and advanced age. Much more therefore are they irresistible when men and women are young and inexperienced and when no sober counsel controls their bestial gratification. Then where is the hope for a satisfactory solution of the marriage problem. We have certain sciences which pretend to offer advice on this vital question and we shall examine their relative merits and the good they are capable of doing in this direction. Foremost stands medicine on a demonstrable platform and we must dispassionately examine its pretensions to offer sound advice to the couple who would be brought together as husband and wife. Medicine pretends to examine the bodily organs, and to read their strength and capacity for the particular work which they are called upon to perform. The greatest doctor in the world can only examine the would be couple superficially and say that they are free from chronic complaints, and that they are physically competent to discharge the functions of a married life. Beyond this he will be a nonentity and cannot say anything about their temperaments in the future, their agreement, the offspring they would get and the happiness

they would command. Predictions on such matters are not within his compass and as an honorable man he would flatly deny to advance opinions upon matters which are beyond his legitimate knowledge. Let us take the church and its honorable reverends. What can they honestly say about the future of a couple to be wedded as husband and wife. The utmost they pretend to do will be to bless the couple and pronounce benedictions which if they are sincere, they will at once know to be so many shallow sound vibrations which can do the married couple no good but which would bring them some remuneration for the farce they have enacted on the stage of the marriage drama. Take friends and relations of the marrying couples. They are utterly helpless and if honest and sincere they would decline to give an opinion on such vital questions, beyond basing their opinions on a superficial calculation of their surrounding circumstances and what they call their own humble experiences. Their mental vision is narrow and they cannot see more than what a child can in its infantile cradle. The science of astrology stands on a far higher level and certainly offers suggestions which, if

followed, would prove simply invaluable guides in the settlement of marriages. We shall name the different *Kutas* and try to show why they should be consulted in the question of marriages and what good results they are expected to give when favourable and what incalculable miseries they would produce to the marrying couple when they are unfavourable.

Entering into New Houses.

(Are good times necessary).

Houses are built of materials apparently dead. Men of ordinary intelligence and scientific reach may naturally ask the pertinent question why should not a person enter a new house at any time he feels most convenient to do so. Houses may be new or old. They may be tenanted by their owners, by their friends, relations, or by other persons who agree to pay the owners certain daily, monthly or yearly rents. It may be asked what influences could dead materials like dried timber, brass, iron, zinc, silver, gold, bricks burnt or unburnt, chunnam, and mud-exercise upon the tenants, and what difference does it make in his prospects in life whether he enters a new house on a new or full moon day or whether the constellation Bharani or Rohini rules at the time of entry. The question looks quite reasonable for an ordinary mind which cannot go beyond the surface of events. There is nothing on the face of the earth or under the power of the Sun which can be called dead

in the literal sense. In fact if we carefully analyse, death simply means an adjustment of matter, and composition and decomposition of the molecules. Take a stone. It looks dead. It does not move, talk or grow or otherwise display any of the so called life functions which we witness among the living animals. But still it is performing highly complicated functions when subjected to the powerful influences of the Solar rays? If the Sun shines upon it gets warm, and if cold prevails in its neighbourhood it gets cool. If the heat and cold are of a certain degree, it bursts, and begins to disintegrate. Climatic changes decompose and compose the rocks and make them yield valuable gems when subjected to great pressures of light, heat, electricity, magnetism and sound. What are diamonds, sapphires, rubies, emeralds, and the lots of varieties of precious stones we see around us? They are certainly stones, which have been formed by the action of the Solar rays directly from the Sun and indirectly reflected by the other planets.

Although metals do not move or show any real life functions, we cannot say they are dead. There is life in them, and hence their conductive power and the special attractions and capabilities. They grow or decay according to atmospherical conditions in temperature due to the incessant action of the Solar rays. Metals are in fact formed by the various planetary rays, as modified and reflected from the busy Solar radiations. They are good or bad conductors of natural forces and hence possess different

capacities to serve mankind in various ways. Timber which is dried well perhaps may be called dead. But it will be a grand mistake to suppose so. The composition of timber, its growth and decay are the manifestations of the busy Solar ray and even when perfectly dry, it possesses cohesive, adhesive and chemical energies which will be silently but, nevertheless, as surely, doing their own work of attraction or repulsion upon other substances in their reach. The dead earth is not really dead matter. It is full of life, and generates and destroys various kinds of insects and other delicate creatures. Man is made of the Earth, and after his death, his body returns to the Earth and becomes one with its constituents. Where then have we got any objects which may be scientifically called dead, and which do not perform life functions of some other shape which we do not understand with our limited senses and for which we give the confused appellation of death. There is much in the gathering of materials for the construction of a building. We begin to bring in such articles as are needed for its completion and certainly begin to bring in various good and bad conductors of heat, light, magnetism and electricity, at particular times and from particular directions. We admit terrestrial gravitation as a universal force. We admit that subtle influences are exercised by objects in nature at all times. We admit that in season certain works are successful, and out of season they are fruitless. What is a season? It is a bundle of Solar energies marked by the revolu-

tions of the different planets, principally of the Sun and representative of the various planetary influences which are stored in the mighty compound called the Time. In it things grow. In it they die. In it they are generated. Take off the influences embedded in Time and we shall have nothing before us for purposes of creation or destruction. Chaos may reign supreme. But who will be there to witness that phenomenon. All have their origin, development and destruction in Time and this is directly indicated to us by the Solar and the other planetary movements. Can we, therefore, as rational men, ever pretend to say that we are not affected by Time, or its changing seasons, or that we are not the creatures that Time has made us. The phenomena of Time influences are wonderfully demonstrated by the vegetable and animal kingdoms. Sow a particular seed in a different season, on a particular time; when the seed is sown, it produces a luxuriant crop. Sow the same seed in the same soil on another occasion and you will be surprised to see that it produces no crop, and it may not even germinate. Are not these demonstrable phenomena indicating Time and its influences. You enter a house—which is nothing but a bundle of electrical energies—at a particular time. You know that energies are bundled up in the womb of Time. You yourself, are a complicated bundle of electrical and other invisible energies. Some of these are attractive or good conductors while others are repulsive or bad conductors of natural forces. The building materials arran-

ged in different planes and angles, and brought together on different occasions are certainly possessed of some resultant bundle of energies which may be attractive or repulsive to your own resultant energies. When they are agreeable, you thrive well in the house, and you call the house lucky or more correctly in Sanskrit *Adrita* or success due to causes which are not visible (A not and *Drista* seen) to you, but which have produced desirable results so far as you are concerned. The time of entry into a house has a great significance and will be able to counteract many repulsive influences when it is properly controlled by good Zodiacal, stellar and planetary influences. Planets in their constant revolutions, constellations, which are incessantly moving in the opposite direction, the Zodiacal Light, which is ever busy in its movements and the *Akasa* or other invisible energy which gives its vivifying influence to all objects, all these have their own influences, and he will be a grand fool who would sleep over or reject such simple facts as those we have named above. To say that a house has no influence on its tenants, will smack of ignorance pure and simple. All objects in nature by their different conductive capacities store in different quantities of Solar energies and their modified forms by their contact with other agencies or objects. The astrological sciences have laid down principles which have been based upon an extensive knowledge of these planetary influences, and their modified reflections through other objects, and when

we consult them, we minimise the evils which may arise from entry into new houses, and which, if unchecked, would produce misery and danger to its tenants.

The Electric Towns.

Of late considerable attention has been bestowed upon the study of electricity with a view to bring it into the practical domain of daily comforts, and if the discoveries and inventions go on for some centuries like the present, man probably will be surrounded by electrical apparatus, so much so that all his domestic and external wants will have to be satisfied by electrical machines. In this exultation of his discovering and inventive genius he forgets that he himself is a phenomenon of electrical currents and the larger his knowledge of controlling their springs greater will be his utility here and hereafter in his career. The observations of the Flaming Sword may be quoted here on this important subject.

"All the well-known scientists and business men of today agree that the city of the future will be an electrical city. With a very few exceptions all the manifold requirements for speed and economy will be met by electricity.

Even the food products consumed in the electric city of the future will be the results of electricity applied to agriculture. The country will have an abundance of electrical power for light, power and heat on the farms. The farming communities will flourish under the stimulus of an electrified

topsoil, and an increased absorption of nitrogen, procured direct from the atmosphere by electricity. These processes are already successful as experiments on a small scale.

In the business of transportation, the electrically propelled aeroplane will doubtless develop to supremacy for high-speed mail, and perhaps passenger service. The electric gyro-scope will furnish stability for this device and also for mono rail, high-speed trains electrically driven. The locomotive, as we now know it, will be obsolete, but the electric locomotive will have come into its own for general freight and passenger service.

Wireless telegraphy has already ceased to be a toy, and the city of the future will not be covered with a network of wires as at present. Wireless telegraphs will communicate with all parts of the world and wireless telephones will be used for both local and long distance service. Even the transmission of the power currents will be effected through wireless, or the atmospheric electrical waves. The storage batteries of the future will be light and compact and very easily applied to vehicles and boats.

In the new electrical city, man will do the thinking and electrically driven machinery will do the rest of the work. Time was, and that only a very few years ago, when nearly all the work in the world, from sweeping the floor, to pounding out horseshoes and nails, was done by hand. To-day the application of electricity in the workaday world passes all comprehension. The powerful motors have adapted themselves to all kinds of work in the

shop, office or home, and the largest factories, from the watch making shops to the giant steel mills, are driven by electricity. Motor applications are increasing every day, and it is estimated that within the next fifty years every industry under the Sun, and nearly all the work done now by hand, will be electrified.

To enumerate the thousand and one ways in which electricity has already been applied is superfluous; but its universal adaptability suggests wonders for the future.

The greatest wonders are the outgrowths of small beginnings. It was only twenty-five years ago that the incandescent lamp was perfected and today nearly every home and building in the cities is lighted by electricity. About three years ago the General Electric Company announced that it was possible to do all the cooking in the home, hotels or restaurants by electricity. A great many of the best men of the time laughed at such an absurd statement, but today electric cooking is growing faster than incandescent lighting did twenty years ago. And with the exhausting of our wood and coal, electricity is bound to become the main source of heat in the very near future. It has already proven itself cleaner, quicker and more effective than any other kind of heat for culinary work, and it is only a question of a few years more and electricity will be even cheaper than gas or coal."

The tide of civilisation and scientific progression increases and decreases as every tide is bound to do. Action

and reaction are equal and opposite. Among the highly civilised ancient nations a profound knowledge of electricity prevailed, so much so that they invented wonderful machines to float in the air to take them into the other worlds, to electrify blades of grass or leaves and send them out as most destructive engines, to create *Vimanas* or flying carriages which could expand or contract at the will of the owners, to form water where there was no river or pond and to bring back the dead into fresh life after the battles were over. The Maharishis and the greatest warriors of the ancient Aryawartha possessed a profound knowledge in this department. In fact the creative, protective and destructive powers were so finely developed by the Maharishis, that ascetic as they were, renouncing all the worldly pleasures, and living single in the thickest of jungles, their presence terrified the mightiest emperors and their curses were sacredly avoided lest they should bring ruin upon the unhappy recipients. What were these powers of blessing and cursing and the *Astras* (Brahma, Pasupata, Agni, etc.) the Rishis taught and wielded. This is psychic development. But mind power is electricity of a superior nature and its knowledge has been inculcated in the vast stores of the Atharvama Veda, the least understood as it is the most technical and the highly practical Knowledge.

Prospectus of the Second Astrological Examination to be held in July 1910.

We have already referred to this subject in the past issues of the Astrological Magazine. The Examinations will be held in July 1910 in five different branches of Astrology viz.

I. Mathematical portion of Astrology or Siddhantha.

II. Astrology Proper or Phalabhaga.

III. Muhurtha or fixing auspicious times for all good works.

IV. Prasna or predictions made on the question time.

V. Remedial measures or palliatives to avert the evil influences indicated by the planets.

Candidates who intend appearing for the ensuing examination in July 1910 are requested to read the following rules carefully.

(a) A student must appear for, three out of the five subjects named above and he may select any three out of the five.

(b) No. II or Phalabhaga is compulsory and the candidate has to take two more subjects along with it—thus—A candidate may appear in Nos. 1, 2 and 3; or 1, 2 and 4; or 1, 2 and 5; or 2, 3 and 4; or 2, 3 and 5; or 2, 4 and 5.

(c) There will be two papers set for each of the subjects and the marks are thus distributed.

I. Siddhantha	150 Marks.
II. Jyotisha	300 do
III. Muhurtha	150 do
IV. Prasna	150 do
V. Remedial portion	150 do

The total number of marks in each case will thus be seen to come up to 600. The candidates will be ranked under three classes as follows.

First class	... 400 marks.
Second class	... 300 marks
Third class	... 200 marks.

To secure a pass in the *First Class* the candidate must get not less than half the number of marks fixed for each subject and not less than two-thirds on the whole.

To pass in the *Second Class* he must get not less than one third of the marks in each paper and half on the whole.

To pass in the *Third Class* the candidate must secure one fourth of the marks in each subject and one third on the whole.

(d) (1) Gold medals with diplomas will be given to candidates who obtain the highest number of marks in the First Class.

(2) Book prizes will be given to the highest students in the second class with diplomas.

(3) Ordinary diplomas will be given to students who secure a pass in the third class.

(e) Candidates must send in their applications, accompanied with a fee of Rupees Two only for the ensuing Examination before the end of April 1910. Applications coming after April will be rejected. Printed forms of applications will be supplied free on request to the undersigned. Candidates, can however send in their applications legibly written on plain thick foolscap paper in the annexed form.

N. B This must be resorted to only when printed forms are not available.

Candidates can have any other information about this examination by

writing to the undersigned enclosing stamps for replies.

(f) Not less than half a dozen gold medals and a dozen book prizes will be given. All successful candidates will get diplomas, and will be ranked according to the number of marks they obtain. The results will be duly published in the Astrological Magazine, and successful candidates will get copies of them free containing the names of all the passed candidates.

Intending candidates would do well to secure the necessary text-books and begin their studies at once.

Candidates who compete for gold medals and first class diplomas have to send in Rs 3 as fee towards the examination.

(g) For the other two classes the examination fee of two rupees must be sent only by M. O. and the signed coupon must be shown at the time of examination.

Receipts, also will be sent duly signed by the undersigned, bearing serial numbers to each of the applicants and they are bound to produce them at the time of examination if demanded by the Superintendents. The syllabus, containing further information and the names of text books will be published in the issues of the Astrological Magazine and separate copies of these may be obtained by writing to the undersigned enclosing a stamp for reply.

Syllabus.

I. Astronomy or Astronomico-Mathematics relating to the conversion of Sayana into Nirayana, and vice versa, the relative movements of the planets,

the examination of Rasi and Bhavasandhies, and such other matters as relate to planetary positions, sources of strength etc.

THE FOLLOWING TEXT BOOKS
ARE RECOMMENDED.

1. *Graha Laghava.*
2. *Ketkars Joytirgunitam.*
3. *Suryasiddhanta.*
4. *Panchasiddhantika* of *Varaha Mihira.*
5. * *Parahita* translated into English and published in the *Astrological Magazine* vols. V and VI.
6. *Bhaskara's Siddhanta Siromani, Goladhya.*

II. Astrology or Phalabhanga (judicial or predictive Astrology) examination of test horoscopes, results of periods and sub-periods, construction of horoscopes in all their minor divisions, explanation of questions based upon the conjunction of planets and the various sources of strength and weakness they possess.

TEXT BOOKS PRESCRIBED.

1. *Astrological Self-Instructor 5th Edition in English. The first 10 chapters.
2. * Astrological Primer 2nd edition the whole.
3. * English Translation of Sarwarthachintamani Chapter 1V.
4. * Brihat Jataka English Translation. The first eight chapters.
5. * English Translation of Jataka Chandrika 3rd Edition Stanzas 1, to 39 inclusive.

III. Prasna or Horary Astrology relating to questions.

TEXT BOOKS RECOMMENDED.

- * English translation of Chappana

or any other book treating on this subject.

IV. Muhurtha or fixing auspicious times for all works.

TEXT BOOKS RECOMMENDED.

(1) * Astrological Mirror, larger Edition.

V. Remedial measures. Santhies,
General questions on their possibility
and usefulness.

TEXT BOOKS RECOMMENDED.

(1) *Introduction to the study of Astrology in the light of modern physical sciences Fifth Edition.

All books marked with an asterisk can be had of the Manager, Office, of the Astrological Magazine, 'Suryalaya' Madras or from Mr. Thos P. De Silva, c/o Harperink Smith & Co., Rangoon, Burma. The rest of the books can be had from the Vernacular or Sanskrit book-sellers in any place. Students who know Sanskrit or other Vernaculars in which these books are written, may conveniently study them, agreeable to the portions prescribed in the text books above. Gentlemen, requiring additional information and details may address to the undersigned.

All candidates are required to answer their question papers in (1) English and (2) Sanskrit languages. Candidates who wish to appear for the examination in any other language must write two months before the last date fixed for the application and can appear in other languages with the previous permission obtained in writing from the undersigned.

B. Suryanarain Row,

B.A., M.R.A.S.

**Editor of the Astrological Magazine,
Suryalaya, Madras, India**

SECOND ASTROLOGICAL EXAMINATION JULY, 1910.

[illegible]

The Astrological Examination.

(Complete Results)

We had already given the results of the Astrological examination held in February last, on P. 214 of the present Volume and we shall now give the names, the marks and the rank obtained, by each of the students. Out of the 72 applications received, about 80 candidates did not turn up, for one reason or another and out of the 42 who were properly examined in different centres, two have passed in the first class obtaining more than 400 marks, twelve candidates have scored more than 300 marks securing a pass in the second class and three have obtained a pass in the third class. About 40-5 per cent of the candidates who have actually appeared for the examination have passed. However many of the students have either been in haste, or have not been able to grasp the questions put to them properly. The following is the correct list of the rank and marks secured by each of the successful candidates:—

CLASS I.	Out of 600 Marks.
1. B. Lakshmi narayana Rao	...430
2. P. Venkoba Rao, B.A.	...408
CLASS II.	
1. Moung Po. So.	...344
2. Moung Ba.	...341
3. Moung Po. Nyan	...339
4. L. Subramanya Sastry	...326
5. Moung Meyin	...325
6. V. Ramachundra Ayar	...317

7. Moung Tha Deen	...314
8. M. Venkata Ramiah	...312
9. T. S. Ramakrishna Ayar	...308
10. Moung Tha	...308
11. H. Sampangi Ramiah	...302
12. Satyanarayana Sastri	...300

CLASS III.

1. B. Subramanya Ayar	...240
2. T. P. Ramachundra Ayar	...233
3. T. V. Narainsami Ayar, B. A.	...200

The first two candidates have done well and they get gold medals and diplomas. The twelve candidates who secured a pass in the second class will get book prizes and diplomas and the three candidates who have secured a pass in the third class will get simple diplomas. The gold medals will be given by us in person to the first class students and the book prizes will be given by us either in person where it is possible to do so or will be sent on to be given to them by some respectable gentlemen of the centres where the candidates may happen to be at that time. The second examination will have two sections, the first section, involving the study of higher subjects and the second section similar to what has already been held in February last. The candidates for the first section will be examined in higher branches as given in the syllabus elsewhere. As this examination will be open to all candidates from India, Burma and Ceylon, gentlemen who are interested in the progress of astrology and those who wish to secure higher knowledge would do well to give these facts as wide a publication as they possibly can. Text books prescribed, contain all the information needed for successful passing and we

would strongly advise our numerous readers to induce their friends and acquaintances to prepare for the ensuing Astrological examination and to compete for the gold medals, which have been so generously offered by the leading gentlemen whose names we have published in our magazine.

Our Lectures.

After our trip to Salem we went to Bangalore, and then to Shimoga, the gate of the Malnad country and one of the district head quarters of the Mysore Government. During the last ten years, plague made regular visits to this unfortunate place and thinned the population to 1/3rd of its former members. This little town is on the banks of the Thunga River about 8 miles above its junction with the Bhadra at Kudli and is very picturesquely situated. The Vegetation presents a grand appearance and one is almost tempted to consider this as a happy place where the stay could be extended to some days. But the superficial glitter wears away after a few hours stay, as nature and art have combined to produce ill health and mental distractions which would soon become repulsive. The Deputy-commissioner Mr. M. Narain Rao whose guest we were while there, very kindly attended to our comforts and made our stay of two weeks as pleasant and agreeable as possible. Mr. Courpalais, a European gentleman and coffee planter has built a *Chatram* at a cost of 40,000 rupees and has kept this for the use of the Hindu Public. This is the first of its kind in India where a European has

spent from his own pocket such a large sum for the benefit of his Hindu friends. Of course a large number of charitable institutions are named after European rulers of various grades but in all these cases the gentlemen lent their empty names but did not open their hearts or more dear still their strong purses. It was alleged that if Mr. Courpalais had lived for a few years more, he would have set apart a large sum of money for the feeding of the poor Brahmins and other castes. He is talked of as a most generous sympathetic hearted man and all who went to him for relief got something from him. His soul certainly has a better claim for residence in heaven than the souls of many of the pretenders of charitable works for the sake of name or fame. We were accommodated in the nice upstairs rooms of this *chatram* which overlooks the Thunga River and commands one of the finest sceneries in the Malnad regions. We delivered 3 lectures in the Memorial Hall on the subject of Astrology and the possibility of averting the evil influences indicated by them. They were well attended and highly appreciated. We must not forget to thank the Amildar Mr. T. Ramachandra Rao and his Sheristadar Mr. M. P. Bhima Rao B.A. for the kindness they showed us and for the donation they paid for the astrological cause for which we have been fighting so hard during the last 30 years of our existence. The station master Mr. Seebannas is a nice man, and he has promised to interest himself in furthering the cause of astrology which we hope he will do. The society at

Shimoga is greatly divided and it will be difficult to say, whether the number of divisions, or the number of its members is greater; civilisation and enlightenment have at least not produced much of union or sincerity. We must thank Messrs. Seetharamiah and Sankara Narain Row M. A. B. L.; Balakrishna Row, B. A., B. L., Advocates, for the interest they took in arranging the lectures and in convening the meetings. On our way back to Bangalore we had several calls to stop at some centres and deliver lectures, but our time did not permit us to break our journey. Anyhow our best thanks are due to the gentlemen who invited us and who promised to make our stay comfortable and profitable. These lectures of ours popularise the science of Astrology in a shorter time than many publications or books can do in a larger time. These will have the personal magnetism of the lecturer added to their value.

Four planets visible.

Those who take interest in sublime subjects have now a peculiar interest in watching the heavens after the sunset. The planets Mars and Saturn are visible (brilliantly) in the east while Jupiter and Venus are visible in the west. Mars is apparently brighter and larger than Saturn who is now approaching his house of debilitation in Aries. Those who watch the planets keenly will also see that Mars appears redder while Saturn appears not only smaller but also darker in comparison with his martial companion. Mars

entered Pisces on the 4th of July 1909 and will continue in that watery sign up to 5th January 1910. After his entry he advanced to about 12 degrees and then got into retrograde on the 24th of August 1909. He traversed almost all the space covered by him in Pisces and will emerge from his retrograde on the 13th of October 1909. He then commences his forward usual movement but still he does not gain his usual velocity, and travels in rather a leisurely fashion.

Saturn got twice into retrograde in this present sign Pisces.

He comes retrograde into the 2nd quarter of the constellation Ravati on the 15th of November 1909. Mars moves on to this second quarter of Ravati on 12th December, and Saturn gets rid of his retrograde on the 20th of December 1909 and assumes his usual forward movement. Mars remains in Aries up to 27th of February 1909, and Saturn enters Aries on the 30th March 1910. The meeting of Saturn and Mars in Pisces aspected by the Sun Jupiter and Venus and also by Mercury has much significance and will be productive of great political complications and spread of devastating diseases. Countries governed by Aries and Libra will have troublous times and must be prepared for events of an unpleasant nature. Aries is an evil sign owned by the powerful evil planet Mars when it is occupied by two malefics like Saturn and Rahu for nearly 18 months in actual contact and immediate neighbourhood the time will be pregnant with portents of an evil nature. Unfortunately for

this evil sign two planets having forward and backward movements will be travelling in the opposite directions and this declares trouble both abroad and internal which their respective governments have to contend to keep order and stability.

Correspondence.

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

MATILE, KACHEEL,
24-7-1909.

To
The Editor of the Astrological
Magazine, Madras.

Dear Sir,

I shall be greatly obliged to you if you or any of your numerous readers will be so good as to send me a reply to the following questions. You know the Europeans say that the Hindus borrowed their twelve-fold divisions of the Zodiac, namely, Aries, Taurus, &c. from the Greeks. This can only be effectively refuted, if we can show that the Hindus were acquainted with it before 320 B. C. the date of first arrival of the Greeks in India.

I find in your translation of the Jaimini sutras that the signs of the Zodiac were known as "Rookshas." First will you please give me the derivation, the original meaning &c. of this word. If I am not mistaken, the first meaning of the word was "bear." From its meaning in general, bear, it came to mean "The Great Bear" and "The Little Bear" in Astronomy. The Great Bear was known among the Hindus as "Sapta Risbis." As you know "Rooksha" means the seven Risbis also. The

Little Bear was known as the Pleiades among the Europeans and as Krittika Nakshatra among the Hindus. Rooksha then meant the special lunar mansion Krittika. You know that Krittika was the first in the Nakshatra series in the vedic times. The word Rooksha from its particular meaning of Krittika, came to mean a lunar mansion in general. Afterwards it was also used to mean a sign of the Zodiac. What I want to know is, at what period of the Sanscrit literature the word came to mean a sign. Can you please quote any passages from the Vedas or the Upanishads where this word is used in the sense of sign. If this can be done, the Grecian theory collapses.

Secondly, I want to know what sign of the Zodiac is treated as the first by Jaimini. Is it Aries? If so will you please quote the chapter and verse from Jaimini Sutras, where you find this.

Thirdly, I want you to kindly fix the date of Jaimini. You know Jaimini was the pupil of Veda Vyasa who composed the Mahabharata. Jaimini himself composed the Poorva Mimansa Philosophy. From these works, I think you will be able to fix the time of Jaimini. If it can be authoritatively proved that Jaimini wrote his Jaimini sutras before 320 B. C. the Grecian theory again collapses.

Yours Sincerely
(Sd) S. R. Muthukumar
Matile, Ceylon.

Notes.

JAPANESE OPTIMISM.

A meeting of members of Tokyo Economic Association was held in Tokyo recently. Count Okuma delivered a speech on commerce and industry in a most optimistic tone. He said that he always entertained optimistic views about the future of Japan. Cases of corruption were now reported both in commercial and political circles of Japan, but he believed that the progress of all classes of the people will not be hampered thereby. He emphatically remarked that no country on earth could enjoy more blessings than Japan in that she possessed innumerable labourers whose standard of living was comparatively lower than that of those in the West and whose character was also comparatively better than in other countries, they being clever and diligent at work. The more delicate and complicated machinery that was invented the greater will be the value of labour and that any country which possessed excellent labour would be crowned with success. Japan was second to none in this respect. The Japanese high and low, should pay special attention to the promotion of commercial morality." Probably the learned Count forgot to urge the necessity for the continuance of simplicity in living as the backbone of all future stability. Prosperity and power introduce luxury, and luxury introduces unpardonable vice and eventually leads the nation to utter ruin.

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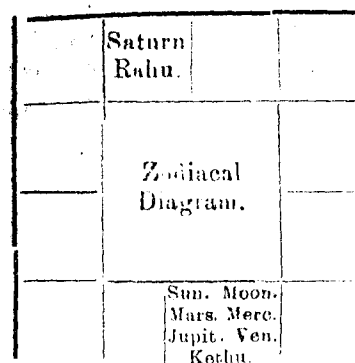
We are nearing the first of the series of crises, which, in the light of the Astrological language will take place early in November 1910. We have told often in the columns of the Astrological Magazine that the years 1910, 1911 and 1912 will be marked by tremendous changes in the events of the world's history. We also pointed out there that as Saturn and Rahu are to be in conjunction in the cruel sign of Aries owned by the free and martial planet Mars, the meeting will be productive of much evil to the world in general and to the nations and

countries governed by those planets and the Zodiacal sign where they meet and stay in conjunction for more than a year. The meeting of a large number of planets is ominous, and has been declared in distinct language to be productive of highly injurious results. The conjunction of 8 planets in an evil sign will produce destruction to a large portion of the world. But the conjunction of seven planets in one sign begins on the 31st of October 1910 and will continue up to the 2nd of November 1910. This conjunction takes place in Libra which is owned by Venus a benefic.

The following are the planets which enter into this undesirable conjunction and this must be specially remembered. The Sun, Moon, Mars, Mercury, Jupiter, Venus and Kethu are the seven planets which have their conjunction in Libra and we must discuss their relative positions, and aspects before the evil results are enumerated. All these seven planets are aspected by the powerful malefic Saturn in conjunction with Rahu. When certain poisonous matters are brought together into a compound the result will be the composition of a stronger poison; similarly when

evil planets join together and have evil aspects they signify evil and the extent of that evil will depend upon the intensity of the evil conjunction. The Sun is debilitated in Libra and has conjunction with the powerful evil planets Mars, Kethu, weak Moon (Kshinachundra) and badly associated Mercury. Venus is his declared enemy and the only planet who can produce some good or check the evil to some extent is Jupiter. But Jupiter is in his unfriendly house and is subjected to evil conjunctions and aspects. The lord of that house is Venus and he has his conjunction with evil planets and the debilitated Sun. The Neecha planets Sun and Saturn are aspecting each other and both of them are in close conjunction with the evil planets Kethu and Rahu respectively. Libra is not a martial sign nor its lord Venus. But the fiery planets Sun and Mars are there subjected to evil aspects of Saturn. Mercury occupies a friendly house but he is badly associated and he becomes therefore malefic as per principles of astrology enunciated already before this.

The following is the Zodiacal figure:—



The Moon enters Libra on the 31st October 1910 Monday at about 28.8 ghatikas after sunrise and the Lagna for that conjunction of seven planets is Gemini. Here readers are apt to make some initial mistakes. In the sign Libra there were six planets already and the Moon enters that sign, when the Lagna Gemini rules at that time. That is the conjunction of the seven planets begins on the 31st October 1910 Monday after nine o'clock in the night when the Lagna falls in Mithuna. These seven planets continue in the same sign till the Moon leaves them in $2\frac{1}{4}$ days and then the conjunction of the 6 planets continue from the 3rd of November to 14th November 1910.

From the 2nd October to 4th October there will be a conjunction of five planets in Virgo (*Kanya*). Thus it will be seen that for over a month and a half, all the planets except Saturn, Rahu

and Chandra are more or less in conjunction, in all signs of Virgo and Libra. The solar month begins on the 17th of October and the Sun is debilitated in that sign. Mark the peculiarities of conjunctions; Sun represents royalty, political power and purity of souls. When he is neecha and aspected by another neecha Sani in Aries, and is eclipsed by the presence of Kethu, great dangers are in store for the political world and the statesmen of all the nations, responsible for the peace of the world must be very careful and highly prudent. The madness of nations to rush into revolution will be at its highest pitch and women will bring on innumerable troubles. Great excitement will prevail for war and destruction of property and the fever for Vagabondism will be very high indeed. Governments will lose their balance of heads and will rush on a career of conquest which will end in their discomfitures and territorial losses. Small and insignificant nations will revel in the glories of aggrandisement, and epidemics will break out on a horrible scale.

Too much of rains or too little of them will characterise different countries and regions and the crops and vegetation suffer considerably.

Martian Metaphysics.

The difference between Physics and Metaphysics is well known, but it would be better if we give the correct definitions to enable our readers to follow our reasoning the more carefully. Physics is thus defined "the science of nature or of natural objects, comprehending the study or knowledge of the material world, especially that department of natural science which treats of the general properties of bodies and the causes (as gravitation, heat, light, magnetism, electricity etc.) that modify those properties." Metaphysics is thus explained "the science of real as distinguished from phenomenal being, ontology, also the science of being as such, as distinguished from the science of determined or concrete being; the science of the conceptions of the relations which are necessarily implied to be true of every kind of being, philosophy in general, first principles or the science of first principles." Thus we see that metaphysics implies a knowledge of higher principles than that of Physics. Physics reveals to us certain causes and effects, while Metaphysics gives us an inner and more comprehensive peep into causes which are beyond Physics.

Hitherto, the earthly astronomers and scientists were concerned with the globe of Mars as a physical body like any other rolling mass, and thought no more of it on the metaphysical plan. But now some of the American and European astronomers, and scientists have been greatly disturbed in their heads by the electrical discharges of the Martian astronomers. The solution now before the world is not as to what the Martian globe may be with reference to its physical composition, but as to what could be the nature of the Martian Brain, and how it has affected the good crop of the earthy astronomers in their coils of terrestrial make. It is now boldly alleged that the Martian astronomers and electricians, are very curious to open communication with the expert astronomers on the earth, and that by a combined effort on their part they were able to set afloat a series of magnetic currents which caused a magnetic storm and which cut off the currents of our telegraphs and other electrical machinery. Here however they are on the safer side for nobody could charge them with derangement in their heads, because nobody is in a position to affirm or contradict such statements as affect planetary intercommuni-

cations and arrangements on the surface of bodies separated from the earth by millions of miles. If less civilised people or experts talked of such topics they would have easily found their way to the cells of a lunatic asylum. No person has yet succeeded in flying to higher regions than 2 or 3 miles and nobody has ever succeeded in climbing the tops of the peaks of the highest mountains on the world which are about 20 miles in height. Now to come forward with a jingle of scientific nonsense that they would establish a colony on the surface of Mars and send the people of the earth in large numbers, for colonisation purposes smells something which is far distant from what has been recognised as the real sanitary ground. Experts among the earlier days had performed such deeds and we have ample records of them in the literature of the most cultivated nations of the ancient world. But such events had been sent to the mythological regions some years ago by the very same scientists who showered such foul abuse on the heads of the ancient philosophers that the whole world thought them to be the greatest of fools.

But now the very same scienti-

fic men have come forward to prove possible all such facts which were once condemned as impossible and absurd on their faces. This blowing of hot and cold in the same weather will, we are sure, be considered as the acme of honesty and connection and will add to their glory. It would indeed be a very grand triumph if we could read the brain of Mars. We have been dabbling in Martian physics, but it would indeed be very interesting to study and understand the Martian Metaphysics. Is Mars a living or dead body? If living, has he a separate brain different from the brain of its astronomers? Is it that Mars himself is anxious to open communication with our terrestrial astronomical experts, or is it that the astronomers on the surface of Mars who are anxious to do that work? Then again, the question crops up that if Mars himself is anxious to open correspondence with the earthly astronomers, could the poor mortals stand the stock of such a tremendous brain as Mars should necessarily possess? Has the earth any brain different from the brains of its experts and if so can the earth by astronomers find out any means by which they could open communication with the brain of

the earth. Bhoomi or the earth has been considered by the ancients as a *Devata* or bundle of energies. Then necessarily this *Devata* must have a brain distinct from the terms of these who are tenancing it. Take an instance. Man as a separate entity, possesses a brain consciousness and intelligence to perform life functions. But in his body are found so many red and white corpuscles and other insects which are separate living bodies possessing all the life functions which man possesses. The one is no doubt dependent upon the other, but both are living and demonstrable, and both are easily distinguishable. On the surface of the earth in its hollows and bosom, on its mountain tops and caves and in its very bowels may be found, swarms of living beings different from it but forming part of its existence. Can we not push the analogy and speak of the earth as a whole, different from the countless creatures which are living on it, and which take their growth from it. Man has several organs, and several varieties of living creations are generated and destroyed in those places. Some bodies die or decay and cause disease to a particular organ. On the surface of the earth and in its deepest bowels creatures are

living and dying in large numbers, and either giving health or disease to such portions or surfaces as the case may be. Mars also presents the same analogy. Let the terrestrial experts first decide whether it is with the white and red corpuscles of Mars that they mean to have communications or whether they would like to catch the brain of Mars in which case they must be very careful?

Mind is a bundle of electrical currents.

Can any one improve his mind without reference to his surroundings and without regard to diet and methods of education and contemplation? These electrical forces are stored in various objects in various degrees. Some of these are creative, others are protective while yet others are destructive. A man in order to possess all these three forms of electrical forces has to apply himself to the processes inculcated in the Yoga Sastras. In fact Yoga means, increase of electricity by which the mind may be purified of its gross cravings and become not only stable but also strong and unconquerable in the desires of flesh and blood. Improved kinds of food increase the satwika (purified) mind. The three *Gunas* of the Vedantists are the result of Ahara (food) Vihara (action) and Abhyasa (practice in the right direction). People are recommended to learn certain sound vibrations bathe in certain tanks during certain seasons,

visit certain shrines and practise yoga in particular places. Please analyse the causes and try to find out the results? What greater evidence do you want than the examination of the why? and the wherefore? of the numerous rituals recommended for the purifications of the body, mind and the soul? If we are in a hurry and misjudge tenets which are as plain as day, the fault certainly rests on the shoulders of the readers and not upon those of the makers. The author of Kannada Jaimini Bharata thus begins in his famous poem. "If you do not know how to churn the butter properly from the curd made from the milk of a splendid cow, could you consistently throw the blame upon the cow which gave you the best milk?" Similarly he means that if his readers do not know how to read properly and understand his learned poems could they lay the blame on him?

The mind which is a bundle of electrical currents arranged in particular grove by the man's previous Karma, has always been attached to the self or Ego, and the latter by education, by good company, by association, by proper contemplation and practice in yoga, can control the mind, and draw it away from gross worldly desires which attract the mind and distract it. The chaitanya (movement) of the mind must be controlled and it should be purified. Such purifications come by select food, proper deeds, and noble thoughts have the great value attached to the contemplation on sublime objects. The study of astrology, contemplation of heavenly bodies and

their immense sizes and velocities,—is most ennobling and if properly directed, will give the man a flood of heavenly light by which his mind will be immensely elevated.

Illustrative Horoscopes.

Rajayoga or official service.

We have already pointed out to our readers the importance of practical lessons and our publication of real living or dead horoscopes, about certain events of their lives will go a great way to convince the readers on the importance of practical tests in horoscopes, which are not fanciful but which belong to persons who are well known to us and about whose veracity we could safely vouch for. The following is the horoscope of a gentleman who was born on the 25th Nov. 1854 A. D. in the cyclic lunar year Auanda in the month of the Margasira 6th day of the waxing Moon, on Saturday the 12th of the solar month Scorpio at about 45-50 ghatikas after sunrise. The combinations at the time of birth were thus located :—

	Rahu.	Saturn	
	Rasi Diagram.		
Moon. Jupi.			Birth.
Mars.	Sun Venus.	Mercu. Kethu.	

		Mercu.	Kethu
Jupit.	Navamsa Diagram.		Moon
			Saturn
			Mars.
Rahu.		Birth. Sun.	Venus.

At the time of birth the constellation Sravana ruled with a balance of the Major period of Moon for ten months and 18 days. He holds high majesterial functions and has risen to a good position by his industry, intelligence, devotion and capabilities. Mark the position of Moon and Jupiter together. Chundra occupies his own Navamsa and Guru is in Kumbha. The position of Kuja and Sani in the 5th house from the Lagna and Chundra respectively has affected him to a large extent in the children and he lost many children. Sukra and Kuja occupy the 12th and 2nd respectively from each other and he lost his first wife and has married a second one. The planets stand in very favourable positions for Raja Yoga from Chundra. Guru is in Conjunction with Chundra and this produces Kesari Yoga. Buda and Kethu occupy the 10th from Chundra. Sukra and Ravi occupy the 11th house. The lord of the 9th is in the 10th. The lord of the 10th Sukra is in the 11th. The lord of the 11th Kuja is in the 12th and the lord of the 12th Guru is in the Lagna. This is a peculiar combination and well worth

noting by the astrological students.

The following is the horoscope of a man who has risen from poverty to a high position in the Engineering Department and who is now in the service. He was born on the 2nd of August 1862 Saturday the 7th day of the waxing lunar month Sravana in the year Dundubhe on the 19th day of the solar month Kataka (Cancer) about sunrise :—

Kuja.			Sakra. Kethu.
	Rasi.		Ravi Buda. Lagna.
			Sani.
Rahu		Chund.	Guru.

	Rahu.		
Guru Sukra	Navamsa.		
Kuja.			Buda.
Ravi. Lagna.		Chund. Sani. Kethu	

The person was born in a poor family and lost his father when he was young. The constellation Chitta ruled him at the time of birth with a balance of the Major period of Mars for 1 year 9 months and 10 days. During the period of Rahu he re-

ceived education and was married and he got into respectable government service in the D. P. W. during the period of Guru. He is now going on with the Major period of Sani and this will continue up to 54-9-10 years. The end of the period of Saturn will be a critical one for his life and he must be very careful. The combinations from Chandra Lagna are very favourable. Rahu occupies the 3rd house and Mars occupies the 6th both very favourable for evil planets. Then again all the planets are in the 9th, 10th, 11th and 12th houses and his prospects will be brighter in the future.

The South Indian Astronomical Conference.

It reflects considerable credit on His Holiness Sri-Sankara-Acharya-Svamin (Nrisimhabharati Svamin) the Jagat-Guru to have organised a synod in which the various almanac publishers of South India have been asked to take part, in order to arrive at some definite standing conclusions which will regulate the publication of almanacs in this Presidency. Hitherto no unanimity has prevailed as between the various schools of almanac-publication, the differences that divide them involving many radical issues in the matter of computing the longitudes of various planets and of the Sun and Moon and her nodes, the range of the synodic days, the time of the eclipses, occultations and conjunctions, and so on. The various schools naturally fall roughly under three heads which are: (1) The

Vakya-siddhanta school or the Parahita-gananam school, which is an improvement on the system inculcated in the Aryabhataya, and follows in a measure the Parashara-laghava of Ganesa-daivajnya. This prevails amongst the ordinary folk of the Tamil districts. (2) The Siddhanta school or The Surya Siddhanta School which bases its authority on the Surya Siddhanta (and not on the Saura-Siddhanta of which a summary is given in the Pancha-siddhantika of Varahamihira, and on which Bhattatpala freely draws in his commentary on the Brihat Samhita), and (3) The Drig-ganita school which is the lineal descendant of Bhaskara's Siddhanta-Siromani, Bijopanaya and Karanakutuhala. The contention of this school is that ocular observation is the greatest test of accuracy in astronomical calculations. Mr. Ketkar's Jyotirganitam has in view only the requirements of this school.

The Vakya-Siddhanta School prevails with slight modifications in Malabar also. The Telugu districts follow the Surya-siddhanta, and the Drig-ganita was brought into vogue some 50 years ago by the enthusiasm of certain Hindu astronomers who had the benefit of European modes of observation in Astronomical observatories. The leading representatives of the Vakya, the Siddhanta, and the Drig-ganita schools at the present day are Karungulam Ananta-krishna Josy of Tinnevely, D.T.; Pillalamurri Puranadhanti of Tenali, Guntur D.T.; T. S. Visvanatha Srauti, B. A. of Tirukkatuppallai of Tanjore D.T. res-

pectively and each of them has a large following. As between the Vakya and Drigganita schools, the palm of accuracy and approval was given to the Drig-ganita, a quarter of a century previously, by the Saukaracharya of the Kumbakonam Mutt, after a lively examination of the merits of the two schools, under the Presidency of such Adjudicators as were deemed at the time very profound in their knowledge of Astronomy. The Vakya School was then headed by Krishna Josyar, who, quite chap-fallen at the defeat he sustained so openly and completely at the Kumbakonam Mutt, proceeded straight way to Sringeri, and requested the present Svamin to give the weight of his personal approval to his Almanac. Some how, the Svamin came to agree with the Josyar's request, and, under that authority his Almanac was looked up to with reverence and recognition by a certain section of the Tamil public. Latterly when the Svamin was making his tour in the Tinnevely Dst. in August last the question of a difference between the Vakya and Drig-ganita Schools in the dates of Sra-vanam was brought to his notice. His Holiness proposed to convene a formal assembly to reopen the question in which he desired to have the co-operation of members belonging to each school.

The positions of the various schools are something like this. The Saura-Siddhanta referred to in the Pancha-Siddhantika recognises certain elements, as constant, on which to build the calculations determining the positions of celestial objects and range of

the Synodic days on which depend the Hindu religious rites, and all sorts of Astrological "Elections." After some time it was found that the hypothetical constants were not as free from every factor of uncertainty as they had been originally thought to be, by reason of the fact that the results arrived at by actual calculations did not tally with the face-to-face phenomena observed in the skies from day to day. This required some 'corrections' (technically called *Samskaras*) which were readily introduced by Varaha-Mihira. Further *Samskaras* were introduced for similar reasons, successively by Brahma-gupta, Arya-bhatt (there was a Senior Aryabhatt who was apparently anterior to Varaha-Mihira,) Lalla, Bhaskaracharya, and lastly by Bapu Deva Sastri and Sudhakara Dvivedi, a good impartial account of which may be found in Prof Thebaut's "Astrologik, Astronomik and Mathematik" in German. The so-called Surya-Siddhanta School is an offshoot of the pre-Aryabhatic period, immediately succeeding Varaha Mihira's time.

The contention of the Vakya-Ganakas is that the enormous 'corrections' which the Drig-Ganakas introduce are bewildering, and though such 'corrections' are true, to observation, they are hardly necessary in the case of 'Synodic days' which constitute the *Tithis* and on which depends the various *Punya-kalas* associated with the most momentous religious ceremonies, but are imperative only in the calculation of Solar and Lunar eclipses, as these can be tested by ocular observation even by

the man in the street. To come to this that such Astronomical calculations as cannot be verified by the work-a-day public by a direct appeal to celestial observation, may be made rough and ready and even faulty. As an argument supporting this view it is adduced seriously that no man can see the commencement of a *Tithi*, and that consequently Synodic days are only theoretical helps and nothing more. The arguer most miserably forgets the fact that the commencement of a Synodic day is nothing but the exact time at which the Moon transits a particular point of the Zodiac, which will be different for different latitudes and longitudes. Under proper training and with the requisite instruments, even an ordinary peasant can be made to see, that particular point of the Zodiac by means of the related celestial co-ordinates. As soon as the Moon comes up to that point, he has to look at his Sun-dial or watch, and the exact time is found. The evolution of calculations in the science of observational Astronomy in India is recognised by the Arya-Bhattiya itself, (the only edition available of that book being the one published by Dr. Kern at Leiden with a Sanskrit Commentary), which improves on the Brahma-Sphuta-Siddhanta by introducing a number of fresh *Samskaras*. The Modern Surya-Siddhanta, which the Telugu School follows, is an improvement on the ancient Surya-Siddhanta alias Saura-Siddhanta. The *Dhruvaka* and *Vikshapa* of the various asterisms given in the two works are totally different: the same must be said of

the various *Samskaras* to be observed in the reductions of longitudes and so on. The Drigganikas are following to their logical conclusions the *dicta* laid down by such Astronomers as Bhaskaracharya (of his *Bijopanaya*), and in this they have the approval and sanction of scriptures, science and tradition.

The South Indian astronomical conference opened its first session in the first week of September in the pleasant sylvan retreats of Papavinasam, near Ambasanudram, in the Tinnevely District, His Holiness presiding and Kasi Ramakrishna Sastri, Jyau-tish Siddhanta of the Sringeri mutt, acting as the adjudicator. The Sastri is a prodigy of astronomical learning, having been a pupil of the late Mahamahopadhyaya Pandit Bapu Deva Sastri, C.E., of the Benares Sanskrit College, for over seven years, and hence quite competent to deliver a verdict. The various *Ganakas* were well-matched, and the discussions were carried on partly in Sanskrit and partly in Telugu and Tamil. The first sitting lasted for a week, and the session was then adjourned to the end of last month. The Conference is again going on with its deliberations, and a full account of its protocol will be made available in a future paper.

The Svamin is taking a keen interest in the discussions, and it augurs well for the success of the Drig-ganakas, as their arguments and authorities have so far been irrebuttable, and what is more, have won his admiration.

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We thank Mr. V. V. Ramanan for his contribution. Four or five years ago, a similar conference was held at Bombay and the results were disappointing. His Holiness may be taking a great deal of interest but it is not sufficient, if that is exhibited in small conferences, attended by a few men, picked up here and there. What we really want is a representative all India conference, which should be held under the auspices of H. Holiness the Sringeri Jagat Gura after a wide publication and distribution of the necessary prospectuses. Good and intelligent agents must be sent round to all the important intellectual centres in India and if the conference should become a thoroughly representative assembly where all the different schools of Astronomy, Astrology, Dharma sastras and the rituals, must be made to expound their different theories, it must be given every possible encouragement and facility for a thorough exposition of the subjects above named. The Sringeri Mutt has great influence and large resources. It can meet the expenses of such a conference, which could not exceed at the greatest one lac of rupees. In fact if the prospectuses are properly drawn up in the Indian Vernaculars and English and distributed broad cast demanding subscriptions from the various religious and social bodies, we do not see there will be much difficulty in collecting large sums for the same. All the greatest men in different parts of India, must be duly invited and the Swamiji can conveniently select a centre where proper accommodation for about 2 or 3 thou

sand guests could be easily arranged and supervised. In such matters of mathematical, scientific and religious observances, the opinion of single individuals, cannot carry any great weight, specially when we remember that such individuals happen to be experts in one branch of knowledge and have their judgments ready before they have had fair opportunities to read the complete records and evidence bearing upon any particular subjects. It is therefore very essential for the Swamiji, if H. Holiness means to do real justice to the cause and to himself to arrange a conference sometime in the next year at some convenient and healthy centre, to invite some of the earnest workers in the field to arrange a programme, which should be worked out by proper agencies, and to set apart a few thousand rupees for meeting the preliminary expenses and send out properly constituted agents to explain the dire necessity which exists for comparing and correcting the different schools of astronomical calculations, in the light of the best knowledge available. Just now in India, many of the learned Pandits are unfortunately poor and cannot travel at their own expenses to long distances. All such who need money for their expenses must be supplied with the necessary funds and suitable provision should be made for their accommodation and food during the time when the astronomical conference sits under H. Holiness's Presidency. We intend to pay H. H. a visit early in this connection and we hope the Swamiji will be able

to grant us suitable opportunities to discuss on these important items and to arrange a conference, for correcting the Indian almanacks and for issuing them hereafter under some authoritative committee, which may be duly formed after the deliberations of the conference are over. The importance of such a conference is highly imperative and we hope H. H. will see it soon as an accomplished fact.

Druids are the Dravidians of India.

The European Nations, even including the Greeks and the Romans, the most advanced among them during the earlier centuries before Christ, had very few pretensions for civilisation or advancement 25 centuries ago. At that time India, which had already grown up to the height of luxury, industry, arts, sciences, literature and religious lore and wisdom, was showing signs of advancing age, and from that time, kept on to its former glory for some centuries later. If Buddha lived in the 5th century before Christ and if he established a new faith on the delapidated trunks of a mighty but fallen religious tree in India he only imbibed the grandest ideas of his own time and those which were bequeathed to his generation by the earlier Aryans who tenanted India. By no stretch of imagination could it be asserted, that Buddha or any of his predecessors in religious reformation imbibed even a single idea from Christ or any of the Christian nations. For it would be preposterous to imagine that an ancestor could borrow any ideas from his

progeny who are yet to be born after long centuries of time. But by the laws of heredity, association, travel and instructions, the coming generations naturally take in the ideas left to them recorded by their ancestors and handed down from father to son by oral or written instructions.

Whatever may have been the genius of Buddha, he naturally borrowed many of his sublime ideas from the older Maharishies and gave them a turn which is peculiarly his own. We suppose that if Christ has taught some sublime tenets, he inherited them from his ancestors and learnt them by travel, by visiting holy places, and by his chelaship under eminent Brahmin and Buddhist Priests. Bible has opened a gap of 18 years in the life of Christ when he must naturally have been to Tibet and the important sacred places in Northern India. Strong tradition asserts that while some Puranas were being recited on the pial of a learned Brahmins house in Delhi, Christ was not only present but was all devotion in learning those sublime truths and analysing them for the benefit of his nation at a later period of his life.

He spent some 12 years in some of the yogic and Buddhist societies in Tibet and thus equipped with strong religious lore and being naturally a man of great genius he went home and began to preach a religion which is even now a modley of ideas at once sublime and grotesque. It is not possible to say that Jesus Christ taught any grotesque ideas. His learning enabled him to catch the Vedantic and Nirva-

nic ideas fairly well but the classes of men to whom he had to address his orations being ignorant fishermen and shepherds he could not possibly have expressed himself better than he did under the circumstances. His principal disciples were fishermen and not being up to the mark of his sublime philosophic ideas, they expressed what they heard in a language which laid itself open to various interpretations consistent with the limited elevation of the barbarous nations who flocked, or were made to flock in large numbers to embrace the Christian philosophy. There is no use of shutting our eyes to historical and natural facts. Before the time of Christ, Gaul, Germany and the British Isles, contained a class of priests called Druids by the early historians. These were the Pancha Dravidas of the Indian Peninsula who, at a very early time, emigrated to different parts of the world and established a code of morals and religious observances which had much affinity to the rituals of their mother land but which underwent great modifications. The undying fame of Webster the great American Lexicographer, is a guarantee that the work he has done in his compilation, is as fair and as authentic as could be obtained under similar linguistic conditions. He cannot be charged with any partiality and we shall quote him here for ready reference, so that when we compare the characteristics of the Dravidas of India with those of the Druids, we shall be able to grasp this problem well. Webster defines Druids as Priests or ministers of religion among

the ancient Celtic nations, in Gaul, Britain and Germany. The Druids possessed some knowledge of Geometry, Natural Philosophy &c, superintended the affairs of religion and morality and performed the office of Judges. They consisted of three classes, the Cards, the Vates or prophets and the proper priests. The word is derived by Webster from the Welsh "Derw=oak and Gwydd=knowledge." The Welsh derivation accords with that of Pliny, who supposes that the Druids were so called because they frequented or instructed in the forest and sacrificed under an oak, but some uncertainty rests on this subject. At the time of the great war of Mahabharata almost all the nations of the earth had joined in a general contest and it is reasonable to suppose that the Hunas, Yavanas, Kiratakas, Mlechhas, Sakas, Pulindas, Barbaras etc, had gathered there in strong numbers. After the disastrous battles fought during the course of 18 days, very few Princes or chiefs escaped the general ruin and such of them as could find their way back to their homes went away followed by people whom they had patronised or for whom they had some liking. The Princes from the "Sweta Dwipa" or the white Islands (British Isles) took some of the Pancha (Five) Dravidas whom they found highly advanced in arts, sciences, literature and religious observances. These were the Dravidas of the Gauls. These were the Priests who superintended the religious sacrifices, who repeated the Gwydd (vid) songs, who acted as judges (explained Dharmasastras)

and who taught morals in the forests under the oak trees. The Gaul derivation is quite like the Dravidas of Sanskrit. The Brahmins who form these Pancha Dravidas and Pancha Gowdas, taught at the earliest times, to their chelas or disciples under the trees in a forest. In the Naimisa Aranya or the Forest of Naimisa, Shounaka taught the secrets of sublime knowledge to the assembled crowds of Rishis and other disciples. The Rishis and Pundits were also the judges of the land in as much as all the Dharma sastras were known to them and explained by them. After the advent of the British Government Dravida Pundits (Brahmin Sastries) were employed in the Adalat courts, and even to-day each of the High courts of Judicature in India employs Aryan Judges to expound the Principles of the Hindu Law to their compeers in the administration of Justice. No ritual connected with the (Vit) or gwydd, can ever be performed without these Priests and taking all these circumstances into consideration it will be clearly seen that the Druids of the British Isles, Gaul and Germany were the Dravidas of India who emigrated about 5000 years ago to different parts of the European continent, and who taught and kept up such religious observances and sacrifices as were needed for the classes of people amongst whom they had to cast their lot and by whom they were greatly respected and honored as a separate class by themselves. There were 3 classes which have a close resemblance to the division among the Dravidas even to day. We have bardas

or those who recite Puranas or Vedic hymns. Those who officiate as priests in all religious affairs and those who teach Vedantha and moral lessons to the people. The conclusion is simply irresistible and we are sure when closer examination and researches are made, the fact will be established that the ancient Druids were no others than the Dravida Brahmins of India.

In spite of the quibbles of Philologists the historical facts remain unaltered and that the age of the great war of the Mahabharata is more than 5000 years. Varaha Mihira in his Samhita places Yudhistara Saka as nearly 3000 years and if he lived during the time of the great Vikramaditya we get an undoubted total of more than 5000 years. The Mahabharata was enacted at the end of Dwapara and the commencement of Kali and the Indian Astronomical publications are plainly and convincingly giving the Kali era as 5010 years for this year 1909 A. D. Vikramarka saka Era is 1966 and the great emperor is alleged to have founded the Vikramasaka after the 14th year of his reign or we get 1980 as the date at which Vikrama seems to have ascended the throne. He founded the saka as the era to mark the great victory he obtained against his powerful enemies the Sakas, in one of the bloodiest battles ever fought and if we are to believe the great Kalidasa in his Jyotir Vidabharni the number of the enemies killed by Vikramaditya exceeded two or three millions, a fact quite consistent with warfare even in these so called enlightened

days. The latest Russo—Japanese war, we are sure, accounts for the death of more than a million persons, not to refer to the great havoc that must have entered among the camp followers and inhabitants who lived in and around the seat of this war.

The Dravidians who went 3000 years before the birth of Christ to the European countries must naturally have forgotten many of the customs and language of the mother country and must have adopted themselves to their surroundings. As a proof of such early emigration from India to different countries we were surprised to find at Shikarpur, Sind, a few Brahmin families who are still worshippers of Hindu shrines and temples in the jungles of Russia, Turkey, Persia and other countries. When questioned they told us that they enjoy certain pensions or emoluments from those governments from time immemorial and that priests are sent once in 10 or 12 years, who worship there and return after that period to be replaced by others from India. If this is a fact then we have very strong evidence to support our views.

SRI
ENGLISH TRANSLATION OF
CHAPPUNNA

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

STANZA, 1

The renowned Pruthuyasas son of Varaha Mihira bowing his head

reverently before the Sun, composed this work on *Prasna* containing profound meaning for the benefit of others.

NOTES.

Pruthuyasas was doubly famous both as the son and disciple of the illustrious Varaha Mihira and also as the author of Chappunna. This work on Prasna, therefore is nearly two thousand years old, if we believe that Varaha Mihira lived during the time of the great Vikramaditya whose Saka now counts as 1966, and was one of the nine literary gems who graced that Emperor's splendid court. The work is short and sweet. Its name is derived from the number of verses it contains, as Chuppana in Sanskrit means fifty six. The style is generally easier and sweeter than Varaha Mihira's, but in suggestiveness and depth of thought, it may not come up to the language Varaha Mihira was capable of using. We have to remember that the scope of Chappunna is narrower being confined to a special subject, and it is highly creditable that Pruthuyasas has succeeded in developing his ideas of Prasna in such simple and yet attractive language. Those who read carefully the fifty six verses in this work, will certainly rise wiser and better men than when they sat to master its details. To the general student a portion of this work may appear as useless, because it deals with political considerations which are fortunately absent just now. But sciences deal with all phases of human and political exist-

tence, and as such they are highly interesting and instructive. He follows the time-honored customs of his predecessors when he bows his head reverently before the Sun. He declares that he has composed this work on Prasna for *Parartha*. This in Sanskrit means (1) for the benefit of others and (2) for obtaining Moksha. By devoutly praying to the Sun and by mentioning that he is the son of Varaha Mihira he implies his reverence to his Guru and also to the Maharishis who preceded his illustrious father and whom the latter honored with all the sincerity of an admiring Chela or disciple. This stanza is therefore, highly suggestive. All writers on Astrology have prayed to or invoked the help of the Glorious Sun without whose vivifying powers nothing could exist even for a second on this earth. In the second sense of *Parartha* or Moksha, Pruthuyasas is perfectly logical, as all who obtain the highest form of bliss (Moksha or Emancipation) will have to pass through the Glorious Sun. (See my notes on St. 1 Chap. I. of Brihat Jataka). There are various methods of showing respect to Gods and preceptors. The head represents the principal organ of the human body; when a person therefore, devoutly bows his head he pays the greatest respect imaginable. Bhatotpala the illustrious commentator of all the works of Varaha Mihira, has also condescended to write full commentaries on this small but efficient work and in the exhaustive notes which I have given below, the learned commentator's spirit has been completely embodied so that

readers of my English translation may have no further necessity to consult the original texts or their elaborate commentaries.

STANZA 2.

Removal to another place shall be determined by the rising sign at the time of question, increase from the 4th house, travelling from the 10th house, and return from travel from the 7th house. The time of return has to be determined by the planet in the fourth house.

NOTES.

In this verse the author gives rules to find out four classes of questions all of them being important in their own sphere of actions.

Pruthuyasas, as well as other writers of scientific subjects presume a general elementary knowledge in the readers of their works without which they would never be able to grasp the spirit of the principles enunciated by the learned authors. The fact that he asks the student to find out the Lagna at the time of the query implies a previous knowledge in him of the necessary mathematical portion or Siddhanta. I would refer my readers for these elementary principles of Astrology to my work entitled, Astrological Primer or Astrological Self Instructor.

A man may remove to another place in the same town or for other towns or countries either for good or for bad.

His object will of course be to secure good, but this is not always possessed as he desires. It is therefore very important to know before hand whether removal to another place takes effect and if so for good or evil. If evil is predicted he can avoid it and if good comes out he can facilitate his march to that place.

This removal to another place has to be determined by the strength of the rising lagna, and by the good and evil conjunctions and aspects it possesses. A few details here are necessary for the beginner to know. The Zodiacal signs are classified into :—

- (1.) Movable or Chara Rasis and these then are—Aries, Cancer, Libra and Capricornus.
- (2.) Fixed or Sthira Rasis, Taurus, Leo, Scorpio and Aquarius.
- (3.) Double bodied (common) or Dwisswabhaba Rasis, viz—Gemini, Virgo, Sagittarius and Pisces.

For a movable sign the Kendras, viz., 4th 7th and 10th houses are also movable, and so also for fixed and common signs. Good Planets (benefics) are Jupiter, Venus, and well associated Mercury and full Moon.

Evil Planets (malefics) are the Sun, Mars, Saturn, badly associated Mercury and weak Moon.

Planetary Aspects.

All Planets aspect the 7th house and also Planets found in it.

Planets in one Zodiacal sign are

said to be in conjunction, with each other Jupiter aspects specially the 5th and 9th houses.

Mars aspects the 4th and 8th houses and Saturn aspects the 3rd and 10th houses.

For other fractions of aspects or degrees see my notes on Brihat Jataka.

The lords of the houses are :—

Aries (Mesha.)	} Kuja or Mars.
Scorpio (Vrischika.)	
Taurus (Vrishabha.)	} Sukra or Venus.
Libra (Thula.)	
Gemini (Mithuna.)	} Buda or Mercury.
Virgo (Kanya.)	
Cancer (Kataka.)	... Chandra or Moon.
Leo (Simha.)	... Surya or Sun.
Sagittarius (Dhanus.)	} Guru or Jupiter.
Pisces (Meena.)	
Capricornus (Makara.)	} Sani or Saturn.
Aquarius (Kumbha.)	

Questions relating to the removal from one place to another shall be determined by the rising sign or Lagna at the time of query. If good planets aspect or conjoin it, then there will be removal, if evil planets occupy or aspect it then there will be no removal. Find out the Lagna which rises at the time of question and then take the fourth from it for general increase or prosperity. Suppose a man questions an Astrologer about the increase of his lands, cattle or business or prosperity. The latter after fixing the correct Lagna, must refer to the fourth house from it, and if this house is aspected or joined by good planets, he will have success and advancement. If evil planets join

aspect it, then he will suffer from general loss in his affairs.

If the question relates to travelling, the 10th house from the Lagna must be consulted. If the 10th is well occupied or aspected then the person will have successful travelling, but if evil planets are there, he will not travel. Here we are to understand by the general context, that good planets give profitable travelling and evil planets prevent the man from travelling and thus, it is supposed, make him a loser by not travelling. If the question refers to the returning of a traveller from his trips, we have to look to the 7th house from Lagna. If good planets are there or aspect it the person gone on travelling will return safely. If evil planets are there then he will not return and may be subjected to dangers.

The time of return of the traveller has to be found out by the planets in the 4th house or the planet who moves on to it. Thus suppose a benefic occupies the fourth house from the rising Lagna at the time of question, we may say the traveller has returned safely home, but when did he return will have to be found out, by the entry of the benefic there. If the benefic entered the fourth house two months previous to the question Lagna, then we have to predict that the traveller returned safely to his house two months ago. Suppose the benefic is approaching the 4th house and will be there in 15 days. Then we have to predict that the traveller will return home in 15 days. When there are pure benefics in the respective Bhavas

or houses, the events relating to those Bhavas will be easily and comfortably accomplished. But when there are strong evil planets without beneficial conjunctions or aspects, then the events signified by those houses will not be successful. But when good and evil planets are occupying or aspecting those Bhavas the success will be achieved after much struggle and difficulty. Bhattotpala the learned commentator develops the idea that when the rising sign is movable and the lord or benefics occupy it, there will be removal, but when it is a fixed sign, and similarly occupied or aspected, there will not be removal and when the rising sign is common or double-bodied there will be removal to some extent. Even when the lord of a house is evil, and aspects it, he gives strength to the signification. Whether in question or birth the lord of the house in conjunction or aspecting it will be strong in producing good. Suppose Makara is the rising sign and its lord Sani occupies it; if other evil planets do not aspect or conjoin him he will produce removal. Suppose the rising sign is Aquarius and Saturn is in it; there will be no removal or the removal would be attended with obstacles. Makara is Chara and its lord facilitates movement. Kumbha is Sthira and its lord the same Sani will retard or obstruct removal. Jupiter and Mercury do not own movable or fixed signs, while Venus, Saturn and Mars own one movable and one fixed sign. The Sun owns only one fixed sign and the Moon owns a movable sign.

To be continued.

Trichinopoly Astrological Association.

We came from Madras to Trichy and delivered two lectures in the spacious Town Hall on the planetary influences and one on the History of Vijayangar (The never to be forgotten Empire). The lectures were well attended and highly appreciated. As the result of our lectures, conversations and consultations we have been able to start an "Astrological Association" for the purpose of reviving the astrological sciences and those which are closely related to them. The full proceedings of the association are published here for the information and guidance of other educated public bodies all over India, Burma and Ceylon. Astrology has been in existence for millions of years and is coeval with the existence of human society. When we cannot get rid of it, the next best thing would be to place the science on as satisfactory a footing as possible and bring into the field a better class of men in the science, than is generally found now. There will be a double advantage in starting such societies and institutions. First, the studies of the science falling into the hands of the educated public will be systematised and placed on a better analytical basis and second, the quacks who are now infesting the streets of all the leading towns will be compelled to read better the sciences of which they pretend to be expounders, for naturally they cannot practice imposture before intelligent and educated men in the line of astrology. It is very generous of Mr. Annathurai Ayar, Zamindar of

Nangavaram to have consented to place suitable accommodation at the disposal of the Association and also to have promised to give them all the past eleven volumes of the Astrological Magazine edited by us. This society promises to become the nucleus of a parent society from whence there may start up several branches, in this District which will do a great deal to familiarise and bring the truths of astrology before the believing masses. Our thanks are specially due to Messrs. Annathurai Ayar, Muthukrishna Ayar, Gopalakrishna Row, Narasimha, Ramaseshia, Kuppaswami Ayar and others who were actively engaged in bringing about the existence of this most desirable institution. Unless a real attempt is sincerely made by the educated classes to place astrology on a better basis, no good will come out of quack consultations and calculations. Anything that is to be really useful must be well threshed out and ably expounded. We pray to God to give this Society long life and vigorous action.

THE ASTROLOGICAL ASSOCIATION, TRICHINOPOLY.

President - Founder : — Mr. B. SURYANARAYANA ROW GARU,
B.A.M.R.A.S.

Resolution I:—Proposed by Mr. Suryanarayana Row, and Seconded by Mr. S. Narasimha Ayah, that Mr. N. S. Annadurai Iyer Zemindar be the President of the Astrological Association, Trichinopoly.

Resolution II:—Proposed by Mr. Suryanarayana Row and seconded by Mr. S. Narasimha Ayah that Mr. N. D. Subbarama Iyer Mirasidar be the Vice-President of the Association.

Resolution III:—Proposed by Mr. T. V. Swaminatha Iyer and seconded by Mr. C. S. Somanatha Sastrigal, that Mr. S. Kuppusawmy Iyer be the Secretary of the Association.

Resolution IV:—Proposed by Mr. Natesa Iyer and seconded by Mr. C. N. Ramasesha Iyer, that Mr. Vasudeva Iyer be the Assistant Secretary of the Association.

Resolution V:—Proposed by Mr. Suryanarayana Row and seconded by Mr. T. V. Swaminatha Iyer that Mr. C. N. Ramasesha Iyer be the Treasurer of the Association.

Resolution VI:—That the following Gentlemen do form the Executive Committee and do manage the business of the Association.

- (1—5) The Office Bearers.
- (6) Mr. S. Narasimha Ayah.
- (7) Mr. T. V. Swaminatha Iyer.
- (8) Mr. C. S. Somanatha Sastrigal.
- (9) Mr. P. S. Sivaswami Iyer; with power to add to their number.

Resolution VII:—Proposed by Mr. N. S. Annadurai Iyer, and seconded by Mr. B. Suryanarain Row that Dharma Shashtra Pandits, Astrological and Astronomical Pandits be invited to become members of this Association.

Resolution VIII:—Proposed by Mr. B. Suryanarayana Row and seconded

by Mr. C. S. Somanatha Sastrigal that the object of the Association be to revive and to promote the study of Astrology, Astronomy, Dharma Shastras and other kindred sciences.

Resolution IX:—That the Executive Committee be empowered to draft rules for the conduct of the Association and place the same before the general body for approval.

Resolution X:—Resolved that the thanks of the Association be conveyed to Mr. B. Suryanarayana Row and to Mr. N. S. Annathurai Iyer for their having kindly presented books to the Association for the formation of a nucleus of the Astrological library.

Resolution XI:—Resolved that the thanks of the Association be conveyed to Mr. N. S. Annadurai Iyer for his having kindly promised to provide the Association with a suitable accommodation.

(SD.) B. SURYANARAYANA ROW:
President-Founder.

(SD.) N. S. ANNADURAI IYER.
President.

The following gentlemen became Members of this association.

1. N. S. Annadurai Ayar Zamindar, Nangavaram.
2. N. D. Subba Rama Ayar Zemindar, of Nangavaram.
3. S. Narasimha Huzur Sheristadar Coll's Office,
4. T. V. Saminatha Ayar B.A.L.T., Pleader.
5. S. Kuppasamy Ayar 2nd grade Pleader.

enemy's house in conjunction with enemies coupled with the evil aspect of Saturn from 7 indicate clearly loss of brothers or sisters in spite of the benefic aspects of exalted G and C to the 3rd house. In Navamsa the lord of the 3rd is debilitated at birth aspected by M from the 7th, K though in his own house in Amsa is aspected by M (10th aspect). Mars is both a karaka and lord of 3 in this case and his position at birth was weak enough to bring ruin to brothers etc.

IV house.

Good conveyances, many servants and cattle. He inherited 5 houses (mark the position of K, Karaka of land) famous in his career as a magistrate. His mother now 80 years old lives in good health. The position of Moon both in Rasi and Amsa exalted in the former, in a friendly and benefic house in the latter, the exaltation of G, lord of 4 in 11 though debilitated in Amsa speak well of the mother. High education in different branches; expert astrologer. The lord of education and of the 4th is exalted in the 11th and Buda, the lord of intelligence and education is exalted at birth and B occupies a good Navamsa. The lord of 4 is in 4 in Amsa and G aspects in the 5th in Amsa but the debilitation of Gurn in Amsa with an evil aspect of M in amsa causes breaks but he surmounted difficulties. In Rasi both M and K aspect 4 and malefics joined B at birth and these did not help him to ascend the summit of literary education.

V house.

Of 9 children many females. Daughters all wear married and doing well. The

5th house has the aspect of exalted G in the 11 and has no evil aspect. It shows prosperity to children. If lord of 5 be in kendras, exalted or in friendly houses with benefics and aspected by them there will be progress to children. "The lord of 5 M is aspected by G. The 5th house is a house of intelligence and the gentleman was highly intelligent. If the 5th falls in the house of M or B they will be issueless. But other influences ought not to be forgotten. The lord of 5 is in 7 (strong by retrogradation and sthana bala) and the aspect of G both in Rasi and Amsa has made him stronger while the evil aspects of malefics at birth have curbed some of his powers to do good. The debilitation of G in amsa caused the loss of a few children. Sani has feminine characteristics in him, and caused the majority to be females. He occupies Katakamsa and the lord of 5 is Venus a female.

VI house.

Petty enemies, indifferent to them. They were jealous of his position had occasional heat and windy complaints, no debts. 6th lord is in the 7th aspected by G and by the 2 Rajayoga planets B and S from birth and he is in the 11th house from Moon, who is lord of 11 and exalted. The lord of birth is very strong. Further for a splendid horoscope as this in which 3 planets are exalted with the lord of 9 and 10 at birth, the lord of 4 and 7 aspecting 5 and 6 exalted furnish a striking illustration for the combination of Rajayoga. The lord of 1 is stronger than lord of 6 and it was enough to give him good health. This remark-

able feature I should think, is due to the evil M lord of 6.

VII house.

Married three; first two died from child-birth. Saturn in the 7th place speaks badly of "Kalattrā bhava" Married in rich families without advantage. The lord of 7 is exalted in 11th and aspects the 7th house. The lord of wife Venus is debilitated at birth and is in conjunction with the Sun and Mars. The 7th is occupied by Saturn with the aspects of the 4 planets from 11th out of which the aspect of S (though weak), B (though ill associated) and of G are good but those of R and K are productive of evil. The aspect of the 7th house by the lord of 7 is good but the strength of M in 7 in retrograde is great. In Amsa the good points go to the bottom. The exalted G in Rasi occupies a debilitated amsa of a malefic aspected by a malefic M from the 7th.

(To be continued.)

The Madura Astrological Association.

From Trichinopoly we went to Madura, the seat of a holy shrine, containing one of the finest Indian Temples, and the attraction of thousands of devotees. This city is the next in rank of importance to Madras and is the largest in Southern India. The palace of Tirumal Naik, the large and excellently built Teppa-Kudam (tank) and the temple with its

high and ornamental towers facing the four cardinal directions are objects which well repay the trouble of any traveller. The Naiks of Madura were originally, the fendal chiefs of the Vijayanagar Emperor, but after the downfall of that grand empire they became independent and ruled over the district and surrounding provinces for over a century. The palace is a grand building and seems to have been built after the fashion of the huge pile of buildings, which adorned and magnified the city of their Suzerain Lords. The Naiks of Madura derived additional importance by their close relationship with the Royal family of Vijayanagar, and there are a few descendants of the Vijayanagar family still found scattered all over Southern India. One of them a Baramahal Polyagar of the famous Jagadeva Rayar family is now the Deputy Commissioner of the Bangalore Dt. We delivered 3 lectures in the Theosophical Hall and three lectures in the spacious building of the Bodanaikanur Zemin House and held three free classes where we imparted astrological instruction. The audiences were large and they expressed their appreciation in suitable terms. They have been able to start an Astrological Association at Madura through the co-operation of the local gentlemen, and we cannot omit to mention the name of Mr. K. Panchanatha Aiyer, Supervisor P. W. D. for the trouble and interest he took in making arrangements for these lectures and classes and for the starting of this Association.

We have also to thank heartily Messrs. A. V. Rungasamy Ayar B.A; B.L. Public Prosecutor, V. Sreenivasachariar B.A. Deputy Collector Madura and P. Narain Ayar B.A; B.L. High Court Vakil, for making our stay here agreeable and attending to our comforts. We mention with pleasure here our obligations to the Rani of Bodanaikanur for placing her Bungalow at our disposal and enabling us to deliver on our lectures and holding our classes. Copy of the resolutions passed at the meeting held in connection with starting of the Madura Astrological Association is here with published for general information.

THE ASTROLOGICAL ASSOCIATION, MADURA.

President-Founder:—Pandit Sri-man B. SURYANARAYANA ROW GARU, B.A., M.R.A.S., etc., etc.

Resolution I:—Proposed by Mr. Suryanarayana Row Garu and seconded by Mr. V. Ramachandra Aiyer B.A., B.L., that M.R.Ry. V. Sreenivasa Chariar B.A., Deputy Collector be the President of the Astrological Association, Madura.

Resolution II:—Proposed by Mr. B. Suryanarayana Row Garu and seconded by Mr. K. Panchanatha Aiyer that M.R.Ry. V. Ramachandra Aiyer B.A., B.L., High Court Vakil, be the Vice president of the Association.

Resolution III:—Proposed by Mr. V. Ramachandra Aiyer and seconded by Mr. K. Subramania Aiyer that M. R. Ry. K. Panchanatha Aiyer

Supervisor, P.W.D., be the Secretary of the Association.

Resolution IV:—Proposed by Mr. B. Suryanarayana Row Garu and seconded by Mr. K. Panchanatha Aiyer that M.R.Ry. T. S. Krishnaswami Josier Astrologer be the Assistant Secretary and Treasurer.

Resolution V:—That the following gentlemen do form the Executive Committee and do manage the business of the Association.

I to IV Office Bearers.

5. H. S. Rahimatullah Saib, Manager Bodanaikanur Estate.

6. M.R.Ry. T. Sundaram Aiyer Accountant Collector's Office Madura.

7. „ K. Subramania Aiyer.

8. „ K. Gopala Row, Krishnarayar Theppakulam street, Madura.

9. „ M. Gurusamy Naidu, Signaller, Telegraph Department Madura.

10. „ V. R. Parameswara Aiyer, Clerk, Collector's Office, Madura, with Power to add to their number.

Resolution VI:—Proposed by Mr. Suryanarayana Row Garu and seconded by Mr. Gopal Row that the Dharmasastra, and Astrological Pandits of Madura be invited to become members of this Association.

Resolution VII:—Proposed by Mr. B. Suryanarayana Row Garu and seconded by Mr. T. S. Krishnaswami Josier that the object of the Association be to revive and to promote the study of

Astrology, Astronomy, Dhurma Sastras and other kindred Sciences.

Resolution VIII:—Proposed by Mr. K. Panchanatha Aiyer that the executive Committee be empowered to draft rules for the conduct of the Association and place them before the General Body.

Resolution IX:—Resolved that the thanks of the Association be conveyed to the Rani of Bodinaikanur for her having kindly consented to place one of the rooms in the Zemin Bungalow at the disposal of the Association.

Resolution X:—Resolved that the thanks of the Association be conveyed to Pandit Sri-man B. Suryanarayana Row Garu B.A., M.R.A.S. &c, for having kindly presented books to the Association for the formation of a nucleus of the Library.

Resolution XI:—Resolved that Mr. H. S. Rahimatullah Sahib Manager, Bodinaikanur Zemin be thanked for the interest he took in the formation of the Association and for kindly securing suitable accommodation for the Association.

(Sd.) B. Suryanarayana Row President Founder.

(Sd.) V. Sreenivasachari President.

(Sd.) V. Ramachandara Iyer Vice President.

(Sd.) K. Panchanatha Iyer Secretary.

(Sd.) T. S. Krishnaswami Josier Asst. Secy. and Treasurer.

(Sd.) H. S. Rahamuthullah Sahib.

(Sd.) T. Sundaramier.

(Sd.) K. Subramania Iyer.

(Sd.) K. Gopala Row.

(Sd.) M. Gurusami Naidu.

(Sd.) V. R. Parameswara Iyer.

M.R.Ry. 1. K. Venkoba Rao; S.H.O. Madura Town No. II Stn.

„ 2. S. M. R. Raghavachari, Clerk, District Munsiff's Court, Mayamadura

„ 3. T. K. Subramanyaiyer, Tiruparankundram

„ 4. Sundara Batter Archakar, Meenakshi Sundreswarar, Kovil Madura.

„ 5. K. Sundararaja Rao Gopala Kishan street, Madura.

„ 6. Sundarapandiyar East,

„ 7. K. Srinivasa aiyagar, Rameswaram Devasthanam office, West Tower Street, Madura.

„ 8. T. S. Sundara Sastri, Accountant, Collector's office, Madura.

„ 9. R. Sundaram Aiyer, South Indian Mail, Madura.

„ 10. T. K. Venkoba, Clerk, Hindu Permanent Fund office, Madura.

„ 11. D. M. Sayid Abdur Razzak, Contractor, Kodai-kanal.

„ 12. C. G. Pasupathi Aiyar, Signaller Govt, Telegraph, office, Madura.

„ 13. S. Gourisankar Sarma, Head Draftsman, Engineer's office Madura.

And some others.

Horanubhavadarpanam
OR
The Mirror of Astrological Experience.

Translated by B. L. NARAIN.
(Specially contributed to the
Astrological Magazine.)

Continued from p. 221 of Vol XI.
CHAPTER II.

1. The lord of second becomes a maraka planet in the period of the lord of twelve and vice-versa. Of those planets in the twelve the lord of two inflicts death and of those in the second, the lord of twelve has maraka-powers. Those planets that are powerfully combined or have strong aspects with these will have also killing powers. The sub-periods and antaras of the most evil planets among these will be fatal.

2. The periods and sub-periods of the lords of 6 and 8 and vice-versa are strong maraka periods. The strong evil planet therein will be very powerful. If Mercury and Venus are in 5, they have killing powers in their respective periods and sub-periods. If such a Mercury becomes a bad planet he will have maraka power in the period of Mars.

3. If Saturn is good or becomes the lord of two, he will be a powerful maraka planet. The lords of 3, 6 and 11 are bad and the lords of 1, 5 and 9 are good. If Jupiter becomes the lord of 3 and 12, he is able to do good. If he is in 8 and is the lord of

that, he is good. If strong Venus is in 6, he is good even after having the Balarishta (early-death inflicting) power. Rahu is good in 3, 4, 5, 10 and 11. Ketu is good in 3 but bad in 5, 9 and 4. If Moon and Venus are in 3, the period of Venus is good. Rahu is good in Gemini, Cancer, Leo, Virgo and Aquarius. Mercury and Jupiter are good in Virgo. Libra to Venus, Aries to Mars, Aries and Leo to Sun and Aries, Leo and Pisces to Moon are good houses. Moon in Cancer is not very effective. The lord of 10 will not give any good result if he is in 3 or 11.

5. Jupiter being the lord of 10 and situated in 3 will be good. If Jupiter is the lord of 9 and is in 8 he will do good; others are not able to do like that. If the lords of 8 and 9 are together, then the period of the lord of 8 is better. Though the period of the lord of 9 is good, it will be bad in the sub-period of the lord of 8. In the combination of the lords of 10 and 11, the period of the lord of 11 is good. The 10th lords' period is ordinary. The sub-period of the lord of 11 is bad. Birth being Sagittarius, the period of Saturn in Aquarius is good. Venus and Saturn in their respective periods and sub-periods will be productive of much good for Sagittarius and Pisces. They will not do any such good for other lagnas.

6. If Sun combines with the lords of birth and six, he causes fever, if Moon, watery accident, if Mars a sword cut or some such thing, if Mercury billousness, if Jupiter disease, if Saturn fear of disease and if Rahu

fear from poisons etc. Lord of two being in 12 and the lord of 12 in birth being aspected by maraka planets, the combination will not be conducive to acquiring wealth. If the Lord of 5 be in 6 and the lord of 9 be in 8, and are aspected by Marakas, the man will be poor. Good planets becoming the lords of kendras (1, 4, 7 and 10) are bad, while evil planets if they become the lords of kendras give good results. Mars will have maraka power for Thula lagna (Libra.)

7. Saturn will not be a powerful beneficial planet to Vrishabha Lagna unless he is aspected by or is combined with Ravi. If Makara is birth and Moon is in Kumbha, then the period of Moon will restore lost property. Moon in 2 is always good. Saturn will not do any good to Thula Lagna. Jupiter though he may be bad will be able to do good. Venus has maraka powers for Meshu Lagna and Venus in Gemini will be able to inflict death for those born in Kanya. The results of those bhavas where Saturn is situated or where he aspects will not be satisfactory. Saturn's aspect is powerful for the 3rd and 11th houses. If Jupiter is the lord of 3 and is there with Sun, Mars, or Rahu, the person will be bold, but if Buda joins him, he will be a coward.

(To be continued.)

[N. B. There are certain points in the above combinations which are quite open to objection. The Author has stated some facts which are not quite consistent to those that are en-

unciated in B. Jataka or J. Chandrika.]

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Notes.

The Hindu system of moral science is a part and parcel of the metaphysical system of their religion. The Hindus do not treat ethics as a secular science like most of the Western philosophers.

'What infants we are' says a Western 'in mental development compared with the metaphysical Hindu when even the least of the yogis can concentrate

upon a nail until the vibrations of his thought-force disintegrate its form.'

'Character' says Emerson 'is nature in the highest form. It is of no use to ape it or to contend with it. Something is possible of resistance and of persistence and of creation to this power which will boil all emulation.' This smacks somewhat of persistent karma fatality.

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

The mathematical portion of the Hindu Astronomy, has eleven chapters and they are:—

- (1) Madhyagrahadhikaram
- (2) Sptagrahadhikaram
- (3) Threprasnadhikaram
- (4) Chandragrahanadhikaram
- (5) Suryagrahanadhikaram
- (6) Chedyakadhikaram
- (7) Grahagamagamam
- (8) Bhagrahayogadhikaram
- (9) Udayastamayadhikaram
- (10) Chandrasrungonatyadhikaram
- (11) Patadhikaram

The reverend Fathers, Jesuits, Franciscans, Stranger-missions and other corporations unite with touching harmony in India to accomplish a work of Vandalism, which it is right

to denounce as well to the learned world as to orientalist. Every manuscript, every Sanskrit work that falls into their hands, is immediately condemned and consigned to the flames. Needless to say that the choice of these gentlemen, always falls from preference upon those of highest antiquity, and whose authenticity may appear incontestable.

Dr. Grierson C.I.E., was announced to read a paper at the Royal Asiatic Society entitled, 'The Beloved of the Adorable' (Notices of the Ancient Bhagavatha Saints.) Dr. Grierson's lecture on the subject of Bhakti (devotion) is not yet forgotten by those who were privileged to attend it—without understanding a single word.

A paper gives the following bit of advice. To gain success, do not accept advertisements from quacks, wine and spirit merchants, lottery swindlers, company promoters and other pests who rob their fellowmen; on the contrary exercise a rigid supervision over the advertising columns.

'All genius is religion,' says Emerson. The blindness of the intellect begins when it would be something of itself, and the weakness of the will begins when the individual would be something of himself. Inspiration is superior to skill. It is inspiration that gives us true genius.

An eminent zoologist gave the following table as his estimate of the probable number of existing species

of animals deduced from facts and principles.

Quadrupeds	1,200
Birds	6,800
Reptiles... ..	1,500
Fishes	8,000
Insects	550,000
Worms	2,500
Radiata	1,000
Polypes etc	1,530
Testacea	4,500
Naked Testacea	600

Making an aggregate of 577,600 species. Later discoveries tend to increase rather than diminish the estimate.

Some animals are held in universal dread by others, and not the least terrible is the effect produced by the rattle-snake. Mr. Pennant says that this snake will frequently lie at the bottom of a tree on which a squirrel is seated. He fixes his eyes on the animal and from that moment it cannot escape. The squirrel comes lower and lower and finally falls into the mouth of the snake.

According to Aristotle large ears are indicative of imbecility, while small ones announce madness; ears which are flat point out the rustic and brutal man. Those of the fairest promise, are firm and of middling size. Happy the man who boasts of square ears; a sure indication of sublimity of soul and purity of life. Such according to Suetonius, were the ears of the Emperor Augustus. Readers can compare these with the facts given in 'Masculine Physiognomy in our magazine.'

THE

Astrological Magazine,

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THE MANAGER,

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Suryālaya, Madras, India.

Our South Indian Astrological Associations Lectures and Impressions.



LEAVING Madras on the evening of the 29th October 1909, by the Boat, mail we reached Trichinopoly on the morning of the 30th. The rock fort and the temple on the hill are attractions to a traveller from a long distance, who has eyes to see and intelligence to observe phenomena, natural and artificial. We had written to an old friend of ours, who had risen to the responsible post of Huzur Sheristadar in the Collectorate, and who had sent a friend of his to receive us. We were taken to the

house of Mr. A. Subbarayer who kindly accommodated us in his place and whom we found very agreeable and highly obliging. The Dy. Tahsildar Mr. C. N. Ramasasha Iyer B.A. was greatly useful to us during our stay over two weeks and was instrumental in starting an Astrological Association and arranging for lectures and free classes. The Cauvery separates Sreerangam from Trichy town. The golden minnarets of the rock temple, its high and majestic masonry walls and the beautiful scenery all round with the bifurcated Cauvery and Kolladam rivers and the plantations of jacks, cocoanuts, plantains, mangoes, pomegranates, banyans, patches of rice fields intermingled with the rising and lofty temple towers of Srirangam, Trichy, Jambukeswaram, and other adjacent villages are great phenomena which a traveller cannot easily forget in his life. The town of Trichy is very dirty and the Municipality has to do a great deal to improve its condition. The chairman seems to be a busy pleader whose time is more devoted to his paying business and who necessarily cannot attend satisfactorily to the duties of a responsible Municipality like that of Trichy. The

Government often fall into inexcusable errors. In large Municipalities a full timed chairman often finds it difficult to do justice to his duties and give satisfaction to the public. The habit of riding through the town in the mornings and observing the sanitation of the streets personally seems to be foreign to the present day Municipal chairman and no lawyer of any note could afford to waste his precious morning money-making time for the convenience and comfort of the unsympathetic public. The temple of Sreerangam probably is the largest in extent in India and is kept in as dirty a condition as could be imagined. The temple has a large income and the trustees seem to be divided amongst themselves, and therefore not efficient as a body to discharge the onerous functions entrusted to their care by the public. This division and indifference to duty seem to be the bane of Indian Communities unless supervised by an able executive head. The walls of the temple were strong enough to sustain a siege during the early wars of the English with the Karnatic Nabobs in 1752 A.D. The French and Chanda Saheb were shut up in the fortified Pagoda of Sreerangam.

The outer line covers a circumference of $3\frac{1}{4}$ miles and there are Sapta Prakaras or seven lines of walls which surround the temple and the numerous streets which form the rising town of Sreerangam. The temple is managed by a committee of trustees whose idea of cleanliness and proper worship to the presiding Deity are mysterious. The temple authorities seem to be particular in the matter of putting on large Namams, or Sektarian marks of the Iyengar Brahmins wherever there is room and chance to do so. On going round the temple and the prakaras or compound walls we were surprised to see the existence of a Ganapathy (son of Siva) and a Bilva tree the Aegle Marmelos (sacred to Siva) true indications of its origin as a Saiva temple. This was probably converted into a Vaishnava temple during the days of the Hoysala Bellalas where Ramaunja's influence predominated.

Going on the top of the Trichy Rock fort a grand Panorama of nature welcomed our vision and delighted our hearts. This temple is on a rock about 300 ft. high and rising abruptly from the surrounding flat country.

A fine view of the Cauvery and its branch Kolladam can be

taken from the temple tower and the luxurious vegetation all round gives a refreshing vision. The Cauvery fertilises all the country round its banks and one is tempted to believe that plenty ought to rule in such tracts. We do not know whether to bless or curse the introduction of the iron horse. Anyhow a chronic scarcity or famine rules all round, making thousands, if not millions of people, to go with only one meal a day. The prices of food grains and vegetables are indeed high. The Society here, as elsewhere, is much disturbed by internal quarrels and mean jealousies and the word unanimity has very little chance to take a permanent root in this soil.

Trichinopoly is a corruption of Tri (three) sirana (headed) palliem (place). Here the giants, Trisira, Khara and Dooshana, held their court and kept their garrison, and it seems to have been the northern-most part of Ravana's dominions. Rama in his S. I. expedition had to kill these Rakshasas, before he could proceed further south in the Lanka expedition. We were taken over to the Hindu College by its Principal and the religious and moral way in which the whole institution is managed reflect great cre-

dit upon Mr. Sesha Iyengar and his assistant staff of teachers. We delivered three lectures and held three classes in Astrology and started an Astrological association for the revival of this noble science. Our thanks are chiefly due to Mr. S. Narasimiah for the interest he took and to Mr. N. S. Annadurai Ayar Zamin-dar of Naugavaram for kindly promising suitable accomodation at an early date. we also thank this Zemindar for the present he sent us for the Deepavali festival. From Trichy we started direct for Madura the second city in the Southern Presidency and considered to be the finest in this part of India. Madura is on the banks of the Vaiga River here about two furlongs broad and containing some running water not more than knee deep. Soon after our arrival we had to put up for a day in Mangammal's choultry, a neat building close to the Railway Station. The traveller however has to pay a heavy rent which is collected by the Local Fund authorities and utilised probably for its upkeep. The privys are constructed in an immodest way, at least this is the view that a northern Travel-ler takes when he has to use them. From there we were removed to the Bodanaikanur Zamine House

through the kindness of Mr. V Streenivasa Chariar B. A. Dy. Collector. This is a spacious building, and we thank the Rani and her manager for allowing us to remain there as long as we pleased.

One informal and two formal lectures were delivered in the Theosophical building and attend-ed only by the members of that body and a few outsiders. We thank Mr. P. Narain Ayar B.A. BL for kindly arranging these lectures.

He is the soul and spirit of the Theosophical movement and is a good and sincere man. We deli-ivered three lectures before large audiences in the Bodanaikanur Zamine house and started an Astrological Association for the revival of this noble and sublime science.

The temple of Meenakshe is the center of religious attraction. While the large teppakulam and the old Palace of Tirumala Naik are worthy of inspection by the observant travellers. Tirumal Naik was a distant relation of the Vijayanagar Emperors and became independent after thier fall. He ruled for 36 years from 1623 to 1659 A. D, and seems to have been a great Prince and a Statesman. The temple premis-

es cover about 18 acres in area and are exactly in extent as the Palace and the Teppakolam.

The town is well built and con-tains streets properly laid out. There are four high towers facing the four cardinal points for the temple outer walls and they are elaborately carved in the medie-val style of architecture. The Goddess here has preference over the Iswara and a true devotee has to pay his respects first to Meenakshee and then to her lord Siva. The temple has rich endowments and jewels and at-tracts thousands of people through out all times of the year. The temple authorities charge a fee of a sovereign or Rs. 15 for the inspection of the temple jewels by the outsiders which is a novel procedure, which has no precedent anywhere else in India. We had the pleasure of inspect-ing some of the costliest jewels of Srirungam and Ramaswaram and the people assured us that the jewels here are similar in shape and value. The Palace of the Naiks is a fine imposing struc-ture and strikes the traveller as one of the best remaining speci-mens of architecture in South India. The Teppakulam is enclos-ed with fine masonary steps on all sides and contains a tower

and a mandapam in the middle approachable by only boats or ferries. The view from the top-most compartment of this island tower is truly grand and lovely. Madura seems to be the most liti-gious place in the Madras Presid-ency as it contains two collectors, two judges, two sub-judges, two munsiffs and about eight Dy. collectors in addition to a lot of Sub-magistrates &c. It com-mands the strongest bar in South-ern India and a High Court Vakil assured us that there are about 200 B. A. B. L's and about 50 other pleaders including several barristers. It seems that while pleaders index the existence of much litigation doctors index the prevalence of great ill health.

The temple worship in Madura is conducted with great devotion and sincerity by the Pandas or temple worshippers and they are quite a contrast to the temple worshippers, who surround the Ranganathaswami at Srirungam. When we entrusted *Archanas* to worshippers at Srirungam the mantras ran, much quicker than their mouths could pronounce them. Thus the worshippers could make a clever abstract of a Saha-sranama (1000 names) and finish it in the course of hundred namas (names). But in Madura the Bhat.

tars were not so skillful in their precis, and abstract making processes. The temple supervisors, whoever they may be, ought to notice such abstracting processes and insist upon doing the worship properly. At Jambukeswaram, about a mile from Srirungam, the devotion is regular and precis is unknown or unpractised. The Pilgrims have also a duty to perform and they must insist upon the proper worship being performed for the money they pay. The allowance of mere striplings to make the worship should be strictly prohibited.

We cannot enter into many social details, but a few observations are needed to throw some light on S. Indian manners. The women here generally have large borings in the ears and the quantity of gold rings which adorn their ears varies from 2 or 3 tolas to about 12 or 15 tolas. Even little infant girls of the lower classes have such large borings that it looks as if the ears are ready to be torn through sheer pressure of these weights. Such however is the rigor of the customary law that it spares none in the world. The most enlightened European ladies fall a prey to emaciated waists and great abdominal pressure by the tight stays

and bands; and the high ladies of China must have the little bobby foot be it at what cost it may.

The women here appear more attractive and better formed than they are round about Madras and Salem side; and the men and women are generally well behaved and respectful. Their faith in *Meenakshi* is unbounded and most of them pay their daily respects to the goddess. The music is fairly attractive and agreeable. The Sanrastra community—weavers—and dyers—is very strong in Madura and very fine clothe are prepared in lace and fast colors. Mr. Tulsi Ram B. A. B. L. and leader of the Sourastra community paid us a visit and we found him to be very public-spirited and well informed. The festivals are all on a very grand scale, and are excellently arranged and carried out. During nights, the temple decorations with tiny lights forming various representations and designs add peculiar charm and the excellent carving of the stone Vigrahas, are set off to the greatest advantage in the thousands of lights of the burning lamps. The Tamil here is spoken with an accent and rapidity that it is difficult for Madras men to follow them.

We started an Astrological Association at Madura and our thanks are specially due to Messers V. Sreenivasachariar, Dy. Collector, K. Panchanadha Iyer, Supervisor, V Ramachendra Iyer, High Court Vakail and K. Gopala Row, Astrologer, for enabling, us to deliver lectures holding classes and founding this institution. We are also obliged to the Zamindarini of Bodinainur for giving a room for the formation and conduct of the Astrological Association. The Meenakshee temple is a grand fabric, where the inner building is so finely carved out, that the eight elephants which mark the four cardinal directions are supposed to have been placed there by Indra for taking away the building to higher regions on account of its exquisite workmanship.

The effect is sublime, attractive and ennobling. From Madura we directed our steps to Ramaswaram, the Sanctum sanctorum of Southern India, and a place of large Pilgrimage. Ramaswaram is an island about 42 miles in circumference covered with sandy banks and hills of small elevation, and fairly fertile. The Journey from Madura to Mandapam is through a fertile country of villages and towns. Water seems

to be plenty all through but the famine prices did not forsake us even when we went to the extreme south. At Mandab we had to change for a steam boat which crosses the gulf of Mannar. The boat Journey was pleasant and occupied us more than an hour. With us in the first class travelled Mr. Newton, the Agent of the Steam Navigation Company, and we found him, agreeable and well acquainted with the wants and aspirations of the Native gentlemen. When questioned we pointed out to him, the necessity for the Europeans to join more freely with the Natives and show greater consideration for their intelligence. At Pamban the Railway again met us to take us to Ramaswaram and we reached the holy place at about 8 O'clock in the night and were comfortably lodged in a spacious upstairs house through our Purohit Kothur Subaramania Sastryar. A visit in the night to the temple as well as by the day will have different impressions. The temple is very lofty and contains on each side majestic carved stone pillars about 100 in number and forming a high dome and exquisitely carved in granite stone. This temple has a double attraction both for the necessity one has to visit it to complete his

Benarese pilgrimage and also for the fact that the Linga (Siva) was set up out of sand by Sri Rama, the national hero of India and the incarnation of Maha Vishnu. There is another Linga called the Kasi Viswanath and it is alleged that when Rama sent Anjanaya to bring a Bana Linga from Benarese, he went there but before he could return with the Deity, the auspicious time had come and Rama set up a Sand Linga and performed his puja. Therefore the Linga brought by Anjanaya is separately set up and receives a secondary worship. There are about 24 thirthas or bathing places including the sea bath and a true devotee is expected to go from well to well and take 24 baths to complete his full share of the merit to be secured here. We went to Dhaunshkotee where Rama threatened the Sea Deity with his arrow or Dhanas. Here the Western and the Eastern seas join and the pilgrim is hailed with a pleasure which he cannot easily describe. Generally the meeting of these two oceans is peaceful and the pilgrims find great conveniences to take a bath in the sea junction. It should be remembered that confluence of rivers, watery places and seas are held by the Hindus as particularly sacred and there is great

scientific signification lying behind their theory and practice. Where two bodies of water meet electrical currents are specially generated and their intensity and usefulness depend upon the quantity and quality of the waters which join together and the times when they join. The peculiarly efficacious electrical currents generated here enrich the psychic powers of those who are *tapaswis* and *yogis* and hence it is strictly enjoined upon every pilgrim that when he takes electric currents in the Ganges water he should take also the currents in Sethu at the junction of the two oceans so that their combined effect may be reaped to its fullest extent in making their minds moral and religious. A pilgrim is enjoined to bathe 36 times at this junction of the two oceans, and it is quite an intellectual and physical treat which none can forget or fail to enjoy. Rama is said to have ascended the Gandha Madhava Parwata and seen from its top the towers of Lanka at a great distance in the south and it is here that Rama has left his foot prints. But the mountain referred to in Ramayana has probably subsided and we now see only a small sandy hillock on the top of which a temple is erected which affords a grand

view of the double oceans and the undulating sand banks covered with sparse vegetation and interspersed with cocoanuts, palmyras and other fruit plantations.

At Ramaswaram actual famine prices rule, and there is no wonder when we remember that all the provisions have to be brought from the mainland of India, which is equally suffering from a chronic famine. From Ramaswaram we ran back to Madura and from thence we started for Tinnevely the southernmost district in India.

This is a large town but lying scattered in the midst of green paddy fields, groves of palmyras and fruit bearing trees. We delivered two lectures on Astrology in the Vennarpet Club and also held free classes there. Mr. A. Sundara Sastriar B.A. B.L. High Court Vakil and Public Prosecutor presided and the learned audience appreciated our arguments. We also met here His Holiness Sri Jagad Guru of Sringeri Mutt and had a long conversation with H. H. about the Astronomical Conference which was held under his auspices some two months ago at Papanasanam. His Holiness and the Agent of the Mutt Brahma Sri Sreekanta Sastriar consented

to hold another Astronomical Conference on a larger scale at Kaladi (Travancore State,) the birth place of Sri Adi Sankaracharya where a grand flight of steps into the river and a decent shrine for placing the Images of Saraswathi (Goddess of Learning) and Adi Sankaracharya are being constructed by the Mutt authorities. The *Pratista* (fixing the Images) comes off on the 21st February 1910. His Holiness and the worthy Agent have not only invited us to the Conference but have also authorised us to publish notices to invite Astronomers and Dharma Sastra Pundits from different parts of India. There are now three different systems of Astronomical calculations viz Sidhanta, Vakyā, and Drigganitha and the experts in these various schools of astronomy, are invited to attend the Astronomical Conference well prepared with their written arguments, and supporting their views with the best available texts from recognised ancient and modern astronomical works. We have published the special notice about this in a separate

page of our present Magazine for fuller information for the benefit of our readers and those interested in such calculations. After taking all the written arguments from the three different schools of astronomy, they will be submitted to a learned Committee to be formed at the Conference and a report will be issued, by the Committee embodying their views and inviting the learned public opinion upon the issues raised by the Committee.

His Holiness also promised to hold an all India Grand Conference sometime in 1911 A. D. where the present differences in the various systems of Almanac making will be unified as far as they can be, in the light of the scientific arguments which would be gathered in the coming Kaladi Conference, and the learned public opinion, which the report would elicit.

We requested His Holiness to grant a Gold Medal for the Astrological Examination we are to hold in July 1910 and His Holiness has consented to do so. The following is the horoscope of His Holiness which may be interesting to our readers from a scientific point of view.

Venus	Jupt.		
Sun.	Rasi.	Saturn	
Mer.		Kethn.	
Rahu			
Moon.			
	Mars.	Birth.	

His Holiness has been traveling during the last 3 years and the present circuit commenced soon after the major period of Saturn began.

This successful tour of the Swamigal was predicted by us some 5 years ago at Sringeri when H. H. had no idea of going on an extensive touring. From Tinnevely, we went to Papanasam, where there are grand waterfalls of the Tambraparni River, and which is considered to be a very sacred shrine. We had to get down at the Ambasamudram station and go in ordinary carts for 6 miles. It must be said to the credit of the Tinnevely Dt. that the bullock carts are beautifully constructed having fine swadesi springs, and the traveller does not realise that discomfort which is synonymous with a country bullock cart. The bulls and cows are very stunted in growth and belong to an in-

ferior breed of cattle. Considering their sorrowful appearance we were agreeably disappointed in the fast manner they trotted their way and took us to our destination. The Tambraparni, is a lovely river here, running through hills of considerable elevation and furnishing fine canals for irrigation purposes. The country surrounding is well cultivated, and rich vegetation hails the view of an observant traveller. One would fancy that here at least the spectre of famine is not present. But it is too horrible to forsake even this lovely country and the prices of the food grains and other necessities are abnormally high. It would indeed be a grand problem for statesmen to solve, viz as to why chronic and slow famine should be prevailing even among the remotest corners of India and in the alluvial basins of its fertilising rivers. A big temple and some well constructed chattrams, are the attractions in this place and a picturesque scenery around will tempt even the most prosaic minds, to spend some days in their neighbourhood. About a mile and a half from Papanasam, higher up in the charming mountains is the famous *Kalyana Tirtham* or holy bathing ghaut and we went there with Mr. S.

Sundaram Ayah, B. A. to have a bath in the refreshing waterfalls. There are two grand falls, with a jump of about 200 feet, and are in a rocky basin surrounded on three sides by elevated mountains, topped with wild and woody forests and producing quite an enchanting effect, on the wondering visitors, and have a wild beauty of their own. Lower down in the wild mountain basin the river again commands five water falls with a gentle jump of about 20 or 25 feet and quite agreeable in summer for a healthy bath. The two large water falls are inaccessible even for the boldest of the travellers, and our bathing therefore is solely confined, at the mouth of a grand cave, where the images Iswara and other gods may be seen carved in the sides of projecting boulders. We found the name of one Johnson visiting this in 1804 A. D. engraved in English on the rocky side. The spray of the waterfalls, the chill breeze of the surrounding mountains, the flights of many colored birds and their melodious songs, the rough waves in the lower rocky basin filled with the purest of mineral waters, so clear, so icy cold, so sweet, and so refreshing, the abrupt rocky mountain sides from the riverfalls and the frowning woody forests.

enclosing the hill sides with their variagated hues, the rays of the rising Sun shedding a flood of his golden light on the natural scenery here, are phenomena which elevate the driest of intellects and make the most indifferent to religion to think of the Supreme Intelligence and to admire the glories of Nature, so profuse all over the world but so picturesquely adjusted to produce sublime effects in a few blessed localities. We bathed twice in these waters early in the morning and after returning to Papanasanam we took another bath in the holy Tambraparni, which runs here in a rocky bed. From there we directed our march to The Ten-Kasi (South Benarese) from where we had to drive $3\frac{1}{2}$ miles to go to the famous Courtallam Water Falls.

The Inspector of Police Mr. Ramachendra Ayar B.A. obliged us by getting us a very spacious bungalow, and the Regulation Collector placed also the Bungalow of the Ootoomalai Zemindarini at our disposal with a peon to attend on us. The Mountains on two sides of this place are high and precipitous, and the peaks towering, one over the other, present a grand panorama. We went to the falls which take a jump from about a height of 100 feet, and a

small line is cut at the foot of the falls in the rocks, which give sufficient room for persons to bathe their bodies. An iron railing is conveniently fixed for preventing persons from falling into the basin of deep water below. The baths are simply splendid. The whole body or any part of it may be subjected to the water and the pleasure derived by the thumping or striking from the various falls of the water is really indescribable and highly exhilarating. Even persons unaccustomed to cold water baths find these baths so pleasant and so inviting that one is tempted to take them as often as one could find convenience. We stayed for two mornings and took half a dozen baths. The pains in the back, joints, bones, or any other part of the body will be removed by holding that part to these water falls and the impression after a prolonged bath is quite refreshing alike to body and mind. The water flows through black rocks mostly composites of iron pyrites and therefore very good and invigorating to the body. We went up these water falls and saw the wild scenery of the towering mountains.

There is a large temple close by and there are very fine and comfortable bungalows for occupation during the summer season. The flow of water is not large but the fall is scattered into 3 or 4 channels and is well regulated for bathing purposes. Invalids will surely be benefitted by a long stay and the place is well worth a visit. During summer the number of visitors is great. Europeans are given the best hours in the morning from 7 to 9, while Indians are admitted afterwards. From Courtallam we went to Sermadevi, the London of the Telugu section of the Mariknadu community. We were taken there by our esteemed friend Mr. S Sundaram Ayah, B.A. and lodged very comfortably in his upstairs building. The Tambraparni flows within half a mile from this village, and there is a grand canal called the Kannadiga calway. Probably some Karnatic Prince from the Vijayanagar Dynasty ruled here some centuries ago, and built the beautiful canal which irrigates lands through 20 miles in length. We held a hasty meeting, delivered a lecture in Tamil on the importance Astrological sciences and started an association for the revival of Astrology called the "Serma

Devi Jyotisha Oodharani Sabha." We thank Messrs. Krishnasami Somayaji Pundit Sitarama Sastry and Sitarama Sastriar for the interest they evinced, and the readiness with which they entered into our idea of founding an institution. We also explained to them the importance of the Astronomical Conference and they started a list of subscriptions for collecting funds for the same.

Pundit Sitharama Sastryar promised also to coach up half a dozen students for ensuing Astrological Examination in July 1910, and we are much pleased to see that the case of Astrology is being kindly taken and readily encouraged by the educated public. From Sermadevi we came back to Tinnevely and lectured again in the Vanarpet Club, on practical lessons in Astrology. Mr. A. Krishnasami Ayar the venerable and public spirited pleader and leader of the bar presided and we started an Astrological Association for Tinnevely, with the above gentleman as its local president, and Madhava Ayar B.A.B.L. as its Secretary. We also explained to the audience the necessity of collecting some funds for the Kaladi Astronomical Conference, and the gentlemen promised to send money towards its support.

From Tinnevely we came back to Madurai. Messrs Panchanatha Ayar, K. Gopala Row and Krishnasami Joysar did a great deal to found this institution and the society was formally opened by us with music, flowers, and fruits. The Board was put on and the event passed off well. We also visited Messrs Negapatam Subramanya Ayar pleader who is well advanced in astrology and V. Narayanswami Iyer, B.A. B.L. Sub-Judge and they promised to do their best to promote the cause of Astrology. The rules of the association are printed and we thank the Manager of the S. Indian Mail for publishing them in his paper. Our thanks are specially due to Mr. Panchanatha Ayar, supervisor P.W.D. for the attention he paid us and to our comforts when we stayed there. From Madurai we paid a hasty visit to Dindigul, saw the famous rock fort of Hyder Ali, and delivered a lecture through the kindness of the Tahasildar and Mr. Muthusami Ayar. An Astrological Association was also started and we are glad to note that the educated public there readily fell in with our views. We have not yet received the proceedings of the Dindigul Association and we hope that the secretary will send us the necessary information at

an early date. From Dindigul we came to Trichy again and had a long chat with Mr. Annadurai Ayar the local President. He has promised to take proper interest in the matter and bring on the necessary meetings at an early period. We had the fortune of seeing the Ranganatha Ekadasi Festival at Srirungam, and we are thankful to Mr. C. N. Ramasesha Ayar B.A. Asst. Tahasildar for his kind obligations to us.

Thus in a short tour of nearly two months we were able to deliver about a dozen lectures, hold some free classes, start five astrological Associations and create a great deal of interest in the revival of this sublime and useful science. It must be said to the credit of South Indian people, that astrological knowledge is generally familiar to them, and even the lower classes are well versed with the elementary principles. One great evil we observed is the extent of the Tamil astrological literature prevailing in all these parts, composed by irresponsible quacks, and containing interpolations of a most serious and objectionable nature. The Tamil scholars should turn their attention and condemn such of those publications which are found faulty and whose tenets and teachings are different from their

original authorities the Sanskrit works. We shall hereafter form a committee of Tamil scholars and graduates to check this rising evil and condemn such of those publications which vary in their principles from their original Sanskrit authorities.

We would earnestly request the presidents, secretaries and members of the Astrological Associations to take some interest in the working of their societies and realise the responsibilities which are placed on their shoulders in reviving the cause of astrology and placing it in the hands of more competent men than we have now generally in the field of predictions and calculations. It will be the sacred duty of every member of such institution to bring this revival into the notice of his neighbour and induce candidates to appear for the Astrological examinations to be held by us every year. We have presented some of our publications to each of these institutions and have promised their members our works at 25/p c. less on their marked prices. It will be clearly seen, therefore, that we have spared no pains or money to popularise these astronomico-astrological studies and we hope good results will flow from our combined efforts, and general revival.

Our Twelfth Year.

The twelfth volume of the Astrological Magazine, commenced with our October Number, and we are glad to observe that during the past eleven years of its existence, the Magazine has not only been able to reach the remotest corners of the world, but also had been able to revive the science of Astrology in a vigorous and healthy form. In the first number of our first volume we explained the necessity for its existence and the work it was expected to do. It is therefore no small satisfaction to us to see its success, in the objects it had in view, when it was originally started. Our lectures, personal predictions, conversation, and books have been greatly instrumental in familiarising the astrological sciences, and the cogent arguments and rational predictions advanced by us from time to time through its columns have convinced the educated public, that the science and art of Astrology are not the fiction of the self-interested priesthood, and that the grand truths contained in its extensive literature, are based upon an adamantine foundation from which no amount of idle and irresponsible criticism, could shake its principles. True to our motto in the first article of the first volume, we have slowly but surely revived this science and the avidity with which people read our magazines is a sure guarantee that its pages are teeming with interesting and instructive matter. Hundreds of thousands of copies

of the Magazine have been circulated throughout the world. The third, the seventh and the eleventh years were critical in its existence but our determined efforts placed it beyond any danger.

We have published nearly a dozen books on Astrology in English, and two books in Vernaculars. We instituted an Astrological Examination, and candidates appeared from many parts of India and Burma. We have also been able to found 6 Astrological Associations and including the Rangoon one which we started some two years ago we have now seven Associations. Hereafter, we shall make it a point to start Astrological Associations wherever we go on a lecturing or business tour and although some of them may remain apathetic, we are sure there will be others which would do good work and whose influence will have its own desirable fruit. Our chief argument about the revival of the Astrological sciences runs thus—“when the Aryans of India and they are more than 250 millions in number—cannot and have not made up their minds to celebrate feasts processions marriages, upanayanas, and other numberless rituals they are enjoined to observe by their sastras, on evil days and malefic constellations then, would it not be desirable for them to introduce a better set of men into the Astrological field than the quacks we have now in it and would it not also be advisable to impress upon the present day Astrologers by starting Astrological societies and holding public examinations—the necessity of their

possessing a higher competency than what they now are capable of bringing into their daily use.

Our Rangoon Suryalaya Jyotisha Sabha so ably started and supported by Messrs. Thomas P. Desilva and Dinshaw Hor Musji, held the first examination in Astrology in early 1907 and awarded gold medal and book prizes. The second Examination held on the 28th of February 1909 by us in several parts of India and in Rangoon also passed some candidates and the third Examination in Astrology will be held in July 1910 when we hope to get a larger number of candidates both for the lower and also for the higher examinations. The journal the books, the societies and our public and private lectures and conversations have all been doing a great deal to rouse real interest in a science which has never been forgotten or forsaken but which suffered a great deal from the faults and ignorance of its exponents and the miserliness avarice and the self-interested policy of the consultants in Astrology. Now we are glad to find that many unpleasant sources of errors are being eradicated slowly but surely and when all do their work honestly and sincerely and with that spirit of generosity with which sciences should be approached and revived there will be no difficulty in predicting a bright future to this science and its numerous devotees. We hope our readers will appreciate our work and continue to give their usual support as they have done in the past.

The Astrological Examination.

The following is the list of the names of the successful candidates in the last Astrological Examination held in February 1909, and the names of the donors, whose Gold-medals and book Prizes the candidates have won. In centres where the candidates are living and where we have friends or sympathisers the prizes will be given on the 30th of January 1910, in a public meeting convened for that special purpose. But where that is not possible, the successful candidates will get their prizes through Post or Railway parcel. Those that can manage to come to Madras will get their prizes, from the undersigned in person on that date.

Prizes preserved for the next Examination to be held are:—

- | | |
|--|------------------|
| 1. H. Holiness Sri Sankara
ya Charya Jagad Guru's of
Sringeri worth Rs. 100. | } Gold
Medal. |
| 2. H. H. Kerala Varma
Valia Coil Tumpuran of
Travancore Rs. 60. | } Do. |
| 3. Dewan Bahadur T. T.
Rungachariar B.A. B.L. Dt.
Sessions Judge Guntur Rs. 25 | } Do. |
| 4. Brij Bhushan Lal B.A.
Superintendent R. M. S.
Madras Rs. 30. | } Do. |
| 5. Thomas P. Desilva Ran-
goon Rs. 25. | } Do. |
| 6. T. A. Narsimachar B.A.
B.L. Principal Dt. Munsiff
Salem Rs. 25. | } Do. |
| 7. T. A. Sanjeeva Row 1st
grade pleader and Law Pub-
lisher Rs. 15. | } Book
Prize. |

- | | |
|---|------------------|
| 7. a. N. P. P. N. Chitam-
baram chettyar Tinnevely
Rs. 25. | } Gold
Medal. |
| 8. V. N. Ranganathan
Chettyar Swadesi Merchant
Coimbatore Rs. 10. | } Book
Prize. |
| 9. C. Sambasiva Ayar
Mayavaram Rs. 10. | } Do. |
| 10. Quetta gentleman Rs. 8. | } Do. |
| 11. B. Suryanarain Row
Rs. 15. | } Do. |

We have not yet called for more prizes from gentlemen. We may expect some gold medals or book prizes from the Astrological Associations we have formed at Salem, Trichy, Madura, Tinnevely, Shermadevi and Dindigal, and also some from other sympathetic gentlemen. We regret to say that Mr. S. Rangiah Chetty B.A. Telugu Translator to Government of Madras who used to take much interest in these matters, passed away from our midst, and we request his worthy sons to keep on the traditions of their father and encourage this science by offering prizes as did their learned father. We request the following gentlemen to remit the sums they have promised at their earliest convenience and oblige.

- Messrs. T. A. Sanjeeva Row.
 „ V. N. Ranganatham Chetty.
 „ C. Sambasiva Ayar.
 „ N. P. P. M. Chitambaram Chettyar.
 „ T. A. Narasimbachariar.

We are sorry to note that the Jahagirdar K. Govinda Rowji died at Coimbatore, and we hope his sons would carry out the promise which

venerable father made in the cause of Astrology.

NAMES OF SUCCESSFUL CANDIDATES.

1st Class—Gold Medals.

B. Lukshminarain Row.

P. Venkoba Row B.A.

Donors of Gold Medals.

M. Chengia Chetty Esq. B.A.

Deputy Commissioner Chitaldroog
Rs. 25.

B. Snyanarain Row B.A. M.R.A.S.

Editor of the Astrological Magazine
Rs. 25.

2nd Class.

Book Prizes Donors of Prizes

No. 1. Maung Po. So.—Dewan
Bahadur A. Krishnasami
Ayangar B.A. Dy. Comr. Salt
and Abkari, Madras, Rs. 15.

No. 2. Maung Ba.—Maung Kie
Bailiff Mickilla Rs. 15.

No. 3. Maung Po. Nyan.—A gentleman from Quetta Rs. 12.

No. 4. L. Subramanya Sastry.—A.
European Gentleman from
Burma, Rs. 10.

No. 5. Maung Meyan.—Hon. Dewan
Bhadur R. Ragunatha
Row Rs. 10.

No. 6. V. Ramachandra Ayar—
Bankey Behari Lal Ast. Manager
Tikari Gaya Rs. 10.

No. 7. Maung Tha Deen—n.
Sankara Narain Ayar B.A.
Secretariat Madras.

No. 1. M. Venkata Ramiah—B.
Jaganatha Row Retired Amildar
Bangalore.

No. 9. S. Ramakrishna Joyshi—
Rev. S. Chowriappa Rs. 10
Albinion Press, Madras.

No. 10. Maung Tha.—B. Venkata-
chalm Mudliar High Court
Vakil B.A.B.L. Coimbatore Rs. 10.

No. 11. H. Sampangi Ramiah—P.
Subba Row B.A. B.L. Amildar
Devanahalli.

No. 12. Satyanarain Sastry—S.
Rangiah Chetty B.A. F.M.U.
late Government Translator
Madras.

Third Class.

1. B. Subramanya Ayar Certificate.

2. T. P. Ramachundra Ayar Do.

3. T. V. Narainsawami Ayar B.A. Do.

The Five Important Branches of Astrology.

In the Astrological Examination prospectus, we have enumerated five branches of Astrology and we intend to give here their relative influences and values and the necessity that exists for cultivating these branches in proportion to the value they possess in alleviating human miseries and enabling mankind to live more happily than what they are now doing. Knowledge is always power and will be dangerous when abused and beneficial when properly used. The truth of this remark is so very potent that we need not waste much time in explaining such a self evident and highly demonstrated maxim.

I. ASTRONOMY

This is certainly the basis of all calculations and the different positions of the planets must be correctly fixed, before any attempts could be

made in the fields of prediction. But here the value does not rise higher in as much as, it does not pretend to better the condition of man, here or hereafter, although, no other predictions could be made, without the mathematical basis. Even in *Muhurtha*, about which we shall speak later on, no time or lagnam can be fixed without mathematical calculations and without a foundation no superstructure could be raised to give us comfort or benefit.

II. ASTROLOGY

This branch of the science which enables one to read the past present and the future of man, is indeed very necessary to know the evils in store for a person by the position of the planets fixed at the time of birth or coo-pulation and is very necessary for humanity to guard their future prospects by a definite knowledge of the times indicated by the planetary position. This is simply knowing the existence of evil or good, and will not be so valuable as *Muhurtha* in preventing the evils in store for man in his future career. Mathematics enables to fix correctly the positions of planets, and astrology (*Phala Bhaya*) reads the strength of materials which have composed a man as the result of his previous Karma and the turn they would take if otherwise unchecked or undisturbed.

III. PRACNA (Question)

This, as astrology proper, reads the results of any particular action or event at any given time and in one

sense enables a person to abstain from suffering an evil when the future is revealed as disastrous at the question time. This is useful in many ways, and in all these the importance of mathematical calculations cannot be overlooked or underrated. *Pracna* helps a man in adjusting his actions at any given time and will be useful in a temporary way.

IV. MUHURTHA

This is a very important branch of human knowledge, and with the light revealed by its study it is in the power of man to minimise the evils indicated by the positions of planets. The *Shodasa Karmas* or the sixteen varieties of rituals recommended in the Dharma Sastras on the basis of astronomical calculations, are solely intended to remove the evils, minimise the dangers and increase the human prosperity. An enumeration of these will be given in a future article but here we shall see how *Muhurtha* stands on a higher level than other branches of astrology. At the time of birth Astronomy enables us to fix correctly the positions of planets and the Lagna, and Astrology reveals in clear terms the results a person will have by the conjunctions of planets at the time of birth, in the various Bhavas or significations. Suppose Astronomy places Saturn in the 10th as debilitated, aspected by Mars or the Sun from the Lagna of a person at his birth. Astrology at once reveals that the person would suffer disgrace, loss or imprisonment when his period comes. Tenth house indi-

cates means of livelihood, reputation, calling, political successes, and evil planets badly situated in such a Bhava, indicate danger to such significations. Can Muhurtha give relief in such cases? Suppose a girl has Saturn in the tenth and Mars in the 8th house from the lagna at birth. Astrology reveals widowhood in early age. Can Muhurtha give any relief in such cases?

Suppose the fifth house is occupied by evil planets possessing evil shad-vargas and aspects. Astrology indicates that the person will have no children or his children will die before him. Can Muhurtha give him relief? Astronomy tells him to start with the exact positions of planets in the 5th or any other Bhava. Astrology reads the results, stating that such Bhava suffers evil if malefics are there and obtains good when that Bhava has the combination of benefics. But Muhurtha does more than this. It gives him relief, and removes the evil.

Higher the value of sciences, greater will be the number of abuses and errors which creep into their practical operations. Suppose a man has the 4th house, combined with malefics, then it will predict breaks in the education. Can Muhurtha afford relief and make him highly educated? The Shodasakarmas recommended in the Dharma Sast as based on the Vedic authorities are purely Astrological in their signification and have been directed to be observed with a view to minimise the evil and increase the good. The whole rituals are based upon the con-

sideration of the right kind of energy in man to make him good and successful in this life and also in the life hereafter.

The Shodasa (16 actions or rituals necessary for minimising the life's evils) Karmas are :—

1. Garbhadaanam.
2. Pumsawanam.
3. Simantham.
4. Jatakarmam.
5. Namakaranam.
6. Annaprashnam.
7. Chowla.
8. Upanayana.
9. Vivaham.
10. Prajapatyam.
11. Soumyam.
12. Aganayam.
13. Vyswa Devam.
14. Godanam.
15. Snataka.
16. Pitruddham.

In all cases of evils, indicated at the time of birth by the positions of planets fixed in the horoscope, Muhurtha will be in a position to offer auspicious times when the performance of rituals considered as necessary, will be able to introduce healthy electric and etheric currents, to counteract the evil currents, indicated by the positions of planets at birth. In the fixing of planets for any auspicious event there is a great deal of meaning, which will be clearly explained in another article which we shall publish in our next issue. The question is fraught with great significance and our readers are earnestly requested to note these facts and keep them for their guidance and reference.

Controlling of Sex.

This is a problem filled with social and political significance, whose true extent and utility can only be perceived by the really deep-sighted statesmen and philanthropists. In nations, communities and families, often there is an exuberance of sex predominance, which causes much anxiety and puts them to great hardships. Although laws of nature require both among animals and also among human beings, the equality of sex in numbers, still the conditions of social, political and religious lives require preponderance of the one or the other as suits their convenience or their community interests. There is a great difference between living in theories and moving in the practical side of human lives. It would indeed be very well, if all could live in peace, in love, in harmony, in friendship and in high morals, but where are they to be found? certainly not in this world which is full of complications, contradictions and confusions. Therefore, writers of all shades of opinion should have their eyes wide open to see facts as they are and not imagine about facts as they ought to be. At times the female sex predominates in a country or community or sect and causes great pain because the males to match them will be in an overwhelming minority, and this discounting figures, ought somehow to be overcome. Sometimes, the males preponderate, and go in search of females whose number in that particular community or sect will be awfully weak. Here also there will be great difficulties in matching and

leading quiet and peaceful married lives. If, therefore, there are any methods which can lawfully be adopted for the controlling of the sex formation while the foetus is in the womb it would indeed be one of the greatest boons, which mankind would welcome as a relief to their sexual sufferings and inequalities. Various scientific men have been making attempts to discover means by which this controlling of the sex could be achieved. Here of course we should possess two sets of information which are most essential to gain this desirable end. First, man should know whether the seed sown at any time previous to conception pertains to any particular sex and if so whether he desires to have that sex changed into one which he wishes to possess in his child, and second, whether there are any methods by adopting which he could, after knowing that a particular sex is likely to be formed in the foetus, change that sex and gain his object. In this important question astrology, mantras and medicine, play very significant parts.

The papers in America are announcing that one Amin S. Jervain, a chemist of New York and Paris has at last discovered the fundamental secret of sex, together with a practical means of regulating it. The President and other scientific men are being interested in his discoveries, and a series of experiments are being conducted with animals with a view of demonstrating and establishing the theory under consideration. Hundreds of families have been cooperating with the scientist for a period and the sex

of the children has been accurately pre-determined in hundreds of cases.

The discovery consists in a compound called "sexoline," which is fed for twelve days to the male or female, according to the issue desired. Sexoline, seems to be a germ food. The discoverer of this remarkable compound has been studying the phenomena of sexual differentiation in plants and animals for nearly 20 years. No doubt he may have learned wisdom from the bees, which understand the matter of sex-regulation perfectly well.

Verily, necessity is the mother of invention! The discovery comes just in time to save the country from extinction or possible humiliation. Ex-President Roosevelt sounded the alarm some time ago recommending more strenuous propagative measures, against which, however, the already overworked mothers immediately filed their protest.

Race preservation has been a perplexing problem to solve in America and France. Owing to the decimations of disease, the prevalence of abortions, the fatal opening of the floodgates through prostitution and laxity in morals, abstaining from marriages for fear of subordination and trouble—together with a thousand untimely frosts and unseasonable drenchings to blight and scatter the precious pollen of earth's fairest flowers—with all these handicaps to husbandry, how *could* a full harvest, or even a decent crop be expected?

No wonder the politicians began to take alarm, or the old maids to shudder. Both, all will welcome the ad-

vent of sexoline, if it will speedily recruit the ranks of masculinity as promised by its discoverer.

"This secret must be kept from the Japanese, otherwise we are surely lost" observes a contemporary. For we are not, as a nation, heroic and non-sentimental enough to forego feminine procreation *altogether*—not even to save the country. The Japanese, on the contrary, possess *exactly* that degree of loyalty and devotion to their country's interests."

The medical fraternity has begun to dip into the subject of "borning folks," the table will soon be removed from Eugenics and the topic will pass current without further offence or punishment. People are by no means as modest as they imagine, and have much more inherent sense than they manifest.

But really, as one reflects upon it, is it not singular to note how that one who is a "regular" may without criticism or reproach put forth a pill medicated, to modify the sex of a germ, and receive all manner of commendation and support from press and public as well as those in authority while another, not a regular, but imbued with the love of humanity and human progression, who ventures to suggest some sensible education for people along parental lines, becomes at once a "dangerous citizen," and if too insistent or earnest in his promulgation of the truth as it appears to him, is made an "example of" and punished as "a rude violator of the sacred code of decency?" It seems to be a crime to make a better man or a better woman

or to suggest more feasible ways of doing.

Astrology can do a great deal in the regulation of the sexes. The time of co-impregnation before conception can be so adjusted as to produce male or female offspring as desired. Even after conception, when the child is about to form the sex outlines, a ritual called the Pumsavana, can be celebrated to change the sex formation.

The great medical author of India, Charaka recognised the importance of this question of the controlling of sex and prescribes some Ayur Vedic treatment to the woman in pregnancy, and also recommends the performance of the Pumsavana ceremonies. The sex formation is due to certain preponderance of masculine or feminine planetary influences and knowing this long before the woman conceives, measures, both medical and ritual, may be adopted which would produce the necessary alteration in the sex formation.

We shall quote the texts on the foetal development in another issue and there also bring forward the views of Charaka, to prove the profound knowledge of the ancients and the importance they attached to these questions affecting human societies and organisations.

Comets and Halley's Comet.

From time immemorial comets have been creating a great deal of interest among the minds of the educated as well as the ignorant classes. Extremes meet often and, what the ignorant guess by instinct is very often

discovered at a later stage as correct by the highest of the human intellects. Comets are seen at intervals which follow apparently no fixed rule, but at the same time they are appearing within calculable times and seem to obey some laws, whose regularity and working we have yet to see and understand. Halley's comet has appeared several times and is expected to appear again. One author describes comets thus; "Comets are bodies which are only occasionally, seen in the heavens. They have no visible disc and shine with a faint and nebulous light accompanied with a train or tail turned from the Sun. They appear in every region of the Heavens and move in every possible direction." Herschel observes on this phenomena thus—"Comets consist for the most part of a large and more or less splendid but ill-defined nebulous mass of light called the head which is usually, much brighter towards its centre and offers the appearance of a vivid nucleus like a star or planet. From the head, and in a direction "opposite to that in which the Sun is situated," from the comet appear to diverge two streams of light, which grow broader and more diffused at a distance from the head and which most commonly close in and unite at a little distance behind it, but sometimes continue distinct for a great part of their course; producing an effect like that of the trains left by some bright meteors or like the diverging fire of a sky rocket only without sparks or perceptible motion." This is the tail. Varaha Mihira remarks thus—"Having examined the treatises of Gargee,

Parasara, Devala, Asita and many others on *Kethus*, I now proceed to give a clear account of the same. The reappearance or disappearance of the *Kethus*, is not subject to the Astrological calculations. The *Kethus* are of three kinds (1) celestial, (2) ethereal and (3) terrestrial. *Kethus* are luminous appearances resembling fire, but without the power to consume objects; the glow worm, certain phosphorescent appearances, gems, precious stones and the like excepted. The ethereal *Kethus* appear in flagstaffs, instruments of war, houses, trees, horses, elephants &c. The celestial *Kethus* appear in pits and low grounds in the surface of the earth. Some writers say that the *Kethus* are one hundred and one in number; others say that they are thousands in number; Narada says that there is but one *Kethu*, which appears in various shapes at various times. Whether there is one *kethu* or many the effects to be described are various and these effects depend on their reappearance or disappearance at particular regions and times, their positions, the heavenly bodies with which they appear to be in contact and on the colors in which they appear. The effects will last for as many months as the number of the days during which the *Kethu* continues to be visible; if it is visible for months the effects will last for years. The effects will commence after 3 weeks from such appearances. Generally if the luminous body or comet be small, clear, glossy, straight, transient, white and visible either immediately after their appearance or sometime afterwards, there will be

health and happiness in the land. If it be the opposite of these or of the shape of the rainbow, or with two or three tails, mankind will not be happy." Then he goes on giving a lengthy description of the varieties of comets and the effects they produce upon mankind and vegetation. He must indeed be a rank fool who denies influences to heat, light, electricity, ether and other physical agencies. Similarly when extra lights or electrical discharges appear in the heavens, they do point to certain events, which are to happen hereafter as a matter of fact. Suppose in the dark night when the air is chill, an astronomer came and predicted that with the appearance of the sun, after so many hours, the whole land would be heated, animals and vegetables would feel refreshed and they would grow to a certain height. Is there anything absurd here, which deserves to be laughed at? When a comet appears and continues to shine with its tail for hours, days or months together, then it would be reasonable to suppose that there would be some change in that place within a certain time. These are matters of simple calculations and deductions. Comets have appeared in several countries on several occasions ancient and modern and they have been followed by important political or natural events which are justly traced to them because they followed the appearance of comets. Suppose a man goes out a dozen times to transact a business, and he meets on the road every time he starts, a cat or a widow and suppose

he fails in the work as regularly every time he comes across these. He cannot be called a fool for stating that the omen of a cat or a widow is bad. We may not be able to understand the exact law of causation and effect but we are fairly correct in drawing the conclusions from premises within our experiences. We append here a list of the times and places where comets have appeared with the results which followed soon after such appearances and leave our readers to judge the facts for themselves.

In August, 1193 B.C. there appeared in Gemini a comet of most dreadful aspect, visible throughout Egypt, and immediately followed by the death of King Amenemes. In 479 B. C. a comet was observed by the Greeks, which was crooked like a horn and lasted twenty-two days. During this time occurred the sea fights at Salamis. In 430 B. C. a fiery and red comet hung over Athens for seventy five days, and the Peloponnesian War began. In 371 B. C. there was a great comet, like a bean, extending over 60 degrees of the heavens. This was at the time of the inundation and earthquake in Achaia. In 356 B.C. at the birth of Alexander the Great, appeared a comet at first bushy and bearded, which afterwards took the form of a spear. In 134 B.C. at the birth of Mithridates, King of Pontus, a comet was visible of extraordinary size and splendour. In 183 B. C. a comet in Pisces, bright as the Sun, was coincident with the death of Scipio Africanus, and again at the

death of Caesar. In 71 A. D. there appeared a great comet in Virgo, the ruler of Jerusalem. This comet took the form of a sword directly over that city. This occurred on Easter Sunday, the 8th of April. It was visible a whole year, until the taking of this city by Titus. In 218 A. D. a great comet was visible in Pisces eighteen days, during which time Heliogabalus defeated Macrinus and became Emperor of Rome. In 323 A. D. a comet in Virgo appeared coincident with Constantine's victory over Lucinius, and in 337 A. D. another comet in Aries, of terrible grandeur, was simultaneous with the death of Constantine. In 392 A.D. a small, bright comet appeared in the heavens above Rome. The same night Valentinian, the emperor, was strangled in his palace. In 408 A. D. there was a great comet in Virgo; for when Rome was sacked by the Goths under Alaric, on two previous invasions in 396 and 402 A. D. a comet appeared like a sword. In 418 A. D. a comet in Libra announced the revolt of Britain. In 423 A. D. there appeared a terrible comet which foretold the war between Rome and the Persians. In 455 A. D. Rome was sacked by Genseric when a great comet appeared. In December, 539 A. D. a large comet appeared in Sagittarius, which remained about forty days during which nearly three lacs of people perished by the earthquake at Antioch. In 546 A. D. a comet, in the shape of a lance, was visible over the city of Constantinople, and during the time that it remained ten thousand persons died daily of the Plague. In 570 A.D.

a comet appeared, when Italy was taken by the Lombards. In September 602 A. D. a comet, in the shape of a sword hung over Constantinople, and the execution of the Emperor Maurice followed. In May, 604 A. D. a bright comet was visible at Rome and Gregory the Great died. In 613 A. D. a fiery comet, visible over a month, hovered over Rome and the Persian War began. In 800 A. D. a large but mild and beneficent comet was visible with the transfer of the empire of Charlemagne, and another in November of 814 A. D. was immediately followed by his death. In the year 1103 A. D. a comet was seen in the east, sending beams, like burning torches and fiery darts. This marked the beginning of the terrible wars of the crusades. In July 1264 A. D. appeared in Taurus a comet of most signal magnitude. This remained three months, and disappeared the night Pope Urban the Fourth died. In June, 1456 A. D. two comets, one in Cancer, the other in Leo, marked the surrender of Constantinople to the Turks.

We have cited nearly 30 instances where the appearance of comets, have produced tangible and demonstrable political or social events. Varaha Mihira, enters into a lengthy description about these matters and they will be given in another issue. Halley's comet is expected to appear again in May 1910, and we shall say something about it also in our future issue.

Reviews

I.

Buddism and Christianity Face to Face.

We thank Mr. J. M. Peebles, M.D. M.A. PH. D. for the Pamphlet, with an extremely interesting introduction written by himself, attached to it. This was a discussion between Rev. Miguttawutte a Buddhist Priest and Rev. David DeSilva an English Clergyman, held at Panthura in Ceylon, some years ago and reported faithfully in the columns of the *Ceylon Times*. This was only recently published in a book form, and is well worth a perusal. It is not possible to do justice to its merits in a short review like this.

The subject being very interesting and highly instructive we shall give a few quotations from the book for ready reference. Buddha was born in 623 B.C. and therefore six centuries older than Christ. He is now recognised, by all fair-minded scholars who are not blinded by religious or sectarian jaundice, as one of the greatest religious teachers, and his followers today count more than 500 millions of souls or nearly one third of humanity. Buddha's teachings were sublime and his devotion, sincerity and life were faultless. Buddha had to deal with the most intellectual class in the world viz., Brahmins, who were in the field long before he was born and his success at the time must have been simply phenomenal because his life, his intellect and his devotion were exceptional. He had to overcome an intelligent class of Brahmins, than whom there were then none higher; either

in simplicity of life or the comprehensiveness of intellect. Christ came 6 centuries later and learnt the grand truths of Brahminism and Buddhism before he set himself up as a religious teacher. Besides, his preaching were confined to fisherman and low class of people and there was nothing like an intellectual opposition. If one reads carefully through the so-called important teachings of Christ one finds nothing in them for which we find no parallel in the earlier Vedic or Buddhist literature. It would therefore be absurd to say that Christ taught anything new or sublime which was not already taught by his able predecessors in the religious work. Mr. Peebles, inclines to say that the Christian Missionary, had the worst in the arguments and that the immense audiences which witnessed these discussions declared victory in favour of Buddhism. But whatever may have been the result in such discussions the Christian Missionaries, must admit, that, in intellectual fight, with the Eastern sages, they have never been successful to any appreciable extent neither could they ever be with the kind of Philosophy and practice they long to hear. We once pointed out that during the last one hundred years, or more 800 Christian Missionaries, maintained at enormous cost by the misguided European bigots, have not been able to show any appreciable work in India or China or Japan, to their credit, and on the other hand they have lost much ground in the religious warfare by the false position they occupied for making their attacks upon older, but stronger

Eastern religious systems. The Christian Missionaries are regularly paid and they work for salaries. They are trained for the Church and take it up, as a regular business like any other lay person. The Brahmin yogees, the Buddhist priests and the Mohamedan Moulw's, offer a strange contrast, in wealth, in living, and in the family and social position they occupy. They are as a class poor, contented, sincere and devoted to God, because they love God and willingly dedicate to Him their lives and energies.

The Christian Missionary is a regular paid servant who can be transferred, degraded, promoted or dismissed, if he spoke out his free mind or did any other work than that which is allotted to him by his employers. The Brahmin practices yoga or religious observances on his own account and when they know that his life is dedicated to the service of god, people willingly support him. He is responsible to God and he does his religious work, on an altogether higher basis. The Buddhist priests are also maintained by the public, and they follow good work because they consider it as most congenial to their temperaments. The Mohamedan Moulvis are generally very learned, simple and poor men, quite contented with their lot and spending their whole time in the service of God.

Mr. Peebles writes—"The most casual observer of the times must know that Vedic Brahminism and Buddhism are making striking inroads into our social and religious institu-

tions. Its shrines multiply, converts flock to its standard and thoughtful men in far-away Europe and America are more and more attracted to its Catholic spirit and broad tolerant principles. It seems a little different for Missionaries to see the bright and beautiful side of what they denominate *heathenism*. In matters of religion Missionaries have nothing new to take the orientals that is true. Nirvana may be obtained through temperance, self sacrifice, prayer and holy living. These four characteristics are now found at a great discount in the materialistic European nations. By dieting, fasting, and prayer, a person may become a *Robat* when by his spiritual or ethereal nature, he can rise in the air, control the elements, become visible or invisible, and enjoy the bliss of Nirvana even while encased in the mortal body as did Buddha himself. "There is no doctrine of commercial substitution in Buddhism nor a state of our western decree of *atonement* by vicarious blood." Rev. S. Hardy a Wesleyan Missionary, long a resident in Ceylon observes "I find this is one of the most hopeless things in the prospect" regarding the conversion of the Buddhists. Each man must work out his salvation by practising virtues, and it would not do to believe in Christ and do all sorts of sins. There are no "*Indulgences*" sold in the oriental system and stern virtues alone will produce the necessary evolutions and elevation." The tone of morality is higher and the practice of charitable deeds far more prevalent in Buddhism than in Christian countries. This will be conceded by every unprejudiced

traveller and foreign resident." It is sad to write, though true that bull fights, dog fights and man fights (war) indicate the status of Christian morals in the evening time of the 19th century." He should say in the morning time of the 20th century.

"In America with its 100,000 clergymen, millions of Bibles and salaried revivalists the state of morals is no better than in England or Russia. Of this the Public Journals offer abundant proof. The editor of the *Hornellsville Times* declares that—"The records of the past have never presented a more fearful and corrupt state of society than now exists throughout the United States. Our Newspaper columns are daily half filled with divorce cases, Kidnappings, Railway holdups, abortions, suicides, graftings, midnight robberies, and murders." What are we coming to? when comes the millinium," (*Louiseville Advertiser*). The scientific American says: it is admitted by all parties that crimes of the most outrageous and unpresidential character abound throughout the country to a degree wholly unparalleled." Though I have travelled five times round the world, spending days in Buddhist temples, months in the houses of Brahmins and Buddhists and years in their countries I never saw them intoxicated.

Reverence and love for parents is proverbial in the east. The sacred language of Buddhism whether of the north or of the Tantric was Sanskrit but later there was a Hindu Pali and still later Pali itself. This an off

shoot of the ancient Sanskrit. Chandyogya upanishad says: "those whose conduct has been good will quickly attain some good birth, the birth of a Brahmin or a Kshatriya or Vaisya." In the true harmonious man the intellect and affections balance. We have already grown lengthy and shall have to close it with thanks to Mr. Peebles for placing these facts clearly before the enquiring public.

The Kaladi Prathista.

The Agent of the Sringeri Mutt sends us the following Notice for publication. We hope the occasion will be attended by all educated gentlemen, and prove a grand success.

The Hindu Public are all aware how our first Guru, the renowned Adi Sri Sankaracharya expounded and established on a sound and firm basis the principles and tenets of the Advaita philosophy, a philosophy which has been accorded one of the premier places among the schools of philosophic thought all over the world. The subtle truths so felicitously expounded have been published in books, which stand today as the living monuments of his super-human powers.

Though our venerable Guru, the Adi Sri Sankaracharya has been immortalised by his works, still His Holiness-the present head of the Sringeri Mutt-has thought it necessary that, at the present day, the Hindu public require His embodiment in a concrete form in the land of His nativity. This holy place is 'Kalady'

situated within the territories of the Maha Raja of Travancore, a kingdom very appropriately styled 'The Land of Charity'

His Holiness of the Sringeri Mutt communicated this pious wish to the Maha Raja of Travancore; and His Highness has, with his usual generous and religious impulses, afforded all possible facilities for its consummation.

As the present tour of His Holiness commenced with this object, the Hindu public have zealously and enthusiastically responded to this call and have given ample demonstration of their cordial co-operation with this holy movement by their munificence.

Buildings are being erected for the Adi Sankaracharya prathista and are nearing completion. The ceremonies will commence in the beginning of February 1910 & the Prathishta ceremony is fixed for the 21st February (10th Masi Sounmya). The Hindu Public are expected by their presence at Kaladi, to show their reverence to their Adi Guru, the Great Sri Sankaracharya.

N. B. A large number of Hindus are expected to be present at Kaladi on this occasion.

The Agent of the Mutt is putting up sheds to accommodate the visitors as there are no buildings at Kaladi. Kaladi is reached by a good road, and is about 4 miles from Angamali which is a railway station in the Shoranoor-Ernaculam line. Shoranoor is reached through Erode, via, Podanur Junction in the Erode-Calicut line.

Visitors are requested to write in time to the following address for carriage and accommodation.
Address.

Agent, Sringeri Mutt, Kaladi, via,
Angamali Station.

S. I. R.

Notes.

Neither in church, state nor society, independent thinking is encouraged. Such thinking is put down for impertinence or heresy.

The damages to be awarded a minor for the negligent killing of his mother, are held by the American Judges not to be confined to the period prior to his majority.

Even a casual observer says the P. Record, cannot have failed to notice that there is much false evidence given in our courts. The fact is thrust upon one's attention. Not only in sensational murder trials, but in almost every civil proceeding or quasi-judicial investigation which is of sufficient general interest to gain publicity, the reported testimony is always contradictory, and nearly always to such a degree as to be utterly irreconcilable. There seems to be little or no regard for the sanctity of an oath; and yet with this multiplicity of instances of reckless or wicked swearing one rarely hears a word of reproof from the bench, and, to judge from the number of prosecutions, perjury would seem to be the rarest of crimes.

We thought that Europeans were incapable of lying.

Neither peoples, communities nor individuals like to hear the truth. In theology if a man speaks the truth, he is called an infidel; in society he will be a rough. In politics he will be a muf. Every great cause, needs a martyr observes the Sun Flower. Tyranny yields only to force. Reformations, social, political, religious, never come except through the shedding of blood. Wrong stands enthroned today as never before. The higher the civilization the more corrupt it becomes. Vice may be clothed in silk and satin, but its

corrupting influence is just as blighting as if covered by rags.

The whole year of 1910, says the Sun Flower, will be a record breaking year along the industrial and financial lines, the conditions getting better and better as the year advances. Our contemporary will be sadly disappointed in his predictions.

The world remarks Koresh, is rapidly hastening toward its vortex of disintegration. We are at the end of the age, and are entering upon the times of dissolution and violent revolution.

The idea is prevalent in the popular mind, observes the Flaming Sword, that modern civilization is built upon secure foundations as expressed in integral administrative organization. Although the cohesive potency of the State in social life seems, to the superficial observer, amply sufficient to resist the avowedly disintegrative tendencies now being propagated in certain circles of influence, critical analysis of conditions, in the light of recent discoveries in the civic domain, conclusively demonstrates that the elements of decay have penetrated to the very heart and soul of the social organism. The facts of destruction invoked by the individual in his industrial relations are making their inevitable record upon the social mass. While to the uninitiated, the pomp and pageantry of officialdom may mean power and promise in redundant measure, it requires only the probe of the honest investigator to reveal the rottenness of civilization's structured basis.

THE

Astrological Magazine,

EDITED BY

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Diplomed Biochemist.

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BUSINESS NOTICE

The Manager undertakes printing work of every kind for reasonable commission. He will purchase all articles for market prices and send them on to the gentlemen, duly packed, charging only a small commission for his labour.

Please apply to

THE MANAGER,

Office of the Astrological

Magazine,

Suryalaya, Madras, India.

Psychic effects in Curing



FROM time immemorial people, both learned and ignorant have admitted the influence of mind over the body and in many instances such influences have been most remarkably demonstrated. But it is regrettable to note that during the last five or six decades the medical profession, most responsible for finding out such mental effects upon bodily ailments have been lamentably neglecting these mental forces for curative purposes and the voluminous literature written and promulgated by them in their libraries and colleges are witnesses to this absurd position. All

diseases arise, from subtle causes, and many of them elude the grasp of the medical intelligence, when it does not go beyond the physical side of the human existence. The Aryan literature has elaborate texts, insisting upon the efficacy of the mind power over that of the body, and the Saptakoti Maha Mantras (7 crores of important Mantras) are ample proofs of the development of the Hindu knowledge in this direction. The power of upadesa, upanayana and japas, has been demonstrated from time to time by competent authorities, and to this fact alone, can be ascribed, the preservation of those voluminous records which otherwise should have been destroyed long long ago. The meters employed by the modern medical men are really misleading instruments, and they can never be trusted for real knowledge of the causes which led a man to suffer a disease. Take a small instance. A man gets fever. The doctor at once feels the body and the pulse, and applies the thermometer, reads certain number of degrees and if the patient is modest, ignorant or reticent, prescribes some drugs and considers that he has done his best. If the patient does not recover it is no fault of his and there is an end of the matter. In the whole

course of diagnosing or treatment the medical man has only reference to the physical side and there is not even a pretence of questioning as regards the mental causes, which might have produced that fever. A man may love a woman strongly and if disappointed he gets fever.

This is called *Kama Jwara* a term quite unknown to the European medical men. A superior in an excitable turn of mind, abuses a timid subordinate and threatens him with a dismissal. The latter gets fever and this will be unknown to the medical man. A sudden fear, or loss, or danger may cause fever or other disease. In such cases the mental causes must be cleverly scrutinised and palliatives to remedy them should be substituted. We are glad to note that strenuous exertions are being made now by many of the European scholars to approach this noble theme of mental cure, and if their exertions are not relaxed we feel certain that very good results will follow in the wake of their researches in this direction.

Dr. B. F. Austin observes on this subject:—

“While many still regard all healing through the mind and soul forces as mental jugglery, intelligent students of humanity, and the medical frater-

nity especially, are coming to an ever-increasing conviction of the potency of mind in creating and curing disease. Man is an endogen, not an exogen—going from within; and out of the heart are the issues of life. Man's physical body is a creation of his spiritual nature and his health environments are the direct outgrowth and characteristics of the mental and spiritual life. While other sources for disease may be found, and other remedies cited, it is now certain to those who have investigated that the largest factor in health and the mightiest force in the cure of disease, lies within the mental forces and the human soul.

“The mental factor is ever-present in disease, and all forms of recognized healing, outside of mental therapeutics, the power of thought is a constant hindrance or help according to the mental attitude.

“While interest in psychic therapeutics is growing among physicians, there is still lamentable need of more emphasis being placed on this in medical training. Most medical colleges study man, and most physicians treat man as a body—or a machine—not as a being whose dual nature is so inter-blended and unified that mind and body constantly reflect their conditions upon each other. To treat a man with little or no regard to his thoughts, emotions and will is to attempt to rejuvenate a dying tree by decorations applied to the bark.

“Physicians of the future will search out the mental and moral causes of disease, as well as the physical; they will ask not only what you have been eating, but what have you been think-

ing—what passions have awayed you.

“The effect of certain classes of thoughts and emotions can be traced to particular organs of the body. General good feeling in the system is referred to the sympathetic ganglia; love to the heart; melancholia to the liver; the highest mental insight to the solar plexus. Some emotions blanch, others crimson the face. Fear dries the throat, while mental excitement creates thirst. The vast power of the subjective mind over the body is fully seen in many cases.

“The highest medical authorities have traced to mental origin: Dilated heart, graves disease, dyspepsia, jaundice, cancer, diabetes, and many other diseases. The argument for mental healing is, then, a very simple one. If wrong mental and spiritual conditions produce disease, right mental and spiritual conditions ought to produce sound health.” The writer is perfectly correct. The influences of mind over the body are factors which can never be omitted in correctly diagnosing the disease.

Astrological Prize Distribution at Bangalore

We took a hasty trip to Bangalore to award the 12th Book Prize and Diploma to Brahma Sri Satyanaraina Sastry.

The meeting was kindly arranged by Mr. Venkataramiah the Head Master of the Vernacular School Fort Bangalore and B. J. Kumarasami Naik Esq B. A. Deputy Commissioner of Bangalore, presided. We explained

in a few paras, the work we have been doing for the last quarter of a century and the satisfactory results, which have flowed from our exertions. We also referred to the Kaladi Astro-nomical conference and exhorted the candidate to appear again for the second higher examination and win a gold medal by passing in the first class. The Deputy Commissioner after awarding the prize books rose in the midst of clappings of hands and spoke for half an hour eloquently on the importance of our work, the connection physical and mental we have with the planets, and the necessity which exists for a better study of the astro-logical sciences. He also referred to our books and to our agreeable surprise showed considerable knowledge in the science of astrology by studying our books. We thanked the Head Master and the Chairman for the kind interest they took in making the occasion successful and the large audience for the honor they showed by their presence. Although the notice was issued to the public only a few hours before, the whole function passed off creditably. We hope to hold another prize distribution next year at Bangalore at which, we expect a larger number of successful candidates to take the gold medals and book prizes.

Correspondence

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

Chakravarty Vilas,
Nungumbakum, 3-11-09.

To
The Editor,
Astrological Magazine, Madras.

Sir,
I have been reading different books on Astrology and the description of the 12 houses and their significations differ for

men from those of women and thus it leads to deep scrutiny and enquiry. In the horoscopes of men the 5th house is the house of children, the 7th is the house of wife, the 11th the house of gain. While in women the authors differ. In a few books I find the author taking the 9th house to consider the prospects of husbands while the 5th house is treated as the house of gain. While in some other works 7th house is taken, as in the case of men, to consider about husband. While in a few others the 8th house is taken in addition, and is treated as the "Mangalyasthanam." Thus there is a diversity of opinion. I am in a great puzzle as to how the house No. 8 would be the "Mangalyasthanam" while the prosperity or the adversity, the longevity or the short life of a women's husband are decided by the strength or the weakness of the lord of 7 or 9 as the case may be, and on the position of Venus, and a separate house as the 8th seems, quite unnecessary. I am of opinion that the 9th house should be taken to consider the prospects of husbands and in my humble experience I have seen cases turning out more successful by taking the 9th, instead of the 7th as in the case of men, and the 8th house need not be considered, for this point. I should like to know as to why the 5th house is treated as the house of gain in the case of women. There is some justification in treating the 9th house of children for women according to this rule:—"Ashtamam Aynshasthanam thatha ashtamath ashtamachayathi, i.e., the 8th house is the house of life and the 8th to the 8th (i.e.) the 3rd house is also the house of life. Similarly, in this case, Puthrasthanam or the house of children is generally the 5th house and the 5th house (i.e.) the pathrathpathrasthanam (i.e.)

the 9th house is also said to be the house of children. The other case does not come under this rule. I will be much obliged if the learned Editor or any of the numerous readers of this valuable magazine would kindly enlighten me on the following points:—(1) whether the 7th or the 9th house should be taken for consideration, to consider the prospects of husband (2) whether any consideration should be given for the 8th house, if not why? (3) if the 5th house is really the house of gain for women or if it is any other house and if so why? All these queries relate to the horoscopes of women.

Yours ever sincerely,

M. S. THIRUVENKATACHARI,

Student of Astrology.

II

RANGOON, 14-1-10.

The Editor,

Astrological Magazine

Madras.

DEAR SIR,

From our local paper "Rangoon Gazette," under the head of Indian Telegrams, and under the sub-heading, I notice, what you have already referred to in your last month's issue of the Magazine "Hindu Astronomers' conference" which runs as follows:—

"There is to be a unique conference of Hindu Astronomers at Kaladi, in Travancore, on the 5th proximo, under the patronage of the Guru of Sringeri Mutt, who will pay the incidental expenses of the representatives of the three schools, viz. Siddantha, Va kya and Drigganitha who will attend. The object of the conference is to check the irregularities in the calculations now found in the Indian Almanac, and decide on some satis-

factory form of calculation in future computations. Prizes are to be awarded for essays on the subject."

We are too insignificant or unlearned to say anything in the way of our approbation, but, as an amateur and lover of the science we hail with delight and gratitude that this is going to be put into execution by His Holiness, what has been referred to by your good self.

We here in Burma, though differing in race and creed, must be as interested in the proceedings of the coming conference as your good selves, as our Burmese astronomy is based on your Indian systems. There have been constant dissension and dispute thro' the vernacular local papers among the astronomers or astrologers in Burma, on the correctness of their computations, of the almanacks especially, when an intercalation occurs. To Buddhists, it is very essential for their religious purposes, that the intercalations is made at the proper time and the decision of the conference by his Holiness, should be a great help to us, to arrive at a conclusion to know here, who is right and who is wrong.

We earnestly request that you will be pleased to give us all the detailed deliberations of the Sabha through the columns of your worthy magazine, as such details of the deliberations would be of immense help to us Burmans or this side of India.

Yours respectfully,

THOS. P. DE SILVA.

III

Faulty Predictions of the Indian Zadkiel.

In the realm of Nature, there is no beauty that charms the imaginative eye, save that of divinity. It is divinity "that shapes our ends rough hew them how we may." No mean interest therefore could be evinced while going through a brilliant galaxy of divinations forestalled by a piercing eye, unravelling the mysteries of the world and prying into the deep clouded futurity. Picture to yourself then, the wonder and dismay, mirth and anxiety roused in the peruser of the bountiful assemblage of the predictions of the current year marshalled out in the Indian Mirror of the first instant.

The diviner is styled or rather styles himself as the "Indian Zadkiel." Veracity is never sublimated by adjuncting western appellation to the natural name of the prognosticator. Calling himself an Alan Leo, a Zadkiel, or a Sephareal does not make him a Leo, a Zadkiel or a Sephareal. Aiming to gather strength to one's own utterances by prefixing or suffixing a supposed western expert's name to his own is too flimsy, mean and revolting to the Indian as well as to the English mind. This sort of juxtaposition of occidental and oriental names is nothing but a gigantic *Ignis-fatus*.

Another aspect the writer is implored to note is that the fair divine Muse was first pleased to sing her divine chants through Vasishta, Narada, Varaha Mihira, Parasara, the Stars of righteousness and purity, of lofti-

ness and divinity that graced the ancient Birtha Canda. The foremost of the sublime sciences, Astrology, took its birth in the sacred fields of Arya Virtha or the Abode of the Aryans; and while widening the horizon of their intellect, gave tone to their moral calibre by throwing a flood of light on the enigma of pure imagination and thought and the perplexities of life and religion that bewilder the modern minds.

The above fact is founded on the bed-rock of recent historical researches and therefore stands above all doubt and question. So as a logical inference it follows that the ancient Hindu Astrology is the parent stem of which the Arabic, the Greek and the modern English are its offshoots.

How glorious then it is for a Jyotishi, an expert in Astrology, Astronomy and Dharma Sastras, and a disciple of the eminent Rishis that expounded Astrological truths to exalt himself in the fame he wins by attributing "Indian Zadkiel" to his personal designation.

Turning now to the predictions, we find a long array of them classed under the heads, war, religion, diseases, physical disturbances, commerce and trade, and lastly death. Our space is too limited to enumerate them and so we refer to some salient points worthy of note which are 1, 2, 20, 25, 28, 29, 37, 39, 50, 52, 53, 66, 69, 71, 79, 81, 82. Saying a thing 'so and so' does not 'make' 'it so and so.' The proof of the pudding is in the eating. That age of indiscriminate and unscientific prognostication is

dead and gone. No arbitrary high-handedness can in this century be displayed in the discriminate and scientific Arena. The Astrologer has quietly spared no lines of Astrological argument on which he proceeded; no conjunctions or combinations of planets by which he arrived at the truths triumphantly drawn up for the public notification.

We do not know by what 'sense' the Astrologer was impelled on to intent, so to speak, the numerous forebodings. Considering specially the 1st, 2nd, 20th, 66th, 67th, etc., it may safely be said that an ordinary individual without any claim to Astrological knowledge, but in touch with the present situation of the world at large and conversant with newspapers and periodicals, would have given as much as or perhaps even more acumen, than that exhibited by the great prognosticator in chasing out his predictions.

Truly it might be said of him,
He read his wound, his weakness clear,
And struck his finger on the face,
And said then aloof "Where and where."

The public earnestly pray that the Editor of Indian Mirror or anybody else might be pleased to announce whether this great Astrologer foretold any future comings before this and how far they have been verified, or whether this is his 'maiden speech.'

At any rate he would be well to read these deductions in the light of Astrology and rest them on the principles laid down in the well known standard works so that the intelligent public may revoke its erroneous notions and recall him to honour and fame.
V. VENKATARAMANIAN.
January 10, 1910.

Illustrative Horoscopes.

Continued from page 25 of Nos. 1 & 2 of Vol. XII.

VII house—(continued.)

S. occupies a 6th house from amsa lagna—a weak sign and is afflicted by

K and T. 7th house has the evil aspect of strong K with M, again in the 7th. "If the lords of 2 or 7 join malefics having become weak it is a sign for 2 wives. Thus by balancing the good and evil carefully, the latter predominates.

VIII house.

Died in his 57th year in the beginning of M, of Rheumatism and fever which continued for 1 week. He lost consciousness 3 hours before his death and died in the presence of his relations and in his own house on 2nd May 1905. The lord of life is the lord of 3rd and 8th houses (i.e.) K, and he is weak in Rasi—and strong in Amsa. Malefics occupy birth who are evil both by nature and by athipathyam and the planets are in combustion, or birth had signs for longevity. The planet M, the Karaka of life is fairly strong, the lord of amsa lagna aspects birth which is good while the lords of 3rd and 8th houses one weak—the former by debilitation and the latter by occupying a enemy's and malefic's house in the 2nd. In Rasi the lord of the 8th aspects the 8th and Jupiter &c., aspect the 3rd. The Karaka is in the 12th to the 8th house (i.e.) 7th and his position in a quadrant as a malefic does not give him such strength as he would otherwise have and evil Saturn inflicts death to the native himself when in conjunction with maraka planets in preference to any other."

Hence the death occurred in the period of M.

"If the lords of 3 and 8 be in quadrants it is a sign for middle life. Lords of 9 and 10 in quadrants, as also the lord of 8, and M in quadrants will make a man live long with much wealth and happiness. If either G or S be good to the lagna and be in quadrants or trines he will live for 50 years."

IX house.

His father occupied a good position

in life, was highly religious and pious, was obliging and accessible to all. He separated from his father early in life on account of employment and met him very occasionally. His father died at a fairly good age.

The lord of the 9 is debilitated at birth and M aspects 9th from 7th both in Rasi and Amsa. C is exalted in 9 and G aspects 9 in Amsa. S occupies the 6th house in Amsa but in a benefic's house. The lord of 9 in Navamsa occupies the 5th house and in a benefic's house—these indicate the piety, and God fearing nature of the father and of his good qualities. R occupies an enemy's house in Amsa and has the aspect of Saturn from 7th in Rasi. These indicate a middle position to his father in life. He left nothing for him at his death except a house. X house.

As regards the lord of 10 and the 10th house itself, enough has been said in the illustrious pages of the Astrological Magazine and it needs no further comments. In the present case, the lord of 10 is B and he is also the lord of 1. His conjunction with S lord of 2 and 9 makes him produce Rajayoga. The conjunction of 2 benifies S and B (lords of 9 and 10 respectively) at Birth indicate brilliant success in political life, but the conjunction of R and K both are not only evil by nature but have become more evil by being lords of 12, 3 and 8 respectively, and have done much to diminish the power of the Rajayoga Karaka planets at birth and indicate breaks in Rajayoga.

He had friendship with great men only in name, and has a volume of testimonials which speak highly of his character, intelligence and the splendid way in which he discharged his duties as an officer. One collector writes to say "He has a respectable command of English and writes good and elaborate judgements in that tongue. He is by far the best Magistrate I have ever seen. The argu-

ments of his judgements were very sound and precise and in fact they were the pattern of docility and correctness." His profession as a lawyer flourished fairly well and his legal attainments were very high and he evinced remarkable facility in conducting cases. He had always an ambition to get into the Revenue Deptt. as a Magistrate and the object of his ambition was realised when all at once he received an order of appointment for a magistrate's post from a European gentleman. He accepted the offer and continued to be a Sub mgte. for 20 years without any further high promotions except occasional promotions which resulted in reverting to his own appointment. In spite of his high education and command of law and English, in spite of all attainment, he remained in the same position and a long-drawn ordeal it was. In spite of the conjunction of B and S, Rajayoga planets at Birth, of the exaltation and strength of B (the lord of 10) in various ways, of the exaltation of 3 benifies in good places as 1, 9 and 11 of the aspect of the lord of 4 to the lord of 5 he did not rise much higher in position, as a sub-judge or some such thing considering the above qualifications—This fact is a living monument to prove the malevolent influences of evil malefics who destroy Rajayoga and throw impediments on the onward progress.

The lords of 9 and 10 have the aspect of the evil malefics R K and M from the 7th. In Navamsa the Rajayoga karaka planet to lagna is Venus and he is in the 6th house, a weak position. It is said that the special conjunction of B with evil malefics make him as evil as malefics themselves even though he may be the lord of a trine or kendra. If the planets with him are good to the lagna and good by nature B becomes good in his effects. He becomes evil in his influences in spite of his Athipathyam. Should the conjunction of

debilitated S, influence him to do good for the "Native," the presence of R&K and the aspect of M who are lords of 12th, 8th and 6th houses respectively influence him to do evil double fold and triplefold as the positions of evil malefics are decidedly much stronger than himself. Thus though Rajayoga in this case made him rise from a small position to a high position yet it was in a weak form. XI House.

He earned much as a lawyer. The exaltation of the lord of 11 in 9 and that of G in the 11 speak well of the 11th house. The 11 house has no evil aspect. In Amsa the lord of 11 occupies his own house in moolatrikonam in the 4th Aries and the lord of 11 in Rasi (i.e.) C, occupies a friendly and benefic Navamsa. The 11th house is good.

XII House.

He spent large sums of money, mostly in good ways such as helping poor relatives and in educating them, doing charitable deeds to religious old people. His greatest delight was going on pilgrimage to sacred places. He had lot of trips to Tirupati, Rameshwaram and many others.

R is the lord of 12th in Rasi and occupies birth with 3 planets aspected by M. The lord of the 12 in Amsa is G, a benefic occupies birth in Amsa and Venus aspects the 12th house from 6th in Amsa. Sun occupies a weak place in Amsa being in an enemy's house. He did not lose any money by cheating or any such thing in his life time, but spent most of it well. It is left for the students to decide as to how the combinations brought about these results.

N. B.—The following information is given for students of Astrology to work and find out in what periods and sub periods the following events have occurred and to argue and find out as to how they were brought about and under what influences. The information is very accurate and will, I hope,

be very useful to every student who explores the abysses of Astrological truth. I have given some of the main events as are alluded to by me in different bhavas and have omitted a great number of minor details.—
February 1866—Success in examination.

1866 March 19th—1st entrance in govt. service on a low salary.

1867 April 11th—got a good employment.

9th January 1869—approbation and good testimonial for his good work.

18—11—1872—death of 1st wife.

12th September 73—Marriage of 2nd wife.

21—2—1874—Resigned 1st appt. and became lawyer.

2—7—1875 Sub-Magistrate.

18—11—74 The death of his younger brother.

14th June 1875 Death of Father.

23rd June 1877 Death of 2nd wife.

25th July 77 Death of brother.

25th Nov. 77 3rd Marriage.

23—5—1878 High place in position.

33—11—1886 Death of brother.

April 1897 Month of pilgrimage.

16th September 99 retired from service.

31—1—1900 settled in Madras with family.

2nd May 1904 death of his darling son aged 16 years. Between Sep. 04 and Feb. 05 he had several tours to places of pilgrimage.

2-May-1905—Died at 8-45 A.M. of Rheumatism and fever which continued for over a week.

I have spared no pains in bringing fairly all facts and request the learned Guru and the numerous readers of this magazine to pardon me for errors I might have committed as regards the inferences I have drawn and to enlighten me with the light of their knowledge on the subject. I have quoted in some places the words of the tamil Astrologer and his predictions were verified.

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WE just paid a flying visit to Ranipet and delivered two lectures on the Solar influences and how to avert the evils indicated by the planets, in the Training High School at Ranipet. Mr. Viviani, deserves our special thanks for the interest he took in calling on these two meetings; and Mrs. Forester for the bungalow, she placed at our disposal for our accommodation during our short stay. The audience was composed of the leading gentlemen and ladies of the place European and Native and the lectures were highly appreciated.

It is very delightful to note that the leading pleader Mr L. A. Sreenivasa Raghava Iyer has been taking a great deal of interest in agricultural operations, and he showed us the beehive experiment he is making now which is probably the first of its kind, at least in S. India. He seems to have got bees from England and other foreign places and is rearing them. If successful, he told us that it would be a good paying concern. He is a gentleman of great culture and wishes to set a noble example for other Indian gentlemen to follow him in industrial experiments. He presided on the two occasions of our lectures and spoke in eloquent terms, on the satisfactory and convincing way we put the dry subject in an interesting and attractive manner. He is a very good speaker himself and possesses the ability to summarise what he hears in a highly acceptable manner. We just paid a hasty visit to Wallaja and Arcot. Both of them are quite uninteresting places and not worth a visit from the traveller. An old fort-gate, dignified by the name of Delhi Darwaja stands on the bank of the Palar river bearing a tablet to the memory of the heroic defence, which Lord Clive was alleged to have made in Arcot

in 1752 A. D. A large weekly fair is held in Ranipet, at which many cattle are brought for sale. Things are as dear as elsewhere, and water difficulty seems to characterise this place. People assured us that they have had no rains during the last four or five months and the vegetation including large trees and other trees are withering up. The Palar, here is about half a mile in breadth and is perfectly dry so much so that people have to dig 4 or 5 feet in the sand to get water. Fancy the agricultural conditions? During the whole of January and even late up to February these rivers generally contained some running water, and presented only perfectly dry sandy lands during the months of April and May.

Early in January, a broad river like this is found perfectly dry and for springs to get water one has to dig deep for five feet? The Governments ought to take up the important question of this chronic famine prices and solve it to the advantage of the suffering masses? For the collection of the Revenue even the lowest peon possesses great powers, but for helping the suffering masses, the highest authorities often find themselves at their wits ends.

The Age of Varaha Mihira

Various guesses have been made about the age of this great Astronomer Astrologer and scientist unfortunately for us he has not stated distinctly any where in his extensive works about the age in which he flourished but a reader who goes carefully through his works finds ample internal evidence to establish the period of himself and also of several others who have played very important parts in the history of this great Indian Peninsula. The age of the great political character Chanikya is now fully established, beyond the bask shadow of doubt, for we have it from various sources that he placed Chandragupta (Androcotus) on the throne of Magadha, soon after Alexander the great left the Indian frontiers.

In the lives of Plutarch (Alexander) the author clearly refers to the presence of Chandragupta when Alexander came to India and the former was going at that time. Shapanaka, who helped Chanikya in his attempts to place Chandragupta on the throne of the Nava Nandas in Magadha has been identified by the learned Bhattotpala as the famous Satyacharya whom Varaha Mihira quotes so frequently. Here the chronology is perfectly consistent. In chapter XIII of Brihat Samhita Verse 3. Varaha Mihira thus observes—*Atin Magha see Memayaha, Sasati Prithu- in Yudhistiray Nripathasu, Phaldevika Pancha Deviyataha Pakakalas-*

thasya ragnyascha. Here if we add the prevailing saka to shad=6, Devi=2, Pancha=5 and $\frac{1}{2}$ Devi=2= 2526 years then, Varaha Mihira says that the yudhistira Saka will be obtained. The Sapta Rishis—the great Bear—were then in the constellation of Magha Regulus. The sapta Rishis are seven bright constellations which are now visible from Poobba to Husta and they move 100 years in each constellation. He uses the word *saka kala* in the original and the late Chitambara Ayar B. A. adds in the body of his translations Vikramarka saka. This is quite unwarranted and erroneous. A translator has no business to add anything of his own imagination and in the next chapter of the Samhita, he has been equally erroneous in his translations. Since Varaha Mihira says that if the figures 2526 are added to the present Saka years during his time they will give the number of the yudhistara Saka years. It is very plain therefore, that some other Saka has been referred to by him. The question is what is that Saka and when did it begin. It is now clearly admitted that the age of the commencement of the present kali-yuga is 5010 years. Yudhistira was the eldest of the Pandus and who ruled after the war of the Mahabharata was fought and won. We are not in a position to assert just more as to what exact year the yudhistira Saka began. But it is certain that it began after the Victory of the Pandus against the Kurus. The Palm beam records of Jagannath assert that Dharma Raja ruled for 12 years after

the great war and was succeeded by Parikshit stirring's lists also give the same facts. If we refer to Kalidasa's Jotirvidabharana, he says that he wrote his immortal work in the 11th year of Vikramaditya's rule and soon after the battle with the Sakas whom the great Emperor slew in very large numbers and defeated them in one of the bloodiest battles ever fought in the World. The Vikrama Saka or Samvat began therefore after Vikramaditya's great Victory over the Sakas, Huns &c. Examining Varaha Mihira's works it looks as if he was already old during that monarch's reign and that he was the oldest among the nine gems mentioned by Kalidasa viz (1) Dhanwantari (2) Kshapanaka (3) Amara Simha (4) Sanka (5) Bhetala Bhatla (6) Ghata Karpara (7) Kalidasa (8) Varaha Mihira and (9) Vara Ruchi. Among these, the adjective Khyata (famous) is prefixed to Varaha Mihira alone and shows the esteem in which the venerable old astrologer and scientist was held by the other learned men in that splendid court. Kalidasa also makes no secret of his admiration for Varaha Mihira, and says that he followed the system of that Acharya in his Jotirvidabharana. Varaha Mihira seems to have completed all his works before Vikramaditya began his era, and therefore the Saka he refers to in his Brihat Samhita must be a different one. Buddha's death has been placed by many writers at 543 B. C. and by common consent he is given a life of 80 years and that he preached his grand religious system for 45 years during the latter part of his life.

Amara Simha gives Buddha seven names and there is much significance in some of them. During the forty-five years of preaching of this great Mahatma, he must naturally have revolutionised the religious ideas of all those who come in contact with him and the influence of Buddhism at that time was certainly a living factor which every one had to note. If a later teacher like Jesus Christ who followed Buddha six centuries after him, and who necessarily had to borrow most of his sublime ideas from the Buddhist and Brahminic teachings, could be credited with having established an era after his name, the Christian era, what objections or difficulties could we imagine in the establishment of an era by his greater and more learned predecessor in the field of religious instruction, viz by Buddha or Sakya Muni? We shall now see if this Buddha era fits in with the age of Kaliyuga and the principle enunciated by Varaha Mihiracharya. If Buddha lived 80 years and his death is placed in B. C. 543, then the date of his birth must have been about 623 B. C. Buddha went out in his 28th year, renouncing the world. Then this would be about 595 B. C. We must give him for contemplation in the forest of Saka, about 10 years before he became fitted for the great work he stretched out for himself. He is called Sakya for two reasons. One because he prayed in the forest of Saka, and the other because he was the leader of the Sakas. He was also called *Sakya Simha* or the lion among the Sakas. Thus some where about the year 595 B. C. he seems to

have begun his great religious work and the Saka of Buddha will have to be added to 2525 the figure mentioned by Varaha Mihira in order to get the Yudhistira Saka or the commencement of Kaliyuga. It is clearly stated in all the puranas, that Dharma Raja or Yudhistira ruled in the commencement of Kaliyuga and his reign extended for about 12 years. If we add the Buddha Saka 543 B. C. to the figure named by Varaha Mihira, we get 3069, as the Kali age when the author of Brihat Samhita and Brihat Jataka lived. This corresponds to 32 B. C. or about 24 years after the commencement of the reign of the great emperor Vikramaditya. The powerful emperor, who subdued the whole of India was a great patron of literature and sciences and Varaha Mihira must have lived towards the latter part of his life in that court. If the Buddha Saka commenced a few years later after the death of that great Muni, then the age of Varaha Mihira goes into still earlier period. That the Saka he mentions is not that of Vikramaditya is clear from the fact that the total of Vikrama 1966 + 2526 = 4495 years which do not tally either with the commencement of Kaliyuga or the Yudhistira Saka as given by the greatest of the Indian Astronomers. This has been one of the greatest of puzzles to modern calculators, and we now clearly see that the reference which Varaha Mihira makes to Vriddha Aryabhatta is quite consistent with the age of the junior Aryabhatta. In some instances we have the term *Vriddha* (elder) given to some authors

and in all such instances two men senior and junior, must have been meant by the authors. Satyacharya was a contemporary of Chanakya and therefore flourished towards the end of the 4th century B. C. while Varaha Mihira seems to have been born towards the latter part of the second century B. C. and lived up to the latter part of the first century B. C. From this stanza also we see that the puranas existed long before Varaha Mihira as he refers to the era of Dharma Raja and his rule. In the Kurma Vibhaga he refers to Gaggapura or Hastinavati where the Kurus ruled first and were followed by the Pandus, after the great battle. Varaha Mihira quotes Vriddha Gargi, and Gargi, Vasista, Vyasa Parasara, Devala Maya Yavana and others and refers distinctly to vedic rituals. When he mentions the names of the planets who are controlled by certain duties. Vedas and puranas were older than 2000 years and it is certain, that even if we take the era (Saka) as that of Vikramaditya, even then the figure itself he adds gives the direct to many of the modern references which have been drawn by half informed and concited philologists. That puranas, vedas, samhitas, astronomy, astrology, mantras, rituals and eminent writers, were before Varaha Mihira's time is amply proved by his works and quotations and the only wonder is how all such reliable information could have been omitted in judging of the ages of such works and personages. Ignorance rules supreme where pride takes position of individuals.

Gigantic Social Evil.

In all probability no social evil exists to-day more disastrous in its effects upon humanity than the laxity pertaining to marriage observes the modern Miracle.

Marriage, divorce and remarriage is the order of the day. This polygamy, sanctioned by law, is not only threatening the home and family life but the life of the nation. By one, by all, marriage is regarded as a custom or convenience. In selecting a partner, the question is not asked "Will this union increase our future usefulness?" The only question considered is, "Do we love?" Principle and good sense are sacrificed. This is not true love. Perhaps the chief reason why divorces are common is that the true object and binding nature of marriage is not understood. Divorce was common in the Jewish race at the time of Christ.

By those contemplating marriage the question should be asked: "Will this marriage make us more useful? What motive have we in forming this union?" Principle and good common sense should govern this important step. The modern laxity of marriage and its results is fully shown in the life of Samson. He divorced wives and married others and God left him for his bestful deeds. I am

I am sorry to say, many lives are to-day sacrificed likewise. If the first union proves a failure a divorce is usually sought in order to November, 1908, be able to unite with some one more desirable; but, as a rule, dis-

appointments follow. This weak link has proved the ruin of many an otherwise strong character that would have proved a blessing to humanity. This laxity concerning marriage is not only confined to the home. It has gained a foothold in the Church of Christ, which constitutes this one of the signs of the last days. Unconsciously, people are changed by what they read. In after life all that is needed is suitable conditions to reproduce in the life that which the mind had been allowed to dwell upon. It should be impressed upon all, first, that principle, not inclination, should control in uniting into the marriage contract. Second, that the union formed is a union for life, and not one that can be dissolved at will. In case perfect agreement does not exist between the united parties, each should respect the rights of each other and so sacrifice their ideas to maintain a spirit of unity. Education along these lines should be carried forward in the home, the church and the schools, also laws should be enacted which would make it more difficult to obtain divorces.

If those ideas should be carried out men and women would be forced to think soberly before uniting in holy wedlock, and divorces would be less common. "The writer here forgets an important item. Marriages should be arranged on planes different from that of the sensitiveness of physical constitutions. Magnetic currents in the several organs must be carefully regulated. Good times ought to be specially fixed, and the agreement of the body and the mind, as revealed in

the light of the planetary influences should be carefully consulted. Planets indicating the inclinations of the person as per Karma of his previous births, show a certain direction and as far as possible these currents should be intensified with a view to produce good results. No other science can go so far as to reveal to man what his future would be, and have he should try to improve his environments and alleviate the miseries indicated by the planets at the time of birth.

The New and Full Moon influences.

A most significant fact in the history of the planetary revolutions, is the difference in the phases of the Moon and the modifications indicated by his light. Even the man in the street, quite devoid of scientific ideas, will be able to tell us that there is somehow a great difference between the lustre of the full and that of the new moon, and that the influences of these two extreme conditions of the moon's phases are, and must necessarily be different in their productive or destructive capacity. All agriculturists, who have any pretensions to practical gardening, will declare it as their experience, that seeds or plants sown on or before an Amavasya (New

Moon) day will not grow so well as those which are sown on or before a Poornama (Full Moon) day. These two states of the moon—waxing and waning—have two different effects. When the moon is gaining strength the seed sown, gains also strength and develops much better. Moon is called *oshadisah* or lord of the vegetation. He has various epithets by which he is indicated in the sanskrit literature and these as clearly also indicate the nature of the knowledge the ancients possessed about the lunar dix, his different phases, the source of his strength and light and the effects he is able to produce on the terrestrial and the celestial phenomena. We shall examine some of the names and their derivations, and see therefrom what amount of reliable information they possessed in the earliest dawn of civilisation. The Aryan civilisation dates from time uncountable and it is really absurd to fix this or that age as its commencement. Facts in the hourly antiquity are so hidden from our view that it would be extremely difficult to say when a particular event happened. Vedic texts clearly declare that even the creative energy styled as Brahama, does his work, as others before him had done. Nothing is new under the face of the sun, and the age of the Indian astronomers given in their almanacs points to an antiquity which it is now difficult to believe,

points of similarities between these two blessed spots of the earth namely the place of his birth and that of his pontifical throne he established.

Vidyaranya succeeded Sri Sankarachariar as the 11th on the religious throne as his disciple and founded one of the mightiest Empires, the world has ever seen (see Sevil's Forgotten Empire and B. Suryanarayana Row's "the never to be forgotten Empire.")

The present Jagatguru His Holiness Sachidananda Sivabhinava Nrusimha Bharati is the 22nd in the line of succession for Vidyaranya or 33rd from the Adi Sri Sankarachariar.

Tradition runs to this effect that when the great Adwita Philosopher came back to Kalady to perform his mother's obsequies, his cousins refused to render him any assistance towards their completion, so much so that they would not even give him the fire to light the funeral pice of His Holy Mother. He then produced fire by rubbing over his right shoulder, and completed the necessary ceremonies, and cursed their homes as unfit for the reception of the Sanyasis visit, that the Numbuduries should have their cremation grounds in the back yards, and further they should be Vedabashyas. This curse had its effect for the last 20 centuries. Another tradition equally strong declares that when the Numbuduries made a strong representation to the great Guru to modify or to remove the have under which they were laid by him, he promised to appear again in the person

of his 33rd disciple in the line of succession on the pontifical throne, and promised to visit the land of his birth and bless it again.

It is a strange coincidence to observe that during the last 20 centuries of the existence of the mutt and its work, not a single Guru ever took into his head to pay a visit to the place of the birth of the great founder of their Mutt.

In course of time the extensive property which one belonged to Adi Sankarachariar was alienated from the Numbadiar families and passed into possession of others some centuries ago, and has been held by them since that time.

The present Jagatguru has partly recovered the property of the foundry, and it is upon this property that two temples one dedicated to Sri Saradambal and the other to Sri Adi Sankarachariar, have been erected by his energetic Brahma Sri Srikanta Sastriar. An enclosure has also been raised on the spot where the cremation of Sri Sankara's mother was held.

A fine double storied building has also been constructed for the accommodation of the Jagatguru and commands a very fine view of the river and surrounding country.

The Kumbhabishhekam or the Prethista (fixing) ceremony of Sri Sarada and Sri Sankaracharya comes off on the 21st instant when a gathering of 30 to 50 thousands of learned Brahmins and other high cast Hindus is

expected. About a thousand temporary houses have been erected on sanitary principles for the accommodation of the expected guests and a very large and spacious pendal has been put up for feeding Brahmins who come without cooks or other help.

The arrangements for accommodation and supply of food are excellently made under the direct supervision of the Mutt agent and volunteers from different parts of the Southern India have been given. Different Badges to distinguish them from others bands of silk with various devices in silk and lace characterise this badges and are very pretty to look at. The streets are laid out properly and have been given separate number and names.

The Travancore state true to its traditional charity and moved by generous instincts, has ordered the state and district officers to remain here till the whole event is passed on and it is very creditable on the part of the Mutt authorities to have converted what was once an impenetrable jungle into a new rising and smiling town.

People are pouring from different parts of India, and the strangers are supplied with luxuries which they had come a few weeks before, could not have been enjoyed even in their wildest dream.

There are now more than 2,000 Brahmins of all shades of learning and the preliminary ceremonies connected with the Kumbhabishhekam were commenced Yesterday by His Holiness in person, assisted by his agent and the

most learned staff of Brahmin religious experts. Several other pendals and buildings are being constructed for the aristocracy who are expected to be present in large numbers.

Mr. A. Ramachandra Iyer late retired Chief Justice of Mysore has been taking a great deal of interest in converting the past wilderness into a present town.

Supplies are collected in an enormous scale and may last for a week or two.

The view near the Gurn Mandiram surrounded by living arecanuts, cocoanuts, mangoes, jacks, nutmegs and other fruit bearing trees lighted by washington lights in the nights, and adorned by exquisitely worked out Pendals, presents an appearance that would grace a fairy land and that would encharm the most prosaic minds.

Added to this the observer would be hailed with the softest touches of sweet music issuing from sylven groves lighted by powerful lamps the effect is at once impressive sublime and delicious. A visit to the Brahmin Pandal where the learned in Vedas Sastras & Puravus are congregated in agreeable numbers chanting in musical tones the Hymns of the Reg Veda, Ganam of the Yegurveda and the sing song elaborations of the Samaveda. Who could resist the temptation to stay longer in the delightful spots hallowed by the great name of Sri Sankaracharya and made more sacred by the presence of the present Jagatguru and his number less admiring devotees.

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ASTROLOGY.



HIS word is derived from Latin *Astar* a star and *Logas* discourse. But its Sanskrit derivation seems to be peculiar. In this language astrology is called *Jyotisha Sastram* or the Science which treats of the light and its characteristics. This therefore signifies much more than the English word Astrology does. *Jyotisha* is divided into 3 skandas or main divisions viz (1) *Siddhanta* or the mathematical portion—astronomy (2) *Phalitha* or judicial astrology where predictions based upon planetary movements, conjunctions, aspects etc. are made at the time of birth or

Prasna questions) and (3) Muhurtha or the fixing of auspicious moments for all good work with a view to lessen the evils and strengthen the benefits. Prasna is included in Phala Bhaga as well as the remedies. The Brahminical account of this ancient science differs considerably from that given by other nations. Eighteen Suddhantas or able astronomical works are mentioned and Surya Siddhanta, attributed to Chaya Purusha issuing out of the solar globe, was given to Mayasura a Rakshasa of great mathematical genius. Jyotisha is one of the 6 angas or organs of the Vedas and it is called the Veda Chakshus or the vision of the Vedas.

As such it occupies a rank equal to that of the Vedas, and bring their vision, a position even higher than the Vedas. In fact all rituals ordained by the Vedas and the Shodasakarmas enumerated in the Dharma Sastras as absolutely necessary for the higher classes of the Hindu Community for their well-being here and hereafter, can only be successfully performed with the help of Jyotisha. The performance of Karmas (actions) during times other than those specified in Astrology are supposed to be not only useless, but also as productive of injurious results to the performers. As a man cannot be said to be perfect when he is wanting in an important limb, so also the Vedas cannot be said

to be perfect when they have not this principal anga or limb. The astrological literature extends over 100,000 sutras and consequently forms a very extensive portion of Indian wisdom. The writers on Siddhantas are generally the authors of important astrological works. The following are the 18 Siddhantas:—

1. Surya Siddhanta
2. Pithamaha do
3. Vyasa do
4. Vasishta do
5. Atri do
6. Parasara do
7. Kasyapa do
8. Narada do
9. Gargi do
10. Manitha do
11. Bhrigu do
12. Angiras do
13. Shounaka do
14. Romasa do
15. Pulisa do
16. Pulaha do
17. Kratu do
18. Chundra do

The learned commentator of Varaha Mihra's works, Bhatotpala quotes many verses from these eminent writers and probably saw these works in fragmentary states during his time, which was Saka 838 as given in his concluding verses in the commentaries on Brihat Jataka. The Saka here may refer to Nripa Vikrama or Kali-

vahana. One who goes through the valuable work of Surya Siddhanta finds valuable matter for deep contemplation, and cannot but be struck by the profound mathematical genius and knowledge which the ancients possessed at a very early stage of their existence.

In the second verse of Surya Siddhanta the age is given as 800 years still remaining to complete the Krita Yuga and that Vivasvata (the Sun) gives this knowledge in each yuga to the Maha Rishis. Surya Siddhanta also has been honored by the name of Suryopinishad. The later mathematical geniuses of India like Aryabhatta, Varahamihira, Baskarsacharya, Brahmagupta and Ganeshadaivagnya have paid the highest respect for this work and Varahamihira in his valuable astronomical work entitled Pancha Siddhanta considers it as the best and the most profound of the works he has seen. The Maha Rishis who were certainly manysided in their intellectual developments not only wrote works on Astronomy but have also written valuable treatises on astrology. Bhaskara in his Siddhanta Siromani declares in open language that the labours in Siddhanta are solely intended for utilising the astrological principles, on which the predictions about man's future are based. From time immemorial astrology was in high favour

both with the learned and the masses and seems to have been developed to a large extent in the earlier stages of Indian civilisation. The movements of the monarchs, the performances of sacrifices, the worship in the temples, the innumerable rituals enjoined by the Vedas and Dharma Sastras on every grihasta or married man and all speculations in merchandise, engineering, politics and religion were more or less based upon the expert opinion of the astrologer and naturally therefore, he occupied a high social and religious position among his fellow-men.

Gargi says that a king without a competent Court astrologer will be like a man without potency and that a village or town which does not contain a good astrologer should not be inhabited by sensible men. From the commentaries of Bhatotpala in Brihat Jataka, it appears to be clear that Dwijas or Brahmins alone were allowed to learn astrology and practise it as a profession although the high castes were allowed to learn it and know its principles for their own guidance. Naturally the science of astronomy and the art of prediction fell into the hands of the Brahmin classes and constant practice and proper encouragement made them eminent scholars in this branch of knowledge. If we turn our attention to other

civilised nations we find the stern fact that some of the greatest ancient philosophers were also some of the greatest astrologers. At the time of Gargi—there are two by this name for the mention of a Vriddha Gargi makes us infer the existence of a Junior one, the Yavanas had made great advances in astronomy and astrology so that this great Rishi declares it as but right that the learned among the Yavanacharyas should be given every respect and much more if a Brahmin is an expert in astrology. All these point out to one irresistible conclusion viz that the civilisation of the East was of a far remote antiquity and that at least some thousands of years ago the Aryans in India had reached to a depth of knowledge in Astrology which has not been reached by any other nation among their contemporaries or successors. Men naturally observed heavenly phenomena and the movements of the planets, constellations, Zodiacal lights, eclipses, comets, meteors etc. cannot but attract the attention of the intelligent classes among all nations of the earth and at all times. The Aryans who came and settled in the Arya Vartha or the open country lying between the stupendous ranges of the Himalayas and the Vindhya mountains of central India were, the first to develop highly in arts and sciences and other nations followed suit and on account of the

peculiar features of this country, its wonderful rivers and the electrical and magnetic currents abounding there, the intellect of man seems to have reached to a height as it did in no other country of the world. Political causes upset many of the leading royal families and the patronage afforded to the astrological experts was in course of time taken away from them. Foreign conquerors poured in and astrology, like any other science during such troublous time, suffered a great deal. Being technical in nature and highly intellectual in conception, it rapidly declined on account of the want of patronage and proper study. This science fell into the hands of incompetent and worthless men and suffered much. Its technicalities were ill-digested, its formulas were not properly mastered and its principles were wrongly applied. The deterioration was rapid and perceptible. During the last 6 or 7 centuries the science of astrology has been much neglected and although there were a few bright lights here and there in a wearisomely dark sky, the science and art of astrology became stagnant and lost much of that value which the original discoverers gave to it as a matter of experiment and verification.

Astrology could not have been the result of ordinary thinking or research. In the Surya Sidhanta certain Yantras or Machines for

observing planets etc. have been mentioned and they display very high mechanical and astronomical skill. The following are mentioned in Surya Sidhanta Yantradhya. Swayam Bhrama Yantram, Alabu Yantram, Vura Yantram, Dawaru Yantram, Saduka Yantram, Phalaka Yantram, Thomara Yantram, Gucha Yantram, Halayantram are some of the apparatus for observing planets, constellations, time and the Zodiac. The causes for discovering the science of Astrology are many and various. Apart from the Kalagnana which the Rishis possessed by virtue of their psychic development ordinary powers of observation must have prompted the earlier generations to watch the planetary phenomena and their influences on terrestrial affairs. The radiation from the Sun heated the earth, rain from the clouds was attributed to solar heat, cold was found to be absence of heat seeds sown in particular seasons grew differently, vegetation was affected by climatic conditions, animals were influenced by their surroundings and the inventive genius of man found out that all that the earth contained was directly affected by the mysterious solar energy. The water, the air, the earth and all their products were the results of solar influences and these items of scientific interest were discovered at the very dawn of civilisation among the Aryan nations. It

was therefore no wonder that the early Hindus devoted much of their time to an examination of the solar influences and after elaborate observations deduced rules by which they were enabled to predict the important truths in the life of man. In the development of their minds they also were able to trace solar influences and elaborate a science which deals with magnetism and electricity as important natural agencies by conserving which they could effect great and wonderful objects. It does not appear as reasonable to suppose that the early shepherds were the fore-fathers of the astronomical knowledge and that the Babylonians or Chaldeans were the first to notice and record the planetary movements. No satisfactory records are forthcoming which even attempt to prove that the Aryans in India borrowed anything from the Western nations. The horary civilisation of Egypt was preceded by a far higher civilisation in the Gangetic plains. Nature here worked wonders and man became highly cultured by the powerful magnetic currents which abounded in this Dharma Kshetra or Punya Bhoomi. An unsupported pet theory often jaundices the eye of a clever writer and plunges him into hopeless literary contradictions. Most of the writers of the last century, bright in many respects but clinging to the old Biblical theory of the existence of the

world during a period of 7000 years, were carried away by conclusions which clearly betray their superficial observations. It would indeed be very funny to read the chronological date adduced by different orientalists in the beginning of the 19th century and the later controversies based upon equally fallacious premises by the subsequent philologists. It is therefore not very easy to say when astrology was perfected and who were the first expounders. Sciences like the waves of the ocean have their continuous ups and downs and knowledge seems to have been coeval with creation. Creation implies knowledge and its spread may be retarded or facilitated by external causes.

The Vedas or sources of knowledge existed in immense quantities and Veda Vyasa and Maha Rishis only gathered a few of them and codified them for the benefit of humanity. And if Astrology is the Principal of the Vedangas it could not have been discovered or invented during modern times and by ordinary men. In fact a careful reader of the Astrological works finds that all original works were the products of the Maha Rishis and those who came after them like Viraha Mihira, the author of Saravale Chanikya or Vishnu Gupta, Satyacharya, Kalyana Varma of Vyagra Puri etc. openly declared their

debt of gratitude to the original writers and observed that what they gave to humanity was a collection and collation of the ancient works propounded by Vasista, Narada, Parasara, Vyasa, Gari and so forth.

Planetary influences on the bodies of men can easily be demonstrated. All natural agencies come directly from the Sun and the attendant planets, which reflect the solar light modified in various degrees and causing a variety of Physical and Psychological phenomena which can easily be demonstrated. The variety in terrestrial phenomena is due to the variations in the solar heat, and the climatic conditions produced by the mysterious solar ray. Modern sciences have entirely proved that all terrestrial phenomena are due to the Sun's heat, light and magnetism and electricity. Without the solar energy nothing could exist even for a second on the surface of the earth and the earth itself would be annihilated and completely blotted out if the universal forces like gravity, cohesion and chemical combination did not exist.

These are controlled directly by the Sun. Climate is the product of solar variations. The ancients identified numberless planets—Grahaha Param Kotayaha—but the mutual influences of only seven planets including the earth

as the eighth have been recognised as being absolutely necessary for the maintenance of the earth and all its manifestations. The mind of man is a wonderful mystery but it is strengthened or weakened by climatic conditions and the physical environments, the food he takes and the calling he pursues, having special regard for the seed and the bed which produced him. It could not have been simple cock and bull stories in astrology which continually swayed human character and which still influence, the greatest intellects. Mind is a bundle of electrical and ethereal currents. These are directly controlled by the Sun and produced by him. Heat and cold, rain and summer, frost and winter, do affect and change human nature. In fact, man is the creature of circumstances and his physical and intellectual environments. Mind influences man in success or failure and when the mind is the direct product of the Sun, there does not seem to be much logic in saying that planets do not influence men in their successes and failures in life. The superior mathematical knowledge the ancient Rishis possessed coupled by their *Divya dristy* (or superior mental vision) enabled them to analyse planetary influences and codify them for the use and benefit of mankind. These astrological sastras

therefore could not have been the products of idle and ignorant brains who wrote them for serving their selfish interests but seem to have been the products of highly cultivated minds, whose knowledge was extensive, who wrote for the benefit of mankind, who saw clearly the results they indicated by their superior contemplation upon the Highest Intelligence which enabled them to see mysterious agencies in nature which are thickly concealed from the gaze of the ordinary intellects. Throughout the whole civilised world the effects of the revival of this astrological science are now perceptibly felt and some of the greatest scholars of today are now opening their eyes to the importance of astrology as a science and the beneficial results which it may produce to mankind by revealing to man the future events of his life and spur him to greater activity and knowledge to overcome the evils indicated by the planets both at the time of birth and also at any particular given time. Human knowledge is expanded in progression and contracted in ignorance, Genius develops as opportunities arise and all discoveries and inventions are the direct products of necessities for the comfort, health, and progress of man. He will double his exertions when difficulties and dangers are before him, and man has ever been trying to

minimise the evils and increase the good. A definite knowledge of the future will be a great incentive to human genius and when the future indicates evils and dangers, man tries his utmost to overcome them. In the final analysis astrology reveals itself as a Chemical science of the most complicated nature and places in the hands of man definite information regarding the future of individuals which may be turned to good or bad account according as the remedies are properly adjusted or not. If from a particular chemical combination a person knows as to when and with what intensity it develops evil gases, could he not introduce suitable chemical ingredients into that compounds, which would prevent the development of undesirable gases and thus secure good by his timely action. All chemical compounds have timely remedies and clear knowledge of the causes and the effects and the times at which they work out their results, cannot be despised by the intelligent classes. Astrology seems to be nothing more than a chemical science whereby certain principles of that science a person can say how human bodies, compounds of complicated nature, are affected in what direction and at what times and how undesirable developments may be checked by the introduction of timely ingredients which possess properties to check or

neutralise evil effects and augment good ones to the comfort, success and happiness of man. Chemistry is a very difficult science, much more so astrology where highly complicated forms of chemical knowledge are introduced. When planets join together or are in debilitation, they produce particular results at particular times and a knowledge of this constitutes the science and art of Astrology. When the planet is in combustion or retrograde or in acceleration is it unsound to say that the results of its influences will be different. Ordinary common sense tells man that he is affected by the surrounding nature and the agencies round him are controlled by subtle causes brought by the solar ray.

The Second Astrological Examination

The first Astrological Examination was held on the 28th of February 1909 and we have already published its results, with the names of the successful candidates in the columns of this Magazine. The second examination, ought to have been held in February last, but on account of the Astronomical Conference at Kaladi we could not arrange it conveniently. We therefore published the prospectus early to enable the students to appear and prepare for the examination in due course

of time and the second examination will be held on Sunday the 24th July 1910 at such centres and places where the candidates appear for the examination. The applications must reach the undersigned with the necessary fees before the end of April 1910 and we request those who take in the development of the Astrological sciences to send up as many candidates as they possibly could. We have here much pleasure in announcing the fact that His Holiness the Sivaganga Swamigal promised to grant a medal valued at four sovereigns or Rs. 60 when we represented the need for encouragement for such undertakings. We had also a talk about this subject with His Holiness the Swamigal of Kumbhakonam and His Holiness also promised to grant one. We have written to His Holiness about this matter and will publish the result as soon as we receive a reply to the same. The cause of Astrology is slowly but surely spreading, and we are glad to notice great activity in this cause in all the centres of intellectual advancement. London, Paris, New York, St. Petersburg, Vienna, Constantinople and Berlin have each a large number of Astrologers and several respectable Journals are published in these centres and a large number of Astrologers are living there doing successful business. The government of the world could well afford to introduce some institution where this science and art may be properly encouraged, and tested. In the very first number of our Astrological Magazine we declared the necessity of government patronage for its progress and when the 300

millions of the Indian subjects are daily consulting Astrology and Astrologers there could be no harm if the government would institute research into the allegations and pretensions of Astrology and give it as fair a trial as they have been pleased to accord to so many branches of knowledge and industry.

A College may be opened by the government for the whole of India at a convenient centre and with a staff of Professors who have already gained a good reputation as Astrologers and future predictioners. A small expenditure per month would be quite enough to meet the necessary demands and the College may be made to maintain itself by reasonable fees which may be bestowed according to the demand on this education. We shall discuss about this College in our next issue and submit our views to the governing bodies, so that they may be carefully considered and utilised as far as practicable.

Astrology on Reproduction.

A careful study of botany and Zoology, reveals to man certain interesting details concerning the reproduction and continuation of the *Flora* and *fauna* of the earth in all its regions. The study is both instructive and elevating. Man is an animal of a highly developed and complex nature and includes in himself powers of nature both good and evil. His mind is a vast wilderness of invisible ethereal currents and has defied the greatest intellects of the world at its satisfac-

tory solution or explanation. Still attempts have been, and are constantly, made to unravel its mysteries and compel them to fall under arbitrary classifications. These are broken to be replaced by other theories and the world is still wondering at the mysteries of the mental mould.

Reproduction is a necessary law of nature for its continuance and upkeep. If all men and women become barren then there will be utter annihilation of the human species; similarly in lower animals birds and reptiles, and so also in the vegetables. The method of propagation of the species is very peculiar among the various classes of living creatures. Stamens and pistils among the vegetables are indicative of their sexes and their conjunction is necessary for all fructification. But in some species, branches cut from the main tree and planted under favourable botanical conditions continue their species and here no seeds, pistils, no stamens or no palea mark the propagation of these species. In animals and birds sexual correspondence seems to be necessary for reproduction, but there are many exceptions for this rule. Fishes are said to conceive when they eat the sperm of their masculine sex as well as see several intercourse. Peacocks form a peculiar exception. They have no sexual union; when the weather conditions excite their passions and the conception time approaches, the female goes to the male, when the latter begins to unfold its variegated feathers, and dances in a most beautiful manner till it is perfectly tired and then drops of sweat

from its body drop in profusion as the result of manual or physical labour. The female peacocks or peahens as we call them which have been surrounding the dancing male, and admiring his form and gestures, readily swallow these drops as they trickle down the male cock and conceive soon after and deliver eggs in proportion to the number of drops each one of them was able to swallow. The union of camels is peculiar, as they join with their face in directly opposite directions.

Among mankind there do not seem to be much difference and reproduction seems to be possible only when the opposite sexes join together. This is thoroughly a chemical union and the result will be good or bad according to the nature of the strength of the materials brought to bear upon that particular act. Among animals as well as among men the union is not always the result of attractions based upon the beauty of the physical features or the symmetry of the various organs. Some mysterious currents of attraction are at work and determine the union between the male and the female. A fair man may be attracted to a dirty woman & *Vice Versa*. The inflammability of the substances determines the nature of attraction. Some articles which we call combustible in nature, catch fire very easily while others don't do so even when the fire falls on them. The horoscopic examination reveals all these conditions. When a horoscope is examined, the really expert astrologer will be able to say whether the man or the woman will be chaste or adulterous and if so under

what conditions. Objects in nature have certain properties and these can be modified, increased, decreased or neutralised by the introduction of or conjunction with other objects in nature. Take phosphorous, the moment it comes in contact with the air it begins to burn and glow. That is its nature. But put it in bottles filled with cold water, submerged in it, then it will be harmless. Comphor catches fire the moment it comes in close contact; suppose it is sufficiently wetted or damped then it behaves altogether in a different way. Men are similarly constituted. With some depraved individuals, looking at women means longing to have several intercourse with them. These are highly combustible in their natures. With others the results are quite different. A woman may come and fall upon a man; but still he will not be excited in passions. These states of inflammability of man and conduciveness are expressed in Astrology in a symbolical language and the experts in that science like, chemists and medical men, declare the nature of the substances submitted for their examination. Wood is combustible, but not in all seasons and under all circumstances. When it is highly dried and the Sun is most powerful and when it is quite green and the Sun is mild on account of deep winter the same bit of wood presents different behaviours. A knowledge in chemistry is indispensable in the compounding of different substances to produce certain desirable or prevent undesirable results for the convenience and comfort of man. Similarly a knowledge in Astrology

will be highly useful in judging of the nature of persons and the circumstances under which they have to be brought together or separated. Planets are bundles of energies and they discharge their mysterious currents for good or evil as they come into certain angles, triangles, squares, and aspects. A woman may have connection with a man for half a century but she may not get children; on the other hand a single act of sexuality has been known to modern conception and offspring. Man possesses great powers for good or evil. In some respects he can use his will power the grandest he possesses—for evil purposes and sink in point of behaviour lower than the brute creation. The dog is grateful to you for a few morsels of food. The man on the other hand, bred and brought up by you, may murder you for your money or your wife or for motives of mean revenge. Possessing grand mental powers he becomes more dangerous than the brute creation. Animals have got a season for sexuality and they would never permit the males to couple with them when they are not in rut. Men and women are sometimes worse than brutes in this respect. They eat, drink, or enjoy sexually till death or disease takes hold of them, and give themselves up to most hateful practises. It is therefore highly advisable and desirable to examine the horoscopes of the boys and the girls and mate them under suitable influences and modify the evil magnetic currents of their minds to such an extent as to free them from their combustible natures and make them a good and loving couple. Reproduction is a

sacred function serving the object of nature and propagating human species to bless the country and the community. Where these matters are not taken proper care of the results will certainly be disappointing. The seventh house indicates the cupidity passions, wife and husband in a horoscope.

The Dangers of Vaccination.

J. B. Williamson thus writes to the Health Record.

An international conference on leprosy was held at Bergen, Norway, recently at which it was agreed with practical unanimity that all theories on the etiology and mode of propagation of leprosy should be carefully examined. The dissemination of this loathsome disease by means of vaccination has for many years been pointed out by competent and experienced authorities, who are of opinion that leprosy is not contagious in the ordinary meaning of the term, but can easily be transferred to a healthy subject by way of a cut, wound, or a branded surface of the integument? The "Lancet" of June 28, 1890, admits that "there are conditions and limits to the contagion," and that "probably it occurs only through inoculation." The "British Medical Journal," October 11, 1890, in reference to the despatch from the Indian Government regarding the isolation of lepers, says:—"It especially points out that many of the Indian medical authorities consider that leprosy is only contagious in the sense that it is inoculable." Mr.

Jonathan Hutchinson, F.R.C.S., commenting in the "British Medical Journal" of July 6, 1889, on twelve cases of leprosy in patients of British birth and descent that had come under his personal observation in England, remarks:—"The patients must either have received the specific contagion of leprosy on some part of the skin or mucous membrane, or they must have swallowed it in connection with food," and while favouring what is known as the fish theory of leprosy causation, this distinguished pathologist mentions "the perils of vaccination." Vaccination appears to have been entirely overlooked. With reference to a case of anæsthetic leprosy apparently following vaccination, Dr. Sidney Bourne Swift, Resident Physician of the Leper Settlement, Molokai H. I., and Dr. D. W. Montgomery, Professor of Pathology and Clinician, for Diseases of the Skin in the University of California, in the "Occidental Medical Times" for September, 1890, observe that "one of the most interesting points in this case is that Peke (the leper) had been vaccinated one year before developing symptoms of leprosy, and that the vaccination scar became anæsthetic. Might it not be that with the vaccine virus the virus of leprosy has also been inoculated?" In the official report of the State Board of Health, Wisconsin, U.S.A., Dr. Chr. Uronwald, Chairman of the Sanitary Committee on Leprosy, says:—"Vaccination has undoubtedly originated leprosy." A vast amount of reliable expert evidence as to the inoculability of leprosy, and its spread by vaccination, gathered from leprosy centres all over the world, is published

in a volume entitled "The Recrudescence of Leprosy and its Causation," by Mr. William Tebb, F.R.G.S. The lucrativeness of the practice, it is much to be feared, is an obstacle to unprejudiced medical investigation of this and other risks of vaccination.

Notes.

Without exaltations in planets men rarely have sudden elevations in their life careers.

Debilitated planets produce sudden changes for worse and bring down men into pitiable states.

According to the laws of continuity there must be higher forms of existence than human creatures. The Hindus are not inconsistent when they have given certain order of creatures higher than men like Gandharvas, Yakshas, Devas and Kinaras.

The British Government is giving great encouragement to local industries and arts. It is silly to find fault with them when we have not the sense to utilise such encouragement to our advantage.

Religious toleration is the backbone of the English Government and this policy of theirs is much to be commended.

It is easy to find faults, but not so very easy to mend them.

India has gained much under the British administration, and further regeneration lies in the hands of the Hindus. If they follow the noble

principles of the English Nation, punctuality, prompt payment and personal respect the three Ps. which adorn the British, there is great future for them.

Hindus, as a Nation, are thoroughly loyal and *Rajah Droham*, (disloyalty) is one of the worst forms of sins that a man could be guilty of. All their Dharmasastras strictly enjoin upon them the simple virtues of Daiva Bhakti (respect to God), Guru Bhakti (respect to teacher) and Raja Bhakti (respect to King.)

It is useless to declaim against any measure without carefully considering the difficulties of the situation. Chronic diseases require bitter pills.

An excellent testimony and demonstration of the benefits to be derived from a non-flesh diet, in producing physical fitness for athletic competition that requires stamina and alertness of mind and body was recently shown in England.

Mr. Joseph Higginbottom, of Holy-moorside, Chesterfield, is proud of his three bony, healthy, happy, lifelong vegetarian daughters, one of whom, Miss Doris Higginbottom, was one of the six Chesterfield young ladies who competed at the annual gala of the Sheffield and District Branch of the Royal Life Saving Society, which was held at the Heeley Swimming Baths, Sheffield. Miss Higginbottom carried off the first prize, which embraced the famous Potters' Cup, which she holds for one year, and also a silver fruit dish as a memento of her splendid victory.

The withdrawal of the soul from the body has been denominated death and this will be necessary, until man learns the lesson that the physical is but the spirit, or infinite energy, made manifest.

The Government of India observes the "Indentors Guide" lately introduced a Bill into the Council which came into force, by surprise, on 25th of February 1910, raising our import duty on Spirits, Wines, Tobacco, Petroleum, Silver, &c. This sudden increase in Imperial duty, without any previous notice has completely upset all the firms in India. A memorial from the leading firms in Madras, Bombay, Calcutta, &c., has been forwarded to the Government.

All over the world Meteorological observations are made and recorded. When these highly paid and well equipped agencies are not in a position to make any definite predictions, is it not reasonable to the authorities concerned, to turn their thoughts to Astrologers who are in a position to make such predictions by the help of the starry knowledge? A few years of trial in this directions may not be labour lost and money ill-spent. Why should the prejudices of the 18th and 19th centuries still blind the governing bodies of the enlightened nations to secure knowledge from any sources available?

The images of the gods as per Egyptian theology glow with abundance

of light, and those of the archangels are surpassingly luminous.

'Radiance, animal, force and electricity' observes a writer 'may be removed from the list of "forces" and considered merely as properties of matter under the action of force.' These properties of matter are perceived by the senses, as weight is. Also, under this view, affinity and gravitation may be considered as properties.

The fire of the gods is ever constant to the view. That of the archangels is mild; that of the angels is in constant motion; that of the demons is unstable; that of the heroes is for the most part in swift motion; that of the archons of the first class is mild.

The divine essence was described in every religion as fire. Hence, the *Chaldean Oracle* commands: When thou shalt behold the Very Holy Fire without form, shining in flashes down into the depths of the world, then listen to the Voice of the Fire. Zoroaster at the Altar and Moses on Mount Sinai (Deuteronomy IV, 4) are described as hearing the Voice of the Supreme Being from such a source.

Ask various persons what the unit, the one is and you will receive almost as many different answers as there are persons questioned.

'The scientific men are greatly confused over the properties of matter. Consciousness, thought feelings and volitions, are not material things, and are not directly transformable into any other known types of energy remarks a writer. Can any one, seriously entertain the supposition, that, by the law of the Conservation and Correlation of Energy, the various physical forces, as gravitation, chemical affinity, radiance, electricity, and mechanical energy, have been in some manner converted into thought, feeling, and volition?

The Chirological Society of Calcutta observes in its Annual Report thus:—Both in Europe and America great interest is now taken in Astrology, Palmistry and other kindred subjects, and the SOCIETY is constantly getting letters on the subject, and horoscopes or impressions of hands sent for the SOCIETY to decipher.

'Injustice of the laws toward women-workers will continue unthwarted just so long as she is deprived of the ballot, or just so long as the uneducated majority rule' observes an American Paper. Women ruled empires. They wrote works, preached religion and laid their lives on the Altars of Truth? are they inferior to men? At a suffrage bazaar held in the Martha Washington Hotel in New York City during the present winter, a voting booth managed by Colorado women was a feature.

The status of moral obligation constitutes the actuating and binding

force of society. Just what the moral obligations of a state of society are, depends upon the accepted standards of the state as indicated by the fundamental principles of its governmental constitution.

A Syndicate has been started in Calcutta with a capital of two lakhs which are to be devoted to the exploration and examination of the supposed auriferous alluvial deposits of Malabar District. We hope the company may have a deserved success.

'Our purpose in starting this magazine, observes the Master Magazine is many fold; yet all contained in one; as life is one stupendous whole, or unit, yet is diversified by million-fold variations of express images and forms, with myriads of variable organs and functions. The tendency of all life is to express, unfold, develop, construct, build, attain, complete, overcome, conquer.

'In the fall of 1869' observes Koresb my mind being somewhat exercised in view of the contradictions and uncertainties characterizing the influences from modern scientific and theological research, I was induced to enter upon a critical survey and investigation of the accepted theories.

While in the process of reviewing experimenting, meditating, and deciding I made the discovery of an existing law of absolute mutation; and also that this law is all-pervasive in its application and range. That I may render this point

clear to the mind of the reader, I will note just here that the law of mutation is admitted by modern scientists to obtain in the domain of force.

Light, heat, electricity, magnetism, etc., are known to be reciprocally mutable, interchangeable; scientifically speaking, correlated. This is an accepted fact. In the discovery which I made, the application of the law was found to extend throughout the entire domain of physical substance or matter. Each substance was found to be susceptible of change to every other substance, and matter as a whole convertible to force, and force as a whole convertible to matter.

The earthquake shock experience in Mexico during the last month extended over three days. Accounts from Mexico City vary in their estimate of the killed. Most of those killed are native Mexicans.

The property losses are great.

At the time of cabling, the beautiful Cathedral of Mexico City was a mass of ruins.

Some interesting observations on vegetarianism have just been made by Dr. Karl Noorden, Professor of Internal Medicine in the University of Vienna, and one of the greatest authorities on dietary in Europe. Against what he calls only "fleshless" vegetarianism, professor Noorden raises no objection, but the strict vegetarianism, which excludes eggs, butter, milk, cheese, and the like, he considers to be fraught with danger. The "fleshless" vegetarian diet provides a sufficient supply of all albuminous substance—that is, assuming that the average daily fare includes from two to three pints of milk, five to six eggs and two ounces of cheese.

An eminent physician once said, "If I am called in to a case of diphtheria, the first thing I look at is the kitchen sink." The dangers arising from a badly kept kitchen, are serious and must be avoided.

There are a good many reasons to presume that Jesus and His disciples belonged to the Brotherhood of Healers.

The vine and the fig-tree were Egyptian symbols of our Lord and our Lady.

The vine corresponded to the King's Chamber in the Great Pyramid, and referred to initiation into the great mysteries. The fig-tree corresponded to the Queen's Chamber, and referred to initiation into the lesser mysteries.

There is no harmless drug for inducing sleep. In most cases it is far less destructive to the nervous system to lie awake than it is to take drugs. People say to themselves, "If I don't go to sleep I shall go crazy." There is no such thing. The proper way is to take the other attitude of mind. Stand off and say to your brain: "Keep awake, old fellow if you want to, I am resting quietly here, and when you get tired you may have some rest, too." The mind, if its owner persists in this attitude, after frisking about for a while will settle down like a quiet child and seek rest too.

There is great connection between the vegetation and the climate of a locality.

One who can control his mind controls all his emotions and passions as the latter are its simple manifestations.

Halley's comet is now visible at Madras to the naked eye. It is just to the north of Venus and can be seen at about 4 A. M.

It is a great mistake to attach too much value to hypnotism and mesmerism. A Yogee can work wonders by the conserved electrical currents of his mind more than these agencies because, mental concentration in the right direction adds great strength to one's own will power.

The numberless patent medicines now sold to the public have been analysed, and their cost estimated. The original cost will be as 1 to 10 and the profits realised by their sales will be nine fold or 900 per centum. The committee's report is valuable.

A man who is not good within himself, can never be a really good man to others.

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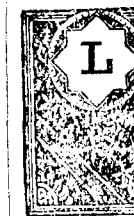
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My Impressions in Malayalam and the Astronomical Conference at Kaladi.



LEAVING Madras again hastily we directed our journey to Trichy. saw some of the members of the newly started astrological association, requested them to show some activity in the cause of astrology, and left the place for Erode. Before leaving Trichy, we paid a visit to Mr. McCloughin the General Traffic Manager of the S. I. Railway and desired him to show some concession for passengers who would attend the Kaladi Kumbhabhishekam and the Astronomical Conference. He had made up his

mind not to issue any concession tickets on account of the want of proper representation from the Mutt authorities, and was about to issue that order. But when he heard us, and our representations on the matter, he was generously pleased to change his mind and issued orders to give tickets for the double journey for a fare-and-a-half. He originally relied upon the representation of the Traffic Inspector and the information furnished by the late Chief Justice of Mysore Mr. A. Ramachandra Iyar, that only about a thousand and odd invitations had been issued by the Sringeri Mutt for people outside and that the gathering therefore could not be more than 4 or 5 thousand people. We positively assured him that the gathering would be ten times larger if not greater and that the Railway Authorities ought not to miss this opportunity of showing some concessions. We thanked him for his ready interview, his politeness and the generous instincts he showed, by at once agreeing with our representations and ordering some concession to be given at once. There were great difficulties in their way for arranging the accommodation, but it must be said to the credit of the S. I. R. authorities that all the best possible arrangements that could be made under such a short notice were made and that the people were greatly satisfied. The services of the Perma-

nent Station Master and his Temporary Assistant of Angmaly S. I. R., the station from where the people had to go to Kalady a distance of six miles by a fairly good road—ought not to be forgotten in this connection. There were about 13,000 tickets received at the station and there were large crowds going and coming. The Station Master and his Assistant never lost their temper, were uniformly kind to all, and did Yeoman's service both for the company which employed them and for the large crowds of people of all grades—from peasants to Princes—who had to pass to and from this once insignificant but now important Railway Station. We have no doubt the General Traffic Manager will reward their valuable services in this connection.

From Trichy we directed our journey to Erode and on the way met at Mohanur, Rai Bahadur T. N. Sivagunnam Pillai, B. A., Deputy Collector and spent a couple of days with him. With his usual politeness and generosity he attended to our comforts and conveniences and made our stay quite agreeable. The Cauvery here is broad and contains only waist deep running water. It is very pleasant to take a morning and evening bath in it. From there we went to Karur which is situated on the banks of the Amaravati, here almost a dry stream and delivered

a hasty lecture on Astrology, through the kindness of the local Tahsildar. After a couple of days at Erode, where the services rendered to us by Mr. Shanmugam Chettyar could not be forgotten, we took train to Angamali, via Shoranore. The Journey is inconvenient and we broke our Journey for a few hours at Shoranore for our breakfast. The Platform Examiner or Inspector a dark looking Eurasian, put on airs of authority, directed our servants to get the articles to be weighed and although we told him not to inconvenience travellers on the road his orders were imperious and loud. Then we told him that the articles—only one box and a bedding—weighed and allowed at Erode as underweight—could not now be touched by him unnecessarily, that if he thought they were over weight he could ask the Station Master at the destination of our Journey to charge us the excess fare in case they were above the allowed weight. But nothing could satisfy him, and we had to yield to his orders. He weighed and found them underweight and could not say why he should have harassed us so much. Such meddling with respectable passengers of first and second class is very annoying and puts them to great inconvenience. We reached Angamalai Station at about 5-30 P.M. and found no carriage arrangements made by the Mutt authorities. We had

to engage some dirty country carts and manage with them as best as we could although the carriage Inspector of the Mutt by name Shamanna we believe, was there with a horse jut and would not condescend to place it at our disposal even though he knew us and the purpose we had come there. In the full glory of his carriage power he drove back with a friend of his in his horse jut? We reached Kalady after a tedious Journey of two hours and found it a busy rising place. The Inspector in charge of carriages had his own sweet will and pleasure and even when the Mutt Agent ordered him to place respectable carriages at our disposal when we returned, he took pleasure in placing old and rickety carts for our use and we had to go in them as we could.

We did not care to complain to H. H. or the Agent on such trifling matters. Kalady presented quite a picturesque and lovely appearance in the night, bamboo latticed houses had been constructed in regular Agrabara fashion and Washington lights had been placed at suitable distances. The vegetation is rich and variegated and the trees are tall, majestic and grand in appearance. The Purna River close by added great convenience for the new comers; its waters are healthy and sweet and the arrangements made by the Agent of the Sringeri Mutt

were excellent. It would be hard to hold him responsible for the vagaries of his subordinates although we cannot forget their uncivility now and again; himself and his two worthy brothers Messrs. Krishna Sastry and Yagnaswarasastry were all patient and polite in attending to so many as 50,000 guests in a purely Jungly place like Kalady, which was recently converted into a smiling little town. His Holiness the Sringeri Jagat Guru came on the next morning (11th February 1910) and occupied a substantial building raised for that purpose by the Mutt authorities. In all this work of jungle clearing, putting up temporary sheds, and construction of Pukka buildings and the two temples of Sri Sarada and Adi Sankaracharya the retired Chief Justice of Mysore Dewan Bahadur A. Ramachandra Ayar was highly serviceable and he gave the contract work to his wife's brother to facilitate matters. We had a very hasty talk with His Holiness and the Agent Brahma Sri Srikanta Sastry about the holding of an Astronomical Conference when we were in Tinnevely early in December last and we had issued invitations to the different parts of India to collect as many learned Astronomers as possible. The notice was very short, and only about 20 Astronomers of note assembled at the place, while about 20 written arguments had been received.

There was however a clashing of interests, among the three main objects, which had brought His Holiness and the large crowds to Kaladi. The Kumbhabhishekam and the Prathista ceremonies were the topics of the day and about 90 p. c. of the new comers were for religious purposes and for paying their respects to His Holiness as the worthy successor of Adi Sankaracharya on the Pontifical throne of Sringeri Mutt. Although very anxious to devote much time to this important question of the settlement of the Astronomical calculations in re-calendar making His Holiness found it physically impossible to give any considerable attention to it. People of all grades and ranks went on prostrating themselves at his feet and he had to accommodate and talk to them as much as possible. From the 15th to 18th of February inclusive, of 1910, His Holiness presided over the deliberations of the Astronomical Conference in person and on the 18th His Holiness announced that on account of the Prathista ceremonies and Kumbabhishekam taking place on the 21st of that month he could not attend to any further Astronomical discussions and told us—as secretary of the Astronomical Conference to hold informal meetings and threshout the truths as far as possible with a view to facilitate discussion again on the 25th February to which date the Astro-

nomical Conference had been adjourned. The time for Prathista and Kumbhabhishekam was fixed by us in consultation with the learned Astro-nomico—Astrologers gathered there, and as usual there was a divergence of opinion in it. There was a overwhelming majority on our side and His Holiness the Sri Jagat Guru as well as His Holiness Sri Sivaganga Swamigal who had come there for the occasion agreed with us in accepting the Vrishabha Lagna and rejecting others as not so very conspicuous. It would be of great interest to discuss briefly the relative merits of these Lagnas and lay before our numerous readers, the sources of strength and weakness each of them possessed, as it would be a valuable study by itself. The three Lagnas selected were, Meena, Vrishabha and Mithuna. We shall give the full details of the Lunar and Planetary movements. 21st of February 1910 was a Monday, the 10th Solar day of the month of Kumbham, and the 12th and 13th lunar days of the bright half of the lunar month Magha, in the constellations Poonarvasu and Pushyami. We have given double Tithies and double constellations, and we shall explain what is meant by them. The following are the ghatis during the tithies and constellations which extended after the sunrise on that day. Sukla Dwadasi 3—34; constellation Poonarvasu 4—29.

The three Lagnas mentioned above make great changes and these must be noted. Some gentlemen who were advanced students of Astrology fixed Meena as the best Lagna for the auspicious ceremonies and when asked to give the sources of strength and weakness, absented themselves. Kerungalam Anantha Krishna Joiser his disciple Chellappa Joiser, Ramaswami Sastryar, and Cochin Pitchu Ayar, were for fixing Mithuna, while the rest of the assembled Joysars agreed with us in fixing Vrishabha as the best. The combinations for Meena are thus:—

	Rahu.	Buda.	
Sani.	Navamsa.		Sukra. Chund.
			Guru.
Ravi.	Kuja.	Kethu.	

Lagna. Sani.	Kuja.	Rahu	
Ravi.	Rasi.		Chend- ra.
Buda. Sukra.			
	Kethu.		Guru.

As a gentleman said that Meena is good and that he would state his reasons before His Holiness in person, we assembled in a body at our residence and all the 20 Astronomers were one in saying that Meena is the worst that could be selected for Prathista.

The following are some of the main grounds on which Meena Lagna was contemptuously rejected :-

Points against Prathista and Kurubhabhishekam in Meena.

1. Meena is Dwiswabhabha, bad.
2. Occupied by Sani the worst planet.
3. Rahu-Kala, condemned for all good work by even the most ignorant classes (Rahu-Kala rules on Monday morning from 7-30 to 9 o'clock A. M. when Meena prevails).
4. Ravi in the 12th house—a royal planet in the house of destruction indicating royal anger.
5. The 9th house occupied by Ketu and aspected powerfully by Kuja.
6. Chandra in the last ghatikas of the constellation Poonarvasu. Kethanamacharlu did not give any definite time about the event but only said vaguely Meena, which extends nearly over an hour and three-fourth of the English time.
7. The end of Dvadasi and the beginning of Thrayodasi. The sandhi of Tithies and Nakshatras.

8. If we take Dvadasi—then the Panchakam stands like this:—

Tithi	... 12 Dvadasi.
Vara	... 2 Monday.
Nakshatra	... 7 Poonarvasu.
Lagna	... 12 Meena.

33 Divided by 9 will give a balance of $(\frac{33}{9}=3 \text{ and } 6)$ remainder, Six is Chora Panchaka and must be carefully avoided. An evil force called Varaha rules the last half ghati of Meena. Kumbha remain only $\frac{4\frac{1}{2}}{30} \times 10$ ghatis or roughly $\frac{2}{3} + \frac{1}{30} \times 10 = \frac{2}{3}$ ghatis. Therefore there is a balance of only 3 ghatis in Kumbha and then steps in Meena.

9. If Thrayodasi is taken, then Poonarvasu disappears and Pushyami comes the Panchaka is thus calculated.

Tithi	= 13
Vara	= 2
Nakshatra	= 8
Lagna	= 12
	35

When 35 is divided by 9 a balance of 8 is found which is indicative of Roga or disease and highly objectionable.

10. The Lagna is occupied by an evil planet Sani and is completely hemmed in by Kuja in the 2nd and Ravi in the 12th house.

11. Lagna-hipathi has Sani's aspect

12. 8th and 9th houses are aspected by Kuja.

13. Sani is in retrograde, and causes thereby misery and vain trouble and travel.

14. The 12th and 2nd are not clean.

15. The 5th and 9th houses must be occupied by benefics. There are no benefics in the 9th or no beneficial aspects and so forth. The astronomers advanced about 20 reasons against its acceptance and His Holiness rejected it as worthless. The Prathista was performed in Vrishabha Lagna and in another article we shall state the pros and cons of this Lagna.

The Necessity for an Astronomical Conference.

It is well known to the public that we have been working in the cause of Astrology for over 30 years and that no pains have been spared by us in trying to revive the science in all its branches. Astronomy is a very important one and without the correct positions of the planets, no results can be predicted. The conference was opened by us on the 15th of February, 1910 before a large and intelligent audience, under the auspices of His Holiness the Sringeri Jagat Guru by reading the opening speech published hereunder. This was also explained to the audience in Sanskrit by Sri Kalidasa Sastry of Nellore.

The following is a full text of the speech delivered by Mr. B. Suryanarain Row B.A., M.R.A.S.

NECESSITY FOR THE CONFERENCE.

When Para Brahma wished to create the universe, the wish took the name of

Parasakthe and the embodied forces in her, first assumed the name of Brahma the creator and thereby manifested herself.

Brahma, contemplating upon the means for the creation prayed to Jagadesvara and the God gave the Srishtibija-Mantra (an akshara or indestructible form of energy) as a clue to find out the knowledge for the creation. Isvara also gave him those Vedas in which, were embedded all knowledge for the creation of the future worlds. By due contemplation, and practice, Brahma found the analyses of the Moola Muntra by which, he was enabled to create the present worlds, after the manner of the previous kalpa and called into existence the five great compounds (the panchamaha boothas) namely the sky, the air, the fire, the water, and the earth forming numberless permutations and combinations. He created the planets and other globes, with a view to their protection and upkeep. Brahma then divided the creation into two classes Ikshanadi Pravasantham and Jagadadi Mokshantam. The first means the creation, as designed and produced by Brahma and the second means those which are brought into existence by the intellect of man, or Iccha Srishti and Jeeva Srishti. Setting the work in accordance with them, he formed Satva, Raja and Thama and produced Brahma, Kshatriya, Vaisya and Sudra energies and created people accordingly. The highest Yoga Sidhi will enable a man to see 84 lakhs of Brahmandas. The first country selected by Brahma for creating the people is called Brahma Vartham where, he called Satvaguna into existence and created Deva, Rishi and Brahmana. He explained to them, the secret of the Srishti Bija and Vedas and ordained them (1) to learn

and digest this knowledge and then see the results actually by their Divyadrishhti, and (2) also to compose these divine principles into various shastras for the benefit and guidance of the world and (3) to give the world in the form of Dharma sastras, the Vedic rituals, connected with Srouta and Smartha and actions prohibited by the Vedic principles and the texts prescribed by the Vedas for the conduct of the Brahma, Kshatriya and Sudra. This place was called Brahma Varatha. After sometime, he created Kshatriya from Kshatriya energy evolved out of the Satwa and Rajoguna and this land was called Brahma Rishi Desa. He ordered the Kshatriyas (1) to protect the Brahmins engaged, in learning the Vedas, in Vedic sacrifices and in securing Divine knowledge (2) to protect all those Varnasrama principles which are recorded in Dharma Sastras, and (3) to govern the country according to the principles enunciated in those works.

In order to carry out these functions, he gave them Prabhu Sakthe and ordered them to do their legitimate work faithfully and honestly.

Then Vaisya energy was evolved out of the Satva, Raja and Thama forms combined and it produced the Vaisyas. They were ordered to trade in all articles, to serve the above two classes, to give counsel in all protective measures, to be consulted by the rulers and they were created in Madhya Desa. They were given a power called the Mantra Sakthi.

Afterwards Sudra Sakthi was evolved out of the Raja and Thama Gunas and they were ordered to serve the above three classes and live by the profits accruing therefrom.

They were given a power entitled Uthsaha Sakthi and the land they were created, was called Arya Vartha.

Thus was the original creation. There were no sexes and their bodies were formed of light. The incarnation of Arda Naresvara separated the sexes, induced them to have a sexual correspondence and gave stimulus for reproductive processes. The intermixture of the superior with the inferior classes and vice versa resulted in the production of the Sankara and others. In the work entitled Loka Sangraha by Vivaranacharya, under the heading Boogola the country from the Brahma Vartha to the Arya Vartha is classified as Karma Bhoomi and the other countries as Bhoga Bhoomi.

In Karma Bhoomi, the people are required to act righteously as per Vedic instructions and ordinances and this land is also called the Dharma Bhoomi. In Bhoga Bhoomi, the people are devoted to the sexual enjoyments and according to the nature of the lands they live in, exhibit characteristics of harshness, tenderness, injustice, deceit, fraud, pride etc and are extremely fond of luxuries. For all Karma, time and the particular good influences exercised by the planets, constellations signs and lunar phases are specially required and without these, the results of Karma recommended by the Vedic texts would be fruitless and disappointing. Therefore, the numerous rituals ordained by the Vedas and Dharma Sastras should be performed at the particular time and under particular influences named in the approved Dharma Sastras. It is clear that, when the whole career of man here and here after is dependent upon a calculation and appreciation of the value of time, that any mistakes creeping into the Almanacs on which we have to depend for the successful performance of the Vedic rituals would greatly prejudice our conduct here and endanger our salvation in the future.

Therefore the Almanacs to be useful as infallible religious guides must be scrupulously correct and based upon the actual movements of the different planets. There are now three systems of astronomical calculations in practice, namely Siddhanta, Vakya and Drigganitha. Siddhanta calculations are supposed to be based upon Surya Siddhanta, in the end sloka of which, the time of its appearance is given as the last period of the Krita yuga.

There can be no doubt that Surya Siddhanta is the oldest if not one of the oldest astronomical works in the world. Aryabhatta, Varaha Mihira and Bhaskara, with many others have recognised its merits and the overwhelming majority of the people in India are following the Almanacs supposed to be based on the Surya Siddhanta principles. Vakya made its appearance some centuries ago and has gained converts in some of the Southern Districts of the Presidency. Drigganitha appears to have made its way a few decades ago and has been gaining ground slowly among the modern educated classes. The European system of astronomical calculations account largely for its introduction. This is not the stage for pronouncing any opinion upon the relative merits of these systems. The erroneous panchangams may be compared though not on all fours, to railway guides which give incorrect time tables and put passengers and traffic to the greatest inconvenience and loss.

I would therefore request the learned representatives of the three schools of calculations to put forward their views and support them as best as they could with authoritative and recognised texts. There was not much time before me to

send invitations to the most learned astronomers in the different corners of India and necessarily the present gathering of the astronomical experts must indeed be poor.

I have been working in the field of astrology for the last 39 years and have done some little work in rousing interest among the educated classes in India and the foreign countries. The importance of correct calculations in the planetary and stellar movements is equally urgent in the judicial or predictive astrology where the future predictions entirely depend on a correct grasping of the real position of the planets at any given time.

His Holiness the Jagad Gurn is anxious to see to the removal of the sources of these inaccuracies and directed me to convene this conference with a view to bring about a unification on principles of astronomical calculations, which give us a correct comprehension of the real positions of the planets. No oral discussions will be allowed and the Siddhantes are requested to submit their written arguments, so that a strong committee may be formed, which would go through these papers and frame any further issues if necessary. The final solutions could only be arrived at after a careful perusal of the arguments and facts submitted by the different schools and this may be decided upon in a future all India astronomical conference which would be convened again, under the auspices of His Holiness.

The public are sincerely grateful to His Holiness for the facilities afforded by him to settle this most vital question of the correct issue of a recognised almanac for the whole of India.

After this Mr. Raja Raja Varma M. A. Superintendent of Sanskrit in Trivandrum read an elaborate paper, explaining the development of astronomy ancient and modern and showed the necessity for correction in the old tables.

He occupied two hours and the conference closed its sitting for that day. During the next 3 days i. e. 16th, 17th and 18th the conference assembled under the Presidency of His Holiness and several papers were read. About 25 astronomers assembled, and about 25 written arguments have been received. On the 18th evening His Holiness desired us to announce that on account of the approaching Pratista and Kumbhabhishekam of Sarada and Saṅkara-charya, His Holiness would not find it convenient to spare any time and the conference should sit again on the 25th inst. Accordingly it began its sittings and its deliberations are going on. The following astronomers were present in person.

Brahma Sri Alakur Mallaikurjuna Sastry, Sidhanthi Sivasankara Sastry, Raja Raja Varma M. A., Viswanatha Srouti, B. A., Sundara Sastry, Ramakrishna Joiser, Venkata Rama Sastry, Ananta Krishna Sastry, Chelloppa Sastry, and Pitchu Ayar.

The Appearance of first Menses and auspicious times.

The puberty of a man differs from that of the women and the appearance of menses regularly among women deserves more than a passing notice and examination. In man there is no time at which he could be said to have attained his puberty or fitness for sexual union and

different constitutions exhibit different capacities at different ages of growth. Generally man gains powers of virility between the ages of 16 & 20 and in some cold countries the age may be raised by a couple of years. But in woman, the age is fixed and definite and commences only after she attains her puberty and the appearance of the first menses. There is a peculiar physical and mental phenomenon, viz., the appearance of menses, which fits her for sexual union and capacitates her to the mysterious function of pregnancy and reproduction. A strong well developed youth of sixteen summers may have several connections with a matured girl and may beget healthy and long lived offspring. We have known a few instances of boys, aged 14 or 15, having connection with their matured wives and begetting children. But no instances in human experience have been recorded where girls who did not attain their maturity, have conceived or brought forth children. Of course the appearance of the first menses, varies with several conditions of life, viz., (1) hereditary and example of mother, (2) luxurious or poor habits, (3) the physical development of the girl and her general good or ill-health, (4) the exciting sensual or simple moral surroundings, (5) education and the kind of training she receives at the hands of her teachers, (6) family associations and the food she consumes, (7) her own morbid or healthy mental attitude, (8) the climatic conditions under which she has been brought up, (9) the opportunities she is given to mix freely with youths of the opposite sex, and (10) the magnetic and electric currents which are induced into her body by the atmospherical disturbances due to solar variations in light, heat, electricity and ether. There are many other agencies which are also at work in bringing about

the appearance of the first menses some of which are quite beyond our comprehension. The recorded experiences of humanity, about the ages at which first menses appears among the girls are very interesting and quite puzzling. While we were young and reading in the lower classes, a little girl of a few years was brought to Bangalore from a small village called Hunasamarahalli and she was exhibited before the public for small copper coins. The upper portion of her body was well developed like that of a matured girl and the parents were able to make five thousands of rupees from such exhibition. The girl had not given up the simple habit of suckling the milk from her mother's breast. From such early age as five there are instances of girls, not attaining their maturity up to their 25th year. The newspapers some years ago announced the existence of a girl at Calcutta, who had two little children, when she was 12 years of age, and having had her first menses in her eighth year. In hot climates, among the luxurious classes of families, the girls as a class attain their age earlier than the girls who are hard working and who live in far simpler habits. The town and city girls attain their age as a rule earlier than the village and moffusil girls. In hot climates the average age at which girls generally attain maturity is from 12 to 14 years, while in colder climes they exhibit this physical phenomenon between 14 to 16 years. Country residence, open air exercise, simple food and constant legitimate occupation are some of the causes which retard first menstrual appearance, while residence in congested towns and cities, high and luxurious lives, exciting and debasing literature and loose conversation and idleness or little domestic or agricultural work facilitates

the appearance of the first menses. A girl may be wicked enough to have sexual intercourse with a boy of maturity before she attains her age, but conception and pregnancy, cannot be brought on. Therefore it will be clearly seen that between the boy and the girl there is a great difference in the appearance of this physical phenomenon and we shall give a few interesting details connected with the first appearance of menses in a girl which are peculiarly instructive and whose perusal will be of the highest benefit. Now to the simple question what is society we shall give a ready answer. All nations are composed of individuals. These individuals form themselves by certain affinities into families. Many families, following certain rules of conduct, politically, socially, religiously and morally, joined together by one or more of these ties form themselves into communities. These communities again actuated by certain rules of life and conduct, form themselves into sects and small nations, and these are again formed into what we are usually pleased to call mighty or large nations. The progress of individuals, families, communities, sects small nations and large nations, depends upon the unit, who is the individual. Where he is good all these become good, but where he is bad all these must necessarily suffer as a matter of consequence. A chain cannot be stronger than its weakest link; neither can the communities and nations be stronger than the individuals who compose them. The well-being of an individual therefore forms no small part of the concern which statesmen and philosophers should have for the safety and progress of a nation. Who is an individual? Without the conjunction of man and woman no child could be produced and no individual could be called into existence. The

health of the child, its longevity, its turn of mind and the progress it makes are therefore not mere fancies of the dreaming moralist but form stern facts which have to be properly adjusted by those who are at the helm of a state and whose business it is to legislate wisely, to look to the religious, moral and political environments of the child and before all these, to insist upon the introduction of salutary measures by which bad and unhealthy children may not be produced. Nature has time and unbounded and powerful agencies working in that mighty master of creation.

Where things are not done in proper time, the results will be disappointing and highly injurious. Take mangoes. They put on a certain color indicating their ripeness and therefore fitness for consumption. If they are plucked before and eaten, they have evil tendencies and injure the eaters. When eaten in excess they are highly detrious, and enjoyed by weak stomachs they produce unmistakable harm. Therefore there is always a time and a place for everything. In season everything will be good, out of season everything will be bad. We are now dealing with a subject whose magnitude and importance could not be realised by ordinary minds and whose significance is highly necessary for us to understand. The appearance of the first menses therefore is no light matter which should be left to a few females to be talked over, but a phenomenon whose real value must be fully comprehended and which should be turned to the greatest social, political, religious and moral advantage.

It is the first announcement of nature for the fitness of a girl to be really married to a suitable young man

and the several contacts should be brought about between the couple when the Zodiacal, stellar, planetary and other agencies are favourable, and when they are capable of producing another physical phenomenon of conception and pregnancy. Nuptials are not to be celebrated at the sweet will and excited passions of the young man and the woman. The time should always be during the night and the planetary conjunctions must be highly auspicious. When the first menses appears in a girl on an evil week day, or Yoga, or Karana, or star, or lunar, or solar day or conjunction of planets, certain times are named to be avoided in nuptials, and the couple should not be brought together within that time. People can understand such things easily on a physical plane. For instance, the sexual union must be brought on within the first 16 days of the appearance of the menses and not afterwards, if really healthy and good children are desired. Suppose a girl falls sick after the appearance of menses; no connection would be recommended till she recovers by natural artificial methods her normal health. Similarly when she first attains her menses on an evil day or star, or Lagna, she gets a sickness in her mental and physical, ethereal currents which are highly prejudicial to her future prosperity and progeny and the man who joins her in sexual correspondence, and therefore the Maha Rishies enjoined that certain periods must be allowed to elapse before she can be declared to be fit for the marital functions. The conception can only take place, within 16 days after menstruation and the first nuptials are ordained to be fixed within that period. All natural phenomena are marked by the appearance and disappearance of some significant events or marks.

A woman in whom the menses have stopped is incapacitated to conceive or bear children. She therefore falls into the same condition of the girlhood before the appearance of first menses, although her desire for sexual connection may still be kept alive and she may have such correspondence. Like the rain which falls in certain stars when the Sun enters them, is capable of producing certain crops, so also the first appearance of the menses in a girl indicate good or evil according as it appears at a particular time. It is a great mistake to suppose that man and his development are acts of accident. Human body is the conduced form of the invisible forms of energies which have resulted from the previous acts of the individual in his past births. The time of the first menses is an indication of those Karmaic results and by it the expert in Astrology can safely read the future which is in store for that woman. In fact the birth time of a girl has been considered by some Astrologers as only secondary in importance to the time of Rajaswala or that of attaining maturity and many horoscopes of the females are kept on the occurrence of this physical phenomena. The ancient Rishis made a close study of it and the details given by them show the vastness of their researches in a vital question, which affect the whole human society and its progress in every direction. Good and bad may be indicated by the direction she was facing, the color of the cloth she wore, the place she stood the time at which she first observed the phenomena and the presence or absence of other good or evil omens, when first menses begun. The number of drops has also great significance and all these we shall indicate in our next article on this important topic.

Horanubhavadarpanam.

OR

THE MIRROR OF ASTROLOGICAL
EXPERIENCE

TRANSLATED BY B. L. NARAIN,

(Specially Contributed to the Astro-
logical Magazine)

CONTINUED FROM PAGE 29 OF VOL. XII
CHAPTER III.

If Saturn is in three or joins the lord of three or aspects the third house and its lord, the man will be fond of sour and bitter things. If Mars has similar aspects and combinations, the person would be fond of hot and bilious substances and if it be Venus, he creates a taste for sensual pleasures, while Saturn makes the person a miser.

2. If Jupiter be in two, the person would speak sensibly, if it be Mars, there would be harsh words, if Mercury witty and humorous speech, if Moon conglomeration of words, if Rahu, humble speech and if Kethu, fluency of speech.

3. If Sun be in nine, Moon in four, and badly associated and aspected Jupiter in three, the life of father, mother and brother would, respectively, be short. If the third becomes his own house and Jupiter is there, there will be one brother.

4. If Jupiter becomes weak in the fifth house, the person will have many short-lived children. If Venus be in seven, the wife will not live long and if Saturn be in the eighth, the person would be a short-lived man. One who

has the lord of eight in birth will not also live long.

5. The lords of six, eight and twelve respectively, become the maraka planets in their periods and sub-periods.

6. If Venus is in four, he gives education. Buda gives astrological knowledge while Jupiter gives conveyances. Saturn when he is in four makes the man hard-hearted and a wanderer in foreign lands and a tenant of old and dilapidated houses.

7. Venus in seven makes the man very passionate. If Saturn joins him, the man will enjoy his own wife. If Saturn and Mercury join him, it will be another woman. Rahu in seven makes the man possess an intelligent wife while Ketu, makes the wife a harsh woman.

8. The period of Venus in ten is productive of happiness. Saturn and Rahu in seven or Saturn in three, or Jupiter in oopachayas are capable of doing good. For Vrishbha lagna (Taurus) if Jupiter who is the lord of eight and eleven be in twelve, he will produce much good.

CHAPTER IV.

1. Saturn in Libra is capable of doing good to Dhanu Lagna (Sagittarius) and not to others. If the lords of 8 and 10 join or aspect each other, their periods and sub-periods would be good.

2. If the lords of trines and quadrants be in a watery sign, or if Rahu

be in Aquarius and Jupiter in Taurus, be in Capricorn and Vrishabha Lagna (Taurus), the man will bathe in Ganges water.

3. The period of the lord of birth in seven or a similar period of the lord of nine will make the man earn independently.

4. If weak Moon occupies birth, the native will serve others. If full Moon occupies it, he gives wealth and character. The combination of Moon and Mars is good throughout one's life. If Mars joins the lord of four, and Jupiter be in four, the native will have much cattle.

4. If the lords of 9 and 10 are in 10 and 9 (in Parivartana Yoga) or if the lords of 9 and 10 be situated in 1, 5, 7, 9 and 10, or if the lords of birth and ten be in ten and one and be aspected by the 9th lord, the man will have royal pleasures.

5. If the lords of 1, 6, 7 and ten join together in trines and quadrants and are aspected by the lord of 9 the person will have kingly comforts.

6. The combination of the lords of 9 and 10, is not favourable to Mesha and Mithuna Lagnas, but if the lords of 4 and 5 join, they do good. For Simha lagna, Guru and Sukra should not join together. The combination of the lords of 11 and 12 is good.

7. If the bhava, or bhavadhipati or its Karaka have malefics on either and they are powerless to do good. For Simha and Kumbha, the combination of the lords of 9 and 10 is not good.

8. For Simha Lagna, Sukra in Libra is good and in Taurus he is bad.

Parivartana (interchange) of the lords of 2 and 11 is good.

9. If Moon is in 12, the person will be poor. Saturn in Kumbha is good for Meena Lagna. Guru and Buda are good for Kataka and Makara Lagnas respectively.

10. Sun and Moon are not bad for Dhanas and Makara Lagna. The lord of 9 would not do any good to any Lagna if he be in 8. For Makara alone, Budha in Simha (8th) is good. Jupiter in birth aspected by Sukra gives long life. Sukra in 3 from Chandra is very good.

CHAPTER V.

1. If Guru and Sukra aspect Libra, or aspect each other for that Lagna, or are situated and aspected by Mars and Saturn, then the person will suffer from itch and other sores during the period and sub-periods of Sukra and Guru or vice-versa. The same combination for Mesha Lagna is worse.

2. If Kuja becomes the maraka planet and is aspected or is with the lord of 8 and 6, then his dasa or bhukti will knock off the man's head.

3. If the third house be strong and Guru and Kuja are there, there would be brothers. Sukra in Vrishabha is productive of good to Makara Lagna. He is not good if he is in Thula.

4. Mars in Mesha or Vrishika is beneficial to Karkataka Lagna. Lagna

being Vrishabha and Moon in Simha being aspected by Guru and Buda, the period of Sani will be good.

5. Kuja in Vrishika is good. In all horoscopes if Ravi and the lord of 9 be in 11 the father will live long. If they are aspected by Saturn, the father will be a middle-lived man; but if they be in 9, the father will have short life.

6. For Thula Lagna, if Ravi and Buda be in Kanya and are aspected by Sani, the native will have Madhyayuryoga and the father will be rich. If the lord of 9 be in 11, the father will live long.

7. Danger to father's life is likely to ensue in the strong sub periods of Ravi, Kuja, Sani and Ketu in Rahu's period. The sub-periods of Ravi; Kuja, Sani and Rahu in Ketu's period, of Kuja, Sani, Rahu and Ketu in Ravi's; of Ravi, Sani, Rahu and Ketu in Kuja's; of Ravi, Kuja, Rahu and Ketu in Saturn's and Ravi's in all periods, will bring about the above result if they be powerful.

CHAPTER VI.

1. If Ravi, Buda and Rahu are in 5, the man will be an astrologer and a physician. Ravi and Buda in 2 give astrology. Ravi and Buda in 3 with Saturn's aspect, mathematics. Ravi and Kuja in 2 logic; Ravi, Buda and Sani in 5, philosophy; Sukra in 2, political genius; Ravi and Buda in 4, 5, 7, 9, 10 and 11, give Astrology. Rahu in 5, makes one a mystic. Rahu in 4 makes the mother long-lived.

2. Guru and Sukra being in Vrischika, the period of Sukra is powerful. If the lord of 4 and Moon be in 9, 10 or 11, or if the lord of 4 is in 4 which is also his moolathrikona, the mother will live long. If Moon and the lord of 4 be in 4 they will soon kill the mother.

3. For Meena Lagna, the sub-period of Moon in Jupiter's period, lessens the usual pleasure. If Jupiter be in Kataka, the man will have certainly a daughter.

4. The following periods are good in the combinations given. Buda's in Ravi and Buda's; Chandra's in Chandra and Kuja's; Sani's in Guru and Sani's; Kuja's in Guru and Kuja's; Chandra's in Chandra and Guru's. Meena Lagna people will be able to understand this better by verifying the results. The combination of Guru and Buda is very good for Vrishabha Lagna people. Even Kuja if he joins them does good. If Buda joins Guru and Kuja as above, he will make the person run into debt. Guru's period will be ordinary.

(To be continued).

Raja Yogas.

(Political Power.)

Yoga in Sanscrit means a conjunction of planets which gives good or evil. Thus we have adjectives added to these Yogas to indicate their good or evil nature. We have Arista Yogas or conjunctions which produce misfortunes, dangers and destructions. We have Dhana Yoga, which produces

wealth; Raja Yoga which gives political power; Vivaha Yoga which gives marriage, and so forth. *Raja Yoga* literally means that conjunction which gives political influence and power. The King or ruler, for that matter, must have the best Raja Yoga to enable him to wield the highest power in his state or kingdom. But a representative of the King, who is delegated to discharge a certain function or power of the ruler in his country has also Raja Yoga of a weaker nature. These Yogas generally refer to executive officers who represent royalty or Raja sakti and whose eminence has to be judged with reference to the strength of the planets who enter into that conjunction.

The author of *Jataka Chundrika* gives certain principles for Raja Yoga which denote this yoga on minor scale. He thinks that there can be no Raja Yoga unless the lords of the Kendras and Konas unite in one favourable house, or one planet owns the two houses and thus becomes the Raja Yoga Karaka. But for real Raja Yoga or Kingly or Royal power on a larger scale such a combination like this would not be quite enough. There are certain well recognised principles of planetary conjunctions which would produce real Raja Yoga among the royal born children, and some equivalent position in power or wealth to rulers or Kings among children born in other families. A distinction has been shown by the Astrological writers that, when an ordinary Raja Yoga exists in the horoscope of a King's son he, easily gets the kingdom at the due time, but the same

kind of Raja Yogam will not force a poor man's son to the position of a King. We see among nations, same principles of succession to the royal thrones. A great King gets some ordinary children and one of them succeeds without the slightest difficulty as a matter of course. But in the case of a really poor man's son the principles are quite different. Such an ordinary man would be quite unfit to found new empires or establish new dynasties and to fight against circumstances which placed him at the time of birth in the lowest scale of human society. Two sets of combinations are required for such persons and the astrological writers have analysed the planetary conjunctions with due regard to these birth advantages and disadvantages. Take some illustrations. There are two sets of planets who could produce Raja Yoga. A person is born in Thula Lagna. The first set is the conjunction of the lords of the 4th and 5th and Saturn happens to own these two houses for Thula. The second is the conjunction of the lords of the 9th and 10th houses or Mercury and Moon. Take Dhanu Lagna. Here also there are two sets of planets who could produce Raja Yoga. The first set is the conjunction of Guru and Kuja, the lords of the 4th and 5th houses in some favourable position. If they occupy in conjunction an inauspicious or powerless position a tinge of the Raja Yoga is produced without the substantial power and gain which attaches to such a post. Honorary Magistrates, Secretaries, Presidents, Chairmen and Councillors may be classified under this heading. The

second set is the conjunction of Ravi & Buda, the lords of the 9th and 10th houses (Sun and Mercury) in some beneficial place. It is a declared principle of astrology, that among the Kendras, Konas, Upachayas or any other technical houses, the last is the most powerful or *Prabala uttarottaram*. Take Thula (Libra) as Lagna. Saturn is the lord of the 4th and 5th houses, and is therefore a Raja Yoga Karaka.

Take Vrishabha (Taurus). Sani is the lord of the 9th and 10th houses and therefore a Raja Yoga Karaka. *Karaka* in Sanskrit means one who causes any phenomenon or who controls any event in human life. We have Ravi as Pitru Karaka, or the Sun governing the father. Chandra as Mathrukaraka or Moon governing the mother. Suppose for Thula Lagna Sani (Raja Yoga Karaka) is in the 10th house a good position to occupy, and for Vrishabha Lagna he is also in the 10th house. Other conjunctions and aspects being the same, what would be the difference in results between these two Sani's in the 10th house. From Thula the 10th is Kataka and Sani is not very powerful there for two reasons. First he owns the 4th and 5th houses (Kendra & Kona) and second he occupies an ordinary house Kataka where he does not get much strength. But in the case of Vrishabha Sani's position is greatly improved. The tenth from Vrishabha is Kumbha. This is his own house and that of his Moolathrikona.

He also owns the two houses the 9th and 10th and both of them are good. Thus he gets three sources of



strength. First he owns the Aparā Kona and Kendra, second he is occupying his own house and Moolathrikona and third when the lord of the Karma Sthana or the 10th house is occupying his own house he gets special energy. The results Sani would produce in the case of persons born in Thula and Vrishabha would be quite different and marked. Here as well as elsewhere the combinations for greatness within a family are different from combinations to achieve greatness or penury. A King's son may become a beggar and move about as a mendicant while a beggar's son may rise to the position of an emperor. History of all nations furnishes us with numerous examples of this nature and we find such Yogas almost daily on a minor scale among the ordinary families. The presence of the Oochagrahas and those of the Neecha Grahas play a particular part in the career of a man's life and they deserve to be specially noticed. Suppose at the time of birth a person has 3 or 4 planets in real exaltations and he is born in a poor family and suppose also that a person born in a royal family has 3 or 4 debilitated planets in his horoscope; what would be the results? The question is interesting and fraught with great consequences. In the usual course of ordinary life's experience all would say that the person in the royal family would become a King when his chance comes and the person in the poor man's family would be struggling for his existence as his forefathers were doing before. But without any much calculation or consultation, an astrological expert would say at once that the poor man's son would become

a great man and that the King's son would lose all birth advantages and become a beggar or pauper. If you just watch the career of these two boys, one born in the lap of luxury and royalty and the other born in the most abject surroundings of poverty and pauperism, you will be surprised to see changes introduced into their surrounding circumstances which clearly show that while the royal fellow gets lower and lower every day, the pauper boy becomes more and more attractive in society. At the particular periods when the Yogas commence, Raja Yoga comes to the poor man's son while Daridra Yoga attacks the royal personage, and soon enough they will be brought to the levels indicated at the time of their births by the Oocha and the Neecha Planets. But there are some pure Raja Yogas in which it is not necessary to have two or three planets in exaltation at all. The angular planets which certain planets occupy with reference to the Lagna and to themselves, have such a potent influence on his affairs that they will give him elevation without any regard for his original position or status in society. The subject is very interesting and we shall give some pure Raja Yogas in our next issue.

The Air.

One of the most complicated and at the same time every day within experience, Physical Agencies, is the Air, with which we are familiar, but about which we know so very little. The Upanishads speaking of these Maha Bhootas or mighty compounds five in

number, viz., Aakas (ether), Vayoo (air) Agni (fire) Apas (water) and Prithvi (earth) give out the processes by which the invisible energies become visible and how after sometime they become invisible again. Nature works incessantly in her own mysterious fashion and man has tried in all ages to unravel these mysteries as far as he could do. Akasa (not the ether of the European scientists but something far higher in potency) is invisible and we cannot see it with any of our senses. Vayoo comes out of it and we can see it with the sense of feeling. Agni can both be seen, and felt, and water can be seen felt and weighed as it possesses dimensions; earth is cognisable by all the five senses. These five Mahabhootas can again be corporated one with the other till there remains only Akasa which is full of chaitanya or superior Bramha energy. The air is the first Maha Bhoota we can recognise with one of our five senses and therefore can be felt and explained distinctly. The air contains numberless forms of life and is the great store house for it. Air itself is not life for if we can pump air into dead objects they do not live or get back life. But we know as a matter of fact that without air life can never be found to exist even for a second. Objects can live for sometime without water, food, and other necessities but if we exhaust the air surrounding a living object it will die at once. Therefore we are driven to the irresistible conclusion that while air is not life, life cannot exist without air in men for a second. Air therefore seems to be a sort of vehicle for

life always moving with it but not forming a part of it. Life is made possible only by air conditions and where this is vitiated by natural causes great destruction of life proceeds as a matter of fact. All serious epidemics, like cholera, small pox, plague, fever and dysentery are the direct results of corruption in the air and this is demonstrated in our ordinary actions of life. Peoples health, strength, longevity, mentality, religiousness, morality, and elevation depend upon the conditions of air, and this principle was so well known to the ancients that they devoted long and laborious periods for examining this vital principle in nature and succeeded remarkably well in discovering the methods by which the breath of man could be regulated to the highest advantage and comfort. The Yoga teaches the regulation of the breath (air) as the elementary lesson, and insists upon every intelligent man to devote a portion of his life to its practice and perfection. The introspection of the modern scientific men is the simple elementary lesson of the Yogis, who are enabled to wield remarkable powers over themselves and those agencies of nature which could be turned to the greatest advantage and comfort of man. For plant or animal life air is absolutely necessary and for all burning purposes air is invaluable. The regulations and adjustments are directly under the control of the Sun, and are greatly disturbed by his wonderful rays. The radiation of the heat into the atmosphere causes life and death, and the variations in the equilibrium of the atmosphere are due to the quantities of light and heat the Sun is able to send from time to

time. The movements of the planets cause motion in the air and motion is always accompanied by some result or effect.

The term air is a very comprehensive one, and includes all sorts of forces working in the air and forming part and parcel of it. Take away the air, there will be no life. Give bad air, destruction to life occurs. Fresh good air adds vitality to life and all its functions. The composition of the air as given in Physiology is thoroughly misleading. The air contains a wonderful variety of substances which have not been analysed or identified. Air is a wonderful mystery by itself. By drawing long drafts of air and adjusting breathing a man can prolong life, indefinitely and all those who are called *Sthirajivies* are past masters in the art of breathing and the proper adjustment necessary for long lives. Pranayama is a wonderful process discovered by the ancient Maha Rishis and when properly practiced is capable of giving great strength of body and mind to the practitioner.

All diseases are due to malformations in air. Where air is bracing, fresh and salutary sickness disappears and the creatures human and animals—lead a healthy and long life. The word climate is synonymous with air. This is a mighty compound which has to be examined very carefully. It is the storehouse for all creation, and when there are changes in it, the life in creation, dependent upon it must necessarily change. The art of controlling the breath is a noble art. It gives much that is valuable for the prolongation of life. In fact in the first analyses, air is found to contain all the ingredients which are needed for the creation, protection and destruction of life. The importance of air in the maintenance of the present terrestrial conditions can hardly be overrated. It is the all in all of the animated creation.

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Notes.

The animal faculties exist in all men and when they act without regulation they prompt one man to defeat the gratification of another. All this arises not from error and imperfection in the institutions or the creator but from blindness in men to their own nature, to nature of their external objects, and to the relations established between them; in short, blindness to the principles of the Divine administration of the world.

'Phrenology' says Combe enables us to answer the question, whence does the tendency to abuse faculties arise? from three sources (1) from particular organs being too large and spontaneously active, (2) from excessive excitement

from external causes and (3) from intellectual ignorance of what are the abuses of faculties.

Intellect is universal in its application: It may become the servant of any of the faculties; it may devise a plan to murder or to bless; to steal or to bestow; but as its proper use is to observe the different objects of creation, to mark their relations and direct the propensities and sentiments to their proper and legitimate enjoyment, it has a boundless sphere of activity, and when properly exercised and applied, is a source of high and inexhaustible delight.

Prudence governs the wise but they are few and the most wise are not so at all times; passion actuates everybody and always. Guru and Sukra should be powerful in a horoscope to keep a man within bounds.

'Passions' says Watts are the gates of life and it is religion only that can prevent them from rising into a tempest.

Yudhistira says 'I never act solicitous of the fruits of actions. I give away, because it is my duty to give. I sacrifice. I act virtuously not from the desire of reaping the fruit of virtue, but of not transgressing the ordinances of the Vedas. This is Nishkamika Dana and can we cite any other example?

Every student who wants to become a worthy member of his society should say 'I will support them who supported me; I will perform family duties incumbent on them, I will guard their property; I will make myself worthy to be their heir; and when they are gone I will honor their memory.'

Kapila says Nature has been created for the soul and not the soul for nature.

It is the mind that enslaves the man and it is the mind that shall liberate him. If purity has not been the nature of the soul it can never attain purity afterwards, for if anything that was not perfect even if it attained to perfection the perfection would go away again.

Life's evening we may rest assured will take its character from the day which has preceded it and if we would close our career in the comfort of religious hope we must prepare for it by early and continuous religious habit. How many are religious at the present day?

The knower and the ignorant are both equally subject to their previous Karma; the knower all patience knows no sorrow; the ignorant ever unsteady continues to grieve. The knower is one who is able to understand what is in store for him, what Karma he has done and what the fruits of it are. Astrology alone helps him to lead a happy and virtuous life.

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and shaving is called Bhadrava Karanam.

Ayoo means life and Ayush Karma is that act by which we increase the length of life and thereby ensure good health and vigor.

One of the Sutras in Soudamini Kalas runs thus—*Nakhastanay, Roma Kupay, Sandhisthanay Asti Sangamay, Kala Chankramanam Nityam, Vidyutsakti Pradrusyatay.* Matanga Maha Rishi, a great authority on physical sciences, observes that vidyut sakti constantly keeps running in the ends of nails or their tips, in the hairs and haircells, in the junctional places of internal forces and in the joints where bones are conjoined. Ignorant and conceited men laugh at such ideas where wise and time honored customs are mentioned as fit for observation and guidance. They forget the value of time and the influences contained in its womb. Time ripens fruits, rots them, and makes them healthy or unhealthy. All human acts have influences on his body. Sleeping during the different hours of the day or night, eating or drinking, reading or writing, having sexual intercourse and bathing or taking medicine must necessarily produce different results at different times.

Some of them will bear good fruit while others produce in-different results and yet others positively bad results. The weather and the magnetic and electric currents keep on continually changing. Heat and cold are changing every minute. When all these are easily comprehensible and demonstrable, where is the logic of denouncing truths which have stood the test of countless centuries. The Maha Rishis are old and venerable enough, but older than all, is the knowledge, which is coeval with Supreme Intelligence, and which has emanated from Him. Nobody could affirm that dissipation of energy of any sort will be conducive of good to himself or advantageous to his progress. Neither can anybody assert that conservation of the right kind of energy will be prejudicial to him. In fact, if we examine the laws of progression, health, wealth and knowledge, the underlying principle is the conservation of the right kind of energy and not its dissipation. The modern scientific man must admit his ignorance in many matters. He cannot assume to himself the possession of the sum total of all knowledge in the world. His groping in the dark as to whether gravitation, heat, light and electricity are matter or

states of matter shows that he is still uncertain. He does not know why earth gravitates and then repels certain objects. We can quote many instances of such ignorance of the fundamental principles of the natural agencies which are working to produce the terrestrial phenomena. Therefore, it would be presumptuous to denounce all such sources of knowledge which they are not in possession of or to which they have not yet turned their devoted attention as carefully as they have done towards some other facts in nature. We have no right to say that knowledge and wisdom are the exclusive properties of any particular nation or age. The Maha Rishis sat long in contemplation, they examined their bodies and the mysteries of Nature within themselves, they analysed their different passions and the mind, of which these seem to have been, minor branches. They took long ages to develop their minds by observation, by practice and by the development of the yoga sakti. They saw behind the screens of superficial phenomena; the real causes which produced or retarded their proper production and perfection and recorded their experiences in simple yet technical language for the benefit of the

future generations. We have very few examples of such deep devotion, concentration or internal development among the modern scientific men.

The modern research and development seems to be more confined to the external than to the internal conditions of man or other objects in nature. Those profound thinkers and researchers of the present day, have yet to know a great deal about their own psychology and the mysteries of their internal work. One great quality for admiration and veneration of the Maha Rishis is their solicitude for expressing the results of their researches and discoveries in the formation of the sanskrit words and the ideas they convey by their appropriate use. Shaving is called Bhadra Vakarana. The processes, or the agencies set to work in the act of shaving, produce good and the act must be done at the time and during the days when *Bhadram* (prosperity) will increase and not be endangered. Shall we not stop to inquire why the act of shaving should be called Ayush Karma. How does it prolong life or cut it short?

Man, it must be remembered, is a bundle of electric currents

and all his acts depend upon the kind of good or bad currents he secures by his environments, food, clothing, occupation heridity and associations. It cannot be denied by even the veriest of fools that food does not influence man or that climate has no hold upon his physique or his mind. If food influences him, how does it do its work? It has been clearly demonstrated by scientific medical men that at the time of taking food and during the time of its digestion, series of electrical currents are constantly generated. Some of them, it must be admitted, are to his advantage while others must be conceded as prejudicial to him. It makes a great deal of change, as to when a man takes his food and what kind of food he consumes. If food really affects him, then he is affected for good and bad by its consumption. The same kind of electrical currents cannot be said to be both good and bad, unless when they differ considerably in quantities. With the change in currents for good he gets health, vigor and large mental strength. When the currents are bad he suffers in all these.

We think the matter has been placed before our readers in a very simple and convincing

manner. Similar to food there are many acts in a man's life which generate good and evil currents constantly and the sum total of which constitutes what is generally called man's prosperity. Attractions and repulsions are the order in Natural agencies and after attraction, there will be chemical composition and decomposition under the solar agencies of sound, heat, light, magnetism, electricity and ether. We have no business to say that this list of forces is exhaustive. There may be and there are many more powerful visible and invisible agencies whose existence has not been understood or recognised by the modern researches of cultivated men. Electrical currents are constantly generated at the junctions of bones, in haircells, at the tips, of fingers, chest, heart, sexual organs, middle of the head, eyes and so forth. Hairs are found all over the body and necessarily, the quantity of electric and magnetic currents generated there must indeed be very considerable. These currents are to be conserved and not dissipated. The touch of a barber is a pollution as the touch of a leper or syphilitic person is and a bath is recommended soon after the process of shaving. The hairs of the body are a sort of excrement from it's

activity, as other excretions are from the consumption of food, and hence one who removes dirt is a low man and whose touch will be a pollution. The modern fashion to shave oneself is highly objectionable on sanitary grounds and the tendency, when this act is repeated, to make the man materialistic, in his views increases with every act of shaving by himself. The change is not visible in a day as the change of taking disagreeable food may not produce an immediate evil effect. But that is no reason why, actions, evil in their results, should be welcomed. If we think evil of our fellow men on one occasion do we feel that any perceptible change for worse has crept on us, either physically or mentally. But nobody, with a grain of sense about his head, could concede that it has not done any harm to the man. The evil thought must leave its own impression, and will take a very tangible form when it is repeated a certain number of times. One theft of ours may go undetected and unpunished but it would not be safe for the man to make it a profession as it will surely bring on its own deserved punishment. The act of taking a facial shave is highly injurious to the head and specially to the eyes. The

act, of shaving itself, is degrading and more injurious in the case of men who possess developed psychic powers than in others. A man may as well become his own scavenger for that matter. The consequences are farreaching. When the razor is plied freely on the face and the head by the barber, large quantities of electrical and ethereal currents are generated, so much so the man cannot swallow his saliva, cannot wear the sacred thread as usual and must be similar in behaviour as if he is going to be engaged in calls of nature. Soon after the shave, he must take a bath, and then purify himself by putting on a new sacred thread, and wearing washed clothes. Before he takes his bath he cannot touch any of the articles in his house and could not enter into the kitchen or puja house. Do not all these show what significance they attached to the act of shaving and classed it along with other states of death or birth pollution. The time must be before the breakfast and in empty stomach and should never be in the afternoon. The astrological signification for Upanayana, recommended for the higher classes of the Hindus that the 8th house from the Lagna should be clean, shows that the act of

shaving is intimately connected with Ayusthana or the 8th house and so also for Annaprasana (first feeding) and for nuptials were the couple are to be first brought together into sexual contact, and where the junctions of two different sets of magnetic currents are to be combined and compounded into an harmonious whole. When the shaving takes place in evil stars like Bharani, Krittika, Aridra, Aslesha, or on evil weak-days Saturday or Tuesday and on inauspicious lunar days like, the 1st, 4th, 6th, 8th, 9th, 11th, 14th, or the Pooranama (full moon or Amavasya (New moon), then the evil atmospherical conditions absorb the currents generated by the act of shaving and make the person poor in the spiritual energy, for the proper conservation of which all these Hindu rituals and astrological injunctions seem to have been specially framed and ordained. Shaving, therefore, has very great importance in the economy of man's career and must be properly performed. Different times are given for different classes of people and all these injunctions seem to have been laid down with a view to benefit mankind who are spiritually inclined and whose salvation has more potent influence on the life of a nation, than the conser-

vation of a lower form of energy among the lower classes, who are spiritually weaker. A grand system of spiritual development characterised the earlier Aryans and people would be doing but simple justice if they only read through the lines of the injunctions of the Maha Rishis and understand the rationale of so many principles which, on a superficial view, appear as if they are meaningless, and impeding the real progress of mankind. The truth however lies in the opposite direction.

Astrology and Divorces.

We have referred on several occasions to this most important question of social and married life. The evils of promiscuous marriage and divorce are manifold and ought not to be allowed to go unchecked. Divorce is a result of ill considered or ill advised marriage. There can certainly be no divorces without marriages and if the fruits or flowers of a tree are not growing healthily, the clever botanist will at once see to the surroundings of the tree, its roots and its stem and when these are rotten he finds the results bad.

The causes for divorce are many and cannot easily be removed unless the nations make a united and strong effort. The neglect of astrological consultations in marriage agreements is a cause which has been telling very

heavily upon the European and the American communities. The divorces there are reading an appalling percentage and are producing very baneful results upon the society in general. In America, specially, this evil seems to have reached an acute state, and unless redeemed by legislation or science the evil may culminate in a national misfortune. When a couple are to be brought together, as husband and wife, both for purposes of domestic happiness and for purposes of reproduction and continuation of their species, certainly there is a very great responsibility both upon the couple who join together and also upon those who give their approval to such matches. In all marriages, even in European and American nations, the formal consent of the parents or the guardians is generally taken. Climatic conditions produce man and his physical and mental characteristics depend upon many other causes that surround him.

His disposition may be read by his horoscope and changes of his mind are indicated by the planetary periods and subperiods, as well as by the movements of the planets, and by the different angles and planes they assume towards each other. Similarly the temperaments of the girl can be read both by her horoscope at birth and by the horoscope which has to be prepared at the time of her puberty. This period marks a great change, physical and mental, in her life and therefore has a lifelong influence upon her future existence. It is therefore very highly necessary in their interests as well as in the interests of their

friends, relations and progeny that their horoscopes should be consulted before their marriage and sexual correspondence and that when the temperaments are not agreeable or the Dasas are not favourable they should not be married at all. Both of the couple to be brought together are bundles of electric currents. Their junction produces good or evil results. The potency of personal magnetism ought to be properly measured and this subject has been so well elaborated by Mr. Lockwood, that we make no apology to quote him here in full.

Electro-magnetic selection, so operative in all growths and developments in nature, attains its highest mission and sphere in the laboratory from which is born a human soul in human form. We note the presence or absence of the factors of magnetic selection in floral, cereal and plant life, and the lower forms of sentient existences. Imperfect vegetation, imperfect flowers and dwarfed and stunted fruitage, can be traced to non-congenial soil, an improper supply of warmth and rain, and other factors of their development. In animal life, it is noted in non-selective or careless mateship, and unprotected gestation and subsequent care.

To assume that the human is exempt from the factors of mental and physiological selection in conjugal associations, is to set aside the fundamental truths underlying the formative progressions of nature, and to ignore that man is subject to the same general principles of evolution that qualify and control other existences.

That these magnetic factors of physiological selection in marital associations have been, and are ignored, is shown by the rapid increase of physical weakness threatening the complete ruin and decay of the race, and by the clamorous effort of the leading churchmen to continue the scourge by making divorce from these evils, both legally and morally impossible.

It is a well attested fact in pathological physiology, that conjugal repulsion breeds more ruin and disaster to civilization, than epidemics. While the latter may sweep away its thousands in certain localities, the former is slowly, silently but surely laying its slimy and diseased hand upon a very large per cent of modern life. It should be known that electro-magnetic repulsion, or the reaction of chemical forces upon vital processes, is the prevailing cause of disease; and the repulsion obtaining in the finely organized centers of procreation in non-selective unions, heads a list of causalities fatal to health, happiness and domestic harmony, that will fill a chapter of horrors, when these physiological facts are known to the general public.

This repulsion is causing the premature decline in vitality to thousands of men, while at the same time it is undermining the maternal capacity and vitality of women, thereby jeopardizing motherhood and the power of normal parturition. It is the parent of the lowest depravity, insanity and dementia. It generates in men all known forms of venereal disease and

in women various forms of scrofula, cystic and ovarian tumors, impoverished motherhood, and cancerous states and tendencies. It begets crime, bloodshed, liars and religious hypocrisy, and through the general illiteracy of ecclesiastical teachers and their teaching upon physiological data, it threatens the destruction of modern civilizations.

A careful study of the physiological and psychological function of the various organs of the human and their relation to the brain and mental action, will show that the cerebral structure, involving two thousand million cells and fibers connecting every gland and process of the body, indicates that man with his enlarged mental capacity, should in no physiological sense be placed in the same category of mateship as that qualifying the lower forms of animal life. Yet owing to the prevailing superstition that an Almighty God sanctifies and purifies and blesses all marriage associations by a religious ceremonial formulated by church men and accepted by the state, civilization continues this vile dogma because of its supposed popularity, virtually allowing its sons and daughters to wed on a common animal plane.

It is a well attested truth in sociological science, that by far the larger proportion of marriages have their initiative in physical magnetic attraction without any knowledge of its selective utility. Hence that disease, perverted function and discord are generated in a large number of in-

stances, and will cease to be a wonder when the facts of selective physical magnetism, as a factor of domestic harmony, are more widely known, and when the popular mind senses that a religious ceremony does not constitute, sanctify, purify or bless, any real conjugal union. It will eventually be seen that all religious ceremonies should be expunged and eliminated from marriage contracts under state control and legislative authority.

Let the church make amends if it can, for those it has already damned. It should be prohibited, if necessary, by legislative enactments, from meddling with those social matters that form a part of state and national control. The Bible, with the licentious character of the centuries that introduced it, cannot be used as a text book of chastity. The record of its patriarchs, prophets and preachers, the lustful proclivities of its kings, governors, rulers and tribal conquerors, together with the account of Lot and his daughters, Ruth and Boaz, Samson and his mistresses, Hosea and Gomer, are no longer regarded as a curriculum of virtue; while the genesis of the New Testament introduces in strong coloring a god of phallic character. That the scholarly and thinking clergyman nauseates at presenting these records as comprising the real origin and destiny of man or its miracles and the caprice of a Jehovistic age as representing a system of concise morals worthy of our time, is little wonder, since every department of Natural Philosophy and cosmic science demonstrates the absolute

impossibility of such data to account for any claimed fact.

God cannot unite antipodes. If he could, there would be no need of positive and negative poles in matter. This truth being in evidence, we affirm that He cannot unite in harmony diverse physical magnetisms or mental tendencies and aspirations in conjugal association.

We furthermore affirm that all true monogamic love has its origin and basis in the intellect, and hence is subject to principles of intellectual selection. This truth will rule, when mankind can be shown that it is by the virtue of this superior soul perception, that he is capacitated for a higher conjugal life than the brute; and when this intellectual love between contracting parties can be secured by a selective physiological blending in these magnetic relations upon which moral parenthood depends, we will have the foundation for a true, faithful and enduring monogamic marriage, when divorce and infidelity to marriage relations, will be unknown." He is perfectly right when he says that unless there is full agreement between the marrying couple there will be no attraction for any length of time but on the other hand there may be early repulsion and hatred. He has not shown how the perfect mental agreement could be brought on and no science could throw any light upon the solution of this vexed problem. Astrology is the only science which, if properly studied and understood, would be able to throw perfect light

as regards the extent to which the physical and mental agreements of the married couple could be affected.

Planetary Conjunctions and Great Events.

A definition of a great event may be difficult to be given, but every one knows that certain events are great while other events are small or insignificant. The battle of Cannai was a great event because the Romans were beaten by a Carthaginian General Hannibal. The battle of Waterloo was a great event because Napoleon Bonaparte was defeated by a less famous General, Duke of Wellington and the supremacy of the French was shaken. The birth of Christ is a great event because Jesus caused a revolution in the religious thought of the times. The battle of Plassey was a great event in which the British began to lay the foundations of an Indian Empire. The birth of Shakespeare was a great event, because he produced the greatest change in the literature of Great Britain. Rama's South Indian expedition was a great event because he destroyed the power of the Rakshasa Prince. The war of Mahabharatha was a great event, because almost all the famous Princes of that time, died and the ruling dynasties changed. The Russo-Japanese War was a great event because the little Asiatics showed that they could beat the stalwart Cossacks and the powerful Russians in a fair fight and that when properly trained and led, the Eastern Nations could match the strongest of the Western Nations. The birth of Buddha, Sankaracharya, Mohamet, Confucius, and Zoroaster, were great events because they produced religious revolutions. Similarly in arts,

sciences, literature, morals and industries there have been great events which marked their presence by undisguised changes in their respective dominions. Can astrology predict anything with certainty about the happening of future great events and if it can how and what combinations of planets herald such events, and with what intensity, they would come. In the year Vikari, there was a great Boer War and we predicted it before 6 months of its happening. This was a great event in which, the mightiest Nation of the world was engaged for 33 months in a deadly war with a small insignificant Principality, which rose to great fame by the patriotic valour which was exhibited by its tiny armies against vast hordes of disciplined troops. This was a great event in which the too small Principalities lost their independence and the British Nation showed its weak discipline when dealing with men moved by patriotic fervour. The introduction of the iron horse, of telegraphs and of aerial navigation, are each a great event, and have produced tremendous changes in their respective lines of usefulness. These great events are generally indicated by the appearances of comets and meteors, by the conjunctions of planets in signs, evil or good as the case may be and by other portents which are noticed by experienced human intellects. While the ignorant or the proud man sees nothing in the appearance of anything unusual or abnormal, the intelligent and the wise man sees a great event which has to follow such appearances. The Halley's Comet has once more appeared in the heavens and causes some evil forebodings in the minds of the observant. More than this and of far higher scientific significance in the Astrological literature is the grand conjunction of the seven planets early in November next in the sign of

Libra, and the two evil planets Saturn and Rahu in the cruel sign of Aries owned by Mars and aspected by him then. "In the Astrological language and works the conjunction is very efficacious and the importance of aspect is hardly less significant. If judged in this light we may say that the mutual aspects of Saturn and Rahu on the one side and the other seven planets, Sun, Moon, Mars, Mercury, Jupiter, Venus and Kethu on the other forebodes the happening of very great events which are to follow in the wake of this undesirable conjunction of all the planets in two opposite houses, viz., Aries and Libra. We therefore emphatically say that such abnormal conjunction and aspecting of all the planets, in only two houses of the Zodiac, denote great stir in the political atmosphere and the death of two great sovereigns with a lot of changes in the moral, social, commercial, and religious spheres in existence. Plague and pestilence, volcanic eruptions and earthquakes, and death from the rising of low classes, will be prominently noticed. The lord of Libra is Venus and it indicates commerce and industries. There will be great commercial upheaval and some of the foremost firms of the world, which are now tottering, will come to grief and produce an immense damage to the poorer classes as well as to the capitalists. Excessive storms, much rain in some places, want of rain in other places and social convulsions attend this great conjunction both before and after, and the women will give no small amount of trouble to the civilised nations. We predicted many of these in our new years prognostication, and things are happening which show that the frowning moods of Saturn in Aries and Rahu approaching towards it have not yet exhausted their showers of wrath and

vengeance upon the poor humanity. When vice and materialism prevails they have to be adjusted, and virtue will be restored by Nature.

The Astrological Office.

We thank the Editor of the Malabar Review for publishing an article under this heading from the pen of one Mr. Bhajeker, a gentleman quite unknown to us. When we started the Astrological Magazine, in April 1895, in our opening article, we pointed out the necessity for the journal, and also suggested several other things which were needed to enable the outside public to know the grand truths contained in this sublime science. The foremost among those suggestions was to have a regular college for the cultivation and study of astrology and test the truths contained in its literature. We wrote a very strong and long appeal about these matters and the public have yet to come forward to countenance them. The educated Indian public presents a complicated complexity which cannot be understood without extraordinary ability and intelligence. The generality of these gentlemen are undecided and do not exactly know what their duties and liabilities are. They sometimes admire the skill of their ancient sciences and arts but very often they are carried away by the appearances of modern trinkets. They attend lectures and forget their purport in a few days. In fact they imagine they have many engagements and duties, and in these contemplations of, which to do, they

forget even the routine duties which are enjoined on them by their sastras. They are not to blame. In the schools and colleges they get one-sided education and progress and when they come back and take their places in the theatre of practical life, they feel uncertainty at every step and indecision marks their behaviour often. Many of the so-called truths which they are taught in their colleges, are found to be quite untenable in their respective experiences and in these processes of learning and unlearning Western discoveries and Eastern established customs they become naturally suspicious, indecisive and often neglectful. They have however very good defence. And when they advance in life, they are found to be no better than where they began their practical experience.

An astrological office is an absolute want now. There is no central authority to whom we could refer our doubts and difficulties. There are no regularly trained adepts with whom we could hold conversation and make researches. For astronomy we have schools and colleges and the elementary portions may be picked up.

That is not enough. The European Astronomical observatories are not very much concerned about the lunar Thithies, Yogas and Karanas. The constellations play an important part in determining the Periods and sub Periods of the planets and also in fixing the positions of the Moon in a horoscope. There is as great a variety of almanac calculations as there are in the number of almanac publishers.

There is nobody whose words are respected or whose criticisms are feared. Every man is shifting for himself and publishes what he likes and how he likes. In the Vernaculars the errors are even greater, but they are marshalled out before the public without any check. The blame lies with nobody as nobody has any authority to lay down any rules and regulations for guidance in these matters. We are now drifting without a hope and the cause of Astrology must be taken up by competent hands. The cost of maintaining an astrological college and office may roughly be thus calculated.

I. A suitable building with out-houses for 50 poor students, and astrological professors in a convenient central place in any part of India would cost Rs 100,000. This includes all expenses for purchasing the necessary astrological and astronomical works and books of references in Sanskrit and European languages.

II. The monthly expenses will roughly be—

(a) A principal with sufficient knowledge in English and Sanskrit and a specialist in Astrology ... Rs. 500

(b) 6 professors, each devoted to the examination of two Bhavas only and making researches in them at 100 Rs. each 600

(c) One Vice Principal to be attending to the necessary management ... Rs. 200

(d) 6 assistants with scholarly abilities in Sanskrit, Astronomy and Astrology with or

without acquaintance in English for imparting instructions to the students at an average of 60 Rs to each ...	360
50 students to be fed and cared for at 10 Rs. for each student ...	500
This includes all expenses connected with them.	
2 clerks on Rs. 20 each ...	40
1 Manager to attend to the wants of the boys with food ...	30
3 cooks on 10 Rs. each ...	30
3 Peons on Rs. 8 each ...	24
2 sweepers on 7 Rs. each ...	14
Stationary, lighting etc ...	25
Purchases of new books, manuscripts each month at ...	25
1 Chief travelling Inspector and canvasser for horoscopes Rs. 100	
His travelling expenses Rs. 50	
20 ordinary Inspectors at 30 Rs. each ...	600
Their travelling expenses at 10 Rs. each ...	200
5 Register keepers and copying clerks of horoscopes at Rs 20 each ...	100
1 Ayurvedic Medical man attached to the establishment	50
Medicines and other expenses	30
1 Ghanapati ...	50
1 Sanskrit teacher ...	50
1 English teacher ...	50
1 Dharmasastra Expert ...	50
1 Scavenger ...	10
1 washerman ...	10
Miscellaneous expenses ...	20
2 Gardeners at 10 Rs. each ...	20
1 Gymnastic teacher ...	20
House repairs on an average including an overseer ...	100

The total monthly expenditure comes up to roughly about Rs. 3860

or in all about 4000 rupees a month which is not a very big sum considering the advantages which would flow from the working of an institution of this nature. The capital for building a suitable college and for the necessary accommodation for students and the library can be advanced by any of the Princes in India who have got the nobility to revive a National and useful science like that of Astrology. The British Government have given us very mercifully all liberty to revive our arts and sciences and have been doing a great deal in the cause of their progress. We are sure that if the educated leaders of the Indian community, come forward and put the scheme into a working order even on a smaller scale, our worthy government would not be wanting in affording some practical help and facilitating its progress. The government must be satisfied that we are in right earnest and they will then surely help its working. The Nizam, Maha Rajas, Rajas, Zemindars and other noblemen can contribute every month something and start on this desirable institution. The benefits accruing from the starting of such an office will be briefly detailed in another issue and when properly worked out the Institution will become not only self-supporting but also profitable in the long run. India contains a population of 300 millions of whom about 50 millions are Mahomedans. Many of these are believers in astrology and consult the local astrologers in some shape or other. Reasonable charges collected from consultors may be uti-

lised for the maintenance of the office and thus a good start may be given to this noble idea. This must be taken up in hand by some educated men and then only, some good will come out of this. When we started the Astrological Magazine and propounded these ideas, people laughed at us and newspapers criticised us. But during the last 30 years, the work we have done in this field, has now been bearing its own fruit and we are sure before long, some practical shape will be given to the idea we have advanced in the above paras.

My Impressions in Southern India and Malabar.

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.
Continued from p. 137 of Vol. XII.

I left Kaladi for Trichur the centre of *Sri* or *Stri* Malayalam, a neat little town, well built and picturesquely situated in the midst of stately vegetation. I stayed there for nearly two months and observed the Malayalis in their very stronghold, as it were. Trichur is a very healthy place and ranks as the next in importance to Ernakulam and Cochin, the capital of the Rajah who rules there. There is a temple here on an elevated hillock constructed some four or five centuries before, in a most peculiar fashion and dedicated to Iswara. The inner temple is roofed with copper plates and the God possesses extensive properties (about a crore of rupees) which are now administered directly by H. H. the Raja of Cochin. H. H. the Raja of Cochin is reported to be well acquainted with Tharka (Logic) and Vyakarana (Grammar in Sanskrit) and also in Sanskrit language. He has

introduced foreigners into the influential official berths and thus has courted unpopularity on his own responsibility. The Dewan Mr Banarjee I. C. S. has not been able to show much work to his credit nor his Dewan Peshkar Mr. Krishnamachari, a British Dy. Col. of the last grade, who has been introduced into the State for reasons best known to His Highness. Malabaries are very shrewd, highly intelligent and well educated. So far as education is concerned, Cochin ranks as the foremost in India in percentage of educated people, and some of the Cochinites are very bright specimens of high education and developed intelligence. They can stand a favourable comparison so far as education and intelligence are concerned with some of the best Indians of any country or province. It is really a matter of surprise why foreigners, who are in no way superior to the best men of Cochin, should be introduced to the State service, and thus shut out the doors of promotion and official recognition from the indigenous talent. This leads certainly to discontentment and unpopularity and takes away from the efficiency of the superior service, as the confidence between the local and the foreign official element is not of a pronounced type and cannot be when the local men feel that their legitimate claims have been overlooked, and that all their future prospects are thus frustrated. The strip of land from Calicut to Cape Camoria between the Arabian Sea and the Western Ghats was supposed to have been recovered from the ocean by Parasu Rama, one of the ten incarnations of Maha Vishnu, who travelled twenty one times round India to kill all the Kshatriyas who were then of any rank, or note, and who came here and established a colony of Brahmins, who are now distinguished as the Numbudries who have

Agrasikha or tuft of hairs in front and whose manners and customs are quite peculiar in many ways from the Brahmins of other countries. The Nambudries are a rich class of land-lords or Jimmes as they are called here and hold almost all the lands, in their names. The Nairs, eons, Marars, Ambalavases and Warriors are Sudras in caste and have been holding lands as lessies from the Nambudris. Nambudri Brahmins are generally simple in their habits, shrewd and intelligent but miserly to a degree quite inconsistent with their extensive properties and incomes. The Sudras of all descriptions are well formed, with regular features, and attractive in appearance. The rich classes of Nairs are specimens of cleanliness both in body and in their houses. They are extremely shrewd, well informed, fairly acquainted with Sanskrit language and are very economical and prudent. While the patriarchal system, more or less prevails all over India, Malabar has the matriarchal system ruling here in full swing. The Tharwad or family possesses some property, and the Karnavan, is its head, generally a male member who manages the whole estate for the benefit of himself and also in the tharwad of the other members. While the sons of a man are not his heirs his sister's sons are the claimants and they must be fed at the cost of the estate and clothed suitably. The Karnavan, may be ousted, if his management is found to be dishonest or otherwise objectionable. The Tharwad generally remains undivided, and all the members can only claim food and clothing suitable to the rank or station of that family. If a male or a female member of the Tharwad enters into what is now called the marriage, his wife or her husband may not be fed at the cost of the Tharwad as a matter of right. These

customs have their own advantages and disadvantages. A respectable family cannot be divided and therefore will not sink to insignificant position, in the course of a few generations; whereas in other parts of India, the case is quite deplorable. I shall give an instance here to explain what I mean. Suppose a Mirasidar or Zemindar, where the estate is partible, has an estate of say, four lacs of rupees and gets an income of 12 thousand rupees a year. In the ordinary course he will be highly respected and can pass off as an influential gentleman with an income of a thousand rupees from his lands. Suppose a Tharevadin Malabar has also a similar estate and income. If the Mirasidar gets six sons, and some daughters, he must necessarily marry the daughters with some suitable expenditure; granting that he is economical and is not in favour of borrowing or contracting debts, he will hardly be able to make both the ends meet consistent with his dignity as a big mirasidar. When the division takes place among his sons each gets an annual income of Rupees 2,000 a year. If any one of these sons has the misfortune to get 10 sons then each of the fellows will inherit a property which gives him an income of only Rs. 200 a year. This will be his income, provided the family divisions are amicably made, and provided also that they do not rush into court. But this will be an extreme case of good fortune which many families unfortunately do not enjoy. During the course of three generations the difference in social status falls down most unfavourably, and while the grandfather commanded thousand rupees a month and the influence of that income, his grandson now may command only 10 or 15 rupees a month which are quite the wages of an ordinary cooly. The contrast therefore will be quite marked. In

the case of the Malayalee the case is quite different. The Karnavan, who manages the whole estate, can only spend money out of the income and must show some improvement in the estate if he means to command the respect. Whatever may be the number of members in his family he will only feed them and give them clothes, but there is no division and therefore there is no loss to the status of the family. The dress of the Malayalee at home is as simple as could be imagined. Even the male and female children of the respectable families are almost naked at home and only have a Thundu or bit of cloth when they go out. The girls as well as boys wear a small strip of cloth to cover their decency and the luxury of a shirt or coat is almost unfamiliar to them. The elderly ladies and women have an ordinary white cloth, whose cost may not exceed a rupee or so and as regards their upper bodies, I was informed that they had no covering till very recently. Even in these days, they generally remain at home without an upper covering and when they come out on the public roads, they simply throw a loose cloth of 2 or 3 cubits across their breasts. Thus their food, their clothing and their customs are simple and the cost of life is minimised to the last degree. There is nothing like marriage institution obtaining here as it is understood in other parts of India or even continental countries. A man generally seeks a woman; he lives in his own house, she lives in her own house and they meet generally at the woman's quarters in the night and go away in the morning. A woman has perfect liberty to marry any man in the higher caste but she cannot have any connection with a lower caste man. This will be visited with the displeasure of the community to which she belongs.

and will be subjected to the insults of her people. The Nambudri habits are even simpler. The head man of the family alone can marry, the rest are not allowed to marry legally. The other members, therefore, seek companions in the lower classes and thus spend their time. The Numbudri women are kept under the greatest restriction and they cannot marry because they have no husbands available. They cannot keep other men because they are, all of a lower caste. Thus a Nambudri woman is condemned to life long virginity or misery by the rigid customs and the Nambudri Brahmin reconciles shreds of his conscience by tying the marriage badge after the death of a woman even when she is 70 and thus secure for her a sumangali pass to the heaven. Under these circumstances very few Numbudri women can become widows because they never get married and they are kept under a gosha system. As regards the Nair and other women, they have no idea of widowhood. For whenever the couple do not like each other they will be at liberty to stay away and thus there is nothing to be lost or gained, and the man or the woman can get another companion if he or she chooses to do so. The children of course remain with the mother and in her Tharwad Estate. The women of Malabar are attractive, well behaving and intelligent. On account of the free intermixture of the higher and the lower caste the Sudra woman here are of a far higher breed than their sisters in other parts of India. One would be tempted to think that they are Brahmin women well bred and brought up in great dignity. They are neat, have regular baths in cold water and look very graceful with their intelligent faces, long flowing jetblack locks, white clothing and

well set features. The grandest festival in this part of the country is the Pooram Festival at Trichur where a gathering of more than 60,000 people is held during the month of April, when the constellation Pubba occurs. About 30 elephants of the largest size are collected with gilt or gold leaf front pieces of great ornamentation. Two parties lead the way, each party vying with the other to set itself, the elephants, ornamentation, fire-works and the number of drums, to the greatest advantage.

I was luckily present on this great occasion, and though I have seen greater gatherings, none struck me so graphically as this Pooram. For two or three days before the real Pooram, people from different parts of the country pour in and on the day in question the collection will be nearly 60000 souls. All the females of the town, clothed in white clothes of various value, the rich having very fine textured and lace bordered clothes, while the poorer possessing clothes of ordinary texture, taking their morning baths decked with their huge circular gold or gilt ear ornaments, with their cheeks and lips in fine contrast in the glitter of their golden ear ornament, their flowing jet black hairs knotted at the tips of their hairs, and moving freely from place to place in companies of twos or fours, present a sight that is at once attractive, interesting and instructive. The males are equally well dressed in this scene and an ocean of human heads may be seen dressed in white clothes over an area of two or three square miles affording much food for con-

templative minds. Through the kindness of the Devasam Overseer I had occupied the upper story of the temple office buildings from where a very fine view of the whole could be seen with great scenic effect. The Pooram drums are terrible things to remember. Fine silk umbrellas were held by Brahmins on the backs of the elephants and the gods were seated in the shape of ordinary pictures with in plated golden inclosures. The tallest elephant measured 11ft. 8 inches and its owner a Nambudri assured me that it was the tallest animal in the whole of India and that he refused to part with it for even 10000 rupees. The drums did terrible havoc with my sleep on the previous night and about a hundred of them kept on a continuous noise till the whole Pooram was over. This is a special feature of the Malayalis taste which deserves more than a passing notice. The monotony of these devilish drums is proverbial and sickening while the taste and interest displayed by the most cultured among Malayalis for this drumming is surprisingly unaccountable. The Malayali wears no shirt or no head dress, on any grand public occasions and he is free to move among his aristocratic friends with an upper Thundu thrown across his chest. The third Prince was present on the upstairs and was dressed like any other man in the large assembly without a shirt or head dress. Fifteen elephants march on each side tallest in the middle and others arranged in a tapering fashion on either side, till the smallest are arranged on the last of each side. They are all trained to such festival drumming

and generally keep this majestic dignity and move in a very fine fashion. There are no other entertainments, and in the evening after they confront each other they are moved away to their respective places. The Malayale has generally reverence to God and preceptors, and goes rarely without religious devotion. The houses of the richer classes are models of cleanliness and are invariably well kept. The Malayale girls possess fine voices and I was taken by my friends to several respectable houses and heard their music with delight. All however singing Telugu songs composed mostly by the famous Thyagayya of Tiruvihar and they are well trained. Each house keeps some Garden where jacks plantains, pepper, mangoes and other fruits are grown.

I spent a couple of days at Palle, the fine garden residence of Justice Narayan Marar and enjoyed his learned company immensely well. My stay was made very pleasant at Tricher by Mr. V. R. Senkara Menon B. A. the District Sessions Judge, who kindly attended to my comforts and enabled me to see the place as well as I was able to do. Hearing a grand marriage in one of the richest Numbudis I went to a village 5 or 6 miles. The house where the marriage was held was a low building but the man had to feed something like 5 or 6 thousand people for a number of days. He presented a strange spectacle to me. When I was introduced to him the man—hand some looking middle aged man—was half anointed with oil on his head and shoulders and body and had a

small cloth on the waist just enough to cover his decency. In the villages where I drove, of course the women never pretended to have any upper clothing and were quite natural in their behaviour. When I was in Trichur, H. H. the Maha Raja of Mysore came over there, and I shall relate the state reception and other arrangements made by H. H. the Raja of Cochin, and his Dewan, Peshkar, and the feelings with which H. H. the Maha Raja of Mysore left it in my next article as also my impressions at Ernakulam, Tripunnathorai and Cochin. I am much indebted to the following gentlemen for making my stay at Trichur, quite happy and enjoyable. Messrs. K. V. Ramachundra Ayar, Sekara Marar, D. Mahalingayya, Ramachundra Bhagavatar, and my special thanks are due to Messrs. A. V. Narasimhayya, and Venkatasubramanya Ayah brothers, who attended to my comforts and treated me with great regard.

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Astrology Vs Chemistry. A SHORT DRAMA IN FIVE ACTS.

BY

B. SURYANARAIN ROW B.A., M. R. A. S.
Editor of the Astrological Magazine.

ACT I. SCENE I.

A Green Meadow.

Enter Astrology and Chemistry.

Chem.—Good morning Astrology? I thought you had died in the commencement of the 15th century A. D. when I began to develop? How did you manage to live all these long years?

Astro.—Thank you? I am now as strong as ever and do not expect any death within the near future. You are a puny child of mine, and why should you expect my death when you begin your development? This obtains good only among the scorpions? I suppose you don't claim pedigree from those worthy ancestors?

Ch.—You are considered to be rotten to the core by the modern scientists and you know rotten things cannot live long? Besides they say you have no foundation as per modern scientific principles and they consider you as a remnant of an exploded superstition of the olden times?

As.—Please let me know what is your origin and how do you do your work?

Ch.—I work on strictly modern scientific principles as propounded by the greatest men of to-day? I am the crowning glory of modern scientific genius? And am found labelled all over the world?

As.—Will you kindly tell me a few of those vaunted scientific principles, on which you do your work so that I may know whether you have any origin or foundation different from me or whether you are one of the thousands of minor offshoots of my own?

Ch.—(Surprised) What! you cannot have any scientific basis for your rules? They are the outpourings of craving madmen and there cannot be any germs of science in them?

As.—Do you presume all knowledge in the world in yourself, or have you yet to learn anything more? Do

you know your real origin? And the wonder of wonders!

Ch.—I am progressive no doubt, but I am placed on the adamant basis of truth, as revealed by natural agencies, and therefore represent the Truth? Have not modern scientific men called me the grandest of sciences?

As.—How do you work out your details?

Ch.—By natural laws or agencies?

As.—What are they?

Ch.—Gravitation cohesion, adhesion and chemical combination or affinity?

As.—What is gravitation?

Ch.—I thought you knew at least the elementary principles of science? I now see that you are a scientific blockhead?

As.—As for that matter, my grand child, we shall not be in a hurry to pronounce a judgment—let us read the records before we come to any conclusion?

Ch.—Gravitation is the power or force exercised by the earth on all objects on its surface? There are two gravitations, viz—terrestrial and celestial and these are of universal prevalence?

As.—Does the Sun exercise any power on the earth and all its phenomena?

Ch.—Why? Scientists are agreed in saying that the earth and all its phenomena are the direct products of solar radiation? Without solar energy nothing could exist even for one second. I thought you knew so much at least?

As.—Is his influence uniform or does it change with his movements?

Ch.—Yes? It must change? I think?

As.—Who works the cohesive energy?

Ch.—The question is vague, and proceeds from your ignorance of scientific knowledge?

As.—May be? But let me know under whose orders or powers does cohesion act or work? The question cannot be simpler than this?

Ch.—Shall we meet again to examine our relative supremacies? I thought you were a brainless idiot or a charlatan? But your questions tickle me to some extent and make me a little confused? I am wanted at the medical shops, chemical laboratories and so many other places that I am a busy bee. You know that every fellow who gets plucked in the examination, honors me with a shop and a catching signboard?

As.—Is it members that give you credit or your own value?

Ch.—Don't you know that in all councils, majority wins the day? I am getting rapidly recruits from all classes?

As.—Do you know my name in sanskrit?

Ch.—I suppose they call you Joytish or by some such nonsensical denomination?

As.—Do you know what jyoti means?

Ch.—Surely not? It is not my business to know the derivation of my enemy's name?

As.—I am your parent. Why do you call me your enemy.

Ch.—That, you ought to know being so very old, is due to Kali Dharma.

As.—Come to the point? Jyoti means "light"

Ch.—That may be? How does that help you please.

As.—I am the biggest of chemical sciences.

Ch.—Ah! No, I cannot admit such a preposterous proposition. No scientific man would agree to it.

As.—How many summers have rolled on you.

Ch.—Two or three hundred? Am I not old? Older than the oldest of mankind living now?

As.—How many political and social convulsions have you stood.

Ch.—Why all this irrelevant talk.

As.—You work by heat, that is Jyoti.

Ch.—Jyoti means light and not heat.

As.—Ah poor conceited child, just now you were telling me that you did not know what jyoti means. Can there be light without heat.

Ch.—Yes—look at a firefly.

As.—Can you say that it is not due to heat? Could it produce such light after heat leaves the body.

Ch.—Mr. Astrology—Don't bother me with many questions. My work is simple and easy and I am honored as the grandest of modern scientific triumphs. I don't want anybody to tell me any other thing which is derogatory to my dignity. You know I am extremely busy and cannot spare much time for such idle or silly discussions? I must go now? If you wish I shall call again at your place. I must respect your old age which may mean dotage or wisdom.

As.—Yes? We shall meet again with pleasure? Good morning to you.
Exeunt.

ACT I SCENE 2.

COFFEE CLUB.

Enter students in large numbers.

1st Gra.—Well? Proprietor, will you bring me Coffia Arabica and a slice of bread. You must give me the best you have with butter you know.

2nd St.—Our ancients must have been real fools not to have known these delicious drinks. Had they any clubs, such as we have now, all over the country where we can sit, chat and drink.

3rd Gra.—I am a history student? No nation ever possessed such civilising agencies as the coffee clubs, and brandy shops. They are, no doubt, the unmistakable signs of advancing civilisation and friendly toleration.

4th Gra.—Can you give me some Vadas soaked in Moru Kolambu. How delicious these cakes are and how fine the preparation.

5th Gra.—Can you tell me when, and who, invented these Vadas? It would indeed be a very interesting fact to learn its origin and development? Proprietor!—get me some nice Pakodas? they are equally delicious. I would like to know who invented them?

6th St.—I bet if it is not a European invention? For their heads alone possess the inventive genius? We are a metaphysical nation, floating in the atmospherical regions.

7th Gra.—Give me some ice cream and some gingerale. The latter is perfectly harmless. This wine is without Vice and is one of the noblest of human drinks ever invented by man?

8th Gra.—The results of our class examination are given out? The professors have plucked 85 p. c. in the Annual-examination. Simply disgraceful.

9th St.—This is a great blow to many of us? Our parents and guardians are straining all their resources to maintain us here in luxury,

and ease, but we are indulging in pleasures while we ought to be at our books.

10th St.—When I go home, there is neither coffee tea, soda, lemonade nor bread. My father is a fool of the orthodoxical type and wants me to lead a simple life. But if we have no morning coffee, evening tea, and some soda and lemonade bottles to drink at regular intervals how on earth could we live consistent with our dignity and high Western education.

11th Gra.—I would not care to mix with my people even when I am forced to go back. They have no soaps or fruitsalts, no spectacles or potatoes. Besides I hate their religious ideas and foolish ceremonies. They violate the very hygienic principles of regular meals and sleep. But still, some how these fools manage to keep their health better than ours. No? it shall never be said to my credit that after receiving high European education, I mixed with such people.

12th St.—You are right. By giving such high education to their children, these fellows are indirectly cutting their own throats. Even if my parents came where I am highly employed I would call them as my menial servants.

13th Gr.—Yes we should do so? Then only they will begin to appreciate the benefits of the high education they have imparted to us.

14th St.—Proprietor—what is my bill?

Prop.—Sir, it is only one hundred rupees. Please pay it and clear your account.

14th St.—What! One hundred! Bless me! Why so large?

Prop.—You are one of my best customers in consuming my delicious preparations; but the same I cannot say about your payments.

14th St.—Don't you know that I am a Law student.

Prop.—What of that I have many high court Vakils and barristers on my list.

14th Gr.—It is defamation to demand money in the presence of so many. That falls under publication, and lowers our dignity. You know my friend and myself are in the law class.

Prop.—I know something of law also. Please pay your amount, and quit my hotel.

14th St.—I will prosecute you for defamation and intimidation, and if I please for extortion also? You cannot frighten us like ordinary students. When I become a lawyer I will smash your business.

Prop.—Very good sir. I hope you will never become one as you are wasting away your time?

14th Gr.—Don't you know this is coercion and criminal intimidation.

Prop.—You are a little drunk. I shall speak to you later on.

Exeunt.

ACT I. SCENE 3.

AN OPEN MARKET.

Enter Science graduates and Astrologers.

1st. Gra.—Looking contemptuously at the Astrologers and addressing them?

Sir Astrologers—your science cannot be true. Scientific men of to day don't believe in it. It is an exploded and superstitious remnant of an old barbarism which ruled all over ancient India.

2nd. Gra.—You are perfectly true, my friend, in your remarks. Are we not science graduates? Have we not studied physics, chemistry, physiology, psychology, zoology, geology, conchology, ichthyology, ontology, morphology, etymology, ethnology, sociology, biology, anthropology, gastrology, philology, demonology, devilology, graphology, bacteriology, Egyptology, Indianology, pathology, meteorology, sexualogy, nosology, osteology, mythology, minerology, seismatology, phrenology, criminology, craniology, planethology, paleology, scriptology, shadowlogy and many other ologies? There are no references to astrology in any of them. At best it is a rotten science?

3rd. Gra.—The forces of gravitation, cohesion, adhesion, chemical combination, limitation, integration, disintegration, dimension, extension, continuation, digestion, identification, repetition gratification and diminution were unknown to our ancients? They were a set of simple agriculturists, and nature worshippers, and knew only very few arts of civilised life? They belong to the stone period.

4th Gra.—The wonderful advancement made in the theories of electricity, magnetism and ether, is the admiration of the present day? What did the ancients know about them? They seemed to have dabbled in metaphysics? But physics was unknown to them?

5th Gra.—Well said my learned friends? Had they the iron horse, the steam boat, the aerial navigation, the telepathy, the telephone, the

telegraph and the electric cars and lights?

6th Gra.—They had to walk on rough roads, exchange their commodities on pack bullocks, ponies and donkeys? The first class refreshment rooms and hotels, which are the pride and ornament of modern inventions and discoveries, were utterly unknown to them? Poor people they were?

7th Gra.—And the first class drinks and beverages, so tempting, so refreshing, so inviting and so cool? Is it not worthy living in this world now-a-days for a tip of them, my dear friends?

8th Gra.—You forget to mention the number of wines and whiskies which in their variety, flavour attraction, color and intoxication, beat all past records of drinking and before which even the fairy land of the Islamic faith with all its Subji paris and Lal paris pales into utter insignificance? Messrs. Astrologers, what say you to all these? Sciences are simply perfected now, and chemistry will call forth even artificial life. Scientific education has given us very level heads. We see things in their true light and we are always fairminded and convincing in our arguments. Are we not—?

1st Astrologer—Will you give us time to answer your questions?

(Graduates in a high pitch) No-no! we must have our coffee and breakfast at regular hours—our brains, being scientific, require more nourishment than yours. We shall meet again.

Exeunt.

ACT I SCENE 4.

Astrologers in a veranda in a large house seated cross-legged.

1st Astrologer—Looking at others—you see the arguments advanced by the modern graduates? What can you say in favour of our ancient sciences?

2nd Astr.—To prove our sciences, we can quote a large number of authorities from our Vedas and Dharma-sastras?

3rd Astr.—They don't hold Vedas and other sastras as authoritative. The quotations will, therefore, be valueless, and fall flat on their educated brains.

4th Astr.—Then meet them on their own element, and cut them to pieces?

5th Astr.—You mean cut their arguments to pieces.

4th Astr.—Certainly that is my meaning. We are not criminals here to commit offences.

6th Astr.—What arguments could you bring in opposition to the array of facts which are marshalled out against you.

7th Astr.—You mean to say that we have no intelligence or shrewdness to meet their arguments and teach them sense.

8th Astr.—I am afraid we have almost none.

9th Astr.—Have not our sciences survived such criticisms for so many centuries? Why should we be afraid of them if they are based on facts and truth.

10th Astr.—The graduates invited us to have a chat near the seabeach. Shall we meet them this evening.

11th Ast.—Before we meet them let us go and get our own doubts cleared from some competent men in this city.

12th Ast.—A practical and every-day-useful science like astrology and medicine, could never survive public criticism and explosion unless they are well founded on the state of truth.

13th Ast.—Why in my own humble experience I have made very remarkable predictions? Their verification has only one explanation. And that is, truth in the science.

14th Ast.—With the change of seasons do we not see change in vegetable and animal kingdoms? Do not solar forces directly affect us? What further proof do you want?

15th Ast.—The modern educated men bring in a jangle of expressions which confound us to some extent?

16th Ast.—The last thing is to hear them patiently, take them step by step, and pin them to give intelligible definitions to the hard scientific names they introduce? They will then confess their ignorance.

17th Ast.—The best thing would be to ask them how the Sun works on the terrestrial phenomena? What is his disc, what are his powers, how does he control all celestial bodies, and where he gets his energies from. These questions will humble them at once.

18th Ast.—Then we shall all meet them at the beach and have a discussion about this science.

Exeunt.

ACT I SCENE 5.

Science class—Chemistry.

Professor of Chemistry—You see students, Chemistry is the grandest triumph of modern researches, although it is the result of the mad devotion of the people of middle ages

after the Elixir of Life and the Philosopher's stone.

1st Student.—Was there no chemistry before the middle ages.

Pro.—Certainly there was none before? The modern European genius has given us the beautiful science of chemistry. It is entirely modern.

2nd St.—What is an element.

Pro.—You see, we are not yet decided as to its exact definition—but we know it perfectly well. That is quite enough.

3rd St.—Is gravitation matter or mind.

Pro.—That is an impertinent question.

We are not yet agreed in saying what is gravitation. It may be a state of matter or matter itself.

4th St.—Is modern chemistry perfect.

Pro.—You see such silly questions are not deserving an answer. Yet I must admit that our chemistry has much to improve and learn.

5th St.—How does decomposition of matter take place.

Pro.—Under the solar influence.

6th St.—Can oxygen and hydrogen produce anything else than water.

Pro.—The question is vague and I decline to answer it.

7th St.—We want to know, whether they can produce any other compound by their conjunction.

Pro.—Yes—we have oxydes and hydrides. They are the productions of O. and H.

8th St.—Is oxygen a compound or element.

Pro.—I don't know. It is found to be metallic in nature when subjected to extreme cold, say 2000 degrees of minus heat.

9th St.—Did not the ancients know that water was a compound.

Prof.—They called it an element. They were utterly ignorant of physical science.

10th St.—Who called it an element.

Prof.—The Hindus, than whom there were no better civilised nations in the misty annals of the forgotten ages.

11th St.—They called it a Maha Bhoota. Does it mean an element?

Prof.—I am not a philologist. Ask Professors X Y. Z. and they will tell you what a Mahabhoota means. It is all sanskrit nonsense.

12th St.—Many of the elements, so classified some decades ago, are now found to be compounds. Is chemistry progressive?

Prof.—A student has no business to argue. Such behaviour will be severely noticed in your conduct certificate.

All students—Good-evening Professor. We are much benefited by your able exposition of chemical science.

Exeunt.

ACT 1. SCENE 6.

DEBATING SOCIETY.

Enter Chairman and Members.

Ch.—Gentlemen—We have met here tonight to discuss on the merits of modern civilisation. I call upon the worthy lecturer to begin his oration.

Lect.—Reads a six page paper extolling modern advantages and civilisation.

Ch.—Any others may speak, if they have anything to say.

1st Mem.—Thanks for our modern civilisation. We have perfect liberty to drink where we please, eat in any refreshment room and travel by any train at any time to any part of the world.

2nd Mem.—The astrological jingle of good and evil days and times for doing all work is a thing of the past. The rigid caste system is fast disappearing under the orgies of modern civilisation and we can all be one in eating and drinking.

3rd Mem.—Cut off the caste and we become a great nation. We are now slaves to customs, many of which have no legs to stand upon.

4th Mem.—Grand is our future—we will be united in our coffee clubs, in our tennis courts, and in our refreshment rooms. What more do we want?

5th Mem.—Toleration is the backbone of advancement. We treat all alike.

6th Mem.—But what good do all these produce to us or our country. We must have combination in a good cause.

7th Mem.—We must lead simple lives, cut off many of our unnecessary luxuries, read well our ancient literature and follow the grand ideals so graphically described in our epics.

8th Mem.—Conditions—political, social, moral, and religious have changed

there is no use of either praising the past or crying down the present. Pick up the best in the past, remove the evils in the present and combine a harmonious whole which should be the pride of our nation.

9th Mem.—It is all easy to talk the rigors of custom, ancient or modern which cannot easily be removed. There are so many counter influences on each event in our life that it is extremely difficult to steer clear of these difficulties. The Government are doing their best but the people are doing their worst, in misunderstanding their work. I do not know where salvation lies.

10th Mem.—Government do their best and leave people also to bring on their regeneration. Societies should be formed to advocate simplicity in life, sound education consistent with Raja Bhakti and Guru Bhakti, industrial activity to enable men to produce better profits, and a sense of real duty to God, to Government, to religion to society and to the nation. There is no use of crying against this or that custom or creed. There must be a general improvement.

11th.—A more difficult question has never been raised before in this club or treated so elaborately by any lecturer. Our thanks are due to the learned lecturer.

Ch.—The question is a broad one. The regeneration of a country depends upon its industrial activity and its financial co-operation and in the advancement of individual interests to

serve a great national cause. The spread of coffee clubs and refreshment rooms, cannot make us great. The nation must cultivate feelings of loyalty towards its rulers, respects to elders and preceptors, admiration for morality and veneration for its religious worship. I thank the lecturer, although I entirely differ from him in his views.

Exeunt.

End of Act I.

Correspondence.

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

THE EDITOR,

Astrological Magazine.

Madras.

DEAR SIR,

It is some time since I have not been regularly receiving your interesting monthly issues of the Astrological Magazine. I hope it is not undergoing or experiencing its critical period again, for existence.

With the non-receipt of this, I am also deprived of your translation of Brihat Jataka.

Since your undertaking of the English translation of Brihat Jataka, I have been favored with two separate printed copies of Burmese translation of this work, from here,

It is surpassing strange that both should be out simultaneously from two different presses during the same year and on the same work.

The only difference being one is entitled "Brihat Jatak" original, with Texts and translation in three parts, and the other as "Brihat Jatak" new translation, in two (2) parts. Though the latter says 'translation' the slokas are also given.

Of course any of the Indian works placed before us, here, are in Pali texts and the translation, needless to say, is Burmese.

The translation in both cases is very well executed and needs no comment as, it was done by the late Maung Young Thathanabaing (royal prelate) Mayanna-bi-woontha Dakamma Senapati, Mahadkamma Kazadi Kazaguru, during the reign of one of the Burmese Kings of Ramarapura, (Burma).

So far as I am aware, this work in Pali Slokas and in Burmese, has been in existence for years, in Palmyra leaf, and am glad that it is now being placed before the public in print. The Burmese is not a difficult language and any one with a fair knowledge of it, should be able to master it. There are a few printer's mistakes especially in the latter—which betrays, a lack of knowledge of the science, on the part of the undertaker in printing but this on the whole is nothing to mention of. The first seems to me to be the real work and the latter is an attempt to improve over the first.

These two works are registered under the copyright property of Mak Nyoor and Maung Hea Hpay both of Mandalay. The former is a lady. They both deserve praise and thanks for bringing this out in print for the benefits of the Burmese Astrological public.

Before this we have only one good work in Burmese print, Maha Sha Jatak, by Faw-Atrain-Woon-Miagye Oo Hline though we have another in Pali Slokas and Burmese on Palmyra leaves and para like. I prefer the Brihat Jatak to Maha Sha Jatak, for the simplicity of the language and copious examples; and our Burmese quacks, so called astrologers and astronomers about Burma, generally on Pagoda Platforms, who complain that the Maha Sha Jatak is too intricate to understand, should have no excuse now, to cultivate better knowledge of the science. Besides these two works, we have in print one an authoritative book, "Bara-kawthi and Bara-Kudki." Though this is being condemned by some authors, I would strongly recommend the quacks to study it because this work is not without its usefulness, as there are many informations which they are not in a position to have access to, especially on the Bala, which none of the Astrologers in Rangoon can calculate or give any minute explanation. These works are no doubt very useful to our earnest amateurs and lovers of the science as well, and I hope both classes will patronise them and thus encourage

further works to be printed in Burmese.

Yours respectfully,

THOS. P. DeSilva.
Rangoon,
2nd May 1910

II

RESPECTED SIR,

Will you or any of the numerous readers of your magazine be pleased to clear the following doubts :

1. In Brihat Jâtakâ, as well as in your Self-Instructor, the method of finding out Lost Horoscopes from the Prasna Lagna is given. If I myself want to correct (or have lost) my horoscope how am I to proceed? How are the Lagna and the exact time (ghatikas and vighatikas) to be fixed? I shall be much obliged if you will refer me to any good books either in English, Sanskrit or Tamil, which explain the method of ascertaining the correct time and Lagna of birth (Lagna nischaya).

2. At page 15 of your Almanac for the current year the following passage occurs: "During the marriage, the most important ceremony for which the auspicious time should be fixed is the first time when the bride and the bridegroom look at each other (as husband and wife.)" As far as I am aware, there is no such custom as 'seeing for the first time among Vaisnavites who attach the greatest importance to the 'Mangalyadhâranam' (tying the thâli). Natives who have received western education, see their would-be wives long before the actual marriage. The Westerners woo and

then marry. In these cases how is the muhurtha for the '1st look' to be fixed?

Triplicane } Yours truly,
21st May, 10 } PRAKRITIPRIYA.

III

THE EDITOR,
Astrological Magazine
Madras.

DEAR SIR,

Since writing you last on the 2nd instant I have been further favored with a printed copy in three parts of an Astrological work as "Badhatta Dipani." The copy right owner of this is Kho Pho Thive Mandalay.

In going through this book, I find it to be nothing more than the translation in Burmese of Brihat Jataka under a different name as "Badhatta-Dipani."

The translation and examples ad-verbatim are the same as the one I have already referred to, in my previous letter, as the "Original." It seems that the different parties have the crave for printing the same work and at the same time.

It is a pity that time and money are apparently wasted in rivalry, when there are any amount of other astrological works in palm leaves not yet out in print, such as Jatak Chundrika. Shat Panchasik, Rajamarthan, Saravali, &c., &c.

These and many works on astrology and astronomy, might be printed in

Burmese, and the benefits to be derived there from, would be both to the public as well as to the undertaker.

I hope our Upper Burma professionals or amateurs will be good enough to point out, through the medium of our vernacular papers the foolishness in repeating to print the same work by different persons, as if to make it appear that we have no other works than Brihat Jatak.

Yours respectfully,

THOS. P. DeS.

Rangoon, 4-5-1910.

Reviews.

SRI BHAGAVADGITA
PARAMARTHA CHUNDRIKA.

We have received the first five parts of the Paramartha Chundrika, or Telugu commentaries on Bhagavad-gita by Br Sri. Chedalawada Sundara Rama Sastriar of Madras. This learned Sanskrit and Telugu Scholar is already famous by his exhaustive and valuable commentaries on Sri mad Ramayana in 15 stout volumes, and he has also published many other useful books such as Rudra Bhashyam, Pancha Dasi &c. The five parts before us, indicate high scholarship, comprehensive thought, and great familiarity with the recondite wisdom concealed in the pages of Bhagavad gita and other advanced Vedanti books in the Sanskrit literature. Con-

sidering the labour the author is taking, the cost and the time he has to sacrifice in its completion, the price for the whole viz Rs. 15 to be paid by yearly instalments of Rs. 3 is very cheap. It is printed in Telugu character and will form a most valuable addition to the religious library of every gentleman in the presidency. We hope the author will be duly encouraged by the educated and aristocratic public.

II

MANUEL SYNTHETIQUE IT
PRATIQUE.

We thank Mr. H. Daragon, of Paris for the beautiful book he has sent us under the above denomination. We shall notice it later on

III

THE ASTROLOGICAL BULLETINA

This is published by the Portland School of Astrology and is a monthly, which contains much useful information.

Notes.

Doctor: "Well, John, how are you to-day?"

John: "Verra bad, verri bad. I wish Providence 'ud 'ave mussy on me an' take me."

Wife: "'Ow can you expect it to if you won't take the doctor's physic?"

Dr. J. M. Peebles the well known globe trotter and lecturer writes thus to the Health Record. "Effort in a good cause ultimately succeeds, because truth is mightier than error, and heaven higher than the hells. And I want to say to you this morning, through my assistant, Mr. Sudall, that while now in my eighty-ninth year, I was never doing more literary work than at present. I am lecturing twice, and sometimes three times, on Sundays, keeping up an extensive home and foreign correspondence, and am writing on my forthcoming book, "Five Journeys Around the World."

My health is excellent, and, though a peace man, I am full of fight for the right, the true, and the good. I have eaten no animal flesh, fish, nor fowl for fifty full years, and the sight of the butcher's shop literally shocks my sensitive nature. The moment that an animal dies the vital forces begin to dissipate, and putrefaction commences; and I wonder more and more how thinking intellectual human beings can eat these putrefying animal corpses. Perhaps this is a severe remark, but it is a portion of my conscientious conviction.

I need not inform you that vaccination has been a matter of controversy in the field of medicine in this country for several years, and the tendency is decidedly towards anti-vaccination.

The "Lancet" in an old issue remarked:—"We insert a communication from Mr. John Hare M.R.C.S. but offer no comment on its contents.

The wife of a Mr. Higgins, a farmer, of Baltonsborough, having brought him three daughters in succession, he was so disconcerted at the repeated disappointment that he vowed, should his next child be a daughter, he would never speak to her. On the approach of his wife's fourth confinement he repeated his vow. To his great joy his wife gave birth to a son, and nothing occurred to lessen his satisfaction until the child began to speak.

To his astonishment and distress he then found that, while the boy would readily address his mother and sisters, and indeed any female, nothing could induce him to utter a word to his father, or any male person. This singularity continued during the whole of his father's life (thirty years); entreaties, threats, or promises were of no avail, and the unhappy man frequently bewailed, with tears, the distressing consequence of his rash vow.

On the death of Mr. Higgins, the young man, to the astonishment of all who knew him, began to speak fluently to males as well as females, although for thirty years previously

he had never been heard to utter a word to anyone of the former sex.

Baron Darioku Kikuchi, of Japan. President of the Imperial University of Kyoto delivered a lecture in the United States on "The New Japan: Its moral and Intellectual Development."

"At the present moment we are perhaps approaching another critical stage; there are many important problems arising from the clashing of old established order and new ideas. Many young men and women of family system are beginning to chafe under it and are no longer willing to submit without questioning to the restraints imposed upon them by such a system. There seems to be a need of readjustment of the old systems and new ideas, as to retain the best of the old and introduce what is good in the new. In fact there is a general restiveness against old authorities and doubts about their "raison d'être." We have preserved our nationality during so many changes, and under such different influences, adapting to our own needs alien civilisation and its methods, and assimilating them to our own national.

DR. LANGE of Scranton Pennsylvania says that he has discovered a very remunerative method of making pure silver out of seven base metals. He says that this transmutation is not the result of alchemy but pure science. Mr. T. A. Edison has succeeded in making a machine to photograph and reproduce moving pictures in their natural colours but the great inventor while admitting that he is experimenting in that line and is hopeful of success says that he is still battling with great difficulties more especially the seeming impossibility of reproducing reds. With other colours he is to speak pretty successful. Mr. Edison spoke with much enthusiasm of the talking and moving-picture machine he has just completed.

Nothing is so bad for the nerves, as a lack of sufficient sleep. Thousands of constitutions have been wrecked, and will continue to be wrecked, until people learn that, in spite of electric lights and other devices for turning night into day, the night is made for rest. Observation shows that the only strong and serene-minded people are those who sleep regularly for seven to nine hours out of the twenty-four. To many this may seem a great waste of time, but it is economical in the end, for Nature will not be cheated. She exacts her full price; either to-day or thirty or forty years

hence matters not, for she is absolutely merciless, and will take nothing less than the uttermost farthing.

The State Law making vaccination obligatory for all children in the public schools of California was declared unconstitutional by Judge Lucas F. Smith in a decision in the Superior Court. The ruling was given in a decision on the petition of the State Board of Health for a writ of mandamus against the public schools in Watson. Judge Smith held that as the law does not apply to children in private schools, it is to be construed as class legislation. Rich parents, he declares, could send their children to private schools, thus escaping the application of the law, while those less fortunate would be compelled to conform to it.

Iron tonics are offered in practice in the most varied forms, mostly as salts bound with organic and inorganic acids. Plant life observes the Health Record such as spinach notoriously, is rich in the form of vegetable iron, and for this reason most acceptable to the human organism. As the "Therapist" remarks, the assimilation of iron for therapeutic purposes from such vegetable sources is undoubtedly

the more rational for delicate children and adults of weak digestive energy.

Immense satisfaction is expressed in Germany at the epoch making inauguration of the passenger airship service. No hitch occurred in the voyage of Zeppelin VII, though the weather at the start was unfavourable. Count Zeppelin, who was in the force car, commanded the vessel, which had thirteen passengers on board. The saloon connecting the two other cars was luxuriously decorated and included a buffet where various refreshments were obtainable.

Th. W. Stanford writing to Professor Reichel in connection with the Baily Mediumship, thus observes—Birds or other objects when they come in close magnetic touch could, the more readily pass through the walls and be rematerialised in the seance room within the cage or on the table. What I wanted to prove was that matter, active and inert, passed through matter, without injury to life or structure.

The suffragettes are dissatisfied at Mr Asquith's announcement. A meeting held recently passed a resolution, declaring that if the Bill were killed

they would create trouble. Miss Christabel Fankhurst said they were determined that the Bill should become law this session, in spite of Government's intention to wreck it.

Variety in diet is as conducive to health as variety of occupation for brain, and those who confine themselves to single subjects and particular kinds of food become soon exhausted and impotent.

The head is turned on both occasions, when the man rises to high position from poverty and when he falls from high position to poverty. In the former the head is turned from wisdom and in the latter towards it.

Start any absurd theory and you will find some followers. Those founded on genius have ephemeral existence, but those which are founded on the rock of Truth are permanent and everlasting.

In the law of the history of nations the conquerors and the conquered gradually assimilate into one another, the more refined conquering the less refined in course of time.

The high man is as mean in his behaviour towards his fellowmen as the low, but he is given a social gloss, by

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Astrological Lectures.

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THE benefits of delivering extempore lectures before large and educated audiences, are manifold. An author may be a very clever man, may write well and may speak well, may convey his ideas in an instructive and lucid way but if he does not travel in different parts of the country, his merits will find no speedy recognition and a tardy bust may be raised in his honor long after he leaves this world. On the otherhand even a man of ordinary capabilities can influence

the public opinion a great deal by rapid movements and frequent lectures. In fact, while lecturing secures a ready audience, writing attracts numbers slowly after the author has gone. Both of these should be happily combined in a person to influence the public opinion in any special branch or subject. We delivered 3 public lectures at Trichur, in the Sircar High School, before appreciative audiences and held an equal number of classes at our residence. The classes were well attended and the learned gentlemen present were highly satisfied with the way in which we imparted instructions in this technical subject, viz., Astrology. We proceeded to Ernakulam, the capital of the Raja of Cochin, situated on the banks of the back water from the Arabian Sea. We delivered three lectures in the Reading Room and also held two classes to give instructions in Astrology. The lectures were well attended and highly appreciated. The Secretary of the Club Mr. T. K. Krishna Menon, B. A., M. B. A. S., deserves our thanks for the nice arrangements he made on these occasions. He is a pleader of the Chief Court there and his wife Kalyanammal is also an M. B. A. S., and is an intelligent, and cultured Malayali lady.

She has published some books in Malayalam for the benefit of her sisters and we found her to be agreeable and well informed. We stayed for about a month at Ernakulam, in the spacious Bungalow of Justice K. Narayan Marar, placed at our disposal by Mr. M. Senkara Menon, B. A., Secretary to the Cochin Sircar, an amiable, highly obliging, well informed and social gentleman. We thank him very much for the kind attention he paid to us, while we were there and for making our stay at that place there profitable and pleasant. His book, the Census Report of the Cochin State has been reviewed in another column. The Cochinites are extremely intelligent. During the month we stayed there we were engaged in the preparation of the history of the Astronomical Conference recently held at Kaladi, under the auspices of H. H. the Sringeri Jagadguru and after finishing it, we crossed on to Cochin, a nasty, but very thriving town of great commercial activity. Three lectures were arranged in the Guzarati High School and the audiences were appreciative. We are thankful for the arrangements made there in connection with these lectures to Messrs. Paramaswara Ayar, B. A., B. L.; Venkatarama Ayar, B. A.,

B. L., High Court Vakils, Rama Ayar and Thyagaraja Ayar Pleaders; and also for the kind attention they paid to us during our stay there over a month. The description of these places will appear separately under "My Malabar Impressions." Our stay was profitable, though the place itself was not healthy or attractive. During our stay there we were for two weeks, in the house of Mr. C. Kunjan Menon, a newly and nicely built residence, and we found in him an agreeable, obliging, and a liberal hearted gentleman. His friend Giripappa was also very useful, and the latter is well acquainted with the the Silpi Sastra or the Art of house building as per principles expounded in the ancient Hindu sciences. He is also a good mechanic, a good drummer and a clever and obliging man. We did some horoscopic work among a few of the rich merchants, and we found specially a good and amiable customer and friend in Mr. Motilal Dhanji Sait. He is the son of one of the most respectable and long standing merchants in Cochin and he is also very intelligent and skilful in the mechanical arts. These 9 or 10 lectures and the classes we held for teaching astrology, has roused a great deal of interest in a science

in which the generality of the Malayalis are fairly advanced. Many came over to see us, and we held several informal discussions, explaining to them the higher principles of astrology and astronomy and the scientific foundation these have in our ancient literature. We also paid a visit to the Hill Palace at Thirupanathorai and were received there very politely by H. H. Ravi Varma the Fifth Prince of Cochin who is the direct younger brother of the present ruler. He showed us over the whole Palace premises, and gave us a most cordial reception and arranged at his Palace for our stay and refreshments.

Malayalam is a land of culture and education. Some of the ancient sciences like astrology, astronomy, Ayur Veda, or medicine Mantra Sastra, & Vedas, are carefully and systematically studied and Sanskrit here prevails among the educated public to a greater degree than it does probably in any other part of India. Ancient medicine is also well studied and successfully practiced and we had the pleasure of meeting one or two very good Ayur Vedic gentlemen while we were in this part of the country. The Malayali is generally religious, and believes in God and his reverence

for sublime sciences is almost proverbial. We heard that one Rama Variar has written some Malayali Commentaries on Brihat Jataka and some of the Malayalis assured us that they are even superior to the Commentaries of the illustrious Bhattotpala. But they did not bring them as they promised to do, and we are led to believe that they may not be as valuable as they wanted to make them out from love of their countryman. It goes under the name of Dasadhyayi or 10 chapters. Rama Variar thought that the first 10 chapters of Brihat Jataka alone require Commentaries and there is no need for any further commentaries on the next 18 chapters; an assumption on his part which looks quite erroneous in the opinion of many of the educated astrologers and which can only be defended by the most extraordinary genius the world has ever seen in astrology. Probably Rama Variar could not proceed further for reasons best known to himself.

The eleventh chapter is Rajayogadhyaya, and the 11th is Nabhasa. There is the Anistadhyaya and Strejataka. Dristiphala and Chundrayoga, and Drekkana and Nirvana and

Nastajataka. How this Rama Variar could have the audacity or perversion to say that no other chapters after the 10th require commentaries, is a point which our Malayali friends would do well to explain. As they were published in Malayalam we could not read or understand them. There is no hurry about this matter. We shall yet see the Dasadhyayi and there find out the merits of a man for whom the Malayali astrologers claim a proficiency which is greater than that possessed by the renowned Bhattotpala. There can be no doubt whatever that here and there this man may have made a few observations which Bhattotpala may have omitted as quite unessential. Carpentry is carried on to great perfection and there they are guided by Varaha Mihira's Grandhasamuchayam a book which we had not heard of before but from which a clever carpenter or pannikar quotes fluently authorities when questioned as regards house building and Vastu.

The Karma Bhava.

OR

MEANS OF LIVELIHOOD.

Each Bhava is important in its own way, and cannot certainly be undervalued, but there are some which are and which by their nature must be

more important, than others. Man somehow or other has attached the greatest value for money, and in this struggle to get Mammon many have even forgotten their God and their other religious and moral duties. But apart from these extreme cases we can see some *Bhavas* or significations more important than others. Money is the great hinge upon which the world moves and when this is broken there can be nothing like the world for people in general. Take some cases as illustrations. Suppose a man has money but his Putra Bhava or the house of children is bad and he has no issues, what would be the result. If only he gives up the sentiment of possessing his own children, there is nothing else which could bother him. Suppose a man has no high education. If he has money then everything will be alright and he will get on. Suppose he has no wife, then also he can get on, can have some other women for his purposes, and he will have nothing to specially rue for. But if he has no money what can he do on this earth? He may have many other *Bhavas* favourable but they all will increase his worry and anxiety and add greatly to his miseries. Without money a man will be hampered up in every turn of his life and in fact he could do nothing that would be useful to others or to himself. He will be a dead-alive man, and would be shunned by his relations, acquaintances, and friends. Therefore it is necessary for every man to know his future and that specially on three important points which are absolutely necessary for each individual to know viz health

longevity and money. We shall now deal with the Dasama Bhava which indicates the life or profession the man pursues and the income he gets therefrom. Brihat Jataka and other ancient works take three positions into consideration. These are (1) the 10th house from Lagna or birth sign, (2) the tenth from Chandra or Moon and (3) the birth house from the position of the Sun. In taking these three items we are required to see first as regards the relative strength of each of these, and then take that as the starting point. If the Lagna, for example, is stronger than the Moon and the Sun, then take the 10th house from Lagna and see which of the planets in the 10th house, form the strongest of these three named already; then the profession and the success have to be judged according to the nature of the lord of the Navamsa which is occupied by the lord of the 10th from it in the Rasi. Many persons will not have planets in the 10th house. Now certain difficulties arise in this connection which must be solved. Suppose there are no planets in the 10th house from Lagna which is the strongest amongst the three, viz., Lagna, Chandra and Ravi, but there are planets in the 10th house from Chandra, which is second to Lagna in point of strength. Can we take up these planets from Chandra and indicate the line or calling which a man pursues according to their nature, or are we to look only to the lord of the Navamsa occupied by the lord of the 10th from Lagna in the Rasi? Then again suppose Lagna is the strongest, next comes Chandra in

power and last comes Ravi. If there are no planets in the 10th house either from Lagna or Chandra, but if there are planets in the 10th house from Ravi in the Rasi, are we to take up the lord of the Navamsa occupied by the lord of the 10th from Lagna or Chandra or are we to take the planets in the 10th house from Ravi and ascribe that calling which is mentioned under the influence of that or those planets? These difficulties do not seem to have been solved in any of the astrological works satisfactorily. It may be that these are not difficulties but, which become so because we have no regular instructions imparted by competent Gurus or preceptors. Many simple events become highly complicated or are difficult to understand unless and until they are systematically taught by experts from generation to generation. Suppose a man puts on ciphers after the figure one, and before it. If the values are not taught to him properly he may imagine that these ciphers are the child's play and mean nothing. Those advanced in Mathematics know much better the significance of putting a cipher in an account, bank note, cheque or promote. It seems to be clear that, when three Lagnas are mentioned for determining the Dasama Bhava or the means of livelihood and the calling or profession the person pursues to earn money, each of them must be taken to signify something in the bargain.

	Lagna. Ravi. Buda. Guru. Sukra.		
Kethu. Sani.	No. 1 Rasi.		
Chand	A boy born on 26th April 05. at 6-5' A. M.	Rahu.	
		Kuja.	

Lagna		Kethu.	
Chund	No. 2 Rasi.		Kuja.
	A girl born on 1st Nov. 1900. at 23 gatis after sunrise.		
Sani.	Rahu. Guru. Buda.	Ravi.	Sukra

Take an illustration. In the first horoscope Mesha is Lagna and Chandra occupies the 10th. Chandra occupies Makra and Kuja is found in the 10th house from him. Ravi is in the Lagna or Mesha and therefore has Chandra in the 10th house. In the second horoscope, Lagna is Meena and Sani occupies the 10th house. Chandra is in Kumbha and Buda, and Guru occupy with Rahu the 10th house from him. Ravi is found located in Thula and the 10th house from him is occupied by Kuja. The question here is, what line of business or calling would the native pursue and with what success? We shall discuss these points in our future issues.

PREDICTIONS VERIFIED & APPRECIATION OF OUR WORK.

H. R. H. Prince Myngoon Mir Heritier die Bermanie, writing to us from Saigon, Cochinchina under date 5th July, thus observes. "I am greatly pleased with your works on Astrology, and I think you have well succeeded in proving a possibility of thorough consistency and reconciliation between the Indian science and our Burman sciences of Astrology. In appreciation with your noble works on Astrology I am very pleased to become a patron of your valuable Magazine and I promise to send you the donation."

Mr. D. G. Viviani Ast Commissioner of Salt and Abkari, thus writes from Cuddalore under date 13th July, 1910 "You are really a wonderful man and I have been telling all my friends so. I remember perfectly well your telling Mrs. Forester that she would get an appointment in June and accordingly your prediction has proved only too true as it did in my case."

Writing on 2nd May from Ranipet Mr. Viviani thus observes "Your prediction has proved true. You said that I would be appointed acting A. C. in May and it has come to pass."

Mrs. Forester writing on 21st April 1910 about our predictions to her says: I must write and congratulate you on your successful prediction of Mr. Viviani's promotion. I am looking forward to the 13th of June, and what it is to "bring."

Then writing under date 28th June she says: "You will I know be pleased to hear that the first part of your prediction regarding me has come to pass and that is, that I have got a post at St. Thomas Mount as Lady Superintendent."

I must now look forward to your second saying that is, the money that is to come to me after the 14th August."

In another letter dated 8th May she says: "You predicted that some great personage would die, but little did I think that it was our beloved King? The 13th of June is drawing nigh and what is to happen to me then? I cannot see any prospects of getting anything to do?"

These letters will speak for themselves. At Trichur we predicted that Mr. K. V. Ramachandra Ayar, Devassam Overseer, would get promotion, while he was on leave and told him that he would be under the necessity of cancelling a portion of it and that in anticipation of the order we gave him a congratulatory tea party. To the surprise of all guests there the order of promotion and confirmation came on that evening when the party were still enjoying music. Many gentlemen in Trichur were there that evening including the Dt. & Sessions Judge, the Tahasildar, the State Ethnologist, the Supervisor, the Forest Sheristadar, the D. P. W. Manager and many other gentlemen. We predicted that Mr. Sakara Marar, brother of Justice Marar would get a daughter and he got one while we were there.

We fixed a marriage Lagna and said that the marriage would take place, and it did take place in the house of Devasam Supervisor in spite of the many obstacles which cropped up to break it off. We predicted that Mr. Natesa Ayar, a Clerk in the Collector's Office at Trichy, would pass an examination when he was expecting a failure. He passed as per our prediction, and congratulated us on our successful prediction. When at Madura, we predicted that Mr. Calcutta Rama Chandra Ayar, B. A., B. L. would be appointed as Government Pleader and he got it and wrote us a congratulatory letter. All these show, that when the science of Astrology is properly handled, there will be found much truth in it.

PRIZE DISTRIBUTION AT TIRUVADAMURADUR.

On our way to Kaladi for the Astronomical Conference we halted for a day at Tiruvadamuradur to offer the VI prize to Mr. V. Ramachandra Iyer, Asst. Teacher. Grand arrangements were made. The School Hall was decorated with green shrubs and beautiful flowers and before a large and influential gathering we handed over the prize to Mr. Ramachandra Iyer amidst loud cheering. Our thanks are specially due to Mr. Vaidyanathier Hd. Master and his staff for the kind interest they took in making the occasion successful and the large audience for the honor they showed by their presence. We hope to hold another prize distribution next year when we expect a larger number of successful candidates to take gold medals and book prizes.

Astrology vs Chemistry.

A SHORT DRAMA IN FIVE ACTS

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.
Editor of the Astrological Magazine.

Act II Scene 1.

PUBLIC GARDEN.

Enter all sorts of People some Debating Warmly.

1st Speaker.—Tesla of America is going to open communication with Mars. I shall be the first to enter that warlike Planet and lead the way to conquest and colonisation?

2nd Sp.—Edison is going to build a tower 300 thousand miles high and almost approaching the lunar disc, from the top of which he will not only solve the vexed question of the existence of the lunar atmosphere but also by cunningly arranged lifters and ladders he will take the terrestrials and put them into the fields of lunar surface?

3rd Sp.—I suppose he will not make them lunatics?

4th Sp.—Camille Flammarion, the great physicist and astronomer of France, has promised to enter into the solar beam and make a leisurely tour through it in all the worlds composing the solar system?

5th Sp.—The wonders of modern science never cease? I read in one of the American papers that a patent has been applied to, for marching out battalions of rubber soldiers, worked by electrical currents and armed with deadly electric corpuscles, act simultaneous

discharge of which will annihilate the opposite army, be it as large as possible?

6th Sp.—The greatest triumph of modern chemistry is the composition of false diamonds, rubies, emeralds and other precious imitations?

7th Sp.—Oh God? then what should become of my hoarded wealth in real stones?

6th Sp.—You have to drown yourself with them into the deepest sea.

8th Sp.—I hear a French man is inventing artificial wives and husbands, so that the present domestic miseries, prevailing among the civilised nations, may have no existence hereafter.

9th Sp.—Wonderful! but I don't understand you properly.

8th Sp.—Neither do I understand what I mean. I only tell you what the paper writes in its column. Are not papers themselves wonderful?

9th Sp.—A German scientist has invented artificial digestion and people need not hereafter suffer from dyspepsia or pay for the doctor's bills?

10th Sp.—What nonsense you speak? How can he invent artificial digestion? and how does it benefit our stomachs? How can the living be coupled with the dead?

9th Sp.—Coffee can now be prepared direct from the atmosphere. But as yet it has not become a com-

mercial commodity. Did you not read of the Biochemical discoveries?

12th Sp.—The electric man, nine feet high, and wonderfully hot, will drag you in a rickshaw, through hills and dales at 20 miles an hour and walks in one day 500 miles without fatigue. You have simply to sit in the rick and direct him from an electric knob which is placed close to you.

13th Sp.—I learn from a paper that an Italian has entered into a contract with devils all over the globe, and intends frightening the people by their help.

14th Sp.—Why, an English Editor has already bridged the open space between life and death and means to carry on the business, with the help of the spirit world.

15th Sp.—Very good! Then I am not going to die. I will become a living spirit. I will be translated in this body into the Spirit world and meet all my dead ancestors.

16th Sp.—Oh God! What wonders are we destined to witness before the end of the 20th century? I am now 70 years and hope to live to see them all.

17th Sp.—You say you are now 70 years. The close of the present century is 90 years off. How can you live so long?

16th Sp.—Why, by artificial digestion I can prolong my life even after death. By the time I die, artificial

life may also become an accomplished fact.

18th Sp.—Do you think all these are facts worthy of belief?

19th Sp.—When the newspapers publish these discoveries and inventions, they cannot be false. It is impossible for newspapers to publish untruths.

20th Sp.—On the other hand I thought they give a lot of gup and gossip?

19th Sp.—Oh No. I have the highest admiration for them.

20th Sp.—That may be; but you don't surely represent the sum total of wisdom? you cannot thrust your crude views upon all of us?

19th Sp.—Then where are we to seek for truth if not in newspapers?

20th Sp.—Go to the bottom of the sea and search for it there if you can? Why? Truth has become such a precious commodity, that it is almost banished from the world?

19th Sp.—With due deference to your age and experience I must maintain my ground and say that truth has its entire abode in newspapers?

20th Sp.—Where ignorance is bliss it is folly to be wise. We shall go. It is getting dark?

Exeunt?

Act II Scene 2.

SEA BEACH.

Enter Astrologers and Graduates.

1st Astrologer—Gentlemen, you told us that you were all science graduates. Tell us please what is the correct definition of science.

1st Graduate—Any theory started by men of genius and intelligence in the light of which physical phenomena could be explained and demonstrated.

2nd Astr.—Do you admit the influence of the Sun over the earth.

2nd Gra.—That requires no high learning. Even the veriest fool in the street must admit this simple fact.

3rd Astr.—Are the terrestrial phenomena called into existence by the solar energies.

3rd Gra.—Yes, certainly they are.

4th Astr.—Can you measure the heat and light falling in any particular locality or area.

4th Gra.—We think we can, by the delicate machinery invented by the modern scientists.

5th Astr.—Have you any idea of the composition of the elements in the human body and do you know by your sciences what are the principal elements which compose the earth.

5th Gra.—I thought you astrologers knew only about planets, their names and other nonsensical literature connected with their characteristics, "It is the declared

opinion of the modern educated gentlemen that the knowledge of the physical sciences among the ancients was almost nil. You astrologers surprise me by your questions in science. I thought you were all one set of blockheads.

6th Astr.—Whatever else we may be, we are not blockheads. We are shrewd men of business.

6th Gra.—You had no astronomical instruments or machinery to pursue researches in that line.

7th Astr.—Have you heard of Suryasiddhantha. In it there is a chapter called *Yantradhya*. It is the oldest astronomical work extant and when optical instruments are mentioned in it, will you admit that the ancients knew something about the *Yantras*, or machinery.

7th Gra.—Had you any idea of Botany, Physics, Chemistry and Physiology. Can you give me at least their names in Sanskrit.

8th Astr.—Bhantika Sutrās, Sondamini Kalas, Rasa Vada Dohada, and Shariraka. Our ancients have given us 12 lacs of Sondamini Kala Sutrās. References can be seen in the Venerable Vedas.

8th Gra.—You surprise me Joyser by your names and your extraordinary numbers. What! you say ancients had any definite knowledge of the physical agencies magnetism and electricity? If they had, then they must have been a set of wonderful fellows? All graduates in a chrous?

Let us go for our supper? If we are irregular in our meals our brains would go deranged? These Astrologers and Sastries are hardy men, who fast for a number of days or eat at one meal 3 or 4 times the usual quantity? They are violating the very fundamental principles of hygiene and still these fellows keep better health than we do? What could be the reason?

9th Astr.—You have not given us the solutions to our questions in science?

9th Gra.—We are in a hurry to go to supper? We shall meet again if you please.

Exeunt.

Act II Scene 3.

JOYTISHA PATASALA.

Enter Guru and Sishyas.

Guru.—addressing the pupils, all seated in a veranda in a public street. Are you prepared with the several lessons which I gave you to learn. This is a noble science and requires great concentration of mind and undivided attention.

1st Des.—Guruswami! there are some doubts about astrology? I want solutions from you. Guru—I shall be pleased to solve them as best as I could.

2nd Des.—Has the Sun any influence on our bodies.

Guru.—Dear Chelas.—follow me closely. You know that you get water from

the Sun (Agnay Rapaha-Upanishad). Water is again taken away by him as vapour, is condensed by cold blasts of wind, and falls down as rain. Rain sustains vegetation and vegetation nourishes man. Do you understand me.

3rd Des.—Then there is connection between our bodies and the Sun's rays?

Guru.—Don't you know that we cannot live without water, air, heat, cold, light and electricity? Where do we get all these from? Certainly from the Sun, so say Vedas and sastras.

(Apova Idagum Sarwam-Vedas.)

4th Des.—Then Vedas knew something about physical sciences and chemistry?

Guru.—In fact if you carefully analyse our works you will see that astrology is a huge chemical science, and nothing more, and Vedas knew these and many more wonderful things.

5th Des.—Then ancients knew something about chemistry?

Guru.—Planets are huge chemical bodies or compounds. They send out various rays and the resultant of these various rays working in a mysterious way, is expressed in the astrological language under technical names and formulas.

6th Des.—Can you kindly give us some examples?

Guru.—Yes.—when Sapi is in Lagna the person is tall, black, with thick set joints and bones and bristle like hairs? When you get a

bottle of clean water and add a certain quantity of indigo to it, is it difficult for a chemist to say that the whole water becomes bluish of a certain degree and in a certain time? When the Sun occupies the Lagna, the body will be hot and the sight weak. If Jupiter is in Lagna he makes the man stout, respected, and charitable. If Venus is in Lagna, the person becomes handsome, attractive to women and fond of pleasures. If Mars is in Lagna, the person has a hot or bilious body, youthfulness, short stature and liberal. Our food changes our bodies and our minds. Food is produced by climatic conditions. Climate changes with solar radiations and rays reflected by other planets considerably modified and changed. Excepting the Sun all other planets are lustreless. They shine by the light emitted by the Sun. (Bharta Amaraj, otisham. Bri. Jataka) Moon and Venus are watery globes. Jupiter is ethereal, Saturn is earthy. Mars is fiery. New rays from the Sun falling upon these globes or discs, undergo changes according to the nature of the globes they come in contact with.

Is this not chemistry pure and simple? I can give you, my students many such convincing facts. The Zodiac is called Bhachakra or the circle emitting Light. Sun in Mesha differs from the sun in Vrishabha. This is chemistry on a large scale.

7th Des.—We are much obliged for the information you have given us. We shall come tomorrow to learn

more? (Aside—all the chelas?) What a wonderful scholar is our preceptor? His explanations are very convincing? Hope he will be able to clear all our doubts, caused by these graduates and modern educated gentlemen? They are puzzling to us?

But when we put them to our Guru, he is ever ready with his Vedic and Sastraic quotations and clears them in no time?

His knack as a Guru is most remarkable.

His facility with ancient sciences is great.

His memory for quotations is extensive.

His logic is simple and faultless.

His ability to cope with the most difficult scientific points of to-day is unrivalled.

His similes and metaphors are so many home-thrusts.

His graceful smiles and affection for his students are attractive.

His personal magnetism draws all students towards him and endears him to their hearts.

His depth of astrological knowledge is unmatched.

His readiness to oblige any one at any time is unmatched.

We cannot find another Guru of his stamp in this wide world. And we must be very grateful to Providence for placing us under such a teacher for our progress in astrology.

Exeunt.

Act II Scene 4.

MARRIAGE CONSULTATION IN AN ORTHODOX HOUSE.

Enter Astrologers & Parents.

Father of the bridegroom addressing the Astrologers.

Father—Well! Daivagnya Sikhamanies. In the horoscope of the girls submitted for your examination, which do you find the best and the most suited to the tastes of my boy? You know I have an immense estate and only one boy. Let me know which agrees with him best and why? I know something of Astrology and you cannot easily impose upon me like what you could do upon ignorant folks. Be careful and prudent. Make Graha Sputas for all the horoscopes. Place the planets correctly in all their Shadvergas. Find out the Raja Yogas in all of them. Examine all the sources of strength and weakness relative to the planets. Sift carefully the conflicting evidence upon the Kutas in them. Then, and then only you will be acting honestly and sincerely and then only you will be able to do good work. I can pay you most liberally. You know I am a rich man." Leader of the astrological association addressing the present.

1st As.—Sir Proprietor—you know the first requisite to become an expert in astrology is truthfulness. One devoid of this will never become a good one.

Parent.—That may be in theory, but I am afraid that astrologers are

generally far from speaking the truth.

2nd As.—Gentleman, you are not far from correct. We are compelled to become liars sometimes.

Parent.—Oh! Why if you speak truth who would prevent you? On the other hand we would appreciate and honor you greatly for your truthfulness.

3rd As.—It wont pay us to speak the truth. You compell us to become liars. You know Honesty pays least?

Parent.—Why I? I would be the last man to compel any body to speak untruth. It is a great sin to utter a lie. Do not the Upanishads insist upon individuals to speak truth? *Satyam Vada.*

4th As.—That may be so in books. In practice it is quite the reverse?

Parent.—You surprise me by your audacity and eloquence?

5th As.—There is nothing to be surprised in this. My friend is quite right. If we speak truth, you may not relish it and then our payment will be considerably diminished. We will be cutting our own throats.

Parent.—We are wasting time on a useless subject. Will you kindly tell me astrologers, which of these horoscopes agrees best with my son's.

6th As.—Will you kindly leave all these horoscopes with us for a day or two so that we may consider them carefully and come to some definite conclusion as regards their

relative merits? The work is taxing and demands time and energy?

Parent.—With pleasure—but you must do the work neatly and honestly. You know I can pay you well if I like and I have much influence among the (grihastas) family men here as well as in this part of the country. My approval counts much for your advancement.

7th As.—Yes sir—your pleasure will be done. You said you know something of Astrology. Why then do you ask us to do that which you can do yourself, for you will thus save money?

Parent.—Just to encourage your science and profession?

8th As.—Very glad to see that we have a good patron in you. We hope you will prove true to your family traditions and pay us well.

Parent.—We shall do like business men. What do you want me to pay for a careful examination of all these horoscopes only 12 in number and there relative agreements with my boy's?

9th As.—We are ten in number. We hear that you intend spending ten thousand rupees for your son's marriage besides the cost of the jewels? Shall we expect a thousand rupees for our honest trouble?

Parent.—Reels back in great confusion! What! a thousand rupees. Oh? Great God! I never heard that astrologers are so very avaricious. Why you have almost thrown me into a hysteric swoon by your

high figure? I thought you were all sane men and sober.

10th As.—We are not madmen. If so you would not have sent for us to do your work? This is a taxing work and your son's whole future prosperity depends upon our joint recommendation. Why not you give us each a hundred rupees?

Parent.—I can only set apart at the utmost Rs. 5 for this? Please do the work or go away.

Astrologers in a Body.—What sir? why sir? you were just, a few minutes before, proclaiming on the top of your voice, that you would befriend astrologers, revive astrology, and encourage the profession. Can anything be done without money? You possess great wealth and can give us decently. Are you only a lip philanthropist? We thought you were a sincere man.

Pa.—I am not in a mood to talk to you. You maay go and hang yourselves. I have a very severe headache.

Mother.—Winking at the astrologers—Dont you know my husband has money health? Whenever any sums are demanded he gets sick! seriously sick? Please dont bother him? For if you repeat your preposterous demand he may die suddenly and leave me a widow.

As.—We came here at your invitation.

Pa.—That may be? My priest can do this work for a couple of annas. It would be silly on my part to pay more. You all seem to be idiotic men to demand a thousand rupees? Oh Great God! When did an astrologer demand one

thousand rupees? Can avarice have a better incarnation than these fellows? You may wend your way. I am sick. I want to be alone. Please go away soon and leave me to myself?

Exeunt.

Act II Scene 5.

KITCHEN OF AN ARISTOCRAT'S HOUSE

Enter two clowns; Kama and Drona.

Kama.—My master is a fool! oh! the veriest among them.

Drona.—Why Kama? why? my master is equally so! World is composed of fools? We two only are wise, Eh?

Kama.—There is a third fellow who is wise also.

Drona.—In surprise, cutting a wild caper! Who could that worthy be, that would come up to our rank?

Kama.—That crack of an astrologer who fleeced my master by his devilish predictions, and knocked off a clean thousand from him.

Drona.—With a somersalt—how did he arrange his work?

Kama.—Why then? He went to my master's mistress, told her some lies, and persuaded her to recommend him to her lover. You know my master loves her like a mad-cap. Love is blind and lovers do not see the follies they commit.

Drona.—Then?

Kama.—Why then? the master paid him a thousand rupees for some astrological jingle, some nonsensical quotations.

- Drona.—What? a thousand for an astrological quack? Oh God? where is then sanity in the world?
- Kama.—Why? wisdom is only with us. Can you find it elsewhere?
- Drona.—Prove your statement or I will dash your brains to the four walls.
- Kama.—That would be a chemical experiment which is worth a trial.
- Drona.—You beggar! You may not live to see the end of my chemical experiment.
- Kama.—Why? I shall come in the form of a ghost and squeeze your neck and make another chemical experiment with you, the end of which you may not live to see.
- Drona.—Alright. Then we shall be dear bobs. Now come to the point; you know our brains are sane and our time is precious. We are not like other fools of the world wasting time and money.
- Kama.—Why? I knocked off a hundred rupees from the fellow. Am I not honest?
- Drona.—Then you must be a cleverer rogue than the quack astrologer to have cut off such a nice slice from his loaf.
- Kama.—There, I am not yet decided, but I can swear on my children—though I am unmarried—that you are the cleverest among the rogues—clownish as you may look on your outside?
- Drona.—Eh! I am glad you give me the palm. But my friend. You cannot be far behind me in that noble science, when you managed to get a hundred from that villain the astrologer.
- Kama.—We are all sailing in the same boat of morality. Are we not? Why the majority of the world are with us?
- Drona.—What about the mistress?
- Kama.—The hag has cut off a lac of the precious metal from him when the fool was in amorous idiocy and impotent embrace.
- Drona.—Oh? Excellent? She deserves to be adored like a Goddess. Shall we erect a statue for her in the public square?
- Kama.—How foolish you are. Can we honor a street prostitute?
- Drona.—A prostitute is a public personage and as such deserves public recognition.
- Kama.—Pooh? You have a devil's logic, and a saint's head.
- Drona.—Very good. The clever cheat of a chemist carried off ten thousand from my master to make the old fool young.
- Kama.—Pray! what is the chemical formula of that elixir?
- Drona.—H₂ O or Aqua pura. Where ignorance is bliss, it is folly to be wise. We shall be off to meet again here or after death as you choose?
- Kama.—Could you not get me a good case like that? My elixir would make the young man old instantaneously, if the beggar lives after the medicine?
- Drona.—But you must have a long beard, a pair of spectacles, a loose drawers, an unseemly head-dress, a pair of pincers, an aquiline nose, a dirty stinking shirt, a worn out degart, a villain's

smooth face, a devil's logic, a serpents cunning, a satanic smile a prescription book for deaths, a partnership with a chemist, a long latinised unpronounceable degree, and a hot thermometer, before I can advertise you as a successful doctor?

Kama.—Then you don't want any learning?

Drona.—If you just remember the names of some important diseases, and a jingle of therapeutics you can pass off as a big wig?

Kama.—What a clever rogue you are? Have you studied medicine to remember the names of all the characteristics which are needed to become a successful doctor?

Drona.—Though not in this janma, I must have been a hardy villain of a doctor in my past janma, to become so familiar with the ways of medical men.

Kama.—Are you sure you have exhausted the catalogue of qualifications needed to become a successful man?

Drona.—You are a glib-tongued rogue and you can learn the other tricks of trade better than anybody else.

Kama.—You pay me a high complement.

Drona.—I should expect 90 p. c. commission on your income when I advertise you as a veritable doctor.

Kama.—What? 90 p. c. commission! Absurd! most absurd! What will I have, for my trouble?

Drona.—You silly chap? I give you no trouble and no expense. You know the prescription of the chemist which gave him the thousand. Only we must get a gull to accept our treatment.

Kama.—Shall we then set up ourselves as Absynian returned doctors? What good business could we both do? Let us go.
Exeunt.

Correspondence.

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

THE EDITOR,

Astrological Magazine.

Madras.

DIFERENCES IN RASIMANA.

SIR,

With reference to the question of Rasimana raised by Prakrutapriya in the last February number of the Astrological Magazine, I request that you will publish this as early as possible.

It is the view not only of Mr. Chidambara Aiyer but also of the Drigganitta, the Siddhanta and the Vakya Schools of Astronomy that the Rasimana differs with the change of latitude. The Rasimana adopted by the Drigganita School is practically the same as that of Mr. Chidambara Aiyer but those of the other two are quite different. See Suriya Siddhanta, Chapter 3, verses 42 and 43, for the rules for calculating the oblique ascensions for the different latitudes. While reading them one cannot fail to be struck with the fact that the Rasimana given therein is calculated with reference to a certain point of the declination, which is the Vernal Equinox, the initial point of the Movable Zodiac; for in its calculation we have to employ the sines of 1, 2, and 3 by the cosine of the greatest declination of the Sun separately, and divide the products by the cosines of the declinations of the 30th, the 60th, and

the 90th degrees respectively. The signs referred to herein are those of the Moveable Zodiac, and not of the fixed; and the declination also is determined with reference to the Vernal Equinox. Therefore it is evident that the Rasimana adopted by the Vakya and the Siddhanta Schools applies to the Movable Zodiac and not to the fixed. In Chapter 2, Verse 28, the sine of the greatest declination, 1397, is that of 24 degrees. Thus we see that the Rasimana in question will hold good only when the greatest declination is 24 degrees. But it is now about 23 degrees and 27 minutes. Thus it ought to be clear that with these two elements of error in it, the said table of Rasimana, namely that adopted by the Siddhanta and the Vakya Schools cannot be correct and requires revision.

It is probably due to a misapprehension or shall I say ignorance of the principles underlying its construction that the table which is calculated with reference to the Moveable Zodiac is applied to the fixed by the exponents of the old schools of Astronomy.

The Rasimana given by Mr. Chidambara Aiyer is correct with reference to the Fixed Zodiac; but owing to the precession of the Equinoxes, it requires revision from time to time. As it is, it will hold good for more than a 100 years. If one wants to use the Vakya Rasimana it should be corrected for the change in the value of the Ecliptic, applied to the

Moveable Zodiac, and reduced to the fixed by deducting the Ayanamsa.

Yours faithfully,

C. TILLAI NATHAN.

COLOMBO,

15TH JULY, 1910.

This question is a very important one and we hope our readers will take it up and examine it in the light of the three systems of calculations which are now in vogue.

Ed. Astro. Magazine.

THE EDITOR,

Astrological Magazine

Madras.

MODERN SPIRITUALISM.

Once while visiting the eccentric Carlyle, he had the Scottish coolness to tell me that "The great maw of America had hatched out nearly all of the great fads and fancies of the world." Carlyle, though brilliant, was a unique character. Spiritualism did not come up during our conversation, but India and English politics did. Passing, he left a record of alternating wisdom and folly behind him.

Spiritualism in America was not an invention but seemingly an accidental discovery in a Methodist family embracing the Fox sisters. They heard muffled sounds in their room and either providentially or accidentally interpreted them, conversing with a murdered peddler: "A small matter it may be said. Granted and so was Stevenson's puff of steam which unfolded ultimately and opened the way for steamships to cross seas and oceans."

The phenomena of Spiritualism prove demonstrate the fact of a future conscious life. True, its phenomena under different names may be traced back to the very verge of the pre-historic period. But its philosophy was never so well understood as now. The superstitions connected with it have been largely eliminated. Intelligent millions in America now accept it as a fact, as a philosophy and as a religion.

Churchianic priests and popes have opposed it, pronouncing it the work of the devil; but it has gone marching on and still on towards complete victory to all minds competent to analyze phenomena and draw legitimate conclusions therefrom.

Thinkers, scientists, philosophers, numbers of the brainiest men of the world accept the truth of Spiritualism, such as Prof. Hyslop of the Columbia University, New York; Prof James of Harvard University and other distinguished Americans as well as the illustrious Sir Oliver Lodge, Sir William Crookes, Dr. A. R. Wallace, in England.

A number of years ago in one of my tours around the world, I met Victor Hugo in a spiritual seance in Paris. He was a firm believer and one of the members of his family was a superior Medium. The old cry of "humbug" is dead. Popes and priests fight it because it deprives them of church members and minimises their salaries. And yet some eminent churchmen have become Spiritualists and openly avow it, such as Bishop Fallows of Chicago. Never a truth

perished. Of course there are frauds, disgraceful frauds pretending to be mediums. These are being rapidly exposed, and the thought comes uppermost that the counterfeited coin implies the genuine currency.

Of course our exchange Journal the Hindu Spiritual Magazine, Calcutta, is edited by the scholarly Shishir Kanti Ghose. May heaven bless India which is now rising and revealing her mental and spiritual powers.

J. M. PEEBLES, M.D.

June 16th 1910, Battle Creek,

Mich U. S., America.

Dr. Peebles is a veteran writer and lecturer and his writings are noticed in another column. Continuations of life after death is the key for all Hindu ritualistic observances and the idea that man, by well regulated life on this planet, can better his condition in the rounds of cosmic existence is as old as the Hindu Society. The early Christian Missionaries, wanted to upset many of these ideas, but the occurrence of the spiritual phenomena in different parts and at different periods kept on the faith of the Hindus as against any amount of theoretical argument. A handful of experience is worth many cartloads of theorising, and if the Europeans are coming to believe in spiritualism to-day, they are doing nothing more than what the Hindus did 50 centuries ago and what they are now doing. Ed. As. Mag.

Reviews.

I

THE COCHIN TRIBES AND CASTES
(with illustrations)

BY

L. K. ANANTHAKRISHNA AYAR, B.A. L.T.

The author is the State Ethnologist of Cochin and is a well informed and industrious gentleman. We had the pleasure of conversing with him recently in our Malabar trip and found him to be full of information on the work he has so well begun. The first volume before us contains 18 chapters and forty-four illustrations. In a short preface written by Mr. John Beddoe for this work, the European gentleman remarks—"He has had several great advantages. Thus in the first place he belongs to India by race and nativity and had he not been so it is hardly conceivable that he could have acquired such a vast mass of information on subjects which natives are usually very unwilling to discuss with Europeans. At the same time he is a fluent and accurate English scholar, able to convey his ideas and observations, clearly and unequivocally in that language." An Introduction extending over 14 pages has been written for this volume by Mr. A. H. Keane who rightly observes "Mr. Ayar has continued his studies of the local tribes and castes with such zeal and unflagging industry that he has now completed his general survey of all the hill tribes, the multifarious results forming the substance of this richly illustrated volume." He is contemplating to produce two more volumes, one dealing with the Brahmins, the

Nairs and all the higher castes, and the other with the physical anthropology of all the inhabitants of Cochin. There can be no doubt that the study of human nature in all its phases of existence, physical, intellectual, social, moral and religious, is the most interesting, most instructive and most valuable for man; for, one who does not know himself or his fellow creatures knows very little of the world. Mr. Anantha Krishna Ayar has a good knack of putting his ideas in simple, yet attractive style and those who read through his work will certainly rise wiser and better men than they were before. The history of the Kadars and Malayans (Kadu forest, Malay-hill, hence those who live there) is very interesting. They are primitive tribes and possess many virtues which even the most enlightened nations do not. Speaking of the Kadan Mr. Ayar observes—"They trace, as if instinct the devious paths of the forest and decide with almost unerring certainty on the number and variety of animals that may have traversed their forests." Sir. William Crookes observes—"One thing the jungle dweller does acquire by this course of life (in a forest) is a marvellous insight into Nature and her secrets. His eyesight or power of hearing is wonderful." They are famous snake-charmers and know a green leaf which when applied internally and externally proves an infallible cure. "They are quite simple, unsophisticated and utter aliens to vice and trickery. They are plain and straightforward in their dealings, never tell a lie and never deceive one

another." In the history of the Parayans a great deal of Magical art is given, which was prevalent some years ago and which is even now said to exist among them.

These are said to possess power for breaking human body by magic, and for rendering themselves invisible or assume the form of a bull, a cat, dog or an elephant as they like. They prepare two potent medicines called *Pillathilum* and *Angolathilum* for the working of their cult. *Pillathilum* is the oil prepared from the foetus six or seven months old of a young woman in her first pregnancy.

The Kaniyans are magicians, physicians and astrologers and every village contains them. The Izhuvars or Thiyyas are a prominent community in Malabar and they correspond to the Shannars in Tinnevely. They are alleged to have been emigrants from Ceylon in times past, and education prevails amongst them as also many of the Brahminical customs such as Anna Prasanam, chowlan &c. Mr. Ayar remarks—Adultery is very rare among them as it is regarded with abhorrence." We hope he will complete soon his second and third volumes, and thus add much reliable information to this branch of human knowledge. We thank the author for the book and wish him every success.

II

THE CHURCH AND FOOD REFORM

BY

REV. A. M. MITCHELL

This pamphlet is replete with very useful information and the cruelties attendant upon the consumption of

meat diet, so graphically portrayed by the learned writer. The Herald of the Golden Age is doing immense good in the direction of pointing out lucidly and convincingly the numberless evils which are in the train of flesh diet and Mr. Mitchell observes—"Reforms are in the air; their existence makes very plain the fact how very far away from nature our civilisation has carried us and how completely we have drifted from our Christian moorings. Food reform is not a minor insignificant trivial reform, but one of the greatest, the most important, and of the highest value—physically, economically and ethically. Flesh eating very commonly means *disease-eating*. The effect of flesh meat on the mind and thought is proved to be detrimental. Fruitarians are clearer thinkers than meat-munchers. The city of Amsterdam alone killed for good during 1909—39073 cows, 30627 calves, 61342 pigs 7905 sheep and lambs, 377 goats, &c. 5609 horses and two asses, a total of 141655 lives sacrificed for a population of, 565601! What must be the world's summary of slaughter when one single city of the size and population of Amsterdam can supply 144655 victims? The atrocities perpetrated to meet the demand for flesh foods are both heart-rending and repulsive; they are blood curdling and altogether unfit for cultured years. It is only by awakening a feeling of shame, disgust and horror that we shall ever succeed in abolishing our slaughter-hells or banish the barbarous practice of flesh-eating. Hon. Neville S. Lytton says—"I have become convinced that only about one person out of a hundred would cut

meat if he had to kill it and cook it himself, and that one person would only eat it occasionally. The more equable temperament, the sane mind, the more peaceable disposition is found among those who have renounced all carnal diet. The surest and simplest way to destroy the war spirit and the craze for Dreadnoughts is the general adoption of a bloodless diet." The spirited sentences of the Christian Missionary speak for themselves and when carefully perused and thought over, will do a world of good, by creating a feeling of sense of shame, among at least some of the flesh-eaters. When cereals and fruits are available, and when man can be better, physically and mentally by vegetarian diet, why should he rush into the arms of cruelty and tyranny and eat that which does him such immense injury in every way?

III

SPIRIT MATES, ORIGIN OF LIFE, MARRIAGE, DIVORCE, REUNIONS.

BY

J. M. PREBLES M. D. M. A. F.A.S. PH. D.

The volume before us is well printed, richly bound and highly attractive. It extends over 300 pages and contains much interesting and instructive matter. The book contains 14 chapters and a fine block illustration of the learned old author. "Love" he observes "is purely subjective, its ever abiding home is in the psychic region of the brain." The author has not much to say in favour of the present system of the marriages among the European nations and his remarks seem to be borne out by the statistics published

from time to time in reports and leading journals. "The status and deflections in all grades of civilisations are the deflections, the obscuring shadows consonant upon imperfect organisations and perverse environments." After enumerating various kinds of marriages in different countries he observes—"Those women in America who marry for foreign titles, who marry for a home, who marry for money, or who marry to reform some unprincipled character as some have done, without an exception, so far as my knowledge extends, make what might be turned marital failures. The ideal woman of the city is sweet, gentle, giddy, lazy, sickly and waxy. She dreams of marble palaces, she dresses in the height of fashion, reads the newest novel, visits summer seashore resorts plays pedro, burdens her person with costly jewelry and bares her breast for cupids silvery arrows, thus exhibiting her foolish vanity and exciting the envy of those sillier than herself." Then speaking of marriage as an institution he says—"Marriage is an Institution of such momentous interest to the individual, to the child, and to society at large, that it should be studied with the greatest care, caution and discrimination—a discrimination involving ancestry, parental impressions, physiological conditions, phrenological temperaments and the higher social ethics; considered calmly it may be truthfully said that divorces have become a habit. Dubious and dark as the statements may look, divorces are on the increase throughout this self extolled and much exploited christian country." The causes he says are

"desertion, drunkenness, adultery and cruelty." Nearly a million of divorces have been granted in the United States in the last 20 years. The annual marriage rate in the United States is 95 per 10,000. The British Empire is struggling with marriage and divorce. The average annual number is fixed at 7,000, though a vastly greater number would be granted if the expenses were reduced; so reports a recent debate occurring in the House of Lords." Then referring to the Grecian and Roman History he quotes the names of almost all their great men as living quite unhappy in marital relations. Coming to England he quotes the unhappiness of Shakespeare, Milton, Shelly, Byron, Scott, Moore, and Carlyle in their marriage lives, as also that of Luther, Lamb, Wesley, Dickens, and Lytton. Why cross the Ocean for social shipwrecks. America contains them by thousands upon thousands. He then reproduces a lot of correspondence as having been communicated by spirits in the spirit world and some of their views are highly interesting and worth a perusal. He mentions also some societies of free thinkers and actors where men and women have the courage to say that they would not be guided by any rules of marriage, but would consult their convenience and comfort, as to when, and by whom they should get a progeny. One or two quotations from the women themselves will show what kind of sentiment they entertain about marriage and chastity. A Mrs. Lewis thus expresses herself "To confine my love to one man would be an

abridgement of my rights. Whose business it is to the world whether one man is the father of my children or two men are. I have a perfect right to say who shall be the father of my offspring." Another woman observes "I must demand my perfect freedom and the right to have children when I will and by whom I will." When women are taking up such position with reference to conjugal rights, the idea of chastity and domestic love and happiness must be searched only in the bottom of the deepest seas!

IV

JYOTISHA BALA BODHA

BY

KUMBALA SUBBA ROW, TIRTHAHALLI.

The work is in manuscript and contains 24 chapters, principally treating of Muhurtha Sastra and explaining the Shodasa (sixteen) Karmas which are enjoined on, all high caste Hindus. Though the subject is a comprehensive one the author has made it as simple as possible and his sole object in making such a short summary is to bring the principal points of Muhurtha, in a clear and elementary way before the young readers for whom the book is mainly intended. It will form a very useful manual for those who wish to know something about the Shodasa Karmas and the auspicious moments, when they have to be done. Mr. Subba Row will do well, to add a few more notes and illustrations and print the work in Kannada for the benefit of the younger generation. We wish him and his work all success.

V.

JYOTISSASTRA SUDHARNASARA

BY

BRAHMA SRI ALAKUR MALLIKARJUNA
SASTRIYAR.

This gentleman was one of the best astronomers who attended the recent Astronomical Conference held at Kaladi. He is a mathematical genius, knows Sanskrit well, is a good Sanskrit Grammarian, Logician, and Vedantist, and also a great astronomer and astrologer. He is very familiar with Surya and other old Siddhantas and knows perfectly well the calculations of the Drigganitha. The book before us is a small pamphlet, containing his views about the astronomical difficulties raised before the conference, and is written in Sanskrit and published in Telugu character.

It may be read with great advantage by all astronomers and those interested in finding out the truth as the learned author not only gives quotations from the most eminent writers, but also has written commentaries both on his quotations and also on his own practical verses composed for this purpose. We wish him all success.

COCHIN CENSUS REPORT

BY

MR. SENKARA MENON, B. A., SECRETARY
TO CIRCAE, COCHIN.

The volume before us is a work of great labour and much intelligence. There was nothing like any history of Cochin before the publication of this

Report, and Mr. Senkara Menon has succeeded well in preparing a skeleton of a Cochin history, which may, hereafter be well covered and made attractive.

Referring to the glimpses of early times, Mr. Senkara Menon rightly observes "It was the first part of India to come under the general knowledge of the ancient Phœnician navigators and traders, the sons of Israel fleeing before their persecutors found at different times a place of shelter here; it was here that St. Thomas the Apostle on his Religious Mission is said to have first set foot in India. Malankan, near Cranganur in the Cochin State being pointed out as the exact place of his landing; it was in the same place that the Romans had in the third century A. D. stationed two cohorts to safe-guard their commercial interests in the East, it was here again that the Arab Moors found a ready mart for European goods in exchange for the pepper and the spices of the coast, and it was lastly the place where the enterprising nations of modern Europe in their early voyages of conquest, commerce and conversion landed for the first time on the shore of India.

These historical associations and the existence of a unique social organisation give to the history of Kerala in general and of Cochin in particular an interest and importance altogether disproportionate to the extent of territory comprised within the limits of either of them. "According to the official class of reporters and historians, he refers to Ramayana and

Parasurama as legendary, and considers that the latter, when pressed by the emigrating Aryans behind come and settled in this Malayalam. He considers that natural agencies brought into existence, islands, lagoons, lakes and backwaters, and that there were already on the soil original aboriginal tribes who were agriculturists of a low order. Those Brahmins who came with Parasu Rama (about B. C. 1,400 to 1,000) settled down here and the conqueror gave them rules and regulations by which they are distinguished from the rest of the Aryan settlers in S. India. As regards chronology and history, it is regrettable to note that some of our brilliant writers are often misled by the dates and the plausible arguments advanced by the western Philologists and Orientalists. Some of these dates are very funny and quite ridiculous. The mention of a word or syllable here or there, is taken hold of, and grand conclusions are drawn upon the flimsiest of grounds. Varaha Mihira mentions Yudhistira Saka which prevailed at his time, as 2,562 (see. *Brihat Samhita Ch. XIII. st. 3*) He was a court gem during the time of Vikramaditya whose saka is now 1966. Chidambara Ayar considers this as Vikrama and considers the age of Yudhistira as 4500; where as the word used in the original is saka, and that must have been referred to Buddhasaka about B. C. 478. Thus we get $478 \times 1,966 \times 2,562 = 5,006$ years or about that figure as Yudhistira's period. Rama and Ramayana are mentioned in Maha Bharata specially in Bhagavadgita. It would be absurd therefore to set at nought mathematical figures so distinctly given by great mathematicians and begin to speculate upon events and their ages on the authority of Datt or some other Europeanised historian. Facts must be taken calmly and judged fairly.

Mr. Senkara Menon has however done immense service to his state and also to the educated public, by publishing so many interesting facts and we hope many more useful works will come out of his able pen.

Notes.

The following note on number seven is very interesting.

This number is composed of the first two perfect numbers equal and unequal, 3 & 4 for the number 2, consisting of repeated unity, which is no number, is not perfect. There were 7 heavens, 7 planets, 7 stars, 7 wise men, 7 champions of christendom, 7 notes in music, 7 primary colors, 7 deadly sins and 7 sacraments in the catholic church. Perfection is likened to gold 7 times purified in the fire. The teeth spring out in the 7th month and are shed and renewed in the 7th year. At twice 7 puberty begins; at three times 7, the faculties are developed, and manhood commences and we are become legally competent to all civil acts. At four times 7, man is in full possession of all his strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; at seven times 7 he is in his apogee, and from that time decays; at eight times 7 he is in his first climacterick; at nine times 7, he is in his last climacterick or year of danger, and, ten times 7 or three score and ten is the natural period of man.

The Greeks prophesied by the hair in the following way:—Lank hair was considered a sign of cowardice. Frizzly hair was thought a sign of coarseness and clumsiness. Light brown hair was thought the most distinguished, as portending intelligence, industry, a peaceful disposition as well as great susceptibility to the tender passion. Black-hair does not seem to have been esteemed by them. Red-hair was an object of aversion.

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VALUE OF ASTROLOGY



ANY science or department of knowledge, must be practically useful, to be acceptable. Man is engaged in thousands of callings and each finds more or less pleasure in his own line of business. Otherwise the work would never get on and never attain perfection. When there are thousands of lines of profession or calling, men may very conveniently confine themselves to a few and neglect the rest. Amongst these lines of business there are some which are absolutely necessary for humanity and there are others,

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which can be neglected without the slightest inconvenience or discomfort. But human nature is what it is and we must analyse it as we find it. Food is absolutely necessary for man and all such work or industry which manufactures food of any kind is indispensable. But the manufacture of artificial flowers, fruits, and animals or birds can easily be given up without the slightest discomfort. The mind of man however is not so easily analysable. Its complications and composition are too many and too subtle for man to know. Man pretends to know many things but when we question him about himself he will be confounded with the problem of his own mental composition. What could be the reasons? Man is a bundle of electrical currents. Ancients have classified these varieties as 1800 and each division again is subdivided into thousands of minor branches and each of them having a special purpose to serve. The problem of human composition—physical and mental—therefore, assumes a highly complicated nature and requires extraordinary intellectual development to grasp its difficulties and to understand its mysterious work. The value of any science primarily depends upon its prac-

tical and theoretical use. Sciences must be judged in this light in order to properly understand them. Compared with other sciences astrology will be found to be of immense value both theoretically and practically. Most of the modern sciences are tentative and are not of much value when applied to the future conditions of humanity. What science is there on the face of the earth, which could tell a child in its infancy, as to whether it would have good or bad health, children or want of offspring, line or calling it would pursue, happiness or misery in store, wealth or poverty, length of life or the various accidents in life, or the nature of the matrimonial connection it would have. None of the sciences, excepting astrology, can throw the slightest light upon these matters.

Can the doctor say when the next attack of fever or headache or stomachache would come? can the school master say what kind of taste, and in what line the boy or the girl would succeed or shine? can the best of friends or relations say when or how the man or the woman would be married? Father and mother, relations and friends, doctors and lawyers, scientists and philosophers, are

utterly helpless in giving any useful and definite information regarding ones own future. A knowledge of the future is of the greatest value. Nothing can be more useful or profitable than to know what lies before us and thus take every precaution to get over the many pitfalls into which humanity is apt to fall in its utter ignorance of future events.

Even religion, the highest solace which man can get, is unable to say what would be the future of a man, when he would die and how and where he would shine. See where astrology stands? Its truths are general and all useful. There is not a single act of man, religious, political, moral, physical, intellectual or financial, which is not recognised by astrology, and which cannot be revealed in the light of its highly developed principles. In fact, in a mind well regulated by the noble principles of astrology, there can be nothing in the future for which information is not given to it and for which it is not prepared. In choosing a profession, in selecting the course of education, in the building of a house, in the choice of copartners in life and in getting healthy and prosperous children, astrology will be found to be of immense

value, so much so, that with the help of a reliable and capable astrologer many wonderful things may be achieved which would have appeared as so many hopeless tasks. But where a science possesses advantages the dark-side is not wanting. Astrology as a science, is an abstract one and to be useful it must be brought down to the level of practicality by a competent man. Where he is a rogue or incapable and proud man, or interested in defending his own interests it can do incalculable mischief which other sciences cannot do. Suppose a man is definitely told that he would live up to 70 years and this is true then he can make all such arrangements which would benefit him in the long run. Suppose he is to die very early in life this knowledge stimulates his energy and where death cannot be prevented he may be prepared to die after making all suitable arrangements. The value of Astrology as a science cannot be really judged in an ordinary way and those who search for truths in Astrology must make use of the best material which is available and turn it early to their interests and personal advantage.

Air is Life.

Dr. George Carey thus writes to us:—

May I criticize the article on "Air" in April Astrological Magazine.

My investigations in Biochemistry, Alchemy and electricity, also my work with spectroscopy and experiences with liquified air, has demonstrated clearly to my mind the great truth that there is but one substance, call it energy, spirit, either or life, and that the substance we call air is a rate of motion of that one stuff, call it what you will.

To say that air is not life but without air nothing can exist, or that air is a Vehicle for life, is equivalent to saying—ice is not water, but ice cannot exist without water, or to say ice is simply a vehicle to carry water about. The fact is water and ice are one in substance, or elements, but the molecules are vibrating so slow in ice that they do not separate sufficiently to form fluid. The higher the rate the further apart the molecules of oxygen and hydrogen move until at last we call the effect steam. Ice, water, Vapor etc. are rates of activity of the gasses called oxygen and hydrogen, two molecules of hydrogen to one of oxygen.

If epidemics cholera etc. are caused by corrupt, or poisoned air, why should we breath deep, practice the yogi breath or any other system of breathing? The less bad air taken is the better. If bad air is the cause of disease everybody would be sick at

the same time. Disease is caused by deficiencies in the blood of the mineral salts that eliminates an excess of water from the blood, and properly distributes water in the system; also the mineral salts that uses. Albumen, oil etc. to build tissue, and bone etc., Cholera is derived from the Greek. *Chole* meaning bile; at certain degrees of temperature say above 70° water is held in aqueous vapor in air and is breathed directly into the Arteries (air carriers) through the lungs. The cell salt sodium sulphate, one of the inorganic salts of meat, milk, vegetables, fruits, nuts etc, and therefore in human blood has the chemical power to eliminate any excess of water that may be breathed in, provided the molecules of sodium sulphate are present in an amount sufficient to do the work. When the needed salts are deficient and planetary angles (not angels) are in certain aspects a condition that has been named Cholera manifests in the bodies of some persons. Why not in the bodies of all? Ask the astrologer and Biochemist. Some have very favorable aspects at that time, and some having good digestion and assimilation of food are well supplied with sodium sulphate salts and are thus able to tide over the time of Cholera conditions. An excess of water in the blood, under certain planetary aspects, thins the bile and pancreatic juice and it breaks away from liver and pancreas and flowing through the intestinal tract in a vitiated condition often causes death by lesions and rupture of capillaries or small intestines in from one to five hours. So much for

Cholera. Huxley said "Matter in last analyses evades me. Sure because matter is ether or life in Concrete form. Herbert Spencer said—"I believe in *One Universal Energy from which all things proceed*. Sure Life and Energy are one and the same, and air is a certain expression (as is water or earth of this intelligent God substance called life.

DR. GEORGE W. CAREY.

PASADENA CALIF }
U. S. A. }
(792, Earlham St.) }

ASTROLOGICAL PRIZE DISTRIBUTION AT CHITALDRUG.

As the District Industrial Association and R. Assembly Members Meeting was held at the Memorial Hall, Chitaldrug on Tuesday the 16th August 1910, opportunity was taken to award at this largely attended gathering the gold medal granted by Mr. B. Suryanarain Row, B. A. M. R. A. S. and Diploma to M. R. Ry. P. Venkoba Rao, B. A. for having come out successful as second in the First Class at the Astrological Examination held in February 1909, the first of its kind in India.

Mr. M. Chengiah Chetty, B. A. the Dy. Commissioner presided at this meeting. In a neat little speech, he explained to the audience the good work done by Mr. B. Suryanarain Rao for the last quarter of a century and the satisfactory results which have flowed from his exertions. He spoke about his able writings and speeches, the publications and translations of Sanskrit

works in the English language for the benefit of the educated English community, and the interest he has evinced in vindicating the cause and truth of Astrology, which has been much neglected. He also referred to the Kaladi Astronomical Conference held in the Travancore State last February and the good and disinterested work done by Mr. B. Suryanarain Rao, B. A., as it's Secretary, and to the necessity which exists for a better study of this science. He said it was a pleasure to him to see that one of his own office subordinates had won the second Gold Medal by coming out very high in the Astrological Examination and that at the express desire of his friend Mr. B. Suryanarain Row he would present the Gold Medal and diploma to the candidate on his behalf.

The Gold Medal was then shown round to the assembly and in the midst of clapping of hands was presented to the candidate.

Mr. Venkoba Rao then thanked the Chairman for having kindly presided at the meeting and presented to him in person the Gold Medal and diploma kindly granted by Mr. B. Suryanarain Rao, on his behalf. He also thanked him for his good wishes and for the very kind words he said about him at the meeting.

The Head Master of the local High School, Mr. R. Ragunatha Rao, B. A., then rose and exhorted the candidate to continue his studies further and achieve considerable progress in the Astrological Sciences. He wished him good health and prosperity and

then proposed a vote of thanks to the Chairman and this pleasant function was brought to a close with the distribution of pan and attar.

We thank sincerely Mr. M. Chengah Chetty, B. A., Deputy Commissioner of Chitaldrug for the trouble he took on our behalf and for presenting our Gold Medal to Mr. P. Venkoba Row, B. A., who passed second in the Astrological Examination held in February 1909 in a public assembly and before an appreciative and learned audience.

Astrology vs Chemistry. A SHORT DRAMA IN SIX ACTS

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.
Editor of the Astrological Magazine.
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Act III Scene I.

RIVERSIDE.

Enter many Women

With brass and copper pots and clothes on their arms and shoulders.

1st Woman—laying down her burden on the flight of steps leading to the river water—Did you hear of the sad death of that girl's husband? She is now only 14 years, just attained her age and not yet nuptialled? what heart-rending news we hear? Poor girl? How is she to spend her future long years? You know widows are proverbially long lived.

2nd Woman.—Who is to blame for it? certainly the astrologer who exa-

mined the couple's horoscopes before their marriage and passed them off as prosperous?

3rd Woman.—Don't talk of Astrologers. Many of them are ignorant quacks? I lost my husband when I was only 18 years old, although the astrologer assured my parents that I would die before my husband a Sumangali's death? I have been a widow these 20 long years and still death is far from me?

4th W.—Look at the large number of widows in our community? They are all the products of astrological consultations and predictions? Are they not?

5th W.—It would be uncharitable to level such sweeping remarks against astrology. The science is sublime?

6th W.—You mean to say that any marriage is celebrated amongst us without astrological consultations? Then why should we not hold astrologers responsible for widowhood? They fix the auspicious time and consult the agreement.

7th W.—probably the auspicious times facilitate widowhood and give it a miserably long time? Is it what they do?

8th W.—That is due to our past Karma? Why talk of Astrology as if its followers are alone ignorant or rogues? You know my husband has no faith in astrology. He has been ill during these last seven years? and I am ashamed

to tell you that the medical men attending upon him have nearly brought us to the brink of poverty? still they hold out hopes? I suppose these hopes will be held out even after his death? Is it not disgraceful.

9th W.—I am now 25 years old and came to my husband's house 10 years ago. Our family is involved in litigation? God alone knows where justice is? We have sold almost every bit of our extensive property and last night I had to part with my valuable necklace which was the only jewel I had left for me to pay a lawyer for some appeal business? These men of laws consume our property so quickly, under so many hopes and pretences of getting Justice that I really wonder whether we can ever see Justice through them?

10th W.—But the astrologers do not do their work properly? and hence these miscalculations and miseries?

11th W.—Why talk of Astrologers alone? where are the men in any department to do their work honestly? We had ample means? We are reduced to misery by trusting to our agents? We have been humbugged?

12th W.—We pay the astrologers pitifully small sums? How can we expect good work? cheapest things, you know, are always nasty?

13th W.—They must decline to do work for small sums, if they are honest and sincere men?

14th W.—Why not you reverse the proposition and say that if the parents are honest and sincere folk and expect good work they must pay handsomely? Is it not dishonest to treat the learned astrologers worse than the day labourers?

15th W.—The astrologer who consulted my horoscope, before my marriage, told my parents that my horoscope threatened widowhood if I was married to my husband. They were dazzled with his wealth and married me to him in spite of the protests of the honest astrologer. The result was I became a widow in my 12th year?

16th W.—Why do they fix marriage Lagnas when they cannot avert the evil indicated by the horoscopic combinations of planets?

17th W.—What do we know of sastras to answer such difficult and complicated questions? I know that there were good as well as bad astrologers.

18th W.—There are rogues and honest men in every calling and branch of knowledge? why accuse astrologers in particular?

19th W.—That may be? But in this field of astrology there are a greater number of quacks.

20th W.—Such discussions will serve no purpose? We must get early to our homes? Delay will rouse suspicions in the heart of our people, specially when there are so many young women here?

21st W.—We are chaste ladies? No breath of scandal can whisper anything against us?

22nd W.—God reads our innocence, but the vile humanity judges us from our surroundings? We must be careful and prudent.

Exeunt.

Act III Scene 2.

CHEMIST'S SHOP.

Enter half a dozen Doctors.

1st Doc.—Well Chemist? have you settled my commission? I am sending you fat prescriptions?

Ch.—Yes sir. It will be 15 P. C. on your esteemed orders.

1st Doc.—I cannot accept such a low sum? It must be at least 50 P. C.

Ch.—How can you expect me to give you half of what I get? Have I not to pay for medicines, establishment and interest for the capital? then am I to go without something for myself for all the trouble I take? You seem to be an incarnation of avarice? Be reasonable and just?

2nd Doc.—We medical men are honorable folks and cannot accept anything less than 40 P. C. could you give us that rate?

Ch.—I shall then add H₂O say at 50 P. C.? Will this do?

3rd Doc.—Remarkably well? You will then be true to the interests of both of us? the object of medicine is to swell our bills and not to give immediate relief? That would be a fool's practice?

4th Doc.—Now and then such a thing must be done to prove the value of medicine, but generally we must change our prescriptions half a dozen times to prove our dignity and the majesty of the medical science?

Ch.—Should you not care for your reputation and for that of chemistry as a perfected Science?

5th Doc.—Who called chemistry a perfected science or for that matter medicine? that is our own invention? to serve our interests we call both perfect? we know what we are doing? For my part I should call it a perfect failure? your mixtures give relief when the fellow is lucky, but give him death or further complications when he is unlucky?

Ch.—Do you believe then in luck? I thought such beliefs disappeared from our vocabulary some centuries ago?

6th Doc.—I have seen often that while medicine gives hope, astrology predicts death and these quacks sometimes carry the day? We cannot denounce altogether astrology as a humbug. There is something like luck? although I am unwilling to admit it publicly?

Ch.—But such a confession would be prejudicial to our interests even in private talk? Is it not worthy doctors?

All Doctors.—Yes? Yes? we shall now go. Medicine seems to be as uncertain in the operation of its laws as other sciences are but we should make no such damaging admission against ourselves in public?

Exeunt.

Act III. Scene 3.

ASTROLOGER SEATED UNDER A TREE IN A THOROUGHFARE.

Enter many men and women.

1st Woman.—placing one anna with betel leaves and nuts before the astrologer—I am now 70 years. Can you tell me when I would die?

Astrologer.—Old woman, just now your stars are favourable. You may die in a short time when Saturn and Jupiter change their places. Death may come before that also?

2nd Man.—placing two annas—My wife is pregnant. I have now 8 daughters to bless or curse me. I am anxious to know if a son will be born to me?

As.—Your Jupiter is in the 5th house. How many months is she carrying?

2nd M.—Seven months.

As.—Then there will be delivery surely within three months. And you will get a son, although the chance is for a daughter?

3rd M.—Giving one anna—I have lost a bull. Will I find it?

As.—In what direction do you think it has run away?

3rd M.—I bought it in a village that lies due west from here.

As.—Shrewdly—Saturn governs west and it will come from that direction.

4th Woman.—placing half an anna—Let me know where my only son has gone?

As.—Name a figure within ten.

4th W.—Eight.

As.—After seeming contemplation—Eight indicates—North East and he will come from that side.

4th W.—But I got a letter from him from due south?

As.—You see a planet has two directions. Before I finished my last sentence you interrupted me. I was going to say south soon after. He will come from the south.

5th, An aged girl.—Sitting in an attractive style—A man brought me away from my home under false pretences and he has left me destitute. Will any body take care of me? If so when?

As.—Casting an amorous look on her handsome features—after some counting of his fingers and drawing a Zodiacal figure—He is very close to you.

5th Girl.—Surprised—Where is he? I shall be glad if he takes me now.

As.—It makes no difference who takes you, fair girl. You can stay with me. You know I am a very learned astrologer. And can well maintain you till you are young and handsome.

6th M.—Giving one anna—my wife is very bad with fever. Doctors say there is no fear. Will she recover soon?

As.—A little perplexed—She will be alright. (In a whisper.) Those blessed doctors may be as ignorant folk as myself?

6th M.—Well my little boy, what is the news? Little lad coming in breathless rapidity—Papa, mother is dead, they want you urgently. What astrologer? You said just now that she will be alright?

As.—confounded, but putting on a bold front—Yes. I told you that she will be alright. You see when she was here she was much disturbed by cares, anxieties, poverty and sickness. She is now free from all these troubles? My prediction is perfectly verified you see, and that is what I exactly meant by *alright*.

7th W.—Giving quarter of an anna—I have a case in the court. How will it be decided?

As.—It is time for me—Any how, woman your case will first be against you and then in your favour?

8th W.—Will you let me know whether my new house will bring me luck? She pays four annas to him.

As.—delighted at the big fee—Oh yes. Is it well built and healthily situated?

9th M.—Giving half an anna—my wife is possessed of a devil? what remedies could you suggest?

As.—Take her to Deodar, reputed to be a great mantraic. Counts his coins and finds them coming up to five rupees.

Great God. To day I have been most lucky because I got double of what I usually get and a fine girl into the bargain, and unlucky because I had almost been caught in my predictions. Thank God, I very cleverly escaped as I do often; other work entails subordination and I am too lazy to attend to active work. This pays me best and I take my chance.

Exit

Act III. Scene 4.

A SCIENCE CLASS.

Enter Professor & Students.

Prof.—A knowledge of physical sciences is indispensable in life. The material comforts of humanity can only be perfected under scientific guidance. Therefore, my boys, you must be all attention in this class. I am to teach you perfected chemistry.

Students.—We are all attention worthy master. You may begin your instructions.

Prof.—Well then! We shall begin with the proposition that the ancients had no knowledge of physical sciences.

1st St.—Is this necessary for progress in our class? I don't see the relevancy of it.

Prof.—Otherwise you will not know the grandeur of the modern science!

2nd St.—For a proposition to start well, it must have some basis in fact on which we could proceed?

Prof.—Do we not start with the *point* in Euclid as that which has no

length and breadth or no dimensions?

3rd St.—That is an abstract *point* which is started under the assumption to prove a concrete?

Prof.—Similarly here—we start with the idea that the ancients had no knowledge of sciences, to prove that we are perfect in them.

4th St.—I am not sure if the analogy holds good.

Prof.—We are not talking now of logic, but of physical sciences—which recognise no analogies.

5th St.—Master, you can now proceed. It is better that we should have no interruptions in our class work. Our examination is fast approaching?

Prof.—Right. Gravitation was unknown to the ancients?

6th St.—Did not the ancients know that planets exercised mutual attractions and repulsions?

Prof.—I am not concerned with what they knew, but I am only concerned with what they did not know.

7th St.—You may proceed, master, with your valuable lessons.

Prof.—The ancients had no knowledge that water is a compound.

8th St.—Impatiently—Yes Sir, proceed please with your lecture or lesson.

Prof.—They did not know that the earth was turning on its own axis, or that it was a planet.

9th St.—Then, how did the ancients call it a *Graha*? In Sanskrit *Grahe* means to attract.

Prof.—I am not concerned with such silly questions. The ancients did not know advanced mathematics.

10th St.—How far did they progress then in this branch?

Prof.—I am not concerned with that now. Am I paid for solving your irrelevant enquiries? You silly boys, you require strong discipline.

All Stu.—May we know what discipline means?

Prof.—I am not concerned with that. My business is to teach you physical sciences.

11th St.—Shall we proceed with our lesson? The time is closing in upon us.

Prof.—Yes. The ancients had no knowledge of house-building or architecture.

12th St.—Will you kindly tell us to what nation or nations you refer to by the expression *ancients*?

Prof.—I am not concerned with that. I am here to teach you physical sciences simple and pure.

13th St.—The time is almost up?

Prof.—I am teaching you highly interesting facts in science, and it does not matter if we sit even a few minutes late.

14th St.—We all obey you. Please go on

Prof.—The ancients did not know how to measure the earth, or how to voyage round it.

15th St.—Then there was no intercourse between the different nations in the old times?

Prof.—That is not my concern. I am to impart to you scientific instruction. The time is up. We shall go.

Exeunt.

Act III. Scene 5.

GODOWN IN A LORD'S HOUSE.

Ranji.—Did you learn about last night's affair

Kanji.—What may that be? You know I am a late riser.

Ranji.—Why do you rise late?

Kanji.—Ah? that is a delicate question?

Ranji.—I know all your pranks. What delicacy is there between us? We are the best among the women of this city.

Kanji.—Why best? that is a mild term. We are the most best if not the bestest among the world's women. Can anybody be superior to us? Ah no.

Ranji.—What language are you talking? Do you know English?

Kanji.—Most excellently well! Did I not pass my H. O. G. Examination with honors?

Ranji.—Then how can you say bestest? Is it English or Timbuctoo that you are speaking of?

Kanji.—When the fool of a grammarian can give one *est* to the superlative

could I not give another? Are we such panpers as those niggers of the Grammarians? Why? if you talk again I will couple two *ests* to best. Take care who I am and what my powers of composition are?

Ranji.—We are running off the line. That is the curse of womankind in conversation? They never come direct to the point.

Kanji.—What about last night

Ranji.—Why? I was well nigh caught in his embraces

Kanji.—In whose? What wretch you are? You never come to the subject. I don't know how you talk to your husband?

Ranji.—What a stupid wench you are? I am not a fool to marry any fellow. I am a virgin widow raised to the power of ten?

Kanji.—What? you are a widow raised to the power of ten? Can any body become a widow without marriage? You talk riddles?

Ranji.—Certainly they can. Why? I wanted to marry a fellow?

Kanji.—Then did you marry him?

Ranji.—No! Don't be foolishly impatient. The moment I thought of marrying a man the fellow died suddenly.

Kanji.—What happened afterwards?

Ranji.—Why? I wanted to marry a second?

Kanji.—Did you marry him?

Ranji.—What an ignorant wretch you are? The moment I thought of the second fellow, he got himself drowned?

Kanji.—I am much interested in your katha or story—what then?

Ranji.—Why then? I thought of a fine young fellow as a fit mate for me as the third?

Kanji.—Yes! did you marry him?

Ranji.—Him! No—the fellow caught cholera and died in 5 hours?

Kanji.—Very glad to hear.

Ranji.—You consummate whore—She caught hold of Kanji by her locks and threw her down on the floor.

Kanji.—What a wretch you are? (getting up slowly, a little hurt)

Ranji.—When my husbands are dying, you say you are very glad. Again going towards her.

Kanji.—Don't think I am weak. So saying she caught hold of Ranji and with a powerful twist of the hind locks, whirled her round and dashed her to the wall.

Ranji.—Getting up slowly and bleeding. Well Kanji, you interrupted me in a most interesting part of my narrative. You know we are the best of friends and as such we must love each other. We shall go on with our narration.

Kanji.—Alright. now you can go on with your devil's story?

Ranji.—No! No! Stupid woman! It is not a story but it is an actual solid fact?

Kanji.—Impatiently—whether it is a solid or a liquid fact, you can go on with it and save me from further irritation

Ranji.—I thought of a fourth man and he agreed to marry me.

Kanji.—Did he marry you?

Ranji.—Ah! No. When I went next morning to see him in his house and settle about my marriage I found him lying dead in a pool of blood.

Kanji.—Are you relating facts or fancies.

Ranji.—Please wait. Then I thought of a fifth man who was my neighbour and told him of my love for him.

Kanji.—Did you succeed?

Ranji.—Yes! he was succeeded the next morning by his son, as he died from plague. The young beast of a son stepped into his slippers immediately.

Kanji.—Wondering with a gaping mouth. What? can thoughts of marriage kill people like this? You seem to be a remarkable wench.

Ranji.—Nothing undaunted I thought of a sixth and a seventh, an eighth, a ninth and a tenth man. They all died successively in a few days after my thoughts. Am I not the pet of dame fortune? Why? I am the Savitri of the Puranic fame.

Kanji.—Oh God? My case is not so bad although it is equally strango.

Ranji.—Then I went to the beast of an astrologer, and asked him to consult my horoscope promising to pay him most liberally. The quack took my words as gospel, heard patiently all my long story and made elaborate calculations?

Kanji.—Then did you pay him?

Ranji.—Why? I paid him a very nice trick. He examined my 'cope' and told me that all the blessed evil planets conceivable are in my 7th and 8th houses and that if I thought of marrying any man, he would straight die from the electrical discharges proceeding from my noble thoughts of matrimony.

Kanji.—Oh! It is very interesting indeed. most romantic! most strange!

Ranji.—Then I resolved to become a grand virgin widow. The astrologer demanded payment? I told him that if he did not permit me to go unmolested I would at once think seriously of marrying him. Thus I paid him in his own coin. And my trick succeeded remarkably well. Oh!

Kanji.—Then?

Ranji.—What then? at my intended proposal the astrological rogue got into such a wild fright that it was a sight worthy to be seen by the angels?

Kanji.—What a splendid knack you possess to cheat people?

Ranji.—The fellow slipped a couple of rupees into my hand, fell on my worthy feet, and humbly begged me never to think of marrying him in this life? Right good! I

went off like an eel! This is how I became a virgin widow! For did not I think of the ten fellows consecutively and did they not die leaving me a widow of theirs? Thus you see my dear Kanji? my widowhood has been raised to the power of ten.

Kanji.—Where did you learn your mathematics.

Ranji.—Why? I passed my *quadrupos* with honors in tin metals as they do *tripos* elsewhere?

Kanji.—You were saying something about embracing? I am anxious to know about such pleasant things.

Ranji.—What a round about road we are pursuing in our talk. This is the curse of women all over the world.

Kanji.—My master had an enagement with a dirty hag during the last night?

Ranji.—Never mind about your master. My master, I say, well nigh caught me under the shade of a big tree with the idea that I was his love during the darkness?

Kanji.—How pleasant? Then we had similar experiences? we need not proceed further in our narrations? as our minds and bodies have met. Wonderful! simply wonderful!

Ranji.—What about your husband? you were saying something about that villain?

Kanji.—Yes? First I caught a fellow before marriage and he died suddenly.

Ranji.—Then?

Kanji.—Why then? I caught another man, and he got himself drowned?

Ranji.—Excellent! Truth is often more romantic than fiction.

Kanji.—Exactly so? I caught a third man and he died from cholera. The fourth and fifth from fever, the sixth and seventh from plague, the eighth from suicide and the ninth and tenth have absconded without giving me their correct addresses?

Ranji.—What did you do then?

Kanji.—Why I went to the scamp of an astrologer, opened before him my long bag of misfortunes or fortunes as you take them and promised him a valuable necklace if he made correct calculations. The fool was taken in. He multiplied, divided, added, subtracted till the fellow died almost from these mental exhaustions. I followed your noble example, when he told me that all the worst planets are in the 7th house without a hope. I took my leave then. He demanded the necklace, and I put my upper cloth into his neck and told him I would marry him. The quack was up to the mark as we say. Instead of falling on my feet, he fell on my body and drove me away with a round stick. Not very pleasant to remember though? Eh?

Ranji.—What wonderful fortune do we possess, that we should both be born under such lucky conjunction of planets; that both of us should be blessed with the same genius, that both should be intimate friends and that both should come in such close contact.

Kanji.—You forget an important event that both of us should have fallen into the embraces of our old masters on the same night and under similar circumstances? Oh God? how wonderful? mostest wonderful?

Ranji.—Did your master die? leaving any fortune to you?

Kanji.—What about your master? I hear he is suddenly laid up with illness? We hope he will die soon?

Ranji.—We shall go? It is now high time. My mistress is always cruel and unsympathetic but I know how to manage with her.

Kanji.—And so also mine? She is not a whit better than what we are. But she has the social gloss.

Ranji.—Then the astrologer is right. What a blessing it is to possess all the evil planets in our horoscopes in the 7th and 8th houses from Lagna?

Kanji.—I wish all the women in the world will have such combinations so that the fair sex may rule empires and frighten men into humble submission by their evil horoscopes.

Ranji.—You have very grand ideas. Hope they will soon be realised.

Kanji.—But if the rascally men have all the evil planets in the 7th house in their horoscopes what would be the result? I forgot to ask the cheat of an astrologer about it?

Ranji.—By the rules of logic, wherein I am a professor, it is plain that if they think of marrying a wo-

man I opine she must die immediately.

Kanji.—Oh you are an astrologer.

Ranji.—Dont you know that English grammar requires the term Astrologeress to be applied to feminine genders?

Kanji.—Bha? English Grammar? Dont mention that name in my hearing. why? when I read English in the lower classes, my mistress told me—Sink, sank, sunk. Right said I? and straight repeated Think, Thank, Thunk? Blink, Blank, Blunk? The stupid woman gave me a slap on my face?

Ranji.—What did you do then?

Kanji.—Why? I cursed the school, the mistress and all the girls there for laughing, and I swore before the Devil that I would pull out the tongue of that woman when I become a ghost?

Ranji.—I went again to consult my horoscope but the wily astrologer would not admit me to his house. It is time. Let us go.

Exeunt.

Act III. Scene 6.

A MOUNTAIN TOP.

Enter Chemistry and Astrology.

Chemistry.—Good noon Astrology—How are you doing now?

Astrology.—Very well? Thank you Chemistry for your kind inquiries after my health. You know there is now a great stir about my work and people are flocking to me in larger numbers?

Ch.—Is that a healthy sign for you? Suppose they examine your work

and find it rotten. Then what would become of you?

As.—I was never rotten and never will be rotten. I take my root in the Zodiac, the Sun and the attendant planets and as long as the planets are not rotten and are doing their work correctly I cannot go wrong.

Ch.—What have planets to do with your work?

As.—Dont you know I represent their work and do nothing more?

Ch.—Then who is your principal planet?

As.—Why! the Sun, to whom you owe your very existence, and but for whose work you will be nowhere on the Earth or in the Heavens.

Ch.—Then you mean to say that we are related closely to each other.

As.—Why? you are one of the minor branches of my huge stem? Can you name any branch of knowledge which does not emanate from me?

Ch.—Fever, cholera, consumption. What have they to do with astrology.

As.—How do they come? They have their origin in solar rays and their variations. Can they trace their origin to anything else

Ch.—How do you help me? I am Chemistry pure and simple.

As.—Alright. You are a portion of jyotish or the science of the light. Do you work without light, heat sound, electricity, or magnetism? Can you live without these agencies even for a second.

Ch.—No—I work through them. Do they come from you.

As.—Yes. If the Sun does not give you these forces where can you get

them at all? and how can you flourish?

Ch.—We have no other visible agency? so you are identified with the sun?

As.—Why with the sun alone? I have my connection with all bodies or sources which emit light, and with which the processes of creation, protection and destruction are connected and finally I trace my origin from Para Brahma?

Ch.—Are there other bodies which emit light than the sun and his system of planets?

As.—Yes? Take the Zodiac (*Bhachakra*) Higher than that you have Kala Parnsha? Higher than him, comes Paramjyoti? The highest Light is Para Brahma. I represent and explain all phenomena called into existence by natural agencies coming from the planets as well as from other sources?

Ch.—You say you can tell with definiteness what would happen at any time in the career of a natural object? How can you do it?

As.—Why not? what is your difficulty in understanding such a simple fact unless your sense is gone?

Ch.—Then why did the modern scientific men call me the crowning glory of the 13th century and you an exploded and rotten science?

As.—You are a puny little child of mine, and you have been in existence from time immemorial, although you have forgotten your earlier existence and pedigree from the intoxication of pride resulting from

mean flattery of your ignorant followers? The ignorance or prejudice of scientists does not alter facts? can they?

Ch.—Am I then old, as old as you are?

As.—I am chemistry of the universe on the largest scale and you are one of my minor offshoots?

Ch.—Then you do not like to give me the palm?

As.—Can you take it? should you not show sense in your work?

Ch.—Why then have they praised me beyond my merits? who is to blame in this matter?

As.—Never mind about the blame? when I predict results do I not exhibit the formulas of real chemical science?

Ch.—Well? well, we have rather been fighting in imaginary fields. I quite see the force of your arguments. You know I am extremely busy and am turning out a large amount of work. I will be pleased to meet you again in the evening and for the present we shall part as friends? Good noon to you?

Exeunt.

Gems from Brihat Samhita on Females.

Varaha Mihira observes.—

A man may acquire a very large extent of territory but he finds pleasure in building a town in a small portion of that country. In that town he again builds only one house for his use and it will bear a small proportion of the extent of the capital he resides.

In that palace his own quarters are small when compared to the extent of his royal mansions and in those rooms he will have a small room for his bed, and occupies but a small part of the land there. Again in that room his own cot or bed occupies a very small corner, and thus although he conquers millions of square miles of land, his own land on which he actually takes rest will but measure a few feet. Here he will be uncomfortable, lonely and miserable if he has no wife, and when he has a wife to keep company with him he again narrows his sphere and finds pleasure, the greatest place of happiness for humanity rightly or wrongly conceived, in a particular organ of his life companion. Thus it will be seen that for giving happiness the greatest place will be in women and hence their value from time immemorial. Gems do not attract persons when they are not gracing a feminine beauty and therefore are apparently valueless. A woman by her simple beauty attracts the greatest men in the world and gives life to the most valuable of gems. A woman, without gems can and does attract men, but gems themselves, when they do not adorn a fairy will be most in attractive.

A man who wishes to change his mood, a person who is distracted with cares and anxieties of his high official position, a gentleman who has to solve deep problems of politics, an individual who is drowned in the worries of domestic life, a person who is suspicious of his surroundings, a conqueror who

wishes to conquer his powerful enemies, and a person who is anxious to contemplate upon nobler things, all these and many more persons will find a great relief when they go and embrace an agreeable woman, when they think of her or when they simply see her. The attraction and association of women therefore have the most potent force in giving relief to humanity and enabling them to attend to their work with greater devotion and pleasure.

God has created many gems, but none of them can give men happiness or peace of mind by simply thinking of them, by touching them, by embracing them, and by looking at them. But a female relieves a suffering man by any one of the above named acts and therefore she is the most invaluable gem that could be conceived in the creation of Brahma. The female gives a man children, gives comfort, attends to his wants with a tender care, attracts him from all places towards her home, gives him pleasure and peace, and enables him to become a good and loving member of the community or the nation to which he belongs. Therefore, she will be like a Lakshmi to him at home, and will protect him from many evil temptations.

These women deserve the highest respect and consideration at the hands of all sensible men and the more they are honored, the greater will be the credit to the persons who honor them. Those who point only to the darkside of the feminine nature are persons who are really rotten-hearted and for

whom wise men cannot have any very great respect. Let men only put one question for themselves and solve it fairly and honestly. Do women commit any vices more than what men do? Do they exceed men in the dark side of human nature? Do they prove more cruel than men themselves? and are they less loving than the greatest among men. Manu the great Law giver of the Aryan nations has distinctly declared that women are not in any way inferior to men in good qualities, and that they often prove far superior to them in love, in chastity, in endurance, and in patience and prudence. Among Brahmans the feet are holy, among the cows, the hinder parts are holy, among the horses, elephants and sheep, the faces are holy, but among women all parts of their bodies are holy. There is another advantage which women possess over men and that is they have their monthly periods, and thus in these menstruations they will be able to wash away a large number of their sins. Men have no such occurrences and they retain all their evils in their bodies. Those houses will be destroyed very soon in which women are treated with neglect and cruelty, and in which the exhaled energies of outraged or disregarded females are found largely prevailing. When men begin to abuse or blame females, how can they expect happiness? They must join them to be born of them, get protection from them and love them for purposes of reproduction. Therefore never hate women. Love her well and she will make you quite happy.

Sri Sarada.

PRATHISTA AT SIVAGANGA.

Sarada or Saraswathi is the Goddess of learning and *gnana* or knowledge, and without it man would be worse than a brute. In fact, in all creation man is held in esteem or holds himself in esteem by his superior *gnana* and the higher he is in the scale of this greater is the respect with which people hold him. Last February there was a grand Prathista or Institution of Sri Saradamba at Kaladi by the Sringeri Guraji and there was also a Conference in connection with the Astronomical confusion which now prevails in the camp of Indian Almanac makers. Last month (August) there was a grand Prathista of Saraswathi in Sivaganga, Mysore Province, by His Holiness Sri Sankaracharya Sivaganga Swami. Preparations on a suitable scale were made and more than 25,000 people had gathered to witness the festivities connected with it. About ten thousand Brahmans were fed and some of the leading officers of the Mysore Government were present. People from Northern India and Bombay Presidency had come, and there was a meeting of the learned among the gathered with speeches and suitable congratulations. His Holiness's speech was apt and expressive and he insisted upon union, respect to Government and devotion to religion. The Deputy Commissioner of Bangalore Mr. B. J. Kumarasami Naik rendered conspicuous service and the arrangements

were as satisfactory as could be done under such a short notice. The Dewan of Mysore Mr. T. Ananda Row B. A. C. S. I. made a suitable grant of money for the occasion and the liberality of His Holiness knew no bounds as His Holiness gave something like 3 or 4 thousand shawls of various costs, Dhotees, cash and other presents to the people. We had the pleasure and honor of paying a visit to His Holiness recently and saw the newly established Goddess Saraswathi. It is made of white marble stone and chiseled into an exquisitely beautiful form by the master mason, who is now building the Mysore palace. His Holiness has great sympathy and generosity for all classes of the great Hindn community and has now raised the Mutt to great prominence by his energy, philosophical and convincing lectures and generous instincts. He intends touring a second time all through Northern India and he has already done immense religious good by his able, convincing and learned lectures. This has been duly recognised by the Government of His Highness the Maharaja of Mysore. We are sure the Swamiji's second tour throughout India will be more fruitful and will bring in its train lots of blessings to his disciples and the educated public than it did before. It gives us immense pleasure to have an interview with His Holiness and we hope that the heads of other Mutts in different parts of India would prove themselves as useful as his Holiness Sri Sivaganga Swamigal and improve their social and religious status which is now found degenerate.

Discoveries and inventions of Genius.

Knowledge is not the exclusive property or inheritance of any particular nation, age or community. That intelligence is developed or retarded by climatic and electric conditions is a fact that has been thoroughly proved. The causes for these changes in the equilibrium of terrestrial and celestial magnetism, lie deeper in the folds of research and are not found on the surface of literary activity. When we examine the arts and literature of the ancients we find ample references to grand inventions and discoveries whose secrets are now entirely lost and which cannot be easily replaced in spite of modern scientific advancement. The lost books of Euclid have not been replaced although many centuries have rolled upon them. In this case we have the beginning and the end and a clue to the middle. The other books can easily be replaced if only a second rate mathematical genius springs out. During these long centuries even such a second rate man has not come up. The secrets of manufacturing the Greek fire have been lost and although chemistry is making wonderful strides, still, very little has come out of its progress. Guns of a very powerful calibre are mentioned in Ramayana and Maha Bharata called *Sataghnis* or guns able to kill at one stroke hundreds of persons, and they have yet to be revived. Archimedes repelled and burnt the ships of the enemy at Syracuse by

arranging the mirrors and reflecting upon the invading enemy, solar rays so powerfully concentrated that such arrangements of mirrors have yet to be revived. The secrets of *Pushpaka Vemnas* which could contract or expand at pleasure and which could make most rapid voyages in the aerial regions have remained still secrets and those who cannot scale higher in the intellectual spheres, pass them under the heading of *imagination*. The lost books of Euclid cannot be creatures of imagination. The Astras of the heroes of Maha Bharata and Ramayana are still secrets which have been lost. The secrets of tempering stone and carving upon the hard granite with the greatest facility are lost and we wonder how such exquisite carving could have been done upon such enormous pieces of slabs and with such scenic effect and ease.

The turning and moving pavilions of three, four and five stories said to have been erected in large numbers in front of the Palace at Vijayanagara so graphically described by Abdur Razzak in his history are yet facts which have not been reproduced by the genius of modern times. Every minute they were turning and exhibiting separate furniture, curtains and scenes. There were many arts and industries whose secrets have been lost and which remain up to date unrevived.

The recent attempt of Professor Berdas of France to convert the mineral known as corundum into rubies and sapphires by means of radium,

recalls the fact that, although there are at the present time a dozen different methods of making artificial diamonds, none of the stones produced by these methods can compare with those made of old French paste, the secret of which is lost. So perfect were paste diamonds, and the rubies that it was difficult for even a professional expert in diamonds to tell that they were artificially produced, whereas most of the modern artificial diamonds and rubies can easily be detected, and their durability is nothing like so great as the old French paste diamonds; indeed good paste diamonds are now almost as valuable as real diamonds in France and the European countries.

Probably not one out of every 10,000 buildings standing now in all parts of the world and built by modern Engineers and masons will still be standing 500 years hence. We do not know how to put stones and bricks together as the ancients did, and consequently the buildings we raise now a days are really mere temporary structures, and will be in ruins when the ancient buildings of Baby lon, Persia India, Egypt, Greece and Italy, which were built thousands of year ago are in as good condition as they are now. The secret is not in the making of the bricks or in the stone, but in the preparation of the cement and the mortar. In modern buildings these essentials are the weakest points. In the buildings which the ancient civilised nations raised, the cement and mortar are the strongest points, and hold good while the very stones they bind together, crumble away with age.

Chemistry, has made the greatest strides during the last one century.

Yet modern chemists cannot compound such dyes as were commonly used when the great nations of to-day were still unborn. Now and again it happens that searchers after antiquities come across fragments of fabrics which were dyed thousands of years ago, and they were astonished by the wonderful richness of the colours of the cloths, walls and objects which, despite their long age, are far brighter and purer than anything the modern chemist can now produce.

Just as the secret of dyeing has been lost, so has the secret of preserving the colours of artists' paints, with the result that the pictures of modern artists, will be colourless when many of the works of ancient masters will remain bright.

Yet the secret, which is as difficult to rediscover as that which lurks in the mystical notes of a Stradivarius violin, was known to every ancient artist, for they all mixed their own colours and produced their scenic effects.

How to make durable and fast ink is another secret the moderns have lost. Look at any letter five or ten years old and you will probably notice that the writing has faded to a brown colour and is very indistinct. Go to any big museum or old collection of manuscripts and you will find ancient manuscripts, the writing on which is as black and distinct as if they were written the day before yesterday.

The secret of making inscriptions with great facility, and capable of be-

ing preserved for thousands of years, seems to have been lost and the secret of raising enormous weights to tremendous heights and fixing them with extraordinary nicety and adjustment in grand buildings, temples, palaces, and fort gates, does not seem to be known by any modern mason or mechanic. Can the moderns, consistently with these facts before them, condemn the ancient civilisation as imperfect or in its infant stage? Many instances of these lost secrets may be quoted to show that the arts and industries of the ancients had their own value and were not inferior to any we can exhibit to our credit during the present day.

My Impressions in Malabar

Continued from P. 202 of Vol XII.

BY

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

I have already given my views upon this blessed country and its picturesque-ness. Ernakulam is supposed to be the Capital of the Raja of Cochin but H. H. generally lives in a place called Thirupannathorai, about 6 miles north of Ernakulam, and situated in a lovely country, interspersed by the numerous arms of the backwater from the Arabian Sea. The Raja lives about a mile and a half from Thirupannathorai, in what is called a Hill Palace picturesquely situated on a hillock and commanding a grand scenery all round. The Palace is said to be about 60 or 70 years old and has been supplemented by modern

shaky additions. It is not very extensive but it is sufficient for maintaining the dignity of a Raja of Cochin's status. The income of the estate has now been raised to 42 lacs a year. The Raja was absent when I went to the Palace and I was taken over the whole buildings by H. H. the Fifth Prince whose politeness and affability impressed me immensely. He is well educated and explained to me all the traditions connected with his Royal Family. Malayalam is thoroughly matriarchal and this fact puzzles people to some extent who go for the first time from patriarchal associations and laws. Some 60 or 70 years ago, the family was about to become extinct, as the then two sisters had no daughters. Then Astrology and Dharma Sastras were consulted and some proper remedies were prescribed, by the learned Brahmins. These religious observances were highly efficacious and the result was Princes, multiplied like the Prophet's gourd and now number more than one hundred. The rule of succession is peculiar. Suppose there are four sisters each having ten children. Then there will be 40 Princes, each of whom is entitled to succeed to the throne after the death of his elder brother or cousin. The present Raja is aged about 57 years, and there is the next in order, called the Elaya Raja. Then comes the first Prince, second Prince &c. till we come to the 110th. The last Prince of course has very little chance of becoming an actual ruler since whatever his age may be he can expect the Raja or State only after the death of all the Princes above him.

All these Princes are in possession of suitable State Pensions and the ruling Chief is bound to maintain them with pensions varying from 50 rupees to 1,000 rupees per month and such other grants which would be needed in times of extra expenditure, like marriages, births, deaths, &c. H. H. the present Raja is reputed to be learned in Sanskrit Grammar and logic, and knows English fairly well. He is unpopular, and does not seem to possess much liberality or sociability. He generally eschews the company of learned men whether they come from outside or belong to his State and rarely condescends to encourage them.

H. H. the Raja of Cochin paid his respects to His Holiness the Sri Sringeri Jagad Guru in Kaladi, with a small sum of money, but the Guru, had the generosity to return valuable presents, thus leaving a fair balance on the Raja. Some of the most learned astronomers, who had gathered at Kaladi for the Astronomical Conference, were dreaming of paying their respects to H. H. the Raja of Cochin under the presumption that as he is a learned Sanskrit scholar he would naturally receive them kindly and encourage them. They were all dissuaded by the local officers and leading men. But against this sound advice one of the best Pundits who honored the Kaladi Conference by name Brahma Sri Vidvan Tandava Krishnamacharu of Coconada made bold to pay his respects to the Raja in one of his village residences, and was contemptuously neglected so much so that

the Vidwan told me that he found himself, his family and children in a helpless condition in a village without accommodation or support of any kind, and returned to Ernakulam on his way to Ramasvaram and spoke warmly about the cold reception he had. In fact he could not get even an interview with the Raja. At Ernakulam, I arranged for a public lecture on Vedanta for the Vidwan with the co-operation of Messrs. T. K. Krishna Menon & M. Senkara Menon. Krishnamachari delivered a splendid lecture. I had to head the list with a decent subscription. The Malayalee is clean to a large extent but some of the habits are dirty. Every house has one or two ponds and these are promiscuously used both for bathing purposes and also for cleaning themselves after calls of nature. The public offices is a grand-looking building and commands a good effect from a distance. The Durbar Hall or palace is a humble building which is not very attractive. The most admirable thing which struck me at the Raja's Hill Palace was the wooden artificial elephant of natural size, chiseled into that shape by a carpenter of Trichur. It is so natural and so life-like that till I went close to it, I could not distinguish it as artificial. A work of art like that would have fetched at least 10,000 £ from the appreciative European Sovereigns or millionaires, but the Raja of Cochin seems to have given the workman a pair of ordinary gold bangles and a thousand rupees. Cochin is specially noted for its excellent carpenters and bell-metal makers but want of patro-

nage stands in the way of further progress. The backwater separates Ernakulam from Cochin, Native and British and the channel, which is about 6 miles in breadth is here crossed by steam boat service.

There are no Municipalities in Cochin and the sewage and filth are removed by natural agencies and a few servants. A dirtier place than Cochin (Native) could hardly be imagined. Elephantiasis, hydrocole consumption, fevers and of all sorts filthy disease are so prevalent and so shocking that strangers who go to Cochin and stay for a week or so would be tempted to catch the contagion unless they are very strong-minded. These loathsome diseases, hail your eyes as you go on foot or in a rickshaw, and work on your mind so deeply that you would be tempted to believe that you are already a victim to them. The drinking water is most filthy, and sanitation is only on the pages of the doctor's books. H. H. the Raja of Cochin probably never paid a visit to these places or only saw the front portion of Cochin from his state yacht. Cochin is a very busy mercantile centre, and all nationalities could be found. The Syrian Christians, the white and black Jews the Parsees and Guzarates, the Marwadis and the Bengalis, the Europeans and the Mahomedans, the Brahmins and the Sudras, and in fact all sorts of people are here doing paying and ruining business. In the Madras Presidency Cochin ranks as the second place to Madras, and when we compare its population it is the busiest centre of commerce in the Deccan

and Southern India. There is an old Jewish Synagogue and there are old temples and Churches. The British Cochin, separated from the Native by a canal as stinking as the Hades, is a little cleaner and is on the coast of the Arabian Sea. A strong tradition ascribes this mercantile prosperity of Cochin to a Bala Muri Sankha or conch shell, where its mouth turns from the right to the left, while all ordinary sankus (conch shells) kept in the puja of temples and private individuals, show a turn from the left to the right. Western nations have no idea of the value attached to these by the religious Hindus. A Bala Muri Sankha will fetch enormous price and will, it is strongly believed, bring in peace, prosperity and wealth. Some of the elderly natives assured me that when early in the morning, they went there, they heard sounds issuing from this sankhu which was formerly in a temple, and which removed itself to the bottom of the backwater.

Some of the Merchants here are exceedingly rich and are doing roaring trade. There are a large number of Saraswatha Brahmins and a grand temple roofed with brass and copper plates has large estates. The God is said to have been brought down to this place during the time of the Vijayanagar Emperors from Vijayanagar and an inscription attests to this fact.

REVIEWS. THE HISTORY OF THE KALADI ASTRONOMICAL CONFERENCE.

BY

Banglore Saryanarain Rao, B.A.M.R.A.P.

(Secretary)

This is a handy, well printed and interesting book and will be found to be highly useful for all classes of readers who are interested in knowing the progress of astronomy, the difficulties which are staring now in the

face of Indian Almanac unification and the determination of lunar and stellar movements, constituting *Thithies* and *Nakshatras*. The problem before the Hindu religious world is a difficult one and deserves greater consideration, than was given to it in a hasty Conference where the President was engaged more in the Prathista and Kumbhabishakam work than in the determination of the difficulties involved in unifying the Hindu Calendar. The facts have been marshalled out in a masterly way and a few quotations are given here with a view to enable the readers to form an idea of the difficulties which are in the way of effecting this object. A short sketch of the progress of astronomy in the earlier stages of human development has been given and this is well treated of in Part I which occupies about 40 pages. Part II treats of the work of the Astronomical Conference and a brief summary of the arguments advanced by the Professors of the three different systems of calculations now in vogue in India and after which the present Almanacs are issued.

THE AUTHOR OBSERVES—

This conference was opened by His Holiness Sri Sringeri Jagadguru in person at Kaladi, on the 5th Feb. 1910 A. D. and many renowned astronomers from distant places took part in its interesting deliberations. I, as the Secretary of the Astronomical Conference, explained the object of the conference which is to unify the three different systems now prevailing all over India and to issue an authoritative Almanac for the whole of India, after settling as to which system of calculations is correct, and would be acceptable to the principles laid down in the Dharmasastras, for the observance of religious ceremonies enjoined by the Vedas. The process of creation is explained, and the importance of religious observances is shown. His Holiness the Jagadguru is very

anxious to see to the removal of the sources of these inaccuracies and directed me to convene this Astronomical Conference with a view to bring about a unification on principles of astronomical calculations which give us a correct comprehension of the real positions of the planets." Then His Holiness after hearing the opening speech of the Secretary observed.

"In the course of my touring, it has often been represented to me by many persons, that a good deal of uncertainty prevails as regards Thithies and times for the performance of various religious ceremonies and the same ceremony was performed on two different days by different readings in the *Punchangas*.

The Shradha of a man was performed by his sons on different Thithies. This is a very unsatisfactory state of affairs. The observers are not to be blamed much. Different *panchangas* give different calculations and cause such disturbances in the performance of religious rites. I would be glad to receive the opinions of the three different schools of astronomers in writing and the full authoritative texts from recognised works, on which you base your views. After the receipt of all these written arguments a committee of learned pundits would be appointed to go through all these arguments and prepare the ground for a uniform basis of calculations. I feel that this responsibility, rests not only on my shoulders, but also on all of you, who are gathered here for solving these difficult questions.

It is my earnest desire that every one of you should be sincerely and honestly engaged in arriving at the truth and not to bring any personal matters or differences in such an important undertaking." Then an abstract of the three different systems is thus summarised.

I SIDDHANTA.

1 The determination of the first point of Aries, can only be made by a knowledge in the *Sastras*, and not by any observations with any instruments.

2 Jyotisha is one of the six *angas* (limbs) of the *Vedas*. Like the *Vedas* and the other five *angas*, Jyotisha explains principally about objects which cannot be grasped by the exercise of external senses. It is the vision of the *Vedas* and can be properly understood by higher mental development.

3 Drik helps in the calculations of objective phenomena, only to a small extent and that too in a particular way, whereas *shruties* and *smrities* help at all times, in all ways and in all matters.

4 *Nirayana Drigganita* has no separate existence from *Sayana*. It cannot offer even the slightest help, above referred to, unless it falls into the *Sayana*.

5 Those who only accept Drik as the most satisfactory method, show a very doubtful hold upon the public confidence; because they pretend to believe in *sruties* as authoritative, and they resort to *Nirayana* method only as a makeshift to get the public to believe that they are not against the *Vedas* and *Dharma Sastras*.

6 *Drigganitha*, which has given authority to and which has recognised the importance of, the *Siddhantas*, in the beginning about the first point of Thithies, *Nakshatras* etc., cannot now blow hot and cold again and refuse to accept their authority in other matters. Naturally a river cannot run higher than its source and *Drigganitha* to command respect, and confidence, must be consistent in its professions.

7 As the followers of *Nirayana Drigganitha* have no definite rule about the fixing of the first point of Aries, they are compelled to run into numerous erroneous assumptions which have created a world of difference

among themselves, and have caused great confusion in their calculations.

8 The extreme limits of Thithies, *Nakshatras* etc. are not capable of being demonstrated by any calculations of Drik, but will have to be accepted on the authority of the *Sastras*. Learned *Siddhanties* have elaborately treated these points and have clearly shown where *Arsha Paksha* and where *Drik Paksha* should be accepted and have also filed works in this connection supporting their opinions with the authoritative texts from recognised ancient works.

II VAKYA.

1 These agree with all the principles enumerated above by the defenders of *Siddhanta*.—They observe, that *Vakya*, which has been in existence for many centuries, may also be accepted as we accept any different school of *smrities*.—

2 Such of those principles of Drik which have been introduced into the *Vakya* system, by some ignorant or self-interested persons are not acceptable to the *Vakya* and cannot be considered hereafter as authoritative.

3 There are many irregularities and errors in the *punchangas* issued by the followers of Drik, and therefore they do not deserve to be noticed or accepted, for they have not shown themselves to be in any way worthy of respect.

4 These have clearly and elaborately explained where *Arsha* should be accepted and where Drik may be introduced. The quotations and authorities are numerous and well selected by the defenders of the *Vakya* system.

III DRIGGANITA.

1 Some have tried to establish the *Nirayana Drik* systems; others have agreed that while the theories and formulas of *Surya Siddhanta* may be retained, the necessary change must be made in the figures pertaining to

them, and thus they observe that *Surya Siddhanta* can be allowed to remain with these changes in figures introduced into its Calculations.

2 Some have made attempts to advance certain kinds of arguments for fixing the first point of Aries.

3 Although the six *Angas* of the *Vedas* speak of the invisible results, they have also power to explain demonstrable phenomena.

4 Jyotisha deals with the demonstration of visible objects, and therefore there may not be many cogent reasons for holding *Sruties* and *Smrities* as higher in efficacy, nor do they interfere with the principles of Jyotisha.

In matters, therefore, connected with the principles of Jyotisha we need not consult the texts of *sruties* or *smrities*.

5 Although *Nirayana Drigganita* has had its origin in *Sayana Drigganita*, it is agreeable to the *Rishis* and *Sastras*.

6 No wise man would accept an old and worn out system like that of *Surya Siddhanta*. When the old road is worn out it may be made new by the necessary repairs. Similarly figures in *Surya Siddhanta* may be replaced by correct formulas and it may be revived.

7 Although there are many differences by the changes in the *Ayanamsa* figures among the followers of *Drigganitha* still these are not so serious as to make its system untenable or unacceptable to the educated public.

8 At present, Thithies etc. may not be demonstrable but it cannot be said that it would be impossible to show them by some other methods or by the invention of new instruments.

9 These have tried their best to offer interpretations on the old texts to suit the system of *Drigganitha*.

We shall continue the remaining in our next issue as the points raised are very important and highly interesting and deserve to be carefully read by all

those who have any taste in such matters. These are questions relating to religious efficacy.

The following are some of the principal points, which require explanations and which give rise to various issues whose significance can only be understood by the religiously inclined Hindu.

1 Are the people to accept the old or the new astronomical calculations for the observance of their religious rites?

2 If they accept the new system of calculations, are they to be based upon Nirayana or Sayana?

3 If it is Nirayana, then what are the correct degrees of the Ayanamsa, which should be accepted?

4 If so what is the extent of the motion of the Ayanamsa?

5 Which is the first point to be accepted?

6 Do the constellations possess any other motion than the Ayanagathi?

7 Has the modern system of astronomical calculations reached its utmost limits of exactitude or has it still to go into finer figures and manipulations?

8 Is it necessary, in the system of astronomical calculations, to possess the greatest minuteness in figures or not?

9 If the old Siddhantas are to be accepted which of them should be accepted and why?

10 Are the systems of calculations given among the ancient Siddhantas,

prejudicial to their acceptance in Dharma Karma or ritual observances?

11 If they are prejudicial to the religious rites, are they to be corrected or should they be entirely rejected as useless?

12 If they are to be retained, how should they be corrected and which of them should be accepted.

13 Is the old system useful for all religious observances at all times or not.

14 Have the old systems ever been found to be completely correct or not?

15 Can all systems of calculations be ever reconciled and unified or not?

16 If such unification, among the different calculations, is possible, what portions or formulas should be deleted from them, and which of them should be tolerated?

17 When such a unification is worked out, what other difficulties will there be for its acceptance among all sects of the great Hindu Community?

The task that lies before His Holiness is not easy. To come to a definite decision as regards Panchanga-making, not only the truth in the calculations based upon the different systems must be determined, but also the help of the Dharma Sastras and the astrologers who are experts in phalita jyotisha and muhurtas, should be taken, so that all matters connected with astrology, in the broadest sense of the term in Sanskrit, may be

solved without any further doubts and difficulties.

The work is really uphill in its nature and requires large funds, great patience, much devotion, and well applied labour and intelligence. There should be no bias on the part of the investigators as regards any particular system and they must work with real sincerity, zeal, and honesty.

The questions involved in these discussions are more important than Prathistas or Kumbabhishekams and must be taken up by His Holiness when he has the largest time for its work.

1 All the papers and arguments received should be printed and circulated broadcast.

2 Issues upon these papers should be prepared by competent men, after going through all of them, and satisfying themselves that the authorities quoted by the respective writers in support of their systems are genuine and are taken from the recognised works.

3 A full resume of these papers should be published in all the important vernaculars and circulated broadcast throughout India, Burma, China, Japan, Ceylon, and among the leading European, astronomers and observers of the celestial phenomena.

4 Free and learned criticisms should be invited from the educated public from all parts.

5 Leading Matadhipathies, in India should be addressed for co-operation and union on the solution of this vital question.

6 Some very intelligent astronomers should be employed to travel to important centres and collect the public opinion, and arrange local Astronomical conferences with a view to minimise friction and facilitate union.

7 All places, which produce any almanacs, should be visited, and the qualifications and capacities of the almanac-makers there should be ascertained, as correctly as possible, and brought to the notice of the central committee.

8 Where the almanac-makers are found to be utterly incompetent to make independent calculations, these facts should be brought to the notice of the interested public there, and the compilers must be compelled, by the local public, to undergo a special training, in the figures of astronomical calculations, on pain of their panchangas being rejected and local patronage withdrawn.

9 The opinions of the Dharma Sastra pundits and experts in phalabhaga and muhurtas should be collected and published, as to which system of calculations would tally best with their different kinds of work and predictions and their experiences in these sciences.

10 A training college, should be established, at as early a date as possible, in some convenient centre where these three different systems of calculations may be correctly taught by competent professors, so that, after a completion of their studies, the students may be tested well in written examination and, if

found qualified, be given proper certificates from some central bureau of the astronomical examiners who should be selected from time to time.

11 The public should be given a distinct notice that almanacs, published by incompetent or worthless men, should not be encouraged or accepted for the performance of their religious rites and that they should compel every almanac-maker to procure a certificate, in training, before he sets himself up as an independent almanac publisher.

12 Communications should be opened with the Europeans and their opinions should be solicited as regards the particular phases of the moon and the movements of the constellations, and a comparison, if possible, should be made between the figures so obtained by the optical instruments of the present day and the figures obtained by formulas explained in the older Siddhantha works.

13 Great care should be taken in sifting the evidence obtained from the various sources and hasty generalisations ought to be scrupulously avoided.

14 Experts should be invited to study the three systems together carefully and compare them in all their details, marking where and why they differ in their calculations, and whether there is any possibility of reconciling them into a harmonious whole.

15. An All-India Astronomical Conference, should be convened at some convenient centre, connected by Railway communication, and affording all facilities for the accommodation and

necessities of food to members who choose to attend it.

16. Mahomedans base their astronomical calculations on the solo-lunar movements and their months begin with the first appearance of the Moon after each Amavasya. Their co-operation should be solicited in these matters as they had advanced well in the study of astronomy and astrology in the earlier days.

17. The Burmese seem to have a set of calculations, similar to the old siddhantas. They should be invited to co-operate. Chinese or the celestials are an ancient nation and they had made great advances in the science of astronomy. The Japanese are a rising nation, and are making rapid studies in scientific and literary works. Experts in these countries ought to be addressed as regards their views of lunar and solar movements, and the different calculations they make with reference to the different phases of the moon.

The movements of the moon are of paramount importance for all religious work, and these should be as correctly ascertained as possible.—

18. The Europeans have been carefully watching the movements of the Sun and the other planets, but they seem to have paid no special attention to the daily phases of the Moon, the Nakshatras, the Yogas and the Karanas, which are based upon the solar and the lunar movements. The extreme limits, of the Thithies, Nakshatras etc, are said to be incapable of ocular demonstration unlike the Eclipses. They should be invited to pay particu-

lar attention to these points, with a view to find out whether they could discover or invent any machinery or methods by which these could be ocularly demonstrated.

19. The British Government should be addressed by a strong body of astronomical experts and religious Heads in India, on the necessity of establishing a central, Astronomical Observatory, on a decent scale, for the benefit of India, and indirectly for the noble cause of astronomy in the world, wherein the experts of the West with their own optical instruments, and the experts of the East with their special methods of observation of celestial phenomena and advanced psychic development, may be brought together and encouraged, on a suitable scale, to watch the heavenly phenomena. Without a blending of the highest intelligence of the West and the East together, no satisfactory results could be expected or arrived at.

20. An observatory for the whole of India is an urgent desideratum, which must be supplied at an early date. There are so many Native Rulers, Chiefs, Zemindars and wealthy people, that if the British Government could be induced to take the initiative there would be no dearth for funds or patronage, and an Astronomical observatory would become at an early date, an accomplished fact.

21. The welfare of the Indian millions depends, here as well as hereafter, upon a proper performance of their religious rites, and in their own language, untimely performance of religious observances would cause

them loss here, and endanger their salvation in their future states of existence. A true Hindu is a religious body and the idea of religion can never be dissociated from his head, in any act of his earthly career.

22. A more vital and imperative question cannot engage their attention than the solution of these panchanga difficulties and the unification of several systems, now prevailing, into a harmonious and religious whole. During the time of its sittings, a group photo of the assembled astronomers was taken and copies of which can be had from the photographers in Madras.

The building of an astronomical observatory at Kalady would indeed be a great boon but as it requires a heavy sum, the idea may be kept on till some convenient future time. Close to the Purna river, some buildings may be raised, and the cost of these will not be much when it is remembered that the land is easily available; timber is cheap and labour not dear. Kaladi has been visited by H. H. The Maharaja of Mysore, H. H. The Raja of Cochin and many other wealthy and influential Zemindars, merchants and Nattu Koti Chetties. The Travancore Government may be moved to grant timber and lands free of cost and to build a small Agraharam for the professors and the pandits to live in. I feel sure that H. H. the Maharaja of Mysore, as a memento of His Highness's visit to Kaladi, would not grudge spending a few thousand rupees on building an astronomical college and Boarding House on an ordinary scale, H. H. The Raja of Cochin is reputed to be a scholar in Sanskrit

grammar and logic and being a Kshatriya he has been trying to keep the Sanathana Dharma, as far as possible alive. If applied to H. H. may render all such assistance as lies in his power to keep up the College in a working order.

I shall give here a rough estimate of the cost of keeping such a college in a working order, and the monthly expenditure will be found to be quite within the reach of reasonable limits and practical charity.

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1 Dik do	50
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1 Clerk to keep correspondence etc.,	25
2 Peons at Rs. 8 and 7	15
1 Sweeper	5
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1 Sanskrit Pandit	30
Books and instruments to be purchased	20
1 Stationary lights, furniture etc.	20
30 Students boarding at Rs. 10 per head including all charges	300
1 Miscellaneous expenses	40
1 Dharmasatra Pandit	50
1 Astrologer strong in Phalbhaga and Muhurtha	50
1 Agricultural Inspector	30
1 Carpenter	25
1 Manager to manage the whole institution	75
1 Treasurer	30

Total estimated expenditure

for each month ... 1000

(To be continued)

Correspondence.

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

A PHENOMENON TO BE EXPLAINED.

SIR,

I bring to the notice of the Astrological world a striking phenomenon which proves the possibility of the existence of personal communion with the Supreme Being. A gentleman who is holding a decent post in the Government service and is drawing a fair salary, and whose intelligence is recognised by all alike, entered the holy of holies of a village temple one day and to the wonder of all stopped at the threshold with fixed eyes, and immoved frame, and he saw in the Moolasthanam the Supreme Power extending before him in all splendour and glory in the form of a Raja of beautiful complexion adorned with brilliant ornaments.

From that day he has been seeing these in different forms. He is able to enjoy the beauty of the Lord whenever he pleases and at any time. I am sure, no other science than astrology can throw light on this strange phenomenon. The following is his horoscope. Born (19th July 1865 A. D.) on Wednesday, the 8th day of the solar month Kataka in the cyclic year Krodhana, at about 25 Ghatas after Sunrise. The period of the Moon lasted for 2 months and 25 days after his birth.

	Sukra	Kethu	
	Chund.		
			Surya
			Buda.
			Knja
Lagna.	Guru	Rau.	
		Sani	

THE CONJUNCTION OF THE SEVEN PLANETS IN THULA.

We have already referred to this undesirable conjunction of SEVEN PLANETS in LIBRA which is the 7th sign from Aries, and which combination commences with the entry of the Moon into that sign on the night of the 31st October, Monday at about 9 o'clock. There will be a conjunction of five planets from 2nd October to 4th October in Virgo and the planets are the Sun, Moon, Mars, Mercury and Venus. The Lagna at the time the Moon enters Thula will be Gemini and the two diagrams are thus sketched out.

	Lagna.	Kethu.	Sukra
	Guru.		
Buda.			Chund.
	Navamsa.		Knja.
			Surya
	Sani.	Rahu.	

The first vision he had was in the latter half of May 1903. I hope to be benefitted by the sound opinions of experts in this noble science. Remarks on the future of the native are welcome.

Yours truly,
PRAKRITIPRIYA.

Triplicane, 24-1-1910,

Madras.

According to the calculations given by Prakritipriya, this Phenomenon seems to have occurred to the gentleman in the sub-period of Sani in the Major period of Sani. For the native completes his Guru Dasa when he was 41 years 2 months and 25 days. Then up to 44 years, 2 months and 28 days he will have the sub-period of Sani in the Sani Dasa. The gentleman is now a little over 45 years and he is going on with the Buda Bhukti in Sani Dasa. It would be better if Prakritipriya offers a reasonable prize for experts, who would take the trouble of explaining this strange Phenomenon. That would, not only encourage the study of Astrology, but also would make some of the experts to devote sometime and try to explain the Phenomenon in the light of this science.

ED. AS. MAG.

	Sani.		Lagna.
	Rahu.		
		1 Rasi.	
		Diagram.	
			Ravi.
			Knja.
			Chund.
			Buda.
			Guru.
			Sukra.
			Kethu.

This combination of seven planets will continue from the night of 31st October to the 3rd of November 1910 till about 10 o'clock in the morning. From that date to the 14th November there will be a conjunction of six planets in Libra, and with the separation of Buda into Vrischika, the number diminishes to five planets. It will be seen from this that for over a period of 40 days or so there will be a very

large number of planets in Kanya and Thula. Kanya represents the South and Thula represents the West. Vrischika represents the North. On the 30th of November we get again the Sun, Moon, Mercury and Venus in Scorpio and Jupiter, Kethu and Mars in Libra with Saturn and Rahu in Aries. The diagram is as follows. Moon who represents mind is debilitated in Scorpio and is bad.

	Sani Rahu	
	II Rasi. Diagram.	
	Ravi. Chandra. Sukra. Buda.	Guru Kuja Kethu.

This conjunction is equally undesirable as the poisonous Scorpio is occupied by four planets while its lord Mars occupies the 12th sign from it with Kethu and Jupiter and has the evil aspect of Saturn. In Thula the planets are subjected to the evil aspects of Rahu and Saturn and they are in the grip of evil planets Mars and Kethu. The Sun enters Libra the house of his debilitation (*Neecha*) on the 17th October at about 10 o'clock in the morning. Saturn and Rahu are not in actual contact, but they are approaching each other from opposite directions. Saturn is in retrograde and this is evil and productive of unfavourable results. This conjunction of SEVEN PLANETS will

soon be followed by a full eclipse of the Moon by Rahu, on the 16th of November 1910. This would of course be according to European methods of computation fall on the morning of the 17th November. The eclipse takes place in the 2nd Padam of the constellation Kritika. The eclipse occurs soon after the Sun enters the martial and mischievous sign of Scorpio on the morning of the 16th November. The Moon is called the Osha Dhisa or the lord of Oshadhies or Vegetation. The Sun of course is all powerful and there can be nothing which he does not affect. But the soul, the vital part of man is under his direct control while the Moon represents the mind and all its attributes. The evil effects will continue for ten years after the conjunction and the effects of the lunar eclipse soon after the combination of seven planets will be disastrous and far-reaching. The evils will be many and various and the people will suffer from manifold troubles and miseries. Earthquakes, volcanic eruptions, political troubles of a serious nature, battles, among some nations of the earth, troubles through the women for greater liberties and privileges, impatience on the part of warlike classes and men for shedding blood, epidemics of a new and violent type, unrest and misery all round, will characterise the after results of this combination. The lunar eclipse accounts for disturbances on the land and sea, destruction to cattle and quadrupeds, many suicides of eminent men, increase of sickness among men and destruction to crops. The sovereigns of the world will not have bright days

before them nor the statesmen and counsellors will sleep on beds of roses. The difficulties of the governing classes will increase all over the world, and the relations between the labourers and the capitalists will be highly strained and productive of losses to both on an alarmingly large scale. The discovery of new lands will follow, while some places close to the sea will be engulfed. Feminine troubles will be great both at home and in the arena of politics and they will have decided advantages politically and socially. People must learn to be simple and moral. They must respect authority of their rulers and preceptors. During times of unfavourable conjunction of planets the best remedies which people can adopt will be, by simplicity and earnestness in their lives, to set afloat a series of moral vibrations which coming from the developed and concentrated psychic force can to a very large extent neutralise the evil effects of the planetary influences. Sincerity in life and its value in affecting the physical conditions round about a man, are hardly known to people in general and many think that there could not possibly be any connection between the purity of mind and its power to affect and change the evil atmospherical influences. Pure and simple minds, when they are godly, have tremendous psychic force, and they are capable of changing even the natural forces if they are sufficiently cultivated. Atmosphere is the creature of planetary influences. All phenomena it produces are the direct results of the vivifying forces

of the solar rays and rays from the Sun reflected by other planets considerably modified. There can be no celestial or terrestrial phenomena without the planetary influences. Therefore when seven planets join together in one Zodiacal house and are in close conjunction with each other the chemical changes introduced into the atmospherical equilibrium will be tremendous. Terrestrial and celestial magnetic currents are changed, electricity of various kinds is generated either undergoes remarkable changes under these huge chemical combinations and there will be no wonder if there are some changes in the earth's surface. The earth we tenant is a spark in the immensity of the universe and it is most powerfully and directly affected by the solar rays. The whole of the earth will not be exposed to these changes because the portions turned to the chemical operations, will be limited. The minds of men are nothing more than bundles of electrical and ethereal currents, and when the great atmosphere itself is disturbed, will there be any sense in thinking that small and insignificant compounds like men and animals remain unaffected by these mighty chemical changes? The body of the sun is tremendously large and it is constantly emitting various chemical agencies in a highly incandescent state. When this huge chemical body enters into that portion of the Bhachakra which is identified Thula it undergoes material modification by the Zodiacal lights which are constantly shed by that portion of the

heavens. Similarly with other planets. Sun and Saturn are debilitated in Leibra and Aries respectively. Their rays fall upon each other, and affect or modify them. The other planets are also chemical compounds which are being lighted by the rays of the Sun. When all these join they work out the destinies of some nations and individuals and produce either good or bad to them. There is nothing highly metaphysical here to understand. When the Sun sheds his light upon objects there is a modification in his light, and the extent and influence of the modification depends upon the nature quantity and position of the object introduced. This is chemistry pure and simple and those who are jaundiced enough not to see these simple facts, are advanced in a state of mental hallucination from whence it is not easy to dislodge them. When the Sun joins Mars there is chemical change and it means Physical and mental modification. Moon joins them. The change must still be greater. Then there are the other planets Jypiter and Venus and Mercurry. They have some potency to modify the chemical compound. We now introduce Kethu a dark, uncompromising evil planet, and the chemical change will be affected for worse. Astrology gives the results, such chemical results as a chemist would give out of the conjunction of two substances in a certain proportion. There is no play on the imagination and all is plain sailing here.

Notes.

Constantinople telegrams state that the Government has communicated officially to the Greek Patriarch its prohibition under pains and penalties of the proposed National Assembly as contrary to the law of the State and the Patriarchal privileges and as also likely to provoke disturbances.

Five Greek notables elected delegates to the Assembly have been arrested at Yanimia.

People are always sluggish and they bear patiently their grievances. But there is a limit to such and that should not be trespassed. The enormous strikes all over the world in the midst of the most enlightened nations indicate rottenness somewhere. The statesmen responsible would do well to take note of such occurrences and introduce proper legislation by which the capital and labour may be placed on a more satisfactory basis. If not the results will be disastrous.

The German Army manoeuvres have concluded. All observers praise the stamina and training of the men who were working in arduous country, the unique efficiency of the new double self contained field kitchens, capable of cooking forty gallons of soup and twenty of coffee simultaneously and the invisibility of the new grey uniforms at a distance or in the dusk. The grey clad cavalry in the twilight were momentarily mistaken for riderless horses.

One who tries to have supremacy over his superiors in morals will court ruin on himself.

You may do to a man any amount of good, and he will hardly remember it, but if you give him one cutting word he becomes your bitterest foe.

Gama, "The Lion of the Punjab. athletes gave performances" at the Alhambra Music Hall recently. His remarkable victory over the American wrestler, Roller, has roused quite a sensation in sporting circles.

The struggle between those two men took place in the presence of a large and excited crowd of spectators. The match was for £300 a side, and it was understood that the winner would be called upon to meet the famous Zybsco at the Shepherds Bush Stadium for higher stakes later on. Zybsco was an eye-witness of the encounter and appeared to take a friendly interest in both the combatants.

The American, who calls himself "Doctor" was the heavier of the two men, his weight being 15 stone 10 pounds. The Indian scaled 20lbs. less than this, but it soon became evident that this was no disadvantage to him. Neither did Roller's great height help him much, though many people thought it would, when they saw him towering over his opponent. But the smaller man has a wonderful grip, and his agility was marvellous. It was case of the lion and the bear.

There were only two rounds Gama had the best of the exchange from the beginning. He played forcing tactics all through, the American never once being able to take the offensive. The Indian finished the first round by throwing his opponent in min. 40 sec. The next set-to was of longer duration, and once or twice Roller seemed to be recovering himself. But he could not hold the wily Indian, whose sinuous form seemed to twine itself round the bulky American in an astonishing fashion. Gama must be a man of immense strength as well as nimbleness and skill. He threw his opponent with such force at the end of the second round (after it had lasted 9 min. 9 sec.) that one of his ribs was broken, though this may have been partly due to his heavy weight.

In addition to the match with Zybsco, the Punjabi has to meet Gotch who has been in the forefront of European wrestlers for some time. The latter's manager, in the course of a speech, said there was a "big purse" ready for the event, and it is said that the stakes may run up to £10,000.

Professor Ramamurthi is another Indian who is doing marvellous physical exploits. Professor Sreenivasa Ayangar astonished the Bombaytes by his wonderful physical performances. Indian Bhemas are not wanting.

During the latter part of August and beginning of September 1910, observers of heavens must have noticed the tremendous red streaks which emanated from the setting sun reaching almost to the sky over the head in all directions. This indicates political and social trouble and spread of epidemics and famine.

Is it peace that impels the various civilised nations to increase their army, to build more Dreadnoughts to repair their fortifications, to train their militia and to keep them in as efficient a state as could be done? These enormous drains upon the revenues of their respective countries, must hasten a political crisis which planets are indicating in the immediate future?

The Paris "Temps," replying to M. Lanessan's article, says Britain is guarding the North Sea and it is the duty of France to police the Mediterranean, where the Italian and Austrian fleets are steadily increasing.

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OURSELVES

IN THE THIRTEENTH YEAR



WITH our last September issue of Vol. XII, we completed our twelfth year and the present begins the XIII Volume. Our work is before the educated public all over the world, and the intelligent and unbiassed readers are our best judges. In this Volume we shall give portions of our English translation of Sarwartha Chintamani, and also Brihat Jataka. These two works alone must make the pages of the Astrological Magazine simply invaluable and

highly beneficial. Our best thanks are due to our worthy subscribers who have never grudged to pay for what they have received from us in return. We are sorry to note that some of our subscribers never think of their own selfrespect or the difficulties which lie in the way of the editors of journals, for which they never pay, but which they are very anxious to read. We hope all such subscribers of ours as have not yet paid their old subscriptions, will come forward readily and soon clear their old arrears. Our Almanack for the new year will be sent strictly to those subscribers who are not in arrears and all those who subscribe for this Magazine in advance will get also a copy of the report of the Kaladi Astronomical Conference or the short History of Vijayanagar which is priced at one rupee each copy. Thus a subscriber who pays his subscription of four rupees in advance will get an Almanac for 1911 priced As. 3 and the report of the Kaladi Astronomical Conference or the short History of Vijayanagar priced one Rupee each or he gets books costing $1\frac{1}{2}$ Rs. and for the small balance of Rs. $2\frac{1}{2}$ for a year he gets the Magazine. No proprietor of any other paper could make his monthly magazine,

containing so much valuable and interesting information, cheaper than this, and we earnestly trust that all our subscribers would not only renew their subscriptions at once, but that they would also induce their friends and acquaintances to subscribe for this most indispensable Magazine. We thank our worthy contributors and correspondents for the interesting articles they have sent us and those generous Editors of other papers and journals who have been kindly exchanging their valuable periodicals for our Magazine. No paper could ever successfully get on, however learned its staff of editors may be, unless this courtesy is steadily maintained by the Editors of other journals and Newspapers. Our year commences with the commencement of Vijaya Dasami and the fact that the Magazine has braved twelve summers will show that its existence has not been useless or unprofitable to the public. As regards criticism there is no paper or journal, devoted to any branch of knowledge, which does not come in for its share of public criticism. sensible or nonsense and its absence clearly implies a state of intellectual insolvency which is quite undesirable. But criticism, to be

noble and useful, should proceed from competent and learned critics who know what they are talking about and whose remarks will really pave the way to intellectual progress. But there are some fools of half educated critics who take the responsibility of handling any subject in which their knowledge is almost a cipher but who still impudently think that they can make themselves notorious by rushing to the columns of public print. Such instances have recently been multiplied with the rapidity of the growth of the Prophet's gourd. In such cases the editorial discretion and responsibility are not properly exercised, and the editors themselves betray a state of ignorance in such subjects by publishing them in their valuable columns. We have to simply wait for time which always separates the worthless from the worthy and each stands on its own legs when it is strong. Vijaya Dasami is a very good and auspicious day and our new year commences with it. We wish success and prosperity to all our friends and hope this New Year will open clearer visions of astrological knowledge than before for the benefit of our readers and sympathisers.

Intercalary Months and their importance.

—
Aadhika Masas.
—

The Hindu Calendars or Almanacs have different functions to serve from what are usually done by their sister calendars in other countries and among other nations and communities. A little patience is all that is solicited from the readers in this connection. Calendars are computed among other nations with a view to mark and regulate time solely for commercial or administrative purposes and very few of the natural phenomena are connected with such computations. Calendar is defined by the European writers as "an orderly arrangement of the divisions of time as days, weeks, months, etc., adapted to the purposes of civil life, forming part of an almanac, an almanac, an ephemeris. An almanac is defined by the Westerners as "a book or table containing the calendar of days, weeks, and months, to which astronomical data and various statistics are often added, such as the times of the rising and setting of the sun and moon, changes of the moon, eclipses, hours of full tide, stated festivals of churches, stated terms of courts etc." The word is derived from Sanscrit *Al* and *Mana* measure or division of time and incorporated into the Western languages through the Arabian influences. For instance take the 1st of January, as the date for beginning a new month and what is more serious a new year. The first of April or the 30th of June

has no more significance than the first of January beyond its being a particular number in date from the former. Even here difference comes when February counts 28 or 29 days. The European system of astronomical calculations, is quite arbitrary in its methods and has neither common sense nor natural phenomena to recommend it. It is the arbitrary dicta of political upstarts who in the older days, had no more sense about the celestial phenomena than what their temporary power dictated to them as the beginning of months or years. The Gregorian arrangement made in the latter part of the 16th century A. D. by Pope Gregory XIII. who ascended the Pontifical throne of Rome in 1572 A. D. stands self condemned and seems to have been the production of ignorant men, who had very superficial knowledge, if at all, of natural phenomena. There is a tendency among the European nations to mock at people who in the ancient times observed the work of nature and adjusted their calculations accordingly. The European year begins with no natural phenomena and ends with nothing to be observed at as a closing epoch in time. People at least expected, that during the long and boasted civilisation of the Grecian and Roman periods they would have made some improvement in astronomy and adjusted their years, months, and days on the observance of some unmistakable terrestrial or celestial appearances. In fact, the Grecians and the Romans, who are placed in the front ranks of civilisa-

tion among the ancient nations and enlightenment by the present European savants and philologists had such crude and grotesque ideas about divinity and the planetary movements, their respective positions and their dimensions and velocities that one who now reads through their works on mathematical astronomy, loses all respect for them as nations worthy of admiration for their genius, or for their original research. The Grecian Astronomy is quite a modern thing. Thales, their great astronomer was born in 640 B. C. and established an Ionian school where Grecian Astronomy was said to have been perfected. His knowledge was, however, so very elementary and crude that he gave rise to the most absurd theories imaginable. He and his famous disciples Diogenes, Laertius, Anaximander, Anaxorax and Anaximenes held that the Sun is red-hot iron or heated stone somewhat higher than the Peloponnesus, that the heaven is a vault of stones, and that the sun is prevented from advancing beyond the tropics by a thick and dense atmosphere. Pythagoras travelled to Egypt and acquired a knowledge of the ecliptic and of the identity of the morning and evening stars. Philolus of Crete, a disciple of Pythagoras, "described the sun as a disk of glass which reflects the light of the universe." Archimedes in the 4th century B. C. supposed the diameter of the sun to be 9 times greater than that of the Earth. Plato and Aristotle, their greatest philosophers, although not astronomers in the literal sense, did much to dispel the ab-

surd and grotesque notions which were prevailing among the so called highly civilised states of Greece during their times this must have been due to the result of the acquaintance with the highly developed and perfected astronomical sciences which travelled from India to Egypt, the less and Arabia and Persia in the earlier centuries. It will be remembered that Alexander the Great was a direct and personal disciple of Aristotle and the Maurian Emperor Chandragupta was a contemporary of Alexander having seen him actually in person in the battle when he was opposed by Porus the Great. Then came the Astronomy of the Alexandrian school in the 3rd century B. C. and some of its most famous men Aristillus, Imocharius, Hipparchus, Aristarchus and others did little more than remove most of the absurdities which had been promulgated by their predecessors in the field of Grecian Astronomy, and added very little real knowledge to Astronomy. Megasthenes, who went to Pataliputra the capital of Magadha in India in the 3rd century, speaks in terms of the highest admiration about the Indian sciences so much so that he ascribes the erection of the finest and the grandest buildings in the Maurian capital Pataliputra or modern Patna on the Ganges to the genius of the spirit world. This leaves no doubt therefore, in the minds of all fair minded readers that at the time of its greatest power, civilisation and prosperity the Grecian genius was far behind the already decaying genius of the Indian sciences and arts in the astronomical

and other valuable fields. The Greeks however had the candour to acknowledge their entire indebtedness to the arts of civilised life they possessed to the Egyptians who in their turn borrowed it from the still more ancient empire of Thebes. Therefore nothing could be more absurd or unreasonable than to talk of Indian sciences and knowledge as coming from Greece and Rome and that Hindu sciences were perfected by the light shed by the Grecian and Latin genius. Such statements would sound like, the unbounded charities of a veritable street beggar being extended to the rich sovereigns of the world whose wealth is almost inexhaustible. But when we turn to the Chinese, we have more refreshing and encouraging information about the antiquity of their civilisation and the progress they made in the knowledge of their astronomy and mathematics. The Chinese cultivated, in remote times, Astronomy with good zeal and great devotion as they considered it as indispensable to their civil administration. The Chinese attach the greatest value and significance to the occurrences of solar and lunar eclipses, and keep such occasions as days of court mourning. The Chinese Emperor Fo Hi, who commenced his reign in 2857 B. C. or $(2857 + 1910 = 4767)$ years ago from this date) cultivated astronomy very zealously and improved it considerably. Hoang Ti caused an astronomical observatory to be constructed in 2803 B. C. for correcting the calendar which had fallen into great confusion and ap-

pointed three sets of astronomers, viz the first set to observe the course of the sun, the second set to watch the movements of the moon and the third set to record the revolution of the constellations and the Zodiac. The Chinese found out that the twelve solar months did not correspond with the twelve lunar months and to restore perfect coincidence seven intercalary months were introduced in the space of nineteen years. Thus the Chinese had anticipated the Greeks by 2000 years in the discovery of the Metonic cycle. It does not appear as a master stroke of genius or research to see to the difference between the ever changing phases of the moon, his revolutions and the velocity of his movement from that of the Sun. In fact an ordinary state of mental development would enable anybody to see that the rates of motion between the different planets are different and that in order to bring them into a harmonious whole further calculations were needed. The Emperor Hoang Ti instituted a mathematical tribunal for promoting the science of astronomy and regularly predicting the eclipses and other celestial phenomena. The Astronomers however did not live on a bed of roses during that time. An imperial edict was proclaimed by which the astronomers forfeited their lives if their calculations turned out to be false and some great astronomers like Ho and Hsi were put to death for not predicting an eclipse which had escaped their calculations. The Emperor Yo who ascended the throne in 2217 B. C. gave a new impulse to the study of astronomy and

ordered his experts to observe celestial phenomena with the greatest care and precision. The Zodiac was divided into 28 constellations as had the houses of the Moon. The Chinese year consisted of 365½ days and the circle was divided into an equal number of degrees. The Chinese Astronomy was developed, thus over a period of 30 centuries before Christ and certainly it would be ridiculous to say that the Grecians who roamed in a perfect state of barbarity and neediness a thousand years before Christ could have taught anything to nations which were by far their seniors in age, in sciences, in arts, in religious development, and in the construction of their social and moral codes. It may as well be said that there could not exist any world without Greece and Rome or the civilising agencies of the present European nations. A more pitiable position could hardly be imagined for a historian or a philologist to take up than this. During the time of Ramayana, the Indian astronomy had been completely developed so much so that when a conjunction of planets was given, the year, date, month and time of the birth were guessed by the inhabitants without the slightest difficulty. Valmiki proves this facility among the people by simply giving the combination of planets in Rama's horoscope in Balakanda, without giving any year and that must have been perfectly intelligible to his generation. In Mahabharata of Vyasa similar combinations have been given about the births of the great heroes

Dharma Raja, Bhima, Krishna, Arjuna, Nakula, and Sahadeva. It must be remembered that Vyasa who had several other names, also went under the name of Bada Rayana, from the fact of his having made his Tapas or holy contemplation in Badari karanya and he stands preeminent as a great Astronomer, for we have Vyasa Siddhanta—One of the eighteen approved Astronomical works—and he is freely mentioned by such modern writers as Brahma Gupta, Varaha Mihira, Bhatot-pala, and others. The father of Vyasa is Parasara, and his great grandfather is the venerable Vasista both of whom are eminent astronomers and astrologers. This practice obtained good in some cases even up to five or six centuries ago, as Madhavacharya (Vidyaranya Swami) gives only the conjunction of planets for the birth of the Adi Sankaracharya in his famous book entitled Sankara Vijaya. Surya Siddhanta is the oldest astronomical work extant in the world and the ability with which it treats of the astronomical phenomena, and the grasp it has upon the mathematical problems of the highest conception, prove its immense antiquity and unrivalled excellence. The Hindus were, therefore, never in a hurry to learn any arts or sciences from their less civilised, and barbarous neighbours. They had developed a science of their own which even now could hold its head against the greatest discoveries of the present age. The intercalary months have to be carefully marked in the religious calendars as ceremonies are connected with them. We shall give in our next issue, 20 or 30 intercalary

months during the recent years, and there explain their significance and use in the Hindu ceremonies. The *Lupta Masas* are probably foreign to the astronomers of the day and we shall also show what they mean and what is their significance in the religious rites. *Adhika* means an extra and *Lupta* means a leap month. *Masa* means a month.

(to be Continued.)

The Third Astrological Examination.

We are glad to announce that the Second Astrological Examination was held in several centres on the 16th October 1910 and the Examination question papers are published in another part of this Magazine. The Third Astrological Examination will be held in October 1911 and there will be two Examinations viz one preliminary and the second higher in rank and necessarily more difficult. The examination rules are published hereunder and the candidates would do well to buy the necessary books at once and prepare themselves for the ensuing examinations.

PROSPECTUS OF THE THIRD ASTROLOGICAL EXAMINATION TO BE HELD IN OCTOBER 1911.

PRELIMINARY TEST.

We have already referred to this subject in the past issues of the Astrological Magazine and we shall now give full particulars, necessary for the examinees to know. The examination will be held in October, 1911 in five different branches of Astrology and they are.—

I. Mathematical portion of Astrology or Sidhantha.

II. Astrology Proper or Judicial and predictive portion or Phalabhaga.

III. Muhurtha or fixing auspicious times for all works.

IV. Prasna or horary Astrology or predictions made on the question time.

V. Remedial measures or palliatives to be adopted with a view to avert the evil influences indicated by the planets as the results of previous Karmaic actions.

Candidates who intend appearing for the ensuing examination in October 1911 are desired to read the following rules.

(a) A student must appear for, at least, 3 out of the 5 subjects and he may select any three out of the five.

(b) No. II or Phalabhaga is compulsory and the candidate has to take two more subjects along with it—thus—A candidate may appear in Nos. 1, 2 and 3; or 1, 2 and 4; or 1, 2 and 5; or 2, 3 and 4; or 2, 3 and 5; or 2, 4 and 5.

(c) There will be two papers set for each of the subjects and the marks are thus distributed.

I. Siddhantha	150 Marks.
II. Jyotisha	300 do
III. Muhurtha	150 do
IV. Prasna	150 do
V. Remedial portion	150 do

The total number of marks in each class will thus be seen to come up to 800. The candidates will be ranked under three classes as follows.

First class	... 400 marks.
Second class	... 300 marks.

Third class ... 200 marks.

To secure a pass in the *First Class* the candidate must get not less than half the number of marks fixed for each subject and not less than two thirds, on the whole.

To pass in the *Second Class* he must get not less than one third of the marks in each paper and one half on the whole.

To pass in the *Third Class* the candidate must secure one fourth of the marks in each subject and one third on the whole.

(d) (1) Gold medals not exceeding Rs 25 in value will be given to candidates who obtain the highest number of marks in the *First Class*, with Diplomas.

(2) Book prizes will be given to the highest students in the second class with Diplomas.

(3) Diplomas will be given to students who secure a pass in the third class.

(e) Candidates must send in their applications, accompanied with a fee of Rupees Two only, for the ensuing Examination before the end of June 1911. Applications coming after the end of June will be rejected. Forms of applications will be supplied free on request to the undersigned. Candidates, can however send in their applications legibly written on plain thick foolscap paper in the annexed form.

N. B. This must be resorted to only when, from various causes, candidates cannot obtain the printed form, in due time.

Candidates can have any other information about this examination by writing to the undersigned enclosing stamps for replies.

(f) All successful candidates will get Diplomas, and will be ranked according to the number of marks they obtain. The results will be duly published in the *Astrological Magazine*, and the successful candidates, will get copies of them free containing the names of all the passed candidates.

(g) The examination fee of two rupees must be sent only by M. O. and the signed coupon must be shown at the time of examination to the Superintendent if necessary.

SYLLABUS

I. Astronomy or Astronomico-Mathematics relating to the conversion of Sayana into Nirayana, and vice versa, the relative movements of the planets, the examination of Rasi and Bhava Sandhies, and such other matters as relate to planetary positions, sources of strength etc.

TEXT BOOKS RECOMMENDED.

1. Graha, Laghava by Ganesa Davagnya.
2. Ketkars joytirganitam.
3. Suryasiddhanta.
Panchasiddhantika of Varaha Mihira.
5. * Parahita translated into English and published in the *Astrological Magazine* vols. V and VI.
6. Bhaskara's Siddhanta Siramani, Goladhyaya.

7. Or any other good book in any language which treats of the planetary motions, retrogressions etc.

II. Astrology or Phalabhaga (judicial or Predictive Astrology). examination of test horoscopes, results of periods and sub-periods, construction of horoscopes in all their divisions, explanation of questions based upon the conjunction of planets and the various sources of strength and weakness they possess.

TEXT BOOKS RECOMMENDED AND PRESCRIBED.

1. * Astrological Self Instructor 5th Edition in English. The first 10 chapters.
2. * English Translation of Sarwartha Chintanani Chapter II.
3. * Brihat Jataka English Translation Chapters I to VIII.
4. * English Translation of Jataka Chandrika 3rd Edition Ayur Bhava.

III. Prasna of Horary Astrology relating to questions.

TEXT BOOKS RECOMMENDED.

1. Shatpanchast or Chappanna of Prithuysas.
2. Jinendramala.

(IV.) Muhurtha or fixing auspicious times for all works.

TEXT BOOKS RECOMMENDED AND PRESCRIBED.

- (1) * Astrological Mirror, larger Edition.
- (2) Kalamruta or Muthurthamarathanda, chapters on marriage and upanayana.

(V.) Remedial measures, or Santhies, General questions on their possibility and usefulness.

TEXT BOOK PRESCRIBED.

- (1) * Introduction to the study of Astrology in the light of modern physical sciences. Paras 1 to 20 inclusive in Part I and the whole of Part II.

All books marked with an asterisk can be had of the Manager, office of the Astrological Magazine, Suryalaya Madras or from Mr. Thos P. DeSilva, c/o Harperink Smith & Co., Rangoon, Burma. The rest of Sanskrit Books can be had from the Vernacular book-sellers in any place. Students who know Sanskrit or other Vernaculars in which these books are written, may conveniently study them, agreeable to the portions prescribed in the text books above.

Apply for further particulars to,

B. Suryanarain Row, B.A., M.R.A.S.
Editor of the Astrological Magazine,
Suryalaya, Madras, India.

All candidates are required to answer their question papers in (1) English and (2) Sanskrit languages. Candidates who wish to appear for the examination in any other language must write two months before the last date fixed for the application and can appear in other languages with the previous permission obtained in writing from the undersigned.

THE HIGHER ASTROLOGICAL EXAMINATION.

All the rules laid down for the lower Astrological Examination will hold

good for the higher excepting in the following.

1. Candidates appearing for the higher must send in a fee of rupees five.
2. The following text books are prescribed.
 - (a) Astronomy-higher portions Grahasphutas.
 - (b) Phulabhaga—Rajayogas, Ayurdaya calculations and Putra Bhava.
 - (c) Muhurtha—Marriage, GrihaPravasa, Yatra, and Upanayana.
 - (d) Test questions, in Prasua.
 - (e) Santhies—the combinations when santhies are required and the determination of the intensity of evil and the necessary remedies.

In this Higher Examination the question papers will be more difficult and searching. Those who secure more than two thirds of the prescribed marks will be ranked in the First class and Gold Medals, not less than Rs. 50 in value will be awarded to them with diplomas.

Gold medals available now are—for the first class in the Higher Examination are.

	Rs.
His Holiness Sringeri Jagad Guru's Gold Medals	100
His Holiness Sivaganga Swami-gal	60
His Highness Kerala Varma, Valia Koil Tampuran of Travancore	60

Gold medal available for the 1st class in the Lower Astrological Examination.

	Rs.
Dewan Bahadur T. T. Rangachariar B.A. B.L. retired District and Session Judge	25
Brij Bhushan Lal B.A. Superintendent R. M. S. Madras	25
B. Suryanarain Row, Editor of the Astrological Magazine	25
Thomas P. DeSilva of Rangoon	25
T. A. Narsimachariar B.A. B.L. District Munsiff Salem	25

Mr. S. Sankara Narain Aiyar B.A. Triplicane Madras has been pleased to renew another book prize valued at Rs. 10. He has already given one

during the last year and this is the second. It shows the generous heart he possesses in encouraging the study of Astrology. We intend sending in our appeal for further medals and book prizes to the educated public, and we hope our call for help will be readily responded to:

Mr. M. Chengiah Chetty, B.A. Deputy Commissioner of Chitaldroog has kindly promised to raise the value of the gold medal he offered from Rs. 25 to Rs. 50. The cause of Astrology is receiving valuable help from such gentlemen as are sympathetic and generous. We thank them all.

THE THIRD ASTROLOGICAL EXAMINATION TO BE HELD IN OCTOBER 1911.

APPLICATION FORM.

[illegible]

Dated.....1911.

place.....

Signature of the }
Candidate in fall.

N. B.—This form should be filled up in English or in Devanagari in the candidate's own handwriting.

The Lunar Year.

VIRODHIK RITU.

(1911 & 1912 A. D.

It is well known that among the Hindus there are three sets of calculations based upon the movements of the Sun-Solar year, upon Jupiter or Barhaspathyabda and upon the Moon or Chandrabda. In Northern India Jovian year prevails while in the S. portions of the Deccan and N. portions of S. India the lunar year prevails and in S. India the solar year is prevalent. But mention of these three years is made with their commencement in every respectable almanac, and the conversion of the one into the other entails no great difficulties. The lunar year always begins earlier than the solar, and rarely with it. The lunar and the solar days are very important as most of the Hindu ritualistic ceremonies are based upon them and specially upon the former *thithies*. Therefore we must have an early knowledge of the commencement of the lunar year, and the prospects, which are in store for the world during that year. We shall now give the details for this year.

The year Virodhikritu commences on Thursday 30th March, 1911 at about 3½ ghatis after sunrise on that day and as the Prathama (first lunar day) prevails up to the evening of Friday the 31st March 1911, the new years day for those who follow lunar movements commences on Friday and that is held as the feast. This falls on the 17th day of the solar month Pisces. The planets stand thus for the new year at its commencement.

Sun.	Venus.		
Moon.	Saturn		
Mercy.	Rahu.		
		Rasi	
Mars.			
		Jupir.	Rising
		Kethu	Sign

Mercy Kethu.		Jupiter	Mars.
	Navamsa.		Saturn Rising Amse
			Venus
	Sun. Moon		Rabu

The lords of the rising sign is debilitated both in Rasi and Navamsa and in conjunction with evil planets the Sun and the Moon. The Moon is in full Amavasya and is in very close contact with the sun. In the Amsa the Sun and the Moon are not better. They occupy a poisonous sign Scorpio whose lord is martial in nature. The Moon as the lord of the rising Amsa is debilitated and in the full grip of the solar influence. Saturn occupies the rising Amsa and has no favourable aspects. The Moon is aspected by jupiter in the 7th occupying an unfriendly house. In the Rasi diagram the powerful evil planets Mars and Saturn are subjected to mutual aspects. There are 3 planets

in the 7th and 3 planets in the 8th from the rising sign. Jupiter who could exercise some good influence is in conjunction with Kethu a malefic and thus it will be seen that the malevolent influences are far greater than beneficial conjunctions or aspects. Rahu and Saturn have not yet met, but are very near conjunction. On the 2nd of May Saturn enters into the 1st padam of Bharani and on the 18th of the same month Rahu enters that padam (1st of Bharani from the opposite direction.) The movements of all the seven planets are from the left to the right while the movements of Rahu and Kethu are from the right to the left or in the opposite direction. The conjunction of these two planets in a constellation governed by Yama or power of destruction and punishment in an evil sign like Aries, indicates a lot of trouble to the world, and now we shall give the diagrams for the entry of the Sun into Aries.

The sun enters into Aries on the 13th of April 1911 A. D. Thursday at about 22-30 ghatas after sunrise and the following are the positions of the planets in the Rasi and the Navamsa Diagrams.

	Rahu. Sun. Saturn. Mercury	Venus.	
	Rasi. Diagram.		
Mars.			
		Jupiter Kethu.	Moon Rising Sign.

Kethu.	Sun.	Jupiter	
	Navamsa. Diagram.		Mercy. Rising Sign.
Venus.			
			Moon. Mars. Rahu.

The lord of the rising sign Virgo is Mercury and he is in the powerful grip of the evil planets Sun, Saturn and Rahu, Jupiter aspects him, he is himself in conjunction with planet Kethu and occupies friendly sign Libra. He is also subjected to the powerful malefic influence of the fiery Mars, who governs war, adventure, fire and all destructive arts and sciences.

We shall now give the planetary Government for the lunar year Virodhikritu.

1. King ... Sukra or Venus
2. Minister ... Guru or Jupiter
3. Commander in Chief ... Buda or Mercury
4. Controller of Vegetation .. Ravi or Sun
5. Controller of Grains ... Sukra
6. Controller of the Trades ... Buda
7. Director of clouds ... Buda
8. Controller of Juices or Rasadhipathi .. Kuja or Mars

9. Controller of Metals or Nirasadhipathi. Ravi

It will be seen that during this lunar year, the Moon and Saturn have no voice or share in the planetary administration. The King Sukra has two functions, the Commander-in-Chief Bhuda has three functions, the Controller of Vegetation Ravi has two functions while Guru and Kuja have each a single department. The cloud called Samvarta rises during this year, in the North of Meru. Bhu Nabhar Meru Soumnya or the Earths centre where the forces form a junction. The lunar year commences on the 30th March while the solar year commences on the 13th April 1911. There is a difference of twelve cyclic years between the Chandramana here and Barhaspatyamana in Northern India. There the year consequently is Rudhrodgari. These are calculated according to the movements of Brihaspati or Jupiter and hence go under the name of Barhaspatya Mana. Virodhikritu will create troubles by its name. Sukra being King will raise women in the political grades, they assume some power, cause great trouble to the governing bodies and will raise themselves up in the social and political grades. There will be troubles in London and South Western parts of England. European and Asiatic Turkey, Paris, Lyons, Lower Egypt, America, Armenia, Greece, Crete, Holland, Jerusalem. There will be much stir among the followers of Islam, and they will give much trouble to other nations and suffer also much among themselves

by disunion and false pride. On account of Saturn in conjunction with Rahu in Aries England, France, Germany and Russia with Switzerland will go in for a lot of troubles. Trades will increase but some leading firms will show bankruptcy. In the lunar Chart eight signs and in the solar seven signs are vacant and the planets are huddled together in a smaller number of houses indicating thereby misery and wretchedness to many and peace and happiness to a few. While the states pretend friendship there will be much mutual distrust, and large increase in ornaments making peace of the world much uncertain and shaky. Sciences will progress and new discoveries will revolutionise the worlds knowledge. Men will be more and more ungodly and vices of a refined nature will characterise the acme of progressive civilisation. Earthquakes and severe storms will do immense damage to persons and property and huge tidal waves will engulf some small portions of the land. The political relations will be extremely strained and wars are likely to disturb geographical divisions. On account of Sukra and Guru representing the Royal and ministerial influences, the advice of sober statesmen will be thrown away and one or two great ministers will be disgraced. There will be plenty of rains and the fruits of the earth will grow in abundance. The population will multiply in spite of epidemics and destructive sumping disease, and people will spend their time in lust after women and womenly pleasures.

The year opens well but will not keep up that good all through. Simplicity of life and concentration upon the Sublime Divine Power are remedies which will take men safely through all the ordeals of human life and make the individuals happier, wiser, more contented and more godly. Luxurious, ungodly and proud people will always be overtaken by the merciless Nemesis.

THE EIGHTH HOUSE & ITS SIGNIFICATION.

BY

M. S. Tiruvenkatachar.

From the date of birth to the end of 32 years is the duration for short life and 30 more years added to the above (i. e.) (up to the end of 62 years) is the duration for middle life and 28 years more than the above 2 (i. e.) (up to 90) is the duration for long life. If the lord of 1 be with R and if he be an enemy to R it is a sign for Alpayu—if R be unequal middle life—if he be an intimate friend it is a sign for longevity. If the lord of 1 be a malefic and be in 10 or 11—a sign of long and good life. Lord of 1 in benefics house or quadrants—long life. If 3 is occupied by a benefic, lord of 8 exalted or if an exalted planet be in 8 or malefics in 3, 6, 11, produce longevity. Lord of 3 and 8 in quadrants show a sign of middle age.

Lord of 8 in 6 or 12, lord of 6 in 8 and lord of 12 in 8 a sign of long life. S. G. and B. in quadrants or lord of 1 in quadrants aspected by S. or G. or be joined with either of them or lord

of 3 with benefics in benefic's house or be in quadrants or trines sign of long and good life. M in exaltation, friendly or own house—S. and G. in quadrants or trines—sign of longevity and also the native will have good principles. Lords of 9, 10, M. and lord of 8 in quadrants or trines—sign of longevity with much wealth. C. Strong lord of 10 in 5 and of 5 in 9 sign of middle life. Lord of 9 in 1 aspected by lord of 5 long life. Lords of 12 and 8 in 1 and lord of 1 weak, sign of short life. Lord of 3 in 3 with Malefic's aspect short life, and if the lord of 1 join him, the case is also similar. Lord of 1 in 6, 8 or 12 with or aspected by malefics, sign of short life.

Benifics in 6, lords of 1 or 8 weak malefics in 1 or 7 sign of short life. B. and G. or S. in quadrants, or trines—sign of longevity. If birth falls in Aries, Cancer, Leo, Capricornus, with G. there, long life. If C in 8, G aspecting cancels the evil. M in 9, 10, or in exaltation with good functions brings on pleasures and wealth. If he be in 1, 4, 5, 7 or 12 or in friendly houses he will give half good. G. S. and B. in 3, 2, 11, jointly or severally middle age. If G. or S. be good to lagna and be in quadrants or trines he will live for 50 years. If both G and S join in quadrants he lives a long life. Lords of 1 and 8 debilitated or weak, sign of short life—and if they both be in good places or exchange houses—sign of middle life. Lords of 9 & 10 in Kendra sign of long life. Lords of 9 and 5 with G in good houses or good aspects long life. C in

exaltation, friendly house or trine aspected by G or S or he joined with good long life. Lord of 1 with C aspected by G, or S. long life. Lord of 8 strong aspected by G or lord of 9—long life. G in 1 aspected by or with lord of 10, long life. Lord of 1 and 9 together, lord of 5 aspected by G, lord of 10 exalted in quadrants, malefics in 9 lord of 10 exalted in quadrants with lord of 5, M in 11, lord of 8 in quadrants with lord 1 strong, lords of 2, 3, or 8 in 1 aspected by lord of 9, these are signs of middle age. Lord of 1 in 9 and of 5 in 1 sign of middle life. Lords of 2 and 12 in 6 or 8, evil effect or they will do the work of planets in whose house they are. K as lord of 10, much good. If the lords of 10 or 9 get also the power of 11 or 2 respectively, they give Rajayogam. If they both exchange their houses, Rajayogam begins in the Antardasa of the maraka planet in the Bhukti of the Rajayoga Karaka planet. Even the antardasa of a bad planet in the said bhukti gives Yogam. (From the Manuscript I learn that a bad planet might mean a planet evil by nature or one becoming evil functionally or both. My opinion is that it refers to one that has become evil by function. (Even in this case a bad planet as well as a good planet can become evil by function). If lords of quadrants join lords of trines or aspect each other they give Rajayogam. If the lords of 3, 6, 8, 11, or 12 have connection with a Rajayoga Karaka the antardasa of the latter in Bhukties of the former gives Rajayogam in a small scale. If benefics have connection with Raja-

yoga Karaka, the man's career becomes bright in the antardasa of the Rajayogakaraka in the Bhukti of the Benefic joined. If either of the lords of 5 or 9 join the lord 10, it gives Rajayoga. If T. or Kt. be in 10 with a lord, of trine, there will be Rajayoga. T. or Kt. in trines with lord or lords of quadrants will give Rajayogam. If lords of 9 and 10 join together or lord of 8 and 11 join together (the former not having any connection with the latter or vice versa) they give Rajayogam. If lords of 9 and 10 join those of 8 and 11, there will be a break in Yogam. The Antardasa of the benefic planet having no connection with the Rajayogakaraka planet in the Bhukti of the Yogakaraka planet not having anything to do with Rajayoga gives Yogam in a small scale, or rather a trace of Rajayogam will be seen. In the Dasa of the lords of quadrants in bad places (say in 6, 8 or 12) when the Bhukti of the lord of time intervenes, good effects will be seen only when the lord of Bhukti has no connection with the lord of the Dasa, say either by aspect or conjunction.

(to be Continued.)

The Question Papers of the Second Astrological Examinations.

PHALA-BHAGA.

Sunday 16th October 1910.

Time 2½ Hours.

(From 10 A. M. to 12-30 Noon)

300 MARKS.

We publish here in full the question papers set for the Second Astrological Examination. There were no candidates, in Siddhanta and Prasna,

There was a slight modification in the adjustment of time and Phalabha-ga has been given 2½ hours instead of two hours, set for the last years examination. The results of the examination will be published when all the answer papers from different centres are received and corrected.

FIRST PAPER. MARKS.

I. Define what is a (1) Bhava (2) Navamsa (3) Thrimsamsa (4) Hora (5) Apachaya. 15

II. What is the effect of a planet in (1) Uchcha (2) Chundra hora (3) Neecha (4) Kendra. 15

III. A man is born in Vrishbha Lagna—The planets are thus situated—construct the Rasi diagram.

- 1 Lord of Lagna in Exaltation.
- 2 Lord of fourth in the 10th.
- 3 Lord of fifth in the 9th.
- 4 Lord of third in Neecha.
- 5 Lord of 7th in Moolathrikona.
- 6 Lord of 9th in 6th.
- 7 Lord of 11th in 5th. 20

IV. When planets get Vakra how will they affect the man. Do you find any difference between benefics and malefics in the Vakra state. 15

V. (a) What are the six sources of strength to the planets.

(b) How do you determine the influences of the planets in the Shad Vergas? 30

VI. (a) What rules guide you in reading the physical characteristics of a man.

(b) A man looks younger than he is, is liberal, bilious, unsteady, and has a slender waist.

(c) A man is lazy, possesses honey colored eyes, is lean and tall, has stout and ugly teeth and rough hairs.

In (b) and (c) state under whose influence the person is born respectively? 25

SECOND PAPER.

I. State the views of Jataka Chundrika on Makara Lagna. 20

II. When the periods of death-inflicting planets do not come in time to cause death, the most inauspicious will cause death. Explain this with two illustrations. 25

III. Write short notes on

- (1) Adhiyoga.
- (2) Sunapha.
- (3) Upachaya.
- (4) Dusthana.
- (5) Kemadruma 25

IV. (a) Discuss briefly about the putrabhava in

	Chund.	Rahu	Buda.
			Ravi. Sukra.
		Rasi.	Kuja.
Sani.			
	Kethu	Lagna. Guru.	

(b) Kalatra Bhava in

Rahu.		Rasi.	Chun. Kethu
Sukra.			
Ravi. Sani.	Guru. Buda.	Lagna.	Kuja.

(c) Raja yoga in

Guru. Rahu.			Buda. Ravi. Sukra. Sani.
Lagna.		Rasi.	
		Chund. Kuja.	Kethu.

(d) The sex of

			Guru. Rahu
Chund.		Rasi.	Ravi.
			Lagna. Buda
Kethu Sani		Ku ja	Sukra.

V. What would be the result if—

(a) The lord of the birth is well situated and aspected.

(b) Sani occupies the 8th from Lagna.

(c) Buda and Ravi are in conjunction.

(d) The part Chundra plays in longevity.

VI. What will be the social and official position of

Rahu.	Guru.	Lagna.	
			Sani
		Rasi.	Kuja. Sukra
Chund.			Ravi. Buda. Kethu.

	Ravi.	Chund. Buda. Sukra.	Kuja.
Kethu		Navamsa.	
Lagna.			Rahu
	Guru.		Sani.

VII. How old is the man who possesses the following horoscope, and give the year, month, thithi, constellation, date and time with reasons—

Sani.			
			Rahu.
	Rasi.		
Kethu.			Lagna.
		Ravi.	
Sukra.	Chand.	Buda.	Guru.
		Kuja.	

		Ravi.	Kuja.
		Sukra.	Kethu.
	Navamsa.		Lagna.
Buda.			Guru.
Sani.			
Rahu.	Chand.		

MUHURTHA.

Sunday 16th October 1910.

Time 2 Hours

(From 12-30 P. M. to 2-30 P.M.)

150 MARKS.

FIRST PAPER. MARKS.

I. Name six good stars which are generally useful for all purposes. 10

II. Discuss the value of Muhurtha in Astrology. 12

III. Does Astrology restrict the performance of marriage, upanayana and nuptials to any particular times? Give examples. 12

IV. What is Madhyaka Nadi. 12

(a) Is it good for marriage?

(b) Define a Kuta.

(c) A Rakshasa Gana girl is married to a Deva Gana man. What is your view?

(d) Should yonikuta be consulted? if so for what classes? 15

V. A man takes a leisurely shave on the night of an Amavasya day? Is it good or bad? give brief reasons. 12

VI. The following is a girls horoscope submitted for marriage to a boy; can it be recommended? give reasons. 15

			Lagna.
			Kethu.
			Chand.
	Rasi.		
Sani.			
Rahu.	Guru.	Ravi.	Sukra.
Kuja.	Buda.		

SECOND PAPER. MARKS.

I. Write clear notes on:—

(a) Tara Bala.

(b) Sukra Moodha.

(c) Chandra Mitha.

(d) Chandra Mitha.

(e) Chandra Mitha.

(f) Chandra Mitha.

(g) Chandra Mitha.

(h) Chandra Mitha.

(i) Chandra Mitha.

(j) Chandra Mitha.

(k) Chandra Mitha.

(l) Chandra Mitha.

II. When the couple's horoscopes don't agree in Rasi, is there any way to further consultation. 12

III. State your views on the following:—

(1) A man travels with a powerful evil planet in the 7th.

(2) A marriage is performed with Sani and Buda in the 7th house.

(3) A nuptial takes place with Kuja in the 8th house.

(4) A person goes to a new house on an Amavasya day with Bharani as the ruling star.

(5) A boy gets upanyana with Kuja and Ravi in the 12th house. 20

IV. Which are the most powerful factors to be consulted in marriage and why? 15

V. The girl has no horoscope but the boy has. How do you proceed to arrange the marriage? 7

REMEDIES.

Time 2 Hours.

(From 3-15 P.M. to 5-15 P.M.)

150 MARKS.

FIRST PAPER.

I. What results do the solar rays produce on terrestrial phenomena? 20

II. Are remedies possible? Explain briefly. 15

III. Define:—

(a) Japa.

(b) Homa.

(c) Dana.

(d) Santhi.

IV. Explain shortly the effects of Karma on our action. 20

V. Is it possible to control the planetary influences? Mention three methods. 20

SECOND PAPER.

VI. People charge Astrology with fatalism; what is your view. 20

VII. Can Kala Mrityu be averted. 15

VIII. Write an essay not exceeding 4 pages on any one of the following:—

(a) Value of Astrology among sciences.

(b) The origin and development of Astrology.

(c) Will Astrology damp the spirits of the consultants. 25

Fun and Frolic.

Wife.—My dear, will you ask me to go in for dear things.

Husband.—Ah-No, you should not.

Wife.—Shall I then give up dear things.

Husband.—Yes, please.

Wife.—Then you are dear and I give you up, Eh.

Child.—Addressing a parent,

Pappa.—What is trans Atlantic.

Parent.—It means across the Atlantic.
 Child.—Oh, Yes, I understand now?
 Transparent means across the parent,

A fat lady.—Bob-how did you get so thin.

Bob.—Eh-because I married a fat lady.

John.—Addressing a well dressed gentleman—Who are you please,

Gen.—I am a receiver.

John.—Then you get a decent commission.

Gen.—No? I am a receiver of stolen property-taking to his heels.

Mary.—Looking at her husband who returned late in the night—
 Dear? why do you return so late,

Jemmy.—Something or other keeps me away.

Mary.—What thing could that bewitch keeps you so late every date,

Jemmy.—Why do you put me that question—

Mary—should I not know how you are engaged,

Jemmy.—I join a gang of thieves and so come late.

Reviews.

SANJA VARTAMAN.

I.

The annual number of this interesting paper is quite welcome. We were asked by the learned Editor to send an article on astrology or some kind.

ered subject but on account of heavy engagements we could not send the article in time for this number. We shall do so at an early date.

This number is got up with numerous, illustrations of the most eminent scholars and leaders of society and at the very opening we find the photos of His late Majesty King Edward and in the next age our present Emperor George V. There are a large number of very instructive and interesting contributions from scholars who are well known to the public and the subjects traversed cover a wide range of religion, social matters, morals, sciences, history, medicine and industries. We wish the Sanj Vartaman a happy new year and long and glorious future.

II.

THE ESOTERIC MEANING OF THE SEVEN SACRAMENTS.

BY

PRINCESS KARADJA.

We thank the Princess for the copy of her work. It is neatly printed and is well worth a perusal. Referring to the Sacraments of the Christians and their beliefs she says. "The gnostics as well as the mystics refuse to be fed on husks. We do not despise the husks as long as it serves to hide tect the living kernel, but if the kernel is once removed then there is in our eyes no value what seven sacraments are link visible chain connecting earth. Spiritual knowledge progressive phases of evolution the Great Arcanum impart the ancient mysteries. The

MARKS.

oraments are the rungs in the mystic ladder and this was known to the Initiates of Egypt, Greece, Mexico, India, and Persia. Regeneration is the precious kernel everywhere embedded deep in the husk of empty ceremonies. Regeneration is the process by which latent possibilities are transformed into glorious actualities. Religion is not a geographical question. An immoral Christian is no nearer the Heart of God than a virtuous Jew, Mussulman, Hindu or Parsee. No special covenant ensures to the former undeserved prerogatives. Baptism is a Rite ordained for our deliverance from Sin. How could such an immense result be obtained without the conscious co-operation of the recipient." Then on P. 25 she relates how a Missionary in China rejoiced the hearts of his supporters by sending home glowing reports concerning the splendid success which had crowned his efforts and got large funds. Female Infanticide was common in China. The good priest who loathed the thought of all these poor little heathen babies going to hell, had the bright idea of purchasing the right to baptise them for a Penny a head before they were drowned in the water.

Referring to the ordination, the Princess remarks—When on the day of Judgment, they bring forth their flocks of 350 millions of so called Christians who imagine that they have been ordained into the True Church of Christ by the administration of water and empty words on their unconscious heads. At the sight of this colossal show, the Spirit of Truth will sternly say—I know ye not, he only is a Chris-

tian who leads the Christ's life." The Holy supper is said to have been instituted by Christ. It is however an undeniable fact that the mystery of Holy communion was celebrated in different countries several thousands of years before the incarnation of Jesus. In Egypt, Mexico, India and Greece, we find traces of the sacrament. Communion with bread and water played an important part in all the ancient mysteries. In one of the Vedic Hymns the worshipper explains—"We have drunk the soma, we have become immortal, we have entered the light, we have known the Gods." The proud affirmation of absolute superiority of the priests appear slightly ludicrous when applied to the vast number of gentlemen who have simply selected the clerical profession in order to obtain a more or less comfortable living." She concludes "The sad fact that the sacraments are not properly administered is proved every day by their utter failure to produce the blessed results promised. The enormous ecclesiastical machinery, put in motion sixteen hundred years ago at the bidding of the iniquitous Emperor Constantine, has very little to do with the pure religion taught by Jesus Christ.

III.

BREAKING OF THE FETTERS OR THE TRUTH ABOUT THE CHURCH.

BY

DR. HENRY HENSHOLDT.

This is a small pamphlet written in a very spirited style and loudly appealing to "Enlightened Humanity."

He is the Editor of the *Orient and the Occident* some copies of which we received two or three years ago and referred to them in our columns.

Like the writers on the cruelties of the Christian Christmas, the language is very strong and stirring and makes one think that the whole of the Christian Machinery is not what it ought to be. We have no doubt whatever that the present day Christians or at least the overwhelming majority of them are far from the truths so nobly expounded by the original Jesus Christ, but it cannot be denied that there are some good souls among the Christians who are specimens of angelic existence. On P. 5, the learned Dr. observes—the priesthood of all denominations not only abstains from teaching the true doctrines of the Galilean Philosophy, but has deliberately perverted these sublime precepts into a ridiculous observation of whimsical relics and ceremonies, culminating in the sorry farce of public worship which for downright silliness, self abasement, ostentatious hypocrisy and concentrated lunacy surpasses anything ever concocted by a confederacy of sharpers for the purpose of general hoodwinking and palmed off as religion upon a benighted and degraded multitude and moreover the lives lead by these shameless and exalted creed are intrinsically noble and exalted and so utterly out of harmony with the example set by the illustrious founder that a more complete reversion of precept, or more drastic exhibition of opposites could not well be imagined, nor would it be possible to point out a

parallel among any of the sacerdotal institutions of antiquity or of the so-called "heathen world" of the present day. That the church in her pretended mission of converting the whole of mankind to the Christian faith has egregiously failed is an obvious fact. The Missionary work among the alleged heathen races is making practically no progress despite the almost frantic efforts on the part of the plague rats, and in India for instance, where a host of Jesuits and others have been adroitly endeavouring to save souls, and fleece bodies for nearly three hundred years, only a five thousand out of a population of 250 millions have been nominally converted. In China and Japan the Sky pilots have even more completely failed in bamboozling the natives and it may be doubted whether Christian Missionaries ever succeeded in making one genuine convert among Mahomedans. Speaking of the conversion among the Jews he observes—For over half a century there has existed in London a society with large funds at its disposal to be exclusively devoted to the conversion of the Jews. A Member of Parliament brought to light recently the amusing fact that during the whole course of its activity that laudable corporation has just managed to convert "one" Jew. Then, referring to the South Sea Islands and the Negro Tribes of the African Continent he observes—there have been some nominal successes but here warships and rifle bullets had in most instances to be relied on as arguments and brute force proved more effective in causing conversion than the silly harangue of the pulpit clowns.

Throughout the book the language is strong, and we hope the evils are not really so great as he has represented them to be.

IV. HOW TO CONVERSE WITH THE SPIRITS OF THE DEAD.

BY

J. M. PEEBLES, M.D., M.A., PH.D.

This is a small brochure neatly printed and edited. Dr. Peebles is an old and well known writer on spiritualism and kindred subjects and he seems to have spent much time over these important questions of the existence of the spirit world, possibility of mediumship and visits from the spirit-world of dead persons to their friends and relations living on the Earth. According to some there are twenty four phases of mediumship, but according to Prof. Buchanan there are forty two phases, the ascribed number of organs in the human brain phrenologically speaking. The responsibilities of mediumship are immense and they must be cared for. Dr. Anstin, in his Reason declares that the departed are drawn back by their affections through the condition of their past lives over the living. The passions and appetites and gross desires of many of the departed are not yet burned out of them and so they seek close alliance with mortals to gratify in part their old propensities, the feelings of revenge, and hatred of those who passed out in war, or personal encounters dying, cherishing bitter feelings of hatred, and unworthy passions. Death, neither an educator nor a saviour, is one among

the millions of events. The future life begins when the bodily life in the flesh ends. We take with us to the next stage of existence (after death) consciousness, memory and the harvested results of this mortal existence. Spirits, therefore, are not exalted and holy angels, but human beings stripped of their physical vestures. Is death the destiny of humanity? Is evolution a gigantic failure? Are the visions of prophets and seers, ancient and modern, but imagination and idle dreams? The worthy Dr. Peebles emphatically says 'No' a thousand times. There is nothing new in what the old Doctor says and these truths have been brought out in relief by the Hindu Mantras and books relating to them.

Notes

Keep up your steam! Keep the fires of your ambition kindled! Keep them fed with the fuel of purpose and determination! Wipe away the dust of desuetude. Rub off the rusts of unreadiness. Eliminate the points of friction with the lubricants of tact and patience. Don't be short of power when your big chance comes. Don't dissipate it in steam while standing still. Don't let the fires sink too low.

Johannesburg was startled recently by the largest shooting star or meteor ever seen in the district.

Its light was equal to that of a naval searchlight at fifty yards range. The sky was illumined for

three minutes and the streets were as light as if it were day. Natives were terrified, believing that the end of the world had come.

The astronomical observers at the local observatory were nearly blinded. The director of the observatory estimated that the meteor was only 150 miles from the earth: The head of the meteor, was pear-shaped and half the size of the moon in diameter. The tail was straight at first but afterwards turned towards the south.

'Having had experience' observes Nurse as a professional nurse, 'extending over a period of twenty-one years, I have had ample opportunity of considering the cause of the horrible symptoms endured by the masses under the various treatments of so-called diseases, and I feel firmly convinced that if the use of drugs was largely superseded by a more rational system of treatment the only death, the natural one of old age or, perchance a, premature cutting off by accident, would be the rule, and old age would not, moreover, be accompanied by the miserable decrepitude everywhere apparent at the present day.'

Mr. Gustav Spiller remarks.—

No mathematics, and no science, however rudimentary, are taught in Chinese schools; no language aside from the native tongue. Such stray bits of history and geography as are found in the various text books examined are there quite incidentally, and only because they serve to illustrate or enforce some point of far higher impor-

taunce to the student. This primary system of education is wholly ethical—is intended to be and is moral in its entire scope and application to the young. Not to communicate knowledge or learning, but to mould character, to instil right principles of action and conduct, is evidently the object of the Chinese common school. The boy who has completed the course taught there will, of necessity, be possessed of far less general information than the pupils in any similar Western institution, but he is likely to know better how to behave and carry his head. The ethical training given to them is pure and good.

'The athletic exponents' observes the Herald of the Golden Age of the advantages of Frutitarianism have been keeping "the flag flying" during the past quarter, and some excellent performances have been recorded.

Voigt won the English One Mile Championship, which is considered the "blue ribbon" of the track, in 4 mins. 26 secs. at Stamford Bridge. This was an excellent performance; but it was completely overshadowed by his running in the One Mile Handicap at the Manchester City Police Sports a week later. He and Owen (One Mile Champion 1909) were on the "post of honour," and Voigt was victorious in the magnificent time of 4 mins. 19 and $\frac{4}{5}$ secs.

In the Cycling world, Grubb has been demolishing the Records. In the Shaftesbury Fifty Miles' Road Race he accomplished the distance in the fastest time of 2 hrs. 21 mins. 39 sec., and in the Essex Roads Open Fifty Miles

Handicap, held three weeks later his time only varied three-fifths of a second, although he sustained a puncture in this race.

Grubb's most brilliant performance' however—in fact, the best athletic feat of the season—was in the Bath Road 100-Miles, on August Bank Holiday, when 79 competitors took part, including the picked men from 31 of the premier Cycling Clubs of the Midland and Southern Counties. Grubb did the long journey in 4 hrs. 50 mins. 49 secs., lowering Leon Meredith's previous World's Record for the distance by 2 mins 2 secs., a wonderful ride, the value of which is emphasized by the fact that the wind was not so favourable as when Meredith made his Record, and that Grubb had to dismount three times, on the road.

The tribunal which will meet at the Hague to try the Savarkar case will consist of M. Beesnaert, Belgian Premier, who will be President; Earl Desart and the following juri-consults: Louis Renault (France) Savornin Lohman (Holland) and Gram (Norway).

The most wholesome nutrition for the human system is the fruitarian diet. A liberal fruitarian diet, consisting of fruit, nuts, cereals, legumes, salads, vegetables, with the addition of milk and butter milk and curds contains all the elements necessary for building up a sound, strong, healthy body. Vegetarian food has produced the greatest fighters and thinkers in the world.

Dr. Abernethy, when he visited his rich and luxurious patients, often went

into their kitchens and shook hands with their cooks. "My good friends," said he, "I owe you much, for you confer great favours upon me. Your skill, your ingenious and palatable art of poisoning enables us medical men to ride in our carriages; without your assistance we should all go on foot and be starved." Bad women must also be thanked by the medical profession for the sickness they circulate.

The Medical Officer of Finsbury described the discovery of a cat in a consignment of Ostend rabbits.

"The cat, a fat, sleek, well-matured animal, weighing about 4lb., had been decapitated, its tail removed, and its carcass had been dexterously attached to the emaciated head of a rabbit, sewn on by ordinary grey thread. On a previous occasion three carcasses of cat-rabbit had been confiscated in like manner."

The "Neue Freie Presse" states that the new British thirteen point five guns involve Austria in a serious plight. Her "Dreadnoughts" will either be outclassed before they are launched or new and vast expenditure must be incurred.

The Chairman of the Port of London Sanitary Committee states that plague-infected rats have been caught on ships in the Docks. The Committee is offering every ship on arriving an application of a new disinfectant which annihilates rats utterly. The matter is a source of great anxiety to the Committee day and night. When once plague takes rest in England it will be a bad day with the people.

Sixteen American battleships have left Boston and Philadelphia on a visit to England and France.

The huge statue of Clive which is to adorn the western end of Charles Street, London, in close vicinity to the India Office is now progressing. John Tweed, the sculptor has almost finished the clay model. A correspondent says that it represents Clive bareheaded in uniform with a sword in one hand and in the other a scroll of paper. Hope this scroll is not the paper with which Lord Clive deceived Omachand.

The "Daily Chronicle", observes — Mr. Dada Bhay Naoroji has done a great work for Indians in England. He was a partner in the first Indian firm to be set up in England; he was the first Indian Member of Parliament he obtained the admission of Indians; to the Civil Service and he has spoken, written, sat on commissions, and done a great deal of other work for the Empire."

Time passes easily. Night and day are rolling. Why take sorrow into your head? Be merry as a bird.

History repeats itself says a 'Foreign paper'. It will be remembered by many that away back in the fifties, when the first Atlantic cable broke after one brief message was flashed across, some of the religious bodies declared that it was a judgment of God because of the impiety of stretching a cable across the ocean, beneath the waters. Sounds funny to-day, doesn't it? And yet the Catholic Universe of Cleveland recently declared that the craze for airships should be restricted legally, saying. "We do not think the Creator intended that man should inhabit the air, or to fly like the birds, else He would have furnished him with wings. Likewise the Carey Baptist Association, in session in Lafayette, Louisiana, speaks of air-ships as "hellish devices mis-called scientific achievements," and says, "We condemn the use of flying

machines as against the teachings of our forefathers." Comment would seem to be superfluous.

Bangalore was once considered to be a very fine healthy and desirable place, and many Europeans resorted to it. But during the last ten years the climate has changed and plague and malaria are having a full play among the unfortunate inhabitants. The sanitation has improved, dirty and narrow lanes have been knocked off and palaces have sprung up. But these are invaded by plague. A strange event.

Returns from twenty-nine provinces show that 6,256 cases of cholera and 2,955 deaths occurred during one week in Russia

The relations between Spain and the Vatican are more or less of a strained character. It is feared that on the morrow blood will be shed, as a result of the demonstration of loyalty to the Pope on the part of the ignorant masses who do not understand the issues involved, which are simply those looking to the establishment of Spain on a firm and substantial basis, the principle of freedom of thought, liberty of conscience, intellectual and religious hospitality, the divorce of the government from that of the Roman Catholic Church. In a word, Spain seeks the very same kind of separation from the Church as obtains in France, America, and other nations.

The king and the Queen have made it convenient just now, to visit the royalty in England, leaving the Premier Canallas to bear the stress and burden of the impending crisis. Judging from the newspaper reports of the Premier, he is the man for the position he occupies, and will guide the ship of state safely through the storm which must come sooner or later.

The *Allgemeine Pflanzliche-Zeitung*, of Berlin (the "Butcher's Gazette," with 50,000 subscribers, contains a weekly column of medical advice. Butchers are warned of the evils accompanying much flesh eating; and its correspondents are advised to adopt a vegetarian diet for a time, at least, especially when flesh-eating has weakened the nervous system, giving rise to pains in the head and stomach. The *Butcher's* Editor advises the elimination not only of flesh stimulants, but also of alcohol, coffee, etc. He says: "We are thoroughly convinced that a vegetarian diet will answer your purpose quite as well as it has with other nervous patients."

The English vivisectionists "are compelled to go to the Continent" to complete their "beneficent work." Of the Paris School of Medicine the late Dr. Anna Kingsford, of the Paris Faculty, wrote: "I have been much in the physiological laboratories of the School of Medicine lately, and have been witness of the immense necessity which exists for some prompt and decisive intervention by the public in this matter of scientific torture. It is horrible to see and hear what goes on daily in these infamous dens." It was in the laboratory of Professor Richet, one of the examiners of Dr. Kingsford, that the experiment was performed which consisted in beating animals to a pulp. The question of vivisection is a rotten one. The authorities should drop in the name of humanity all animal torture.

"The Prince Regent of China heard the ill-treatment given to Chinese subjects in South Africa, and Transvaal. Chinese Consul-General in South Africa has taken no active steps to protest against such ill-treatment. He has therefore telegraphed to the Consul-General to report at once on the disabilities to which Chinese subjects are obliged to submit, and has directed the Chinese subjects are obliged to submit, and has directed the Chinese Foreign Office to make the necessary representations to the British Government to secure better protection for Chinese subjects in South Africa." Amongst the three deported from the Transvaal recently recently there were 26 Chinese, three of whom were British subjects. Amongst those deported was Mr. Leung Quinn the Chairman of the Transvaal Chinese Association. This inquiry of the Chinese Regent must bring matters to some final solution.

A periodic comets has returned and has been observed. This is known as Brooks' Second Periodical Comet, 1839, V., and is one of the Jupiter family of comets, so called because its members describe elliptic orbits whose aphelia, or the ends which are distant from the sun, range themselves about the orbit of Jupiter. The period of this comet is a little more than seven years. It was discovered in 1839, and observed at its return in 1896, and 1903, but on this last occasion it was so faint that doubt was felt whether it would survive until this return. Nevertheless, it has been seen three

months before its perihelion passage, which will happen on the 8th January next, for it was observed by Messrs. Brooks and Aitken at the Mount Wilson Observatory California, on the 28th September, in the constellation Sagittarius at R. A. 19h. 47min. 49sec. N. B. D. 118deg 8min. 39sec. which only differs from the predicted place by a few seconds in each element.

The food problem observes the Health Record seems likely before long to be simplified by the opportunity of buying all kinds of vegetables in a practically fresh condition at moderate prices throughout the winter. They will be sold in a dry state—that is to say, airshrunk and water-free, but preserved in such a way as to retain all their original palatability. The housewife will purchase them not in tins, but by the measure—put up usually, perhaps, in pasteboard packages.

This prospect is afforded through a means described by Mr. Rene Bache, whereby fresh vegetables and some fruits, such as raspberries, are dried without the use of heat. The green peas, beans, cabbages, carrots, onions or other "garden truck," are placed on small trolleys in a tunnel, through which a current of moderately warm, dry air is kept continually passing. The air sucks the moisture out the vegetables, until they are reduced to a condition of absolute desiccation. A pound of spinach which has undergone this treatment is equivalent to eighteen pounds of fresh spinach. A pound of onions is equivalent to fourteen pounds of fresh onions, and a pound of potatoes represents seven pounds of newly-dug tubers.

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Astrological Magazine,

"SURYALAYA."

MADRAS, N.E.

Muhurtha Marthanda.



This is an excellent work in sanscrit treating on Muhurtha or fixing and finding auspicious moments for all work and composed by the learned Brahmin Narayana Bhatta son of Anantha-yaji. In the last stanza of this work the author gives his age as Thrianka Indra of Salivahana Saka 1493 S. S or 1493 + 78 = 1571 A. D. His great grandfather Krishna Somayajee lived in Sasamapur and the author himself seems to have lived in a small town called Tapara, north of a famous Siva temple called Dusreenasa which is north of Devagiri. If this

Devagiri represents the old capital of the Yadavas, who ruled once over the whole of the Deccan and even penetrated into Southern India, then he must have been living somewhere in the north east of the Bombay Presidency. Tappara, from the description given by the author was a small Grama or Village honored by his presence. He belonged to the sect called Madyandinas among the Brahmins and they are considered as lower in their grade. Narayana tells us that he received his education from his venerable and learned father, who by his name of Ananthayaji shows that he had performed some sacrifices and was a distinguished pundit of his time. The whole work of Muhurtha Marthanda is condensed into 160 stanzas by the author and he openly says that he has made an abstract compilation from the works of the *Purva-charyas* or ancient writers, on Muhurtha. The stanzas are strictly in conformity with the matter, they are difficult in

and are highly compressive. they would have been noticed or hidden in the commentaries which the author has written under the name of Marthanda Vallabha.

From a careful perusal of the work and the learned commentaries which he has written about his own verses, it can be easily made out that the writer was a very great Pundit, and well versed in many sastras. He also seems to have had a great command over the Sanskrit language, as otherwise he could not have compressed so much meaning into such a small number of stanzas. The commentaries are admirable in themselves and are also highly valuable from the large number of quotations the author had thought fit to introduce by way of illustration and explanation. He refers to many astrological, astronomical and Dharma sastra works, among which the following may be mentioned here with great advantage.

- 1 Narada Samhita.
- 2 Siddhantba Siromani of Bhaskaracharya.
- 3 Jyothi Prakasa.
- 4 Daivagnya Vallabha.
- 5 Jatakottama.
- 6 Jyotirribandha.
- 7 Karika.
- 8 Bhrugu.
- 9 Vasista.

- | | |
|-----------------------------------|----------------------------------|
| 10 Jyotisharka. | 33 Kala Nirnaya. |
| 11 Brihatjataka of Varaha Mihira. | 34 Ratna Kosa. |
| 12 Jatukarna. | 35 Raja Marthanda. |
| 13 Nrismiha. | 36 Samvarta. |
| 14 Brihaspathi. | 37 Kala Nirnaya Dipika Vivarana |
| 15 prajapati. | 38 Sarangi Vivahapatala. |
| 16 Vyasa or Badarayana. | 39 Rishti Shena. |
| 17 Jabala. | 40 phala Pradipa. |
| 18 Garga. | 41 Kasyapa. |
| 19 Brahmapurana. | 42 Muhurtha Darpanam. |
| 20 Agastya. | 43 Laghujataka of Varaha Mihira. |
| 21 Manu. | 44 Chudamani. |
| 22 Sangraha. | 45 Markandeya Purana. |
| 23 Devala. | 46 Bhaskara Vyavahara. |
| 24 Jyotirvivaranam. | 47 Vriddha Narada. |
| 25 Arnavam. | 48 Kasyapa Patala. |
| 26 Mandavya. | 49 Sarasamuchayya. |
| 27 Katyayana Grihya Karika. | 50 Samhita Saravali. |
| 28 Yagnyavalkya. | 51 Smriti Saravali. |
| 29 Shadguru Sishya. | 52 Shoubaka. |
| 30 Vritta Satakam. | 53 Medhathithi. |
| 31 Ratna Mala. | 54 Sarangadbara. |
| 32 Mouji Patala. | 55 Dipika. |

56 Swarasastra.	79 Ratna Valli.
57 Samhitasara.	80 Brihadyatra (Varaha Mihira).
58 Jyotisagara.	81 Ratna Prakasa.
59 Bhupala Vallabha.	82 Bharadwaja.
60 Vastu Sastra.	83 Halayudha.
61 Shulbam.	84 Vasanta.
62 Matsya Purana.	85 Brihutsambhita (Varaha Mihira).
63 Devayajana Dipika.	86 Dharma Pradipa.
64 Sphutakaranam.	87 Thirthakhandā.
65 Brahma Sambhu.	88 Pitrukhandā.
66 Vyavaharasara.	89 Garuda Puranam.
67 Lilavati.	90 Pratamanjari.
68 Vastu Pranipa.	91 Smritthyarthasara.
69 Vriddha Garga.	92 Sridhari.
70 Amara.	93 Apastambha.
71 Gopi Raja.	94 Visasha Sangraha Vyavahara Sara.
72 Menganatha Daivagnya.	95 Aditya Purana.
73 Lalla.	96 Parasara Smriti.
74 Silpasashtra.	97 Brihat Kala Nirnaya.
75 Utpala (Bhatotpala the illustrious commentator of Varaha Mihira's works).	98 Udvaḥa Tatva.
76 Samarangana.	99 Brihatvastu Puddhati and some other works and authors.
77 Chyavana.	
78 Bhimaparakrama.	

This shows the enormous reach Narayana Bhatta had over the sanscrit literature and the particular departments of knowledge he has treated so ably in his work. Many of these works are either now lost or have been lying moth-eaten in some lumber rooms of old pundits or the libraries of Indian Princes. The work is called Muhurtha Marthanda. The latter word Marthanda denotes Surya or the Sun, and as he lights up all phenomena by his rise so also the author presumes that knowledge will rise with his work about the auspicious times and remove the darkness or ignorance prevailing upon matters connected with Muhurtha or fixing auspicious times for all good work. In all acts there must be a double object as per views of the Aryan adepts. There must be happiness, health, prosperity and longevity in this world, and there must be a regeneration for the soul, enabling it to soar higher and higher till it becomes one with the Almighty Intelligence. The present material civilisation attempts only at physical comforts and so long as the mental and spiritual are neglected, the present progress must necessarily be one-sided and quite insufficient to meet the elevated demands of

cultured and moral souls. The work is really short but exhaustive and will be found to be very beneficial in matters relating to Muhurtha. The whole work is divided into 10 Prakaranas, or chapters and these contain a variety of information, which is needed in Muhurtha. Muhurtha means time and its divisions and includes the good and bad influences which are imbedded in Time. In fact all Universe is encompassed in Time and all creation, development and destruction is in time. All human acts must be directed with some good object in view, and that end must be to enjoy life here and get into a better (loka) or state of existence hereafter. Every act thought or deed has some force or energy expended upon it. This expenditure of human energy must be productive of good results and in order to do so it must be properly adjusted. We shall give the purport of these 10 Prakarnas in our future issues.

China's Horoscope.

The population, extent, natural resources and industries of China are such as to be taken note of by any casual observer of Political affairs and much more so by readers who are watching the destinies of nations and who can clearly see signs of regenera-

tion or degeneration in the politics and commerce of every country and nation. The homogeneity in a country's population will count for a great factor in times of its offensive or defensive warfare and the sympathy of the nation in any of its movements is thus secured. China has been slowly but steadily rising from its lethargy, and opening its eyes to the improvements made in the destructive weapons of warfare among the nations which now is identified as advanced civilisation. However much a nation, may call itself civilised or enlightened its voice will not be heard in the chapters of the history unless it perfects its sciences of war, marshals out a terrific army and fights to the bitter end its bloody battles and butchers decent numbers of men. Japan was an insignificant power. There were no sudden victories in its intellectual or industrial leaps and the only thing that brought that nation to the foremost ranks in the political world is the butchering of a million or so of the stalwart Russian soldiery. China, when roused, is capable of doing this even to a greater extent but the spirit and the leadership are sadly wanted. The Throne sits far above the people and there was no mutual co-operation and confidence between the two till now. By the inauguration of the "National Assembly," the constitutional Government in China has risen a step higher. The first edict authorizing the creation, of a "National Assembly" issued on September 20, 1907, declared—"In a constitutional Government everything is deliberated upon by the public, and

the Upper and Lower Houses of Parliament are really the foundations on which the Executive rests. China is not prepared yet for the establishment of the Upper and Lower Houses. It is necessary first to establish a National Assembly as the foundation of a Parliament." Prince Pu Lun, and the Grand Councillor Sun Chia-nai, were appointed Presidents with orders to draw up the necessary regulations. Their memorial, was submitted in due time, and received the Imperial approval on July 8, 1908. It showed that the principle of according to the people a share in the discussion of Government matters was familiar to Chinese thought, and that the root idea of a Parliament was not new to any ancient monarchy. A good ruler always governed for the advantage of his subjects and thus promoted peace and harmony among them. Any method which would make apparent what was best for the people was a method to be sincerely followed. Advice must be sought from the people in order to ascertain their grievances and duties, but the power to make law must absolutely and for ever be the prerogative of the ruling Emperor. Parliament was to be used for obtaining the best advice possible, but its proposals were to be advisory only, all actual power remaining with the Imperial Throne.

The memorial received Imperial sanction on August 23, 1909. The National Assembly is the foundation for the future Parliament. It comprises representatives of certain pri-

vilaged classes who will form the basis of an Upper Chamber, and of representatives from the Provincial Assemblies who will form the basis of a Lower Chamber thus in a way forming a double Chamber. The Assembly has two Presidents and two Vice Presidents to be appointed by edict, selected from the Princes, nobles, or high officials. Members are to be nominated by the Emperor, or in the case of the representatives of the Provincial Assemblies, by the Provincial Governor, serving for three years. The Emperor or a Prince nominated by the Throne, is to be present at the opening ceremony and announce what subjects are to be discussed during the session. There are eight grades of membership. I. Princes, Dukes and hereditary nobles of the Imperial family, 16, II. Manchu and Chinese hereditary nobles, 12, III. Mongol, Tibetan, and Mahomedan Princes and hereditary nobles 14, IV. Members selected from collateral relatives of the Imperial House, 6; V. Peking officials of certain rank 32; VI. distinguished literati, authors, teachers, and professors, 10, VII. exceptional property holders, 10 and, VIII. Members of the Provincial Assemblies. 100.

Subjects for discussion are National income and expenditure and the preparation of a budget, methods of taxation and public debts, new codes which must, however, be approved by the Emperor before being submitted to the assembly, and finally, any other questions which may be presented direct from the Throne.

When the assembly has agreed upon a resolution, the Presidents in consultation with the Grand Council, or with one of the Ministers of State, must memorialize the Emperor, whose approval is essential if the resolution is to be given the legal effect. If the Grand Council or Ministry disagree with the finding of the Assembly the question must be again discussed by the Assembly, and if there is still disagreement the conflicting opinions must be submitted to the Emperor for his decision. Members of the Grand Council or Members of a Ministry may be present at a discussion to express their views, but they have no vote. A two-thirds majority may request the Presidents to memorialize the Throne, protesting against unlawful interference with the Assembly by a member of the Grand Council or Ministry.

The relation of the National Assembly to the Provincial Assemblies is also clearly defined. Should the vote of a Provincial Assembly not receive the assent of the Governor, the question at issue is to be submitted to the National Assembly who will discuss it, agree upon a resolution, and memorialise the Emperor accordingly. Complaints against a Viceroy or Governor will be dealt with similarly. Petitions from a Chinese subject who is not a member of the Assembly, on a matter of public concern may be received by the Assembly through a fellow country member, but no petition may be presented more than once in a session. Sessions are to last from the first day of the ninth moon to the first day of the twelfth moon or for nearly three

months but may be extended for another month. Extraordinary Sessions may be held at the request of a Minister of State, or on the motion of the Presidents, and Vice-Presidents or on the petition of more than half the members. During session a discussion cannot be held unless two-thirds of the members are present. The vote of the majority is decisive but no measure can be proposed unless 30 members are in favour of it.

The members will be divided into committees, each choosing its own chairman. With regard to the Budget, Code, and other important Bills, a preliminary finding must be arranged by the committee concerned before it can be discussed in the Assembly. Members enjoy freedom of speech and are not amenable to law for anything said in the Assembly.

The National Assembly can be dissolved by an edict from the Throne if it passes a resolution which brings the Government into contempt or if injurious to public order and peace. All expenses of Presidents, of Vice Presidents and Members are defrayed by the Government.

If all goes well, the whole scheme will come into a working order in about three years time, and the deliberations of such a body will indeed be of great help to the counsels of the Imperial Throne. So far the Government is silently but rigorously cleaning its own irregularities but it is not forgetting its military preparations. China is fully alive to the existence of deadly weapons among its companion nations, who pretend to be its well-

wishers and it is vigorously turning out large guns of terrific effect from its arsenals and sending out thousands of students to get military training in France, Germany, America and Japan. It is alleged, on good authority, that about eleven thousand students from China are undergoing special training in the military colleges. The Chinese are a brave and warlike nation and during the time of war they show the greatest disregard for life and death. But courageous and competent commanders have yet to rise in China to make it a formidable military power and this weakness, in their militia, they are trying to obviate by competent training in the most approved and latest methods of warfare. In the deadly struggle now looming in the near future China is bound to make its mark and vindicate its proud position once more. The recent conjunction of the seven planets in Libra, with the other two evil planets aspecting them from Aries, is bound to produce several revolutions as can be clearly seen from the tone of the latest information.

THE EIGHT HOUSE & ITS SIGNIFICATION.

BY

M. S. TIRUVENKATACHAR.

All the planets from the sun forwards will not give good effects in their own antarams. As regards Marakadipathyam or killing function. Lord of 2 is stronger than lord of 7. The planets in 2 or 7 are stronger than the above 2. Planets with the lords of 2 or 7 are stronger than the above all. The

strongest of all these are the planets or planets in 12 while the lord of 12 is next to this. If the lord of 12 be in good places, he does not kill in many cases and death occurs only when he is otherwise evil. (By otherwise evil means this:—When lord of 12 being in good places say in 1 for instance and be in conjunction with lord of 2 or 7 he becomes otherwise evil, for besides his being lord of 12 which is itself evil, his conjunction with lord of 2 or 7 strengthens his Maraka functions). If the Maraka lord becomes otherwise good and if a benefic occupies a Maraka place owned by the above planet and if he has good conjunctions death occurs in the end of the dasa of the maraka lord. He does not kill the native just when his dasa steps in. The Antardasas of the lords of 8, 12, and 8 in the Dasas of the Maraka lords are very evil only when the above lords do not have other good powers. (For instance if birth be Aries G. becomes lord of 9 and 12 and by virtue of his being lord of 9 his evil effect diminishes.) If M. gets evil and killing functions he kills. The rest of the planets where they get killing functions, they are not so evil as M and hence hasty conclusions as regards life and death in their periods should be avoided. First one must settle after careful scrutiny, the question of short, middle or long age, should see the strength of the killing planets and life giving ones and then say that a man will live a fair middle age; he must then see if any Dasa of killing lord intervenes at that time which must be judged by various ways noted

2

above. If so, and if he is powerfully evil death may be predicted in his period. Otherwise and if the Dasas of maraka lords have passed in the earlier ages or come after a long age then the following date should be applied:—Death occurs also by the lords of the 8th; as also the lord of 6 in evil houses, in the dasas of planets in maraka houses. If C. or R. be lord of 8 he has no maraka dosham. If other planets except R. and C. get Marakadipathyam and be in Moolathrikona or in exaltation they won't kill. Death occurs in the Bhukti of the benefic in conjunction with the Marakathipathi in the dasa of the latter or in the bhukti of a malefic not in conjunction with him. If the lords of 6, 8, or 12 be strong and if any of their dasas intervene, they either kill or afflict the native with debt, disease poverty and sorrow.

SLOKAM.

“Ududasa prakarena Ayurniruyatha.”

Kalachakra prakarena do

Ashtakaverga prakarena do

There are more than one ways for determining the age of a native according to the above sloka.

(1) According to Ududasa (2) Kalachakra and (3) Ashtakaverga and so on. The above treatise relates to the 1st clause. In bringing out particulars of the 8th house it is seen that maraka lords have also a great deal to do with Rajayogam. Hence Rajayogam has been treated here in this 8th Bhavam. Arambho Rajayogasya Bhaven Maraka Bhuktishu.

MEDICAL NOTES : DISEASES.

1. FEVER.

No question can command greater attention from the educated humanity than a knowledge of the diseases which mankind in general are heirs to. Progression marks even among the diseases. Diseases of one age, may not be in form continue to be diseases in another age or country. But still from time immemorial, they have subjected themselves to some sort of classification by the medical sciences and they can be identified even at greater intervals of time and space. They arise from various causes, some of them are known or knowable, while others are unknown or unknowable. A man gets some sore or wound in the leg and it has to be amputated. The cause here is known and demonstrable. A man is born without a leg. His parents may be alright. This defect at the time of birth is unknowable except by means of some indirect knowledge derived from the Vedas and Dharma and Karma Sastras. Body of a man is composed of some elements and their compounds. When it is ushered into this world, it is formed into some shape, which grows by the help of food, water, climate, atmospheric ingredients, and the internal strength it possesses to appropriate and assimilate the various substances which are needed for its building growth and upkeep. When these are disturbed or assimilated in proportions in which it is not able to discharge its work properly, what are called diseases set in and cause a lot of mischief to

the body and indirectly to the mind. Diseases are causes of disturbances to the natural assimilation of the ingredients needed for the development of the human body. All these have been most beautifully explained in our ancient medical works. The Hindu medicine is called the Ayurveda, or the knowledge which gives the correct idea about the Ayu or life time of a man and how to lengthen it. By knowing it well, the life can be prolonged, and by its neglect and ignorance, life will be endangered. Hence the value of Ayur Veda. The medical practitioner is called a Vaidya or one who knows much about the health and diseases in man. Diseases may be chiefly classified under three important divisions, namely (1) Mental which are very strong in causing pain, and whose successful treatment implies a high knowledge in the medical man of physiology and psychology. (2) Those which are caused to the body by irregularities in diet sleep, clothing and profession and (3) those which are caused by pure accidents, such as falling, striking, drowning &c. Charaka, observes—"Among diseases, we shall here at the out-set expound fever in consequence of fever being the foremost of all diseases." When the baby first comes out of the uterus it is afflicted with fever. Death again never takes place, without the manifestation of fever. In all diseases to which human nature is subjected fever supervenes and even predominates over other diseases. Fever is also regarded as extending over the entire body of man. It affects the mind as well as the body. The other diseases

are not so. They are local. Therefore in the Hindu Ayurvedic Sciences fever is regarded as the first or foremost of the diseases. Hence fever is called the Raja of Rogas or ruler of diseases. (Roga Raja.) Fever arises from eight causes and they are 1. Vata or wind, 2. Pitha or bile, Sleshma or Phlegum, 4. Conjunction of Vata and Pitha, 5. Combination of Vata and Sleshma, 6. Combination of Pitha and Sleshma, 7. Conjunction of Vata, pitha and Sleshma, and 8. Accidents. The various kinds of fevers will now be explained and their Nidana or diagnosis is very important for readers so that when they or any body in whom they are much interested fall ill and get fever they may easily be able to explain what kind of fever they suffer and what causes have produced it and what remedies would best cure such ailments. The causes are excessive indulgence in things which are dry, light and cold, emetics, purgatives, dry enemata, errhines, physical exercises, suppression of the calls of nature, fasts, acts which lead to violence or violent shocks, Sexual correspondence, mental anxiety, grief, operations which cause loss of blood, waking in the night, disposition of the body in uncomfortable attitudes, the Vata (wind) in the body becomes excited, when such excitement takes place enters Amasaya (or that portion of the stomach where the food and drink enter in the first instance) there it becomes mingled with the heat of the digestive fire. Overtaking in that state, the food juice, which is the first product or result, of food, it obstructs those diets which bear the food juice

and the sweat. It then affects the digestive fire and expelling the heat from the Pakasaya or that part of the stomach where digestion progresses, causes it to spread over the whole body. It is then that fever is generated. These are the symptoms which appear of fever, caused by excited wind. They are—inequality or irregularity in respect of its appearance and disappearance, inequality of the heat of the body, absence of steadiness of intensity or the reverse.

The time of exacerbation and of intensity of fevers caused by wind, is after digestion or at the close of the day or of the night, or at the close of summer. The nails, the eyes, the face, the urin, the stools, and the skin manifest a marked roughness and redness of hue. The whole body, besides shows an exceedingly cracked appearance.

Many kinds of stationary and moving pains are also experienced in several parts of the body. These are A sensation of stupor or stupefaction of the feet.

A sensation of the calves being strongly tied round with cords.

A sensation of the knees, indeed of all the joints being dislocated.

A languor or excessive weakness of the thighs.

In the waist, the sides, the back, the shoulder joints, the arms, the shoulders and the chest, sensation of breaking, aching pounding, crushing, cracking, pressing and striking respectively.

Stoppage of the functions of the jaw bones.

Sounds within the ears, throbbing of the temporal bones.

An astingent taste in the mouth or tastelessness.

Dryness of month, pallet and throat.

Thirst, heaviness in the chest as it were pressed down by heavy weight.

Dry vomitting, dry cough, stoppage of sneezing, and eructations, inability to enjoy or discriminate the taste of any food, watery secretions from the mouth, disgust for food and drink, inability to digest, cheerlessness of both body and mind, constant yawning, inability to keep the head erect, tremors or shivering, exhaustion or fatigue, delirious, exclamations and talk, in somnia or sleeplessness, horripilation, tenderness of the teeth, which generate an intolerance of acids.

A fondness for hot things." These are some of the symptoms of fever which is caused by the excited wind in the body, and proper remedies or medicines, prescribed for such kind of fever should be taken to get the necessary cure. The cleverness of the medical men consists in giving the proper diagnosis and tracing them to the real causes.

Results of Dasas and Bhukties.

Man's career is checkered and uneven. The most fortunate men have also their ups and downs. None can boldly come forward and declare that he had had no misfortune, or unfavour-

able time in his life. But some have greater misfortunes than others and suffer more seriously than others. Among very lucky or fortunate men who are few and far between the misfortunes or unhappy times and occurrences are at their minimum while with others these misfortunes and evil times are at their maximum. The birth time is important and all the planets are fixed with reference to the rising sign. But the planets are not stationary and can never be stationary and therefore in their incessant revolutions they form endless angles and trines, and modify, augment or neutralise the original good or evil indicated by them in their respective positions. For instance take a horoscope. At the time of birth, Moon and Lagna are placed in Kataka, Venus and Kethu in Meena, and so forth. The Sun is in trines and therefore exalted and occupies the 10th house, while Jupiter the lord of the 9th house joins the 2nd house. This is a very good combination for Yoga (or success) and much wealth and influence are indicated. As Moon and Lagna are in Kataka, Mesha becomes the 10th and in Gochara, the planets go on moving taking different positions and angles. Suppose the constellation is Auslesha. Then the period of Buda ruled the native at the birth and suppose it lasted for 8 years. Then the period of Kethu would continue for 7 years and next the period of Sukra would last for 20 years. Thus when the native completes his 30th year he finishes with his Sukra Dasa. Then comes the Major period of Ravi and continues for 6

years. During these six years of Ravi's period, what results would he give and what are the influences which he would exercise upon the native. We Judge of a Dasa of a planet from his ownership, occupation, state of strength or weakness, aspect, conjunction and many other items which add to or take away from the strength of the planet. Take the present case, Sun in the 10th house is excellent and in exaltation is really beneficial. He is the lord of the 2nd house, and is aspected by the benefic Jupiter and the exalted planet Saturn. His position is in the 10th from Lagna and Chandra and therefore very favourable. He has Venus and Mercury on either side and that is also good. Suppose he has a good number of favourable units in the Astaka Verga in Mesha and thus on all sides he is sure to give the native during his Dasa excellent results. But will he do so continuously during those six years, or will there be any disturbances or troubles. He traverses the whole Zodiac in one year and therefore goes round the Zodiac six times and traverses Mesha six times so also Thula six times. He stays one month in each house. What results would he give when he is in Mesha and when he occupies Thula. He gets a preponderance of unfavourable units in his Astaka Verga in Thula. He is powerful in the 10th and is exalted and possesses a large number of units in his favour in the Astaka Verga in Mesha. But in Thula he is debilitated occupies the 4th and the unfavourable units preponderate. Every time he comes to Mesha by Gochara in spite of other evil influences of the Antar-

dasanattas or lords of the sub periods he will show some good while in Thula he will give the man some worry, anxiety, loss or depression without destroying his general position or status. The astrologer therefore must not run away with the idea that because the Sun is well positioned in this horoscope and a good Bhukti like that of Jupiter intervenes the native would sleep on a bed of roses and that he will have no troubles, difficulties or disappointments. When the lord of the Dasa is possessed of all the sources of strength which are named in the astrological works he is sure to give him much good. But these changes in the Gochara modify or affect the general results and the strength in each Rasi of the moving planet has to be determined by reference to various principles. Say during the commencement of the Sun's Dasa the man being of 30 years of age and lucky gets into high political service and will not be turned out from it during all these 6 years. Even he gets into higher grades during favourable sub periods. Then what will gochara do to him? When the Sun goes to Aries the man feels exalted, gets the confidence of his master and everything promises smooth. But when he goes to Thula, there is a little friction, sickness to self or family and some worry from all sides.

(To be continued).

Responsibility of Parents to Children.

If it had been simply the gratification of brute passions, men and women may join together in sexual intercourse in any place, in any manner, at any

time, and under any immoral or irreligious conditions. The brutes have better than human species and have intercourse only on particular occasions when they are in rut. But the human species are worse than brutes in this matter. If serious restrictions are not laid down and proper moral conditions are not insisted upon, the parents as well as their offspring, become criminals or sinners and they affect the society they live in and the nationality to which they belong. No state can pretend to sleep over the liberty of its inhabitants to do as they please and what they please. If there are drunkards, perjurers, forgers, whoremongers, cutthroats, and, other bad people among the ranks of the government service or in that of private companies or firms and those responsible for the well-management of their employees do not check their faults and nib them in the bud, who would then be responsible for the vices of the children born to such sinners who are encouraged and patronised by their respective masters. There is a very familiar saying that the child will be like that of the father. If so how can a drunkard produce, a teetotaler child, or an adulterous woman, a chaste and loving girl. Human species have a double function to perform. They have to guide themselves properly in their spheres of life and also see their offspring are born free from all vicious taints. The responsibility of the parents and for that matter those who are their masters or helpers, is immense and they cannot shirk it. A careful observation of surrounding events

will reveal a rotten state of affairs, which sooner or later will prove a great obstacle to all social and national progress and cause serious danger.

No one can possibly overlook the fact that there are today thousands of unfortunates in the world, who are unmistakably suffering for the faults of their so called parents. Born to a heritage of sin and crime, bred in ignorance and severity, reared in an atmosphere of hatred and bitterness, these poor little waifs, whose only caress is a blow, whose only endearment is a curse, whose only training is evil and wickedness, are to be greatly pitied. Inebriates too often transmit to their offspring the tainted blood, the feeble vitality, and the corrupt morals, which are the result of a lifetime of dissipation and selfish indulgences. The wretched issue of the thief and robber inherits the course of kleptomania, and a life made hopeless and desperate by the unconquerable desire to appropriate the belongings of others. The child of the murderer, ushered into existence in the shadow of the prison walls and the horror of the prison bars, manifests an early desire to shed innocent blood, and his first voluntary act is to deprive some poor, harmless, helpless creature of his precious life. The laws of heredity are strong, and manifest themselves even into the 3rd or 4th generation and there is a sacred duty on the part of parents to guard the future interests of their children.

These are only a few instances of the evils existing in their midst, evils which are the direct result of ignorance

and the misapprehension of nature and her laws. "And yet" says an American contemporary—"we are sending missionaries to foreign countries to civilize the heathen, spending thousands of dollars yearly to educate them—sacrificing health, and comfort, and even life, to improve their conditions. Have we not work enough in our own land, in our own towns and cities, for every willing heart and hand? Shall we not reach out a helping hand to the benighted ones of our own country, those who have been less fortunate than ourselves, who are perhaps struggling against the inherited vices of their licentious ancestors, and try with patient teaching and kindly encouragement, to impart to them a better understanding of life and its responsibilities? Let us try missionary work at home, and if we are the means of saving even one of the coming generation from inherited sin and misery, we shall have won a tribute that will abide with us through all eternity." The words of the writer are worth their value in gold. European missionaries are trying to go to different countries and introducing their own morals and customs much to the detriment of the original simplicity. All of them have ample work in their own countries and in their own communities. A country which sends a missionary to foreign nations must have attained a moral perfection which is above foreign reproach and divorces, masculine independence among the women, and defiance of marital laws and chastity cannot promote virtue and produce good healthy, moral, loving and god-fearing children. It would be absurd

to sow a mango seed, and then stupidly wait for the production of a guava fruit. How can men and women, morally weak on all sides, produce gems of human race? The responsibility extends, not only to the parents, but also to the employers who are directly answerable for the moral and physical conditions of the people who are placed for protections under them. A more self-suicidal policy could hardly be imagined or discussed. Astrology can do a great deal in this direction if it be properly consulted and its directions carefully followed. Man is a mysterious compound of physical and intellectual substances. Astrology reveals to him the nature of this composition, how he could gauge the intensity and the force of the one or the other and how he could improve in both ways by a previous knowledge of his future inclinations and bents of mind. Virtue must be publicly encouraged by men of light and leading and the Governments of the countries where they live should publicly honor virtuous men and women. This can only be possible where the rulers and the ruled are in agreement, where the statesmen are themselves virtuous and moral and where they are supported by the leaders of the different communities, in strengthening the hands of virtuously inclined people. Somehow or other we have shows exhibitions, expositions, conferences, congresses and commissions for every blessed imaginable object or event, including the dog show and the donkey race, but so far as our information goes in the world there is no public movement, which ever even pretended

to befriend the saintly or encourage the virtuous? This is really a lamentable state of affairs in the world which sooner it is amended the better for national progress. When the society is plunged in divorces, drunken balls, vices of various ingenious kinds, perjury and forgery, there can surely be no check upon immorality, and therefore no responsibility rests upon any particular individual. Astrology reads the character of men and women, reveals the mental springs which will beat work after the brutal satisfaction of the excited passions, tells them of the future evils, and warns them as to the fitness or otherwise of any particular match, and the future consequences attendant upon its consummation, promotes virtue and produces good, healthy and god fearing children.

The Importance of Dasas (Periods).

I. RAVI DASA.

Planets have constant movements and can never be stationary in the literal sense. They exercise various influences on man and all these must be taken into consideration in judging of a man's career. A man is born in Simha Lagna and its Lord Ravi is there. He exercises a permanent influence all through the life of the man, but this is subjected to the planetary periods which are allotted influences at certain times in a certain way. When the Lord of Lagna is strong, well situated and aspected and conjoined he gives good health and agreeable appearance to the man, but suppose that man

gets a very bad Dasa when he is twenty years, and an equally evil antardasa intervenes at that period what would be the result? The person will get bad health and distressing surroundings, will fall seriously ill, get losses in several directions and sustain injuries. Here although there is general good health, on account of the evil Dasa and Bhukti of malefics or badly disposed planets the general good is suppressed by the special evil and the person suffers. There are so many sources of strength and evil that all of them cannot be enumerated here. We shall briefly describe the Dasa influences of the seven planets and shall commence with the Dasa of Ravi (the Sun) who is the head of the planetary bodies, and from whom they all borrow their light and other energies. The general principle in predicting the results of planets has been enunciated thus by the astrological writers—When the lord of the Dasa is in exaltation, or in Mooalthrikona, or in his own house, or in a friendly sign, or in good Shadvergas, or in beneficial conjunctions or under beneficial aspects or in the middle of a good Bhava, or in Upachayas or in Kendras and Thrikonas the planet will give good health, peace of mind, prosperity to wife, family, children and friends, good harvest, promotion, respect among the neighbours and members of his own community and general success in all enterprises undertaken by him. These results must always be predicted with reference to a man in his caste, his social position, the country he lives in and the circumstances in which he is placed. When on the otherhand the lord of the

Dasa is in debilitation, in unfriendly houses, between malefics, without beneficial conjunctions or aspects, conjoined with evil planets or possessing their evil aspects, in evil Shadvergas, when he is in combustion, or joins Gulika or Mandi, or occupies a Bhava in which Gulika is located, or happens to be a bitter enemy of the lord of the birth sign or the lord of the Bhava in which he is located, or joins a planet by whom he is defeated in planetary fight, or is found occupying the last degrees of a Bhava or Rasi, or joins Sandhis of Bhavas, or is lustreless, or for other reasons weakened as much, the effects will be quite the reverse of what have been stated in the case of good positions and aspects. The astrologer must be very careful in balancing the good and evil and drawing his conclusions. If the Sun is in deep exaltation, he will give lands, wealth, wife, sons, reputation, courage, and respect among the rulers, travelling and interesting conversation. If he is in exaltation, he gives increase in cattle, grains, wealth, travelling; hatred among relations and going away to different countries in anger, connection with cruel or evil natured dancing girls, favour and gains from rulers, strong sexual intercourse, respect, musical entertainments, good conveyances and hatred. The Dasa of the Sun, when going towards his exaltation (ascending), gives leadership, happiness, helping others, issues, wife, lands, cattle horse, elephant and cultivation. When the Sun is descending or going towards his Neecha, he gives loss in cultivation, in houses, in money in lands and in friends and loving re-

lations; troubles from fire and thieves, quarrels, hatred, anger of the rulers, residence in foreign countries. When the Sun is in debilitation he causes loss and disgrace through the anger of the ruling classes, relations, and disgrace to children, friends, and relations. When the Sun is in deep debilitation, he gives dangers or accidents, expulsion from house, travelling to foreign countries, loss of preceptor, wife, children, cattle, lands, cultivation, relations and money.

When the Sun occupies his Mula-thrikona, he gives wealth, lands, happiness from wife, children, and relations, favour with the ruling classes, gains in friends, cattle, recovery of his lost estates or position and reinstatement. If the Sun is in his own house, happiness to relations, reputation, increase of lands, wealth and status, education, and getting respect from any ruler from whom he desires respect, and lands. If the Sun occupies his bitter enemy's house, during such a Dasa, there will be destruction to wife issues and riches, cattle, and cultivation and misery to all. He will get into hot water wherever he moves and with all classes. The Dasa of the Sun in an unfriendly house, produces sorrow, rejection by children, wife and loss of money. There will be danger or trouble from the rulers, thieves and fires, litigations habit of father. The period of the Sun occupying his own friendly house will command respect from father, ruler, servants and friend's, and he lives in his own house. He will acquire

When the Sun occupies his own intimate friend's home, he will produce much happiness, will give wife, children, grain and lands, pleasure to mind, and the man will build tanks, will get clothes, ornaments and vehicles. The period of the Sun when he occupies the Sama Kshetria (acquaintance) he will give cultivation, cattle, lands, horses, clothes and good health, and troubles in war. When the Sun is in conjunction with benefics, he produces in his Dasa happiness, gains in lands, wealth, clothes, pleasure with relations and friends and auspicious events in the house, and leadership among his own community. If the Sun has beneficial aspects he will give in his Dasa, favour with the kings, and their friendship, good work, happiness with wife, children, friends, relations and the spread of his name in every direction by his good work and favour with ruling classes. The Dasa of the Sun, when he occupies the Lagna gives excessive heat, loss of color in the body (by disease), separation from his house, residence in foreign places, and dependence upon others for food. When he is in deep exaltation, and the Lagna happens to be his, these evil results should not be predicted. We shall take two extreme examples, and the other results must be ascertained by a sort of rule of three. There are two Lagnas one Aries 10th degree, and the other Libra 10th degree. The sun is found located in the 10th degree in each of these. In the first where he is in deep exaltation, he gives heat, but not to an undesirable extent in the body, he may have some cutaneous eruptions or discolor-

ings, he may go to a foreign country, and reside in a big man's house. His comforts will be attended to but he feels he is living in a friend's house and must necessarily undergo some little inconveniences. In the second case he will suffer from hot complaints, will be separated from his home by force of circumstances against him in anger or disgrace, resides in another's house, where he feels he is depending upon their kindness. These results of the planetary periods, must be very carefully delineated and the success of the astrologer depends upon his clearness in selection.

The Horoscope of Japan.

Nations, communities, families and individuals have their own days of prosperity and adversity. These conditions of existence ought never to be despised. They serve their own purposes and teach their own lessons. Humanity must always improve by its previous experience. The occidentals have been taught by the Orientals and Science justifies this. The Sun rises in the East, and sheds his glory at first there. This is accidental or the pleasure of Providence. If the rising Sun sheds his lights and other vivifying influences at the place of rising, naturally that part develops first and then the occident is lighted and vivified.

Mutsu Hito, Emperor of Japan was born on November 3rd, 1852, and he has completed his 58th year last November. His life has been a memorable one and by his lucky conjunction of planets he has raised

his nation from a third rate power to a first class political condition.

The little island of Japan, a mere speck upon the map of the world, has become the cynosure of the political as well as the literary world.

The vibrations sent out from this silent, thinking people have become a force which has made itself felt in making the history of to-day and shaping the destinies of the future. Truly the stars, which the Japanese study so closely, have favored the heaven-born Oriental followers and in their courses guided and led Mutsu-Hito, the Emperor of the flowery kingdom, to a place in the world's history little dreamed of a few short years ago.

The Western mind does not realize to what extent Mutsu-Hito and his people are guided by astrology; the entire war with Russia, was fought and won under the astrological guidance of the learned Court astrologers, and the Western astrologers have been able to trace through his horoscope the events that lead to the successful close of the war which made the world awaken to the fact that this new power must in future be reckoned with.

"China is destined to play an important part in the future of Japan. The Japanese well know that in the years to come the Island of Japan must sink into the sea. Japan now needs new territory for expansion, and to provide for the future of the race, hence China and Japan must form an alliance and the new nation which will spring from this union will be the most powerful nation in the world.

Foreign papers consider the condition serious; American papers, more accustomed to politics than statesmanship, do not voice the true state of affairs. The Philadelphia Ledger says: "Pestilent sensationalists have been working on the feelings of the Japanese without any justification. In fact, Japan and the United States are not going to be embroiled, as long as both nations are represented, as they are, by civilized men"—yet civilized men have been at war, and will be again.

Mutsu-Hito has learned the art of "civilized" warfare, and will profit by the lessons he learned when his counsellors exchanged the peaceful Oriental ideas for the Occidental unrest and war. He has won the hope of future alliance from the great Chinese nation, bated their heavy hand of Russia, and is now marking time, seeking new worlds to conquer or subdue. Mutsu-Hito has a wonderful horoscope, his counsellors are deep thinkers, statesmen—not politicians—diplomats, schemers if you will, and long-headed. As long as the elders of the nation are alive Japan will only fight when driven, but what of the future when these wise counselors are gone to their ancestors—will the younger generation restrain ambition, or will the Yellow Peril involve the world, as General Grant foresaw during his tour around the world."

Guru Sukra Kethu Ravi Buda, Chandra and Kuja had congregated in Thula, the sign of Sukra, and in the 7th house from these were located the two evil planets Sani

and Rahu. It was seen that on either side five houses were vacant. Guru governs China and Japan and Sani governs the Lesser China or the adjoining territories. Since Guru had the evil conjunction of many malefics, in an unfriendly sign and subjected to the evil aspects of Sani and Rahu there will be great restlessness in these countries and evil results are likely to follow in the coming years. The political clouds are gathering thick and red and they may blaze forth showers of fire and blood.

Astrology vs Chemistry. SHORT DRAMA IN FIVE ACTS

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.,
Editor of the Astrological Magazine.

Act IV Scene 1.

A SICK ROOM-PATIENT CONFINED
TO BED.

1st Doctor.—Addressing the patient :—
Well! Gentleman! How are you doing? Hope you have had good rest last night? You know our medicines are the best in the field?

Patient.—Well doctors! I have been under your joint treatment during the last three months! You have been paid heavy bills, and you medical shops have been richly feasted by my purse. My pains are the same. And the pain of losing so much money without the slightest relief pains me a great

deal. I had not a wink of sleep the whole of last night and I now feel quite weak. What say you to this doctors?

1st Doc.—Please allow me to consult my learned friend outside for a few minutes about your case?

P.—Don't you think this is really painful to me? Please do as you want, but let there be no more nonsense this time?

1st and Second doctors in a private room in deep consultation.

1st D.—My dear fellow, the patient has been under our charge for over three months and has paid thousands. What shall we do? His disease is really confounding. Every treatment of ours makes him worse. Can we call ourselves doctors and medicine, a science, after this experiment?

2nd D.—Because we have not been able to diagnose the disease properly!

1st D.—Why? I have tried every medicine that I know of! Still we cannot show the slightest improvement.

2nd D.—Why? Because we are utterly ignorant of the methods by which the disease is working out in the system of this cursed man? You know we have several such stubborn or persistent cases. Still we must do our lucrative business.

1st D.—Then what shall we do? Shall we give up the case as hopeless and withdraw from the engagement altogether? This is what

the few shreds of conscience and honesty, still left in me recommend.

2nd D.—That would be a serious blow to our joint reputation and profession. We must always keep a wide margin for our failures and mistakes? Doctors must have strong minds and steady hands?

1st D.—The patient was much better when we came to him, but he has lost a great deal of strength under our joint treatment? Really and surely some vigorous medicine must be given? But our medicine in this case has proved quite useless?

2nd D.—We have exhausted all the prescriptions in our Pharmacopia. Shall we discontinue giving medicine for a time? and prescribe only slightly colored H₂O to keep up the appearances, Nature often vindicates her own power and the patient may rally back to his original strength?

1st D.—That would be a dodge worth trying with persistent diseases? The patient knows many prescriptions and may not pay for H₂O. We will be losing money?

2nd D.—I shall introduce a hard Latin expression, Oxygo-sulphised terranto, torrentum sublimatum curatic priced at Rs. 50 per ounce to be obtained only at the All Greedy and Co. Chemists and Druggists by special appointment to H. H. the Atmospheric Hallucination? We are sure that nobody could analyse or read our symbols and even when they do

we could defend ourselves by other unpronounceable names.

1st D.—Very glad to see that you have a ready and heated brain for such dodges? Sometimes conscience pricks me a little, but I know it is a sign of my mental weakness? In your company—blessed be your soul if you have any remnants of that noble conception? my mind feels strong? We shall now go and announce our change of prescription? and see what further chances we have of extracting money from this patient, who is extremely rich and we have a right to take money from such men.

2nd D.—Yes? Both go in and seat themselves by the side of the patient?

1st D.—We thought over your prolonged illness and find that after long and laborious consultation, that "Oxygo sulphised, terranto, torrentum, Sublimatum curatic" will be the best remedy for your present weak constitution, and that if you just take 40 ounces of that wonderful fluid in 40 doses, you will be alright? I bet on my head and if you don't get cured I shall refund its cost from my own pocket? Boldly? What say you to this?

P.—What is the cost of that medicine?
And what is the nature of my present ailment.

2nd Doc.—Only 50 Rs. an ounce. You have to spend about two thousand rupees more and then you will be alright. You see our confidence

and the extraordinary efficacy of this latest invented medicine, are unbounded and we give you a guarantee note if you please? In the meanwhile we don't want fees for our attendance? As regards the nature of your present ailment we are still undecided. You see food and occupation influence blood. Blood influences nerves, Nerves influence, some inner capabilities, called by different names, say magnetic or electric disturbances. Then one acts and re-acts on the other. You see Science is progressive and medicine has reached its Zenith in our hands. There are only three stages of existence. Life, death, and struggle between these two. You are now in the third stage, and therefore you are midway between the two, You may live or you may die but your Sastras tell you to drug yourself, till you die through their sheer weight in the stomach. Your prostration is due to physico, bloodico nervico, magnetico, electrico, etherico disturbances.

P.—Who invented this medicine and this kind of diagnosing and analyses?

2nd D.—Gabrio Gabrozeo Pizzacilo Punctitartus the most famous Italian coal miner now in the world?

P.—Surprised—What has a coal miner to do with medicines? and medical theories.

1st D.—He is an M. D. M. S. R. L. R. C. P. H. W. O. D. D. G. R. O. etc., of the most famous medical colleges and is a coal miner of the first water! Being disgusted

with his nonpaying medical practice he withdrew to his marine Villa, and possessing a large ancestral property, he has engaged, himself in coalmining industries. They are very profitable and he is composing new and wonderful medicines from the numerous theories which suggest themselves to him, in his idle moments?

P.—This is the first time I hear of these hard names? Is he advertised in the papers?

2nd D.—Yes Sir richly—I shall bring the paper to-morrow and read it loud for your benefit and future guidance?

P.—Disgusted—Alright doctors, since both of you say that medicine will do me good I shall pay you the total amount and you can regularly supply the stuff to me. Draws a cheque for two thousand rupees and gives it to the doctors?

Doctors—Politely—Good morning Sir patient—you will be alright now.

Both doctors leave the patient, come out of the house, and drive in a dog-cart towards their homes in great elation?

1st D.—What a clever fellow you are!

2nd D.—You are equally shrewd my friend, and up to the mark as they say in our business.

1st D.—That was a master stroke of policy when you said that we did not want even fees for our attendance?

Now we get fifty rupees a day, then we would have got only five rupees a day for our joint attendance?

Do you sincerely think or believe that we can safely pocket this large sum?

2nd D.—There is some such thing as luck and faith cure by psychotherapy. Mind has got great influence upon the body? Let us go every day with a new and richly decorated bottle—for we get it back again—of our newly invented wonderful medicine and swear hard before the patient that he looks much better than the previous day. Let us also bribe his domestic servants etc., to some small extent and make them constantly repeat that the patient is getting much better every day? We also stop our nasty medicines which are now crossing nature's laws and doing him much injury. Our medicines have done him immense harm but we dare not say so openly. Their stoppage certainly means better health. There is no doubt about this point at least in our joint and several experience?

1st D.—Then he must get better and we can claim our attendance fees after he recovers his health, and falls into a jolly mood?

2nd D.—We have to bribe the editors of papers to a little extent, as they have to publish some fanciful cures brought about by my sublimatum curatic. When we have stopped our drugging, any patient must get better as a matter of course. Nature cannot be better offended than by our drugging.

1st D.—Very good? You are a wonderful genius? It is a great pity

that you have not entered the diplomatic line? You would have shone there like the morning star?

2nd D.—If we are not up to these tricks of trade, how on earth could we pull on with our existence, especially in these days of keen competition and cursed Ayurvedic Revival?

1st Doc.—But we have now one advantage which medical men in days gone by had not, and that is every fellow now reads some medical book, fancies he has some complaint and rushes into the arms of the medical bottle from which it is our interest, not to see him separated easily?

Exeunt.

Act IV Scene 2.

CHAMBER OF COMMERCE.

Enter Merchants.

1st Mer.—The competition is keen, the means of communication and information are confoundingly cheap? The public have no confidence in our marked prices? They can easily get at the tricks of our trade? What shall we do? How shall we protect our trade interests? What means should we adopt to ensure our success?

2nd Mer.—The curse is every spinster can set up a trade, every vagabond can open a shop, and every insolvent can get protection from the law?

3rd Mer.—But we have our brains? Our blood is saturated with trade secrets, and although others may come for competition in the field

we are where we were some centuries ago, and we need not despair as regards our future.

4th Mer.—My dear friends, these are days of progress and enlightenment, and no check can be placed upon the door to open and free trade. We must adjust our brains to altered circumstances?

5th Mer.—Certainly? It would be absurd to expect, the customs of the 12th century to continue when the 50th century arrives? Man is progressive and so also the cause of trade?

6th Mer.—Yes? but look at the demands made on our purse, and the obstacles thrown in our way to make bumper profits? This is most hateful?

7th Mer.—We are the backbone of administration? Without successful trade, no Government could ever prosper. The greater the trade, greater the prosperity of a nation? We must somehow make large profit?

8th Mer.—We are making much money under one pretext or the other but the demands on our purses have abnormally increased of late and hence the difficulty to meet these calls?

9th Mer.—We cannot deal honestly, for people foolishly think that we could never be honest in our prices or protestations? What a sad commentary on the present state of public morals? to think so about the mercantile community.

10th Mer.—I have managed to catch a large number of influential custo-

mers and ladies pay me specially well, when I flatter them and make them appear what they really are not? Chemistry helps me a great deal? and doctors are my best friends when I treat them politely, winking slyly at others with a significant glance.

11th Mer.—What have doctors to do with trade and so far as I can see, Chemistry is quite unconnected with our mercantile concerns?

12th Mer.—You are entirely mistaken? Analyse your trade a little and you will find your error? Certain kinds of food are recommended for certain seasons? This is Chemistry. Different clothing is advised for changes, in season. This is Chemistry. Certain bedding is advised for climatic changes and this is Chemistry? Wools and cottons are alternately worn. This is Chemistry? Winterboots are different from summer? All these and many more are medical advices which do us some good. Suppose we get a fresh consignment of certain classes of goods? The medical man's help is wanted. If only he said that such and such article should not be consumed or worn in such and such a weather, would anybody go in for them. The doctors have quite a knack of giving false advice to their patients? This serves both their interest and also that of ours.

13th Mer.—Oh? What a long and round about thing you are arguing. Is there any sense in such beatings about the bushes? I thought you had stronger brain than this?

Correspondence.

I

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

To

THE EDITOR OF THE
Astrological Magazine.

Madras.

A DIFFICULTY IN PLANETS.

Will you or any one of your numerous readers solve my difficulty and oblige.

I take some interest in Astrology, and as yet have entertained no pronounced belief or disbelief in its principles. When I am a beginner I shall not be justified in saying anything against its tenets. I have been rather a careful reader of your esteemed Magazine and find much food for contemplation although I am not entirely in agreement with your views. You possess a knack of putting your arguments which for the time, carry away a man even against his strong convictions. By this I do not cast any reflection upon your writings or power's argument.

You have been saying much upon the influences of planets in their six sources of strength, in their exaltations etc., in the Astakavarga Bindus and positions, in the Gochara movements in Shadvergas, and in the Dasa and Bhukti influences. Probably it is not

14th Mer.—You have not heard me fully.

Don't pronounce a judgment before you read the records. By giving wrong advice, the doctors create ill health, and thus enable us first to sell our wares and then to create a demand for their services. They continually keep these rounds up and hence their roaring trade.

15th Mer.—I see some force in your lengthy speech. If the public said that they would pay the doctors only when they are healthy, and exact fines when they fall sick as in the revered celestial Empire, then merchants and doctor's will have their trade falling at least 50 P. C. lower than at present? What say you to this remarking dear friends?

All merchants—We as well as doctors and lawyers are merchants only with slight differences in practice and theory. Money making is our goal, and we must devise means to get money and grew rich what else can our aims be? In accomplishing our object, we may have now and then, to fall on our trade tricks, which have been transmitted to us from time immemorial? We want appearances and we have them or put them on. Let us go. It is time for going home?

Exeunt.

possible to have all these favourable or unfavourable, at once and the same time. I am not sufficiently advanced to venture an opinion upon this point. I want to know their relative strength for good or evil when planets are in such conditions. I will make my difficulty better understood by all illustrations. A planet gains good by Gochara, and evil in Astaka Verga, which is higher and to what extent. A planet is good in Dasa, but good in Gochara, what would be the exact effect? and which of them is higher in efficiency and how to value these conditions? I think this is a very desirable question for solution, and when solved would highly interest your numerous readers.

Yours Sincerely
An. M. A. B. L.

Calcutta }
10-10-1910 }

II

To

THE EDITOR OF THE
Astrological Magazine,
Madras.

Dear Sir

Allow me some space in your valuable columns, for the expression of some doubts I entertain about the age of a man.

1. All astrologers generally count from Krithika, and ascribe some Dasa by a rule they have and which is found also in your Self Instructor and Primer. Suppose a powerful Maraka comes as per this calculation in the

20th year of a man, and suppose also that the Amsayurdaya explained by you in your English translation of Brihatjataka, gives the same man by that method, 50 years, and the Gochara does not come evilly during those times, but comes in a most favourable way, how are we to proceed in fixing the length of life for that man.

II. Then again there are Kendra Dasas and Nisargika Dasas, and in these very critical times may arise, for the man and he may have a maraka in them.

III. Will any of your learned readers enlighten me on these points and thus solve my difficulties, these difficulties may also be greatly felt by many of your readers of the magazine.

Belgium }
16-10-1910 } A CRITICAL READER.

III

To

THE EDITOR OF THE
Astrological Magazine,
Madras.

Sir

In the correspondence published on page 202 of your valuable magazine Vol. XII, there are some printing mistakes which I beg you will kindly make a note in the columns of the magazine. The diagrams are as follows:—

	Kethu	Sukra.	
		Chund.	
	Rasi.		Surya.
	Chakra.		Buda.
			Kuja.
Lagna.	Guru.	Rahu	
		Sani.	

	Lagna.	Kethu.	Sukra
			Chund.
Buda.	Amsa.		Kuja.
	Chakra.		Ravi.
	Rahu.	Sani.	

I hope you will publish the opinions on this in your future issues.

Triplicane }
1-12-1910. } Yours Sincerely
PRAKATIPRIYA.

IV

164 Allers Gate Street
LONDON E. C.
13th December 1910.

DEAR MR. SURYANARAIN ROW,

In your translation and exposition of *Brihat Zathaka*, on page 175 of your valuable Magazine you refer to the yogas estimating them at 180 in number. They are in fact not less

than 73,728. The formula for the permutations is 2^7 . If we take the five planets not including the luminaries nor the Moon's moves (Rahu and Kethu) we shall have $2^5=32$. Then as we have a different yoga Phala arising from conjunction in the 12 signs the number is raised to $32 \times 12=384$; and again, there is a different effect due to each house or bhava so that $384 \times 12=4608$ is the number of planetary yogas. If however we include the luminaries and the nodes (Surya, Chandra, Rahu and Kethu) we at once raise the number of possible yogas to 73,728.

I have also read with extreme interest of your scheme for the rehabilitation of astronomical science in India, and should be very glad to be of assistance in this direction where astronomical calculations are involved on other occasion. I hope to be able to send you some replies to the various questions you have very wisely thrown open to general contribution.

Believe me
Yours Sincerely
R. GORI OLD.

V

We have sent to Mr. Thomas. P. D'Silva of Rangoon 3 sets of our prize books and he thus writes to us under date 19th October 1910.

Dear Sir,

I received to-day your letter of 11th instant, packet of 6 certificates for passed candidates and 3 parcels said to contain prize books. I hope to

make good arrangement for their distribution to the legal receptents in opportune time. Meanwhile they are in my safe custody and will let you know, what I will have done.

With kind regards

Yours Respectfully
THOMAS P. D'SILVA.

VI

To

The Editor,
Astrological Magazine,
Madras.

SIR,

A boy was born at Calcutta on the 11th November 1910 at 11-21 A. M. (Standard time) or 11-45 A. M. Calcutta time.

Certain peculiarities attended his birth.

The undersigned, who is a student of Astrology is anxious to know how far the peculiarities attending the birth of the boy can be ascertained by Astrological principles.

The undersigned has no concern with the boy, but being interested in the study and advancement of the occult science he invites the attention of all learned in Astrology and offers to give a prize of Rs. 5/ (five) to him who will correctly describe the peculiarities by reading the horoscope and giving his reasons for the same.

by the amount of the prize offered, but all interested in the study of Astrology should make endeavours and even sacrifices, if need be, for the advancement of this sublime but much neglected science.

Yours Faithfully,
DEOKI NANDAN SINGH
MOKHTAR

Monghyr (Bengal).
12.1.1911.

Notes.

M.D. Blamitz observes—When I see that nothing in nature is left to chance, that irresistible laws govern every movement, that the faintest spark glimmers in the ferment disappears and reappears with strict punctuality, I cannot suppose that anything to do with mankind goes by chance or that every individuality composing it is not governed by a definite and enflexible plan.

Mr. Stuart Armour has sent us a booklet called the "War Prophecies" containing a great deal of sensible information and fair but strong criticism on the sceptics who do not believe in the astrological science because they are ignorant and highly prejudiced. We shall make a long review of it in our next issue.

The Weekly Despatch contains a long contribution on the question "Will England Lose India". The writer advances various views and conceives several dangers in the immediate future and comes to the conclusion that England will not be able to keep India as there will be a great Eastern danger. However those who are acquainted better with Indian affairs need not attach much value to such effusions of fancied dangers and difficulties.

The Herald of the Golden Age is making a great crusade against the "flesh diet" and the horrible practices involved in butchering the innocent animals. It is rousing great sympathy and its success is unequalled in the annals of humanitarian struggles. Some of the articles are very spirited and contain arguments before which the eaters of flesh could hardly advance any sound or convincing reasons for that hateful and cruel habit. It observes—"Dormant humane sentiment has been so aroused by the publication of facts concerning the cruel-

ties and horrors involved in the flesh traffic that thousands of habitual flesh eaters are becoming a shamed of themselves". This is a move in the right direction.

We have received a copy of the "Animals Guardian", published in London and we shall refer to it in our next issue.

The Bible Review or Advanced Esoteric Thought observes—"There is no sorrow for him whose nature has unfolded beyond the dream. He is merely the witnesser and because he does not identify himself with the phenomenon of pain it does not touch his life. The recognition of pain causes pain where the mind has been educated to recognise the harmony in things, in harmony will not affect it."

Dr. MacDonald's Farmer's Almanac for 1911 is well got up and contains some interesting matter. We shall notice some of his future predictions, in our January issue. We wish the author all success.

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RESULTS ARISING FROM PLANETARY INFLUENCES



E have been constantly showing in the columns of this Magazine the influences of planets over the terrestrial phenomena. Brahma Sri T. Subbaraya Sastriar of Anikal has promised a series of contributions on this interesting subject and we thank him heartily for his able contributions. Our readers, we are sure will, highly appreciate these articles, and will further find much matter for serious contemplation. It is very easy to ridicule a subject, but it is not so easy to explain it to the entire

satisfaction of the educated classes. The learned Sastriar thus begins.

There are generally two classes of people, (1) those that believe in the influences of the planets upon the terrestrial Phenomena and (2) those that do not believe in such influences, but who deny them. There is another class of people—intermediate—who are undecided in their views upon the reality of the results arising from the planetary influences. The first set of people, including most of the greatest geniuses of all times and nations, believe in the influence of the planets, Rasis, Constellations, and the other Zodiacal lights upon the terrestrial phenomena and all the human affairs, physical, intellectual and financial, while the second set of people, strongly denounce all such results from the planetary influences and declare emphatically that planets have nothing to do with terrestrial Phenomena or human affairs on any plane and that the whole science is an huge hoax. There are a third set of people who are midway between these two extreme views and consider that planets may have something to do with human affairs and other terrestrial phenomena, but who observe that

such knowledge is not possible to be known by the human minds and therefore may be shelved for the time being as involving doubts and difficulties. Therefore when these three sets of people are fighting with each other as regards the truth or otherwise of the planetary influences over the terrestrial phenomena, it becomes the duty of all enlightened, cultivated and fair minded people to examine the science of astrology and find out by careful researches as to where the truth in these matters lies and by what arguments it could be vindicated. Sastras observe that in order to find out where the truth is, all doubts and difficulties in its existence must be raised and satisfactorily solved and then the existence of truth should be convincingly explained and proved. These processes of finding out the truth in any subject are technically called by the Sanskrit writers as Poorva Paksha (raising doubts and difficulties in believing a fact) and Sidhhanth (clearing all these doubts in a masterly and convincing manner). In the discussion and examination into the truth of a particular science it is very natural that authorities from various other accepted sciences should be quoted and argued. It may be objected, that

when a fact in any particular science is discussed and examined and when it should be satisfactorily solved in the light thrown by the principles accepted and proved in that science itself why should authorities from other sciences than this be introduced to prove such a fact and where is the relevancy or the necessity to introduce such foreign matters into a special subject. As it is but natural in this world that when two persons are quarrelling with each other over a matter an arbitration or a panchayat of other persons is called in to settle such disputes between the litigants, so also is it reasonable that when doubts and difficulties arise about a science in the minds of opposite parties, to call in the arguments and the axiomatic truths established and proved by other sciences. The present discussion relates to the science of astrology and the truths contained in it. All the objections raised by those people who do not believe in the planetary influences on the terrestrial phenomena may be conveniently classified under four important divisions. The first objection is that astrology, as a science, was composed or brought into existence by some clever individual and a few lame minds without much education on their

part may have believed in him and his science admiring his ingenuity and superficial observation. Therefore this science is not entitled to any belief or consideration at the hands of really educated and civilised people. The second objection is, that while it may be admitted about the existence of planets it would be quite unreasonable and preposterous to believe that planets could be constantly engaged in causing human miseries and happiness and guiding their terrestrial and celestial careers. The third objection that is taken by some people is that as the Rasis (signs) are not themselves visible like the planets or constellations, their influences described in the astrological sciences cannot but be quite imaginary and therefore not entitled to any consideration or weight at the hands of the educated public.

The fourth objection is that when the Rasis are invisible and therefore imaginary, it can easily be seen how absurd it would be to believe in their influences and the influences of planets and constellations which are supposed to be dependent upon the Rasis and which derive their strength or weakness when moving among the various Rasis. Therefore

they gravely assert that there is nothing like planetary influences or results arising from their constant movements and affecting the terrestrial phenomena or the human careers. Those who believe in astrology may consistently put a few questions to such persons as are non believers in the planetary influences and their results upon the human destinies. And compel them to answer consistently and in the light of accepted theories and facts. These questions are—when Jyotisha has been accepted as a Vedanga (a limb of the Vedas) by all the Sastras and the most learned among the Aryans and its authority has been duly recognised and followed by them in all their observances, how could any ordinary people take objection as regards its truthfulness or authority as a real and useful science. The non believers in astrology may rise up and remark that if a careful census of all the believers and non believers in the planetary influences be taken and if such statistics be compared the majority will be found to be on their side, and that therefore the votes are against its belief and not in favour of its acceptance as a truthful science. We shall not only discuss in the following paras the views of the Sastras,

and what arguments they advance to meet all the objections raised by the non believers in Astrology, but also offer such convincing proofs from the surrounding natural laws, that all fairminded and non prejudiced men, will be completely impressed with the truth of our statements and the value of astrology as the most important among the sciences in this world. If the argument, that the majority are non believers in astrology and therefore the astrological sciences are not to be believed on that account hold good or sound reasonable we shall offer some facts which will clearly show that wisdom, value or truth is not always with the majority or with larger numbers and numbers alone will not add much weight or add any great value to prove or disprove a fact. Stones are found all over the world in very large numbers. Diamonds are formed out of these stones. If we take the number of stones which produce diamonds and those which do not produce diamonds we certainly find the latter in an overwhelming majority while the former may be very few and far between. But what is the value of these two kinds of stones and have the numbers any special value as against intrinsic merit and personal excellence.

Although the diamond producing stones are few and far between they are highly honored, priced, and respected all over the world, on account of their intrinsic value and inherent brilliancy, while the ordinary stones though found in the largest numbers possible wherever we go are not honored or valued as their intrinsic value and brilliancy are almost nil, and they are not capable of attracting the people towards them by their abundance in numbers. Similarly, although there are many non believers in the planetary sciences and their members far exceed those of the people who believe in them, their opinions are not entitled to any respect on that account because there is no real value or truth in them, while the opinions of those who believe in the sciences of the planetary influences, although they are small in number, are highly valued and attract people because they are based upon the solid foundation of truth and therefore are quite worthy of belief and highly beneficial to mankind.

Astrology vs Chemistry.

A SHORT DRAMA IN FIVE ACTS

BY

B. SURYANARAIN ROW, B.A., M.B.A.S.,
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1st Lawyer.—The glorious uncertainties of law are proverbial, the humbug of the clients is increasing, the judges are getting more and more confused, the pleaders are ingenious, the merchants are shrewd and our business is dull. Competition is dreadfully keen?

2nd L.—You are right. But who created these uncertainties. You forget that. It is our own creation and we cannot blame others for them.

3rd L.—Necessity is the mother of invention. Never mind what laws are, or may be, men are men, and we are the men who deserve to be called as men. Who else could compete with us in manliness, or intellectual quibbling.

4th L.—I am tired of my business. We have to do so many unpalatable things to win our cases and satisfy our clients. It is after all, an undesirable profession for an honest and sincere man to follow. I wish I had taken some other line.

5th L.—No Sir, you are entirely mistaken. The members of our profession are called the most honorable men in the world. And when you compare the deeds of

all classes of men in other callings or professions ours will in no way appear as so bad.

We are exactly following, what others, in other lines of business, do?

6th L.—Right. Are not judges, magistrates, and councillors selected from our line. Can anybody say we are dull, or wanting in perception? Of course there are tricks incidental to our trade, but those are tricks of trade which every calling in the world is bound to exercise in its advantage and advancement. No trade can get on without its tricks. And if there are no tricks then there can be no trades?

7th L.—I side with my 4th friend. The tricks are sometimes odious and hateful? Strict morals don't sanction such procedure. What are our privileged communications? What are our instructions to our clients and how do we behave in the courts. Can you place a case as you get it. You have to cut it, carve it and put it into a legal mould. These are not to my taste?

8th L.—Why then did you join the line and qualify yourself for this? You could have easily become an ascetic contemplating upon one of the loftiest peaks of the Himalayan Mountains, and purified your conscience there in the light of divine wisdom and grace. Nobody prevented you from becoming a sanyasi.

9th L.—Well said? Am I following
become senseless of the Sastras,

we not to support our large families, discharge our social obligations and perform our national duties. We must serve ourselves first and then try to serve those who serve us. This is our first and foremost duty?

7th L.—But how many black sheep are there in our midst?

10th L.—You are young and quite inexperienced, although you have taken very high degrees. Your knowledge is still fresh from the books. You must have the benefit of the ripe experience of worldly matters. I put you one simple question. Take all the sheep in the world and classify them into their various colors. If the black sheep exceed all others in numbers then, is it not plain that the great Nature Herself intended that there should be a greater number of black sheep than other colors even among the sheep. So also by analogy, Nature, our great Mother—intends that there should be a greater number of black sheep among our profession than sheep of other colors. The white sheep are amazingly small in number compared to sheep of other colors and this is a Law of Nature which we ought not to break, nor violate. Am I right in my arguments my friend. We must follow Nature's law. We must always adjust our conduct according to natural laws. Some of the lawyers, are very good. Let our friends only count the number and see how Nature herself has distributed the colors. Our friend is quite correct and black

color must preponderate for all earthly success. That is the grand law of Nature.

7th L.—Is that logic, reason or analogy that you are talking?

10th L.—Both my friend? Every matter or opinion is carried out by the majority in every council and we have the overwhelming majority on our side. What more do you want. We have the day with us because we have the largest number on our side.

11th L.—Our young friends as they grow old, they step from the dry fields of philosophic theory to the green and rich pasturage of professional practice and glory. There will be a day when they will join with the majority?

12th L.—You mean with the dead, for that phrase means something like that?

11th L.—Oh, I did not mean it? I simply meant that they would join with the majority in our profession.

3th L.—The O. S. No. 00005 has been decided in our favour, although I least expected that the judge would be so grossly stupid?

14th L.—As for that matter, we have plenty of them amongst the bench. We have only to appear before them with complicated and contested cases to find out their seamy sides. They are poor fellows kicked up the rungs of the official ladder by some luck or favour. You know kissing often goes by favour?

15th L.—As for that matter we have ample evidence even amongst us. Luck is a great thing in this world, and it carries with it all preposterous propositions. Look at the young fool of a lawyer my next door neighbour. He began practising only last year, and his income now is the highest on record. Look at my Venerable friend Mr. Unlucky—he is honest, straightforward, intelligent and industrious but he hardly gets money to keep his body and soul together although he has been in the line for over a quarter of a century. What a sad remark on the honesty of the profession or the appreciation of our sincere labours?

16th L.—We do not know why we get on well sometimes and why we get on ill at others. When I began practising 30 years ago, an astrologer told me that I would get on remarkably well during my period of the Sun and the Moon for sixteen years, and then there would be a demonstrable fall for seven years in the period of Mars. It was exactly so during the period of the Sun and the Moon, as you all know I was the lion of the bar, kept a large establishment, was honored by government and drove in a carriage and a pair. During the last seven years of Mars, I had to sell every bit of my gold and furniture, and now I am a veritable beggar struggling for my very existence, and walking barefooted in raggy clothing to courts, to fetch small sums for my daily necessities. What could these planets do to affect

our positions so seriously and so markedly. There are many causes which are beyond our ken and we must pull on as best as we could?

17th L.—Why in the case of that judge who honored once our court, did not the astrologer tell him that he would not only lose his appointment but would also be sent to jail. The facts were exactly as he predicted. What knowledge is that which makes such wonderful predictions. All these astrologers must be in communion with devils?

18th L.—When I was laughing in my law course at Astrology and all such chimerical sciences, a villain of an astrologer told me by looking at my horoscope that I would get ten daughters and no male issues. I was not then married but I cracked a severe joke at his cost and insulted him. The quack jingled out some astrological quotations. But the idea stuck to me like a leech. I am now cursed with the birth of ten daughters and all of them are living and have to be suitably married and settled in life. If I had the slightest regard for that Brahmin astrologer and for his sacred predictions I should not have married at all. There is much in luck and those who read our future in the light of stars are really wonderful men and they deserve to be honored. I now regret I insulted such a good man and insulted the majesty of Truth?

19th L.—I believe you have got Venus, Moon and Mercury in the 5th

house, unaspected by any male planets to get so many daughters.

18th L.—I never showed you my horoscope and I did not know that you were so far advanced in Astrology as to read the results by the conjunctions of planets. It is exactly so. How wonderful is the astrological knowledge.

19th L.—My friends, we are wandering off from Law to Luck and it is high time we disperse to our homes. We are enjoying pleasure at the clubs and reading rooms at the cost of domestic affection and marital bliss.

20th L.—Blessed be your Brain. Once in your life, at least, the right idea has struck you. We enjoy here, and find no time to talk or please our wives. Water seeks its own level and if some of them go astray and find pleasure elsewhere, who are responsible for such conduct. We must admit our serious dereliction of our domestic duties.

21st L.—Oh? But they are not educated like ourselves. How can we converse with them even for five minutes. Do they know politics, physics, metaphysics, dynamics, statistics, optics, pyrotechnics, denterics, hysterics, lunatics, mathematics, picnics, practices, hydrostatics, clocktics, numerics, phoenix, diaductics, hydraulics, gymnastics, mimics and hand-tries? Oh? I hate their very presence. Let them go?

22nd L.—Suppose they return your complements and seek company elsewhere?

23rd L.—That is excellent. You have paid him in his own coin. We shall go. Exeunt.

Our Exchanges.

We have to heartily thank the Editors and publishers of the following Papers and Journals for their continued courtesy and kindness in sending us their valuable publications in exchange for our Magazine and we wish them all a happy and new year.

- 1 Indian Mirror Calcutta.
- 2 Indian Nation Calcutta.
- 3 Indian student Calcutta.
- 4 The Oriental Mystic Magazine Calcutta.
- 5 Progressive Thinker Chicago.
- 6 The Assam Times Dibrughur.
- 7 The Andralesari Rajamahandry.
- 8 The Arya Matha Bodhini Cocanada.
- 9 The Andia Prakasika Madras.
- 10 The Akasavani Rajamahandri.
- 11 The Andrapatrica Bombay.
- 12 The Ambrosia Trichinopoly.
- 13 The Bassien News Bassien.
- 14 The Brahnavadin Madras.
- 15 The Bharata Mata Vizayanagaram.
- 16 The Coronation Advertiser Ahmedabad.
- 17 The Coimbatore Crescent Coimbatore.
- 18 The Desabhimani Bezwada.
- 19 Gardners Magazine Calcutta.
- 20 The Harbinger Lahore.
- 21 The Industrial India Calcutta.
- 22 The Jyottissastra Payonidhi Mysore.
- 23 The Kayastha Messenger Gaya.
- 24 Kalpaka Tinnevelly.
- 25 The Karnataka kavyakala Nidhi Mysore.
- 26 The Maharatta Poona.

- 27 The Malabar Quarterly Review Trivandram.
- 28 The Mysore Star Mysore.
- 29 The Oriental Mystic Myna Madras.
- 30 The Nigamagama Chandrika Mathra.
- 31 The Science Grounded Religion Lahore.
- 32 The Sahridaya Madras.
- 33 The Sarasvati Coconada.
- 34 The Srikrishnasukti Udupi.
- 35 The Sesilakha Madras.
- 36 Sarwajainahitopakarini Mysore.
- 37 Siddhantha Dipika Madras.
- 38 The Swadharmaprakasini Madras.
- 39 South India Mail Madras.
- 40 Hindu Sundari Kanteru.
- 41 Sadhvi Mysore.
- 42 Self Culture Tinnevelly.
- 43 Swadarma Trivandram.
- 45 Students Own Magazine Madras.
- 46 Short Hand Journal Kumbakonam.
- 47 Theosophy in India Benares.
- 48 Teacher Dinga.
- 49 Vagbhushana Dharwar.
- 50 Vidyasindhu Bangalore.
- 51 Veerakesari Madras.
- 52 Vignanachandrika Mandal Madras.
- 53 The Mythic Journal Bangalore.
- 54 The Modern Astrology London.
- 55 Chicago Legal News Chicago.
- 56 The Sun Flower Hamburg.
- 57 Old Moors Messenger London.
- 58 Health Record London.
- 59 The Papyrus New York.
- 60 The Medico Legal Journal New York.
- 61 The Harbinger of Light Melbourne.
- 62 The Bible Review New York.
- 63 The Metaphysical Magazine New York.

- 64 The Annals of Phychical Science London.
- 65 The Herald of the Golden Age London.
- 66 The Flaming Sword, Florida.
- 67 The Age Melbourne.
- 68 The Adept New York.
- 69 The Book of the Month New York
- 70 The Astrological Bulletin Portland.
- 71 The Neue Metaphysische Rundschau Berlin.
- 72 The Grail Castleton Jamaica.
- 73 The Astrological Iconoclast Clementon.
- 74 The Mystic London.
- 75 The Mind New York.
- 76 The Occasional One Dunkirk.
- 77 The Phalanx California.
- 78 The Mentalist—Adelaide.
- 79 The Chiropractor, America.
- 80 The Evangel Pennsylvania America.
- 81 The Swastika, America
- 82 The Wiseman, America and some others.

Abhijin Moohurtha.

(NOON)

The influence of Time can never be denied. The Sun from the time he rises to the time he sets never remains stationary and this incessant change in motion has a great deal of significance which can only be understood by those who pay special attention to the value of time and the mysterious influences which it contains in its suns. People may laugh at the idea that time signifies success and failure. That it does can be shown by various examples familiar to all of us. Suppose a man wants to collect his

crop, demand his money, travel on business or undertake some other work on the efficient performance of which depends his future success and comfort. A man is sent early in the morning to collect money. The result so far as can be physically seen will be satisfactory. He goes and returns in good weather and success is almost anticipated. Suppose the same man is sent in the noon, the journey, whatever it may be, will certainly be more tedious and fatiguing than in the morning. Then again, suppose he is sent in the evening to go on his work. There will be obstacles thrown on the way, night sets in, cold reigns supreme, and probably darkness and mists might blind his vision and prevent the rapidity of his locomotion. There will be other sources of difficulty such as thieves, wild animals and reptiles and poisonous creatures from whom there may be danger to the person. The climatic conditions whatever they be will be different during the sunset from what they will be during the day when he shines gloriously. Suppose a man opens his new business at 12 o'clock in the night, keeps his shop open till the morning and then shuts it as soon as the Sun rises, what will be the success of his venture as compared to a man, who opens and closes it before the sunset. Then again, suppose a man begins to bathe at 6 o'clock in the morning, at 12 in the noon, at 6 p. m. and at 12 o'clock in the dead of night. Could we reasonably say that the effects physical and mental of his action will be uniform, that there will

be no changes during these different periods and that he feels the same on these various occasions. Suppose a man takes his food at the above periods, will it produce the same results? Suppose he has sexual intercourse during these several occasions, will the physiological and psychological effects be the same both on the parties engaged and the offspring they may produce by their combined action. The answer to these questions is simply demonstrable and patent, and we must admit the difference in results in all these acts. But results of all actions may be classified under two headings (1) Those which can be physically and mentally demonstrated and (2) those which are invisible but still certain, and which can be as clearly demonstrated and understood by higher developed senses.

Correspondence

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

To

EDITOR,

Astrological Magazine.

Sir,

As a beginner in the sublime Science of Astrology, I venture to make an attempt to solve the question regarding the peculiarities of the birth of the boy whose birth date has been published by Mr. Deoki Nandan Singh in your issue for Nov. & Dec. 1910. I do not know whether I am correct, but what I state here, is the

outcome of my study of your valuable work "Astrological Self Instructor."

I hope Mr. Singh will give the exact event afterwards—

On casting the horoscope I find Makara is rising and Sani is in Mesha in the 4th house in its detriment (neecha) and aspects fully Guru, Kuja, Sukra, Budha, and the Sun placed in the 10th. The full aspect of Sani from Mesha is bad especially to parents and I judge that the father was not well or was far away when he was born. Also the health of the child was bad as Sani the Lord of Lagna is in its evil position. Moreover Makara being the Lagna and the aspects involve from the fiery and airy signs and the latter contains five planets in conjunction, the respiratory organ was most probably suspended and the child was born somewhat dead, but there being good planets the child survived with suspended animation, the boy was born and after some careful meditation or false respiration the boy became alright. The conjunction is peculiar and there must have been some accident in delivery. In other respects the horoscope is a good one, for there is one very prominent Raja Yoga, viz.,—one planet in its neecha the lord of this sign, or its opposite sign (in this case both) is in the Kendra. I shall be glad to read what other students have to say.

With due respects and kind regards,

Lokenath Kutir,
12, Navabdi Ostager
Lane, Calcutta.
7-2-1911.

I remain,
Your's truly,
S. N. BOSE.

REVIEWS.

I

DR. MACDONALD'S FARMERS'
ALMANAC FOR 1911.

We thank the learned Doctor for sending us half a dozen of his Almanacs for this year. He advertises profusely in those pages some of his own medicines and gives some special features of the persons who are born under the twelve different signs of the Zodiac. We will allow Dr. Macdonald himself to speak about his predictions for 1911 and our readers can judge their truth and verifications for themselves. He considers a great Naval war between America and Japan is inevitable and that the whole world would be dragged into this undesirable squabble.

"This being a Mars year, Wars and Fighting will be plentiful. It is an unlucky year in many ways. Strikes and labor troubles will be multiplied. Many Fires and Earthquakes will occur. People will be selfish, combative and tyrannical, especially those in authority, and those who employ others. Persons and Nations will destroy others to protect their own. Business can only be transacted by the most aggressive this year. Many will fail and much money will be lost through the speculative investments of the past year. Men will develop a violent, insulting, inhuman, oppressive and unthankful nature, caring not who they destroy so long as they themselves prosper.

Many public men predict a world wide war this year. Admiral Fournier of the French Navy says,—“A war between America and Japan is

inevitable” and predicts that all Europe will be drawn into it, France and Russia helping America as they have always done. A very prominent Congressman at Washington thinks that when the War does come, it will be the United States, France and Russia against the world. The naval forces of the United States, while for excelling England in quality, cannot be expected to compete above against England, Japan, Germany, Austria, Hungary and Spain combined, but with the help of France and Russia things will look differently.

The Earth and the people on the Earth are under a tremendous planetary and atmospheric strain, evidenced by the constant succession of disastrous storms, cyclones and Earthquakes in every country and climate. The spirit of unrest and destruction is among the people in every walk of life which gives promise of great financial and industrial disturbance. All is not well in the body politic. We are standing on the verge of a great upheaval and it stands in need that every patriotic citizen should stand by the government and not make any changes at the present time. It is where the old proverb is applicable,—“Don't swap horses in the middle of the river.”

It is not intended that these predictions are to be pessimistic, but to serve only as an argument why economy, unselfishness and conservation are imperatively necessary in all things at the present time. The spirit of jealousy, selfishness and destruction

must be overcome if we are to continue as a nation.

The far-sighted financiers and statesmen of the country have been sounding the warning in our ears for the past two years, pointing out that jealousies and destruction of industries will bring ruin, but the warning has been unheeded, there has been no signs of an awakening to the dangers of the future.”

These predictions are not apparently based upon any astrological reasoning and the worthy astrologer would have done better if he had adduced some scientific grounds for his national predictions.

II

THE STAR OF THE EAST
PREDICTIONS FOR 1911.

This is a Vedantha Missionary Magazine published in Melbourne and we shall give here a short abstract of what this monthly has to say about the present year in its January 1911 issue and its prospects.

“When one turns one's mind and soul towards the heavens, one shall find the increase of strife. When the soul's eye is opened, one finds that no matter how mankind argues, the law of life makes itself manifested, and we must pass every ordeal put before us in order to learn the lessons for which we came.

We are very near the end of a period, and all the events which foreboded it are now crowding in upon the time in order to focus themselves into one great catastrophe, when all this energy shall burst forth in events

which will show the race “that we reap what we have sown.” All the four Elements shall work together to cause destruction.

Fire will make terrible destruction this year.

There will be fearful explosions, under and above ground, terrible destruction by water, and fearful calamities in the air.

Earthquakes will be severe this year, and Italy, Spain, and other parts of Europe will be affected.

Diseases will befall certain countries to such an extent that much of their population will become handicapped in every way.

The heavens are aflame with fire, there will be terrible confusions in the Parliaments all over the world. Each nation will have such delicate public questions to deal with that they have no time to prevent destruction.

The thrones of Eastern Europe will be in the balance, and Spain will be on the scales and found wanting.

Austria, Hungary, Russia, and Germany will have all they can do to hold their respective governments from war, and England will have to exercise particular wisdom to keep peace.

Assassinations in India, Turkey, and Morocco, and violence will be demonstrated in the South Republics, and in the Eastern countries of Europe. Indeed, many thrones will be trembling this year, and it will take King George V. all his diplomacy to keep his country from participating in war.

There will be great inharmony in Parliament, one question after the

other requiring much delicacy and wisdom, to keep things going in harmony.

There will be Royal deaths this year, and towards the end, I am afraid, the English Royal Family will have mourning—a member who will be a loss to every nation on earth.

The weather will be very extreme, and the crops, in Australia and N.Z., will fail.

There will be a hard time for N.S.W. People will be in conflict with the law-makers.

Crimes will be rampant, and the young will commit offences never heard of before.

Explosions in mines will claim great numbers of lives. Fires in U.S. as well as in England will destroy life and property to a fearful extent.

London will do exceedingly well if she can guard the lives of all the Royalty at the Coronation, as that ceremony and expenditure attached to it will inflame the public mind, and bombs, etc., will be used.

It will be wonderful if Eastern Europe will escape war this year, as the Balkans are terribly threatened.

The Czar will have an anxious time in company with Emperor William; the latter cannot afford to make many of his "Divine rights to rule" speeches. The Socialist element will not stand much before an attack is liable. Poor Germany, poor Spain, poor Portugal, Morocco, Turkey, as well as all South American States, they will know that they live on earth this year, and yet, it is but the beginning.

There will be very bitter religious disputes, and the Vatican will have her hands full in dividing her possessions amongst the countries of Eastern Europe. The Roman Catholic Church will build churches, monasteries galore, in the midst of all her trials.

Bank failures, hunger, disease and death will mark this year. There will be great destruction of life on the water; big steamers, loaded with human freight will go down un-noticed like the war atahdid, and accidents in the air will also claim human life, as the price of its experiments.

China has awakened. Do not forget her strength, her devotion to her ancestors, and the great strides she is making in reaching the place which Europe and all civilised countries hold to-day.

Portugal should not expect to have easy travelling as a new republic.

Let all miners be very careful.

Let San Francisco beware, as she is very liable to have a repetition of 1906;

In N. S. W. this year, let women be on guard,

From all this confusion, it can be readily seen that homelife will be most seriously affected; great scandals both in America and England, divorces and law suits, as well as robberies, and other misdoings are due this year;

I write but a few points of that of which the heavens are fulfilled.

We shall perhaps, never need more peace than we need this year. No person can afford to indulge in dis-

putes and ill-feeling, or they will attract all the burdens possible from the heavenly conditions.

Those who have allowed themselves to be too hasty in the past will suffer greatly this year; they will reap what they have sown.

Let all liberal organisations hold firmly together. Hold the highest at all times, and you shall soar aloft from the confusion.

Meekness will make greatness this year; meekness always creates peace quicker than the ignorant haughtiness.

Vedanta gives more practical results than any other teaching ever gave to humanity.

The black painting of the heavens given us this year should not make us sad; we should understand that more power is coming to earth than before.

Under all this let us keep closer to God, and there alone is safety.

The writer of this article observes that he has been able to make these predictions from his "peep into the frowning heavens" where he went in a spiritual body which he was able to separate from the physical. Readers may take this as they like.

III.

THE AMBROSIA

This is a monthly Journal which has been recently started by Dr. P. V. Kuppuswamy, Medical Practitioner Trichinopoly. It is devoted to the structure of public Health and so long as this aim is steadily kept in view, the Journal is sure to do immense benefit to the suffering humanity. For various reasons in spite of all

that has been done by the hygienic authorities, the public health is not improved and on the other hand it is suffering more than ever from some complaints or other. The sure index to read public health is the increase in the medical shops and practitioners and their large and heavy numbers indicate certainly general ill-health. The Journal rightly observes "Blessed health! Thou art above all gold and treasure?"

It observes "what is the enemy against which we are called upon to do battle? We have to fight against all those bodily ailments inherited or acquired! How are these evils to be combated? How can we arm ourselves against these deadly enemies? Whence in this age of stress and struggle is relief to come? this reward of patient research will gird us and arm afresh everybody for the pitiless struggle for existence in the battle of life? To this long sought nectar is given the name of "The Ambrosia" There are some interesting articles on water in the lakes, plague, cleanliness of rooms &c. We wish our new contemporary a healthy and long career.

IV.

HEALTH No I

By

M. GOVINDA RAO Pleader Tiripur.

This is a small booklet composed by Mr. Govinda Rao from personal experience and the reading of sound American books which recommend fasting as a cure for many of the evils that flesh is heir to. He has taken care to analyse the subject fairly

well, and his short but sweet notes will be found to be use for those who are overloading their stomachs.

V.

WONDERS NEVER CEASE.

BY

W. BRITTON HARVEY

This little Pamphlet is well written and very interesting. There are seven beautiful and clean photos of thoughts viz--A good thought, A prayer, Column of prayer, A cataract of curative force, Healing Magnetic globules, and Beautiful Form of a Benediction. These Photos have been taken by Dr. Baradac nerve specialist of Paris. The author quotes several interesting passages from Professor Larkin, Edward C. Randall and other eminent writers. We will be therein the future as we think now and these thoughts therefore should be pure noble, elevating and sublime. Mind is matter and that thoughts are things. When we say that mind is matter, we mean that it is tangible, substantial and individual." In all these writings there is no idea that is new to a Vedanthist but it is very creditable that the Europeans after groping so long in the dark are just now realising the close connection between the external body and the complicated internal machinery.

VI

ANTARES ALMANAC FOR 1911.

This is an almanac edited by Geo. Wilde a well known English astrologer. This contains a lot of information on weather forecasts, and some comments on the royal horoscopes. Referring to Old Moore's Almanac he

observes—"There are five Old Moore's three in London, one in Yorkshire, another in Ireland, each of which has his almanac of Prophecies, and each prophecies in a different way and with more buffonary than with astrological wisdom. The Stars tell each a different tale."

He then gives some notes on the present planetary influences and predictions about the King of England, Queen Mary, Czar of Russia, Emperor of Germany, King of Italy, King of Greece, King of Belgium, King of Spain, Emperor of Austria, King of Norway and of Sweden and some other Sovereigns. Then some of the leading politicians of England come in for their Star courses in their Horoscopes." Then the information for each day of the year is given in good and bad luck. The latter is really curious. How can one day be good to all or bad to all. Promotions and degradations occur on the same day and at the same time. What is good to one will often be injurious to another. But these are general remarks and may be taken to have superficial value.

VII.

KRISHNA DEVARAYA, HIS LIFE AND TIMES BY C. N. EKAM-

BARAM B. A.

This is a dissertation composed, on the life of one of India's greatest emperors and scholars, Krishna Devarayulu of Vijayanagar (Kishkinda Empire). Mr. Ekambaram has taken a great deal of labour to collect facts about the Kings and their succession in the Empire and his au-

thorities are mainly the European travellers who visited that empire in its palmiest days, one who reads this pamphlet sees the absence of reference to Indian talents and Indian industry but this is excusable as the work is only a compilation to be submitted to the University before appearing for his M. A. Degree. He has some knack in putting his facts and the style is easy and graceful. We are sure with a little more experience, he will, make a better and more inviting author.

VIII.

THE NEW CYCLE OR THE MESSAGE OF THE NEW DISPENSATION BY MRS. H. M. BARY.

This is a small booklet, treating about the different cycles and the Avatars, and the interesting lady styles herself as belonging to the order of the Unknown. She describes cycles as "any round of events or operations; a series which returns upon itself, a round of years or a recurring period of time." She considers, that the "Impulse which has already been sent forth reached its Climax and returned upon itself and that the time has arrived for a new expression to go out from the creative Force, stronger and greater than before, to take its place on the ascending spiral of human evolution. She quotes from the world's great prophets about the coming of the new dispensation, and expects that something will turn up at no distant future. Confucius, Buddha, Zoroaster, the Hindu Avatar of Kalki etc., are all

expectations of new dispensation. After a good deal of metaphysical writing about evolution, she observes.—We see the world about is dominated by two powerful forces, a buoyant and confident optimism on one hand, an intense dissatisfaction and restlessness on the other. The pressure of these conditions on sensitive minds is often terrible." It is interesting reading.

IX.

THE INDIAN SHORT HAND JOURNAL.

This is a new venture started by P. G. Subramanya Iyar B. A., and promises to do much good in the line of shorthand studies. Mr. Y. Narayan's photo and as short history of his is given. He was, while young, with us for a few months, and even then showed signs of great intelligence and business knack. Ever since he commenced life, Mr. Narayanan, has been doing a great deal in the line of shorthand and typewriting and may justly be called its first Pioneer in S. India. The Journal gives the various methods of shorthand and those who are anxious to have some idea of shorthand, will be immensely pleased with the get up and the treatment of the subject. We wish the new Journal every success.

X.

THE MENTALIST.

This is a new monthly published by the Australian School of New Thought and edited by P. O'Brien Hoare. The New thought is thus described by the editor—"New Thought is the realisation of our better selves, the

knowledge of our relations to the Infinite Source of all life, and the gratification of learning that by practice of our better nature, can be brought about the true realisation of Brotherhood so eminently to be desired. It is possibly, because of the feasibility of that realisation that we to-day emphasise that fact that collective good or spiritual growth is absolutely impossible unless it is preceded by individual growth, and we may justly be excused for here pointing out, how much more beneficial social reforms would be, if those who handle them, would realise the fact that before you can have improvement in the nation you must have improvement in the community, which in turn must be the outcome of growth of the individual." The ideas are well put and deserve to be carefully perused.

XI.

MAGNETIC AURA

BY S. V. RAGHAVACHARY.

This is a little book dealing with a familiar subject, the Personal Magnetism. Although this term is on the lips of every street boy its exact significance and how it can be developed are matters which require careful explanations by competent hands. An introductory page is added on the occult significance of Personal Magnetism by Swami A. P. Mukarji. The book is published by the Latent Light Culture, Tinnevely. The author observes—The main object of the Latent Light Culture in supplying the general public with occult literature is to quicken the evolution of the race—Our Fifth race—by bringing to

their homes the light of knowledge. Energy ever flows from a higher to a lower level. The only condition insisted upon is sincerity on the part of the Teacher as well as the Taught. Man must strive for inner progress continually, without haste, without rest, keeping his mind's eye ever turned upwards and inwards. As we develop and expand our spiritual structure, our power over external nature will have a corresponding increase." He contends that there is nothing like evil or limitation. They beset the path of man because he has allowed himself to slip into a vicious circle of negative and inverted mode of training. Then he goes on to remark—"a craze for quick and ~~hidden~~ results has taken hold of the present generation. Mind is the creative power of the Universe. Success and power depend very materially upon the possession of the quality of attracting and influencing our fellowmen." Then some exercises are given which are supposed to lead to the acquisition of health and personal magnetism. "He who controls himself controls his life, his circumstances, his destiny". The greatest source of waste of this inestimable power or force is through sexual intercourse.

XII.

Psychic Truths told in the Afterlife by Edward C. Randall.

This is a small booklet, which contains some interesting matter. The great wave of spiritualism is now fast reviving and ebbing high and some of the world's greatest scientists have been proclaiming that death does not end

all, that after death there are still states of existence, and that there are possibilities of holding communion with the departed spirits. The author observes—some eighteen years ago investigating psychic phenomena, I discovered that conditions could be made that would enable us to talk with people in the afterlife which special privilege I have since enjoyed." He observes—we are beginning to realise, that it is the invisible that is the real and that the seen is only the effect of the invisible cause. Suppose that here and now, the secret thoughts motives, selfishness, greed and desires of men, could be photographed. Suppose a camera would make character visible, how startled the world would be." But all these are believed to be visible to the spirit world and nothing could be concealed from them. Mind is the aggregate of all thought. Mind is the universal thought. As a drop of water signifies an infinitesimal part of the great ocean, so a thought is an infinitesimal part of the great Ocean of Mind." All these thoughts and expressions given here are not new to the Indian Philosophic student, but these facts are very instructive to the Materialistic West, where the minds of business people never allow them to think about future states of existence or how to train up their minds to soar higher into the higher regions and expand their vision into the wonders of the Universal Mind.

XIII.

THE HINDU MUSICAL SCALE.

BY

KRISTNAHJI BELLAL DEVAL
RETIRED DEPUTY COLLECTOR,

The book treats of the 22 sruties of the Indian Music, and the author seems to have taken a good deal of trouble to explain the Hindu text of musical scales. As it treats of a special subject Music we shall review it in our next issue, at some length. We thank Mr. Deval for the book and we hope to make a careful review of it.

XIV.

THE SCIENCE OF SPIRIT COMMUNION

ANALYSED AND EXPLAINED

BY

REV. E. W. SPRAGUE.

This is a small pamphlet but full of spirited arguments, put in a convincing style and ready to afford the careful reader a delightful intellectual repast. We shall quote the author in a few paras and make him speak for himself in his own style. He observes.—Webster defines science as "truth ascertained, that which is known, the comprehension or understanding of truth or facts, true knowledge, accumulated knowledge formulated for discovery of general laws." John Stuart Mill remarks "This is or that is not, this does or does not happen, the science takes cognisance of a phenomenon and endeavours to discover its law." Man judges all science by his own conception because he demonstrates some fact and is convinced that it is science. The author asks rightly "who is the best authority upon any subject, the one who has proved its truth by careful analytical conscientious and thorough investigation, or the one who has had little or no opportunity to study the matter.

There is no infallible Pope in science to whom we may appeal. Professor Alfred Russel Wallace of England who shares the belief with Charles Darwin, of being the discoverer of the principles of evolution says—We are justified in taking the facts of modern spiritualism (and with them the only tenable one) as being duly established.

Its whole course and history proclaim it to be neither imposture nor delusion." Prof Elliot Comes D. C. M. A. M. D. of the Smithsonian Institution observes—I have myself seen the ghosts of great many dead persons."

Prof James Challies, F. R. S. Astronomer and Professor of experimental Philosophy, Cambridge University, England, says—testimony has been so abundant and contemporaneous that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up."

Prof. R. H. Emerities says—"Far from abating my confidence in the inferences respecting the agencies of spirits of deceased mortals in the manifestations which I have witnessed. I have had even more startling evidences of the agency." A spirit once observed to Mme. Innes—Neither you nor I know how we communicate.

It is said to be a scientific fact that people communicate with each other by writing and yet no savant of any age has been able to give the slightest information regarding how it is done."

There is nothing difficult in the living man communicating with the spirits of the so called dead. How, we may not know just at present. "A tree starts with the seed and becomes the monarch of the forest? How the materials are collected in certain proportions, how it grows and blossoms and how finally it dies are facts which have yet to be learnt by the scientist. Spirits identify themselves in thousands of cases by communications written in their own handwriting." Referring to the difficulties of people, incapable of understanding these higher facts the author remarks—"A man born deaf cannot be made to comprehend the meaning of sound, nor can a person born blind be made to understand the meaning of the word color. A fact once proved is as good as if proved a thousand times." The title is interesting.

XV.
JATAKA PHALA MANHI
MANJARI
Part I.

BY
IVATURI AYYANNA, PLEADER
AND
IVATURI MURTI RAJU SARMA
AMALAPURAM.

We thank the authors for the two books, one in English and the other in Telugu. This is a guide to the study of Astrology on modern lines with questions and answers, and the authors have taken great pains to arrange these questions and answers, in an easy gradation, quite agreeable to beginners, and, very useful to those who wish to have an idea of astrology.

In the preparation of this work our books seem to have been taken advantage of as also some other sanskrit works which the authors claim to have with them. Such activity on the part of the educated and intelligent gentlemen serves a double purpose. It makes the authors, in the first place, experts to some extent, for without careful reading and collecting astrological principles they will not be able to compile new books and in the second place it popularises a science which has not been properly understood or explained to the educated public. We are glad to note that our pioneer efforts, over a quarter of a century, have been creating much interest among the educated classes all over the world and the study of astrology, which was once labelled as weak-brained, ridiculous or absurd has now lost its poignancy, and makes it an honorable walk of life. We had to bear the brunt of the unsympathetic and ignorant attacks and criticisms and we now feel that our determined example and singular devotion during the best years of our life have brought into the field of astrology energetic and educated younger generation who would certainly prove its staunch supporters and able defenders. These two gentlemen write to us thus under date 5th February, 1911,—"We send you two copies of our Jataka Phala Manhi Manjari, one English and the other Telugu for your kind personal and esteemed opinion. We have been hearing your reputation from a very long time. You have revived astrology by translating the original sanskrit texts into English by publishing

Primers and instructor by editing a monthly Magazine with very valuable information at a cheap rate to be within the easy reach of all who have interest in it. Your works create interest even of those who have no interest in it, you are the founder of the astrological Examinations. We pray that God may bless you with long life and prosperity to continue your mission." This is part I and they promise to bring out other parts which we are sure will be even more useful. Larger the number of books in the field greater will be the interest in astrology and we wish the two learned authors and their books every success.

XVI.
PSYCHO HARMONIAL
PHILOSOPHY.
BY
P. PEARSON.

This is really a valuable book, well printed, ably illustrated and richly bound, and contains excellent demonstrative diagrams in brilliant colors. The book extends over 13 chapters and is the first of its kind produced as the author puts it by inspiration and expansion of the soul energy. The work has been wisely divided into three "Octaves" and in the first "octavo" entitled the Psycho Harmonial Philosophy, the author explains the "wonderful processes involved in the production of Psychical and Physical phenomena in nature so as to form a basic structure, well supported and fortified with impregnable walls of truth, upon which will be reared the

second *octavo* invisible structure of Psycho Harmonial Therapy in which will be explained the first original cause of health and disease and the actual processes involved in the healing art, all resting upon the great *octavo*. How Harmony as exemplified in the musical scale-nature, in the third *octavo* entitled Key to Psycho Harmonial Philosophy and Correlated Therapy or the Lost cord and Lost word Revealed: we will explain the Key note of all sentient beings as the basic foundation of all form expression in individual existence and thus enable the advanced student to correctly apply all teachings set forth in the two preceding *octavos*. These three *octavos* have the same relation to each other as any three *octavos* on the musical range of sound vibrations, which is of a multiple harmonious nature governed by the law of harmonial progressive reproduction. By philosophy we mean a true explanation of natural phenomena, the picking up and arranging of facts so that they will form glittering jewels in the crown of wisdom." He defines existence "as a continued form as an organised form or being inferences such form or being is capable of deg structural integrity by manifestations change and blending of I have had even more inherent in its cess of the agency. In the learned observed to Mme. Innesad into metaphor I know how we come becomes a

It is said to be a scientific ¹ who has people communicate with each ² mate- by writing and yet no savant of ³ he age has been able to give the slightest information regarding how it is done. ⁴ to

whether these ever possess intelligence which is an attribute of the human soul. His difficulties in these pages are due to his ignorance of the yogic development. The Law of causation is to be sought for in a higher realm of thought on a higher plane; and those who are privileged to soar high in their intellectual developments can see many things which are concealed from the ordinary gaze. He observes—we thus have the Soul Entities manifesting intelligence all along the way from lowest unicellular organism on the low C of the scale of being to the highest C on the *octavo* of Gods. This we designate as the Macro cosmic scale of vibration. He considers that all the solar systems must have been called into existence by processes of condensation and contraction of the etherial substances diffused in space. In organic matter Materialisation and dematerialisation produce constant changes from the material to the etherial and *viceversa* involving processes well understood in Alchemy. He stands self condemned when he passes the remark "that the theory of an Almighty God, expressing himself in the Animal, vegetable and mineral kingdoms of nature is not a true doctrine! In a jangle of words referring to the musical scale he wants to make out, that "all activity is a manifestation of soul and is simply the result of Intelligent Soul Entities striving for progressive unfoldment in that march from *octavo* to *octavo* along the great highway of evolutionary attainments with natural interest tendencies toward perfection. The three important factors are souls, Spirit, and body

and in his opinion and in the *translate* there is no separation of these three in his opinion. After a good lot of ingenious arguments and clever suppositions and using scientific words which are themselves in the folds of evolutionary progression he observes—It really makes no difference who originated ideas clothed in language by the writer for they must stand or fall on their own merits. An effect always predicts its cause inasmuch as it partakes of the nature of the cause producing it. The book is ably written and propounds the theories connected with the law of Harmonial progression as understood by the superficial observation of the present day scientists. The *why* and the *wherefore* are still concealed from the ordinary gaze. The internal unfoldment so sensibly and so convincingly propounded in the Indian *yoga* Philosophy, are yet to be studied by the western scholars and unless man dives deep into the innermost recesses of his own wonderful mechanism he will never be able to understand what he is to the world and what the world is to him.

NOTES

Helsingfors messages state that the creation of a new and powerful naval base near Hango on the Finnish Coast is causing great uneasiness in Sweden and is likely to provoke a great strengthening of the latter's armaments.

It is announced at Cardiff that there exists a written pledge whereby the

Welsh Members undertake that if Mr. Asquith does not introduce a Welsh Disestablishment Bill immediately after the Parliament Bill, to cease to be Liberals and to become Nationalists similar to the Irishmen.

The Chartered Company's Commission on Sleeping Sickness will sail under the leadership of Dr. May, Principal Medical Officer of Northern Rhodesia, who will be assisted by bacteriologists and specialists. The Commission will keep in touch with the Portuguese authorities on the frontier.

Extraordinary scenes were witnessed in the debate on the Redistribution of Seats Bill in the West Australian Parliament. The Labour Party obstructed the passage of the Bill for twenty-nine hours. Six members of the party were ejected and the police were called in. In the end the Labourites withdrew in a body exhausted. Such scenes in Parliamentary Houses are not dignifying. We suppose human nature is the same and education adds nothing really valuable unless there is good character.

During Russian Christmas there were at the St. Petersburg twenty-seven suicides and attempts at suicide—three hundred arrests for drunkenness, of which fifteen were women, and thirty deaths from alcoholic poisoning. These are some of the effects of christian training in Russia.

The United States Army Appropriation Bill authorising the appropriation

of ninety-three million dollars, passed the House of Representatives after an extended debate on the alleged unpreparedness of the country for war. The strengthening of the navy and army of the nations must cause a crisis in the near future and bloody battles must ensue to introduce old equilibrium.

Kotoku, his wife and the 23 persons accused with them were sentenced to death, at Tokio for conspiring against the life of the Emperor and other Imperial personages. Two others were sentenced to eleven and eight years' imprisonment. The trial was secret but the passing of the sentence was witnessed by diplomatists and prominent Japanese. One of those sentenced to death rose and shouted "Banzai," Thereupon the others sprang to their feet and Kotoku raising his hands above head cried "Long live anarchy." He was quietly removed, accepting his fate smilingly.

It is always a wonder to visitors how the Negroes in New York manage to dress so resplendently. They wear excellent clothes, both men and women. Even New Yorkers themselves have difficulty in tracing the source of the blacks' incomes. Light, however, has been shed on the subject through a suit for alimony brought by Mrs. Rebecca E. Wilkinson against her husband, a Negro porter on a Pullman car. Mrs. Wilkinson gave evidence that her husband made £ 60 a month in tips, besides drawing £ 8 a month in wages. Wilkinson works on the

buffet car of the trains running between New York and Montreal. He makes fifteen trips each month, and Mrs. Wilkinson asserted he received £ 4 on each trip.

News from Buenos Aires says that thirteen criminals including the Anarchist assailants of ex-Presidents Quintana and Alcora have escaped from prison by tunnelling under a wall.

Sir John Jackson has received the contract for the great dam on the Hindieh (Hitia) branch of the Euphrates. The work will cost several millions and the irrigation of an enormous area of land is guaranteed.

The recent failures of the Carnegie Trust Company and the Northern Bank of New York have caused some perturbation in that city. A meeting of representatives of strong financial interests including J. Pierpont Morgan and Company was recently held for the purpose of preventing the closing of three other banks having nine branches in New York all affiliated to the Carnegie Trust Company.

Dr. Adler thinks Calcutta is more interesting as a city than Bombay. There is more life in Calcutta and the people struck him as more industrious than in Bombay. Calcutta, presents more facets of life than does Bombay.

The Crown Prince of Germany found the visits to Jaipur and Hyderabad most interesting.

The General effect of the Ministeria, statements before the Delegations at Budapest is that the total of the Naval Estimates will be increased from two millions to 5,200,000 sterling at which amount they will remain until 1914, afterwards rising to over six millions, while the normal Army Estimates will be increased by four millions apart from an extraordinary estimate of 4,166,000 between now and 1915. The increments in these ornaments threaten disruption in the political peace.

As if Mars was not enough for astronomers, to open communications, smiling Venus has now been dragged in by Professor William H. Pickering, of Harvard, and Dr. T. J. J. Sec, of the Marc Island Observatory, who are in agreement that life exists on the planet. The ancient Hindus have emphatically declared that all the planets are inhabited.

The deaths from plague at Kwangchow in Manchuria have risen to a hundred daily and four thousand corpses are still awaiting cremation at Fudzian.

The situation at other towns is equally terrible. Mountains of corpses are heaped in ice at Hulan in order that when the ice breaks up the river may carry them off.

A fishing village established on an ice floe in Bjork Sound was carried away by a gale in the night with the whole of the inhabitants, 253 in number, and their horses and huts.

The New York Tribune states that the Navy Department has under consideration a proposal for arming the new American Dreadnoughts with 16-in guns. To do this the number of big guns should be reduced from twelve to six. If the 16-in. calibre be not adopted, the 14-in. guns certainly will be.

"Some of the officers believe it is a mistake to adopt the larger calibre, which would mean that eight, and possibly not more than six guns would be carried in place of twelve guns of the 14-in calibre. A 14 in. shot may not penetrate where a

16-in. projectile will. Some adhere to the belief that the 14-in. gun will answer all purpose of attack, some officers believe that the United States should go ahead of all other nations and build a battleship with 16-in. guns. There should be an increase in the thickness of the armour, even if there has to be a decrease in the speed. The theory of this is that a vessel with heavier armour does not need the extra speed to get out of the way of an enemy, and can stay in a fight and run in closer with the additional protection."

It is semi-officially intimated that Holland would decline any proposals for an international conference or negotiations on the subject of the fortification of the River Scheldt. The question, is too thorny and dangerous to international peace.

The collapse of Koota Homi sent away Ma. Blavatsky, never to return to India. The Christian College Magazine did much service by publishing the series of articles and the book is sold now by their society in Vepery. The correspondence about Theosophy, now appearing in the local papers, does not seem to add much to their credit, or the so called invaluable services rendered to in India by Mrs. Besant. Is she capable of teaching anything to India is a question left to the intelligent reader to answer.

News papers sometimes do more harm than good. The Editors are generally overworked specially in India and when they get communications they generally look more to the style of the letters than to the ripeness of the views expressed therein. Men of old age, settled habits and experience are not many and when these are approached for any correspondence they decline on the ground of want of time. Hence boys rush in and all sorts of ideas are formulated in the columns of a paper without the slightest consideration for their practicability.

At the Caxton Hall, Westminster observes the Herald of the golden Age on March 21st to 24th, a simple Life and Healthy Food Conference and Exhibition will be held from noon to nine o'clock each day.

It is expected that most of the numerous manufacturers of health foods will be exhibiting; hygienic furniture, fittings, camping-out outfits, and model dwellings will be shown; addresses will be delivered each day and every effort will be made to provide the public with instruction and practical object lessons concerning a simple and healthy life.

Psycho-therapeutics is the healing of disease by mental treatment and suggestion, and for this there is an enormous future. It must be in the right hands, and the patient's own co-operation is a necessity. But when we have learnt the truth that as a man thinks so he is, we shall realize the value of this new means of cure.

There is strong reason to suppose that a well directed current of thought can influence the circulation in any part or in any organ with good or ill effect, modifying and changing the tissues themselves.

When you meet a person that does not look well, please call his attention to the sunny side of things. You will thereby nip in the bud many a threatening evil and carry healing with you whenever you go.

To tell a person that he looks bad is to make him feel worse. There are thousands of mild cases that are created into serious loss through the adverse suggestions of well-intentioned friends. It is always desirable to make him jolly and lively.

You are as you think; your thoughts and impressions come either from your environment or from your own Higher Self.

Give your best to the world, because you become your best when you give your best. Follow the vision of the soul and be true your ideals.

The Herald of the Golden Age remarks that in consequence of the vigorous opposition to the candidature of Sir Victor Horsley (the well-known vivisector) for the representation of London University, which was offered by the "Animal Defence and Anti-Vivisection Society" (170, Piccadilly, W.) and other humane workers, this effort to strengthen the hands of the vivisectioning clique in Parliament was defeated by a majority of 7:2 votes.

At a crowded public Protest Meeting, held recently a resolution was carried amidst cheers to the following effect: "That this meeting protests against the election to Parliament of any Vivisector."

Dr. Forbes Winslow, the famous mental specialist, asserts in his Reminiscences that the world is rapidly going mad—the proportion of insane persons amongst the Community having been nearly doubled during the past forty years.

"By a simple arithmetical calculation" "it can be shown the exact year when there will be more insane persons in the world than sane. We in England are gradually approaching, with the decadence of our youth, near proximity to a nation of madmen.

"By Comparing the lunacy statistics of 1869 with those of 1909, four decades having intervened, my reflections are sad indeed. A terrible but real curse is in store, and an insane world looks forward to me with certainty in the not far distant future."

There can be no doubt that the time has come when degenerates, imbeciles, and habitual criminals should be prevented from propagating their species.

Kindness to animals is the commencement of moral education, and if you develop love in children towards God's creatures, they will become very amenable to love each other, and society will advance in the moral direction.

"The greatest science men can study is the science of living with other men. There is no other thing that is so taxing, requires so much education, so much wisdom, so much practice as how to live together." We are studying how to control the forces of Nature, but the forces of human nature are more difficult still. There is no art that is finer than the art of being at peace with our neighbors, national and individual. This will be the best study.

When the last word has been said about heredity, the practical fact remains that none of us can choose our physical grandparents. We are here with no chance to retouch the past or eliminate undesirable antecedents. On the whole, it would seem wiser not to spend too much thought on where we came from, but concentrate our energies on where we are going and how we can better our future state of existence.

An English contemporary declares. Our standard of health is a disgrace to our civilization, and our wrong diet is one of the primary causes of its failures. If we could solve the problem of diet it would almost lead the re-discovery of Paradise. For it is not too much to say that much of the demoralization as well as the diseases of mankind result from wrong feeding. Wrong thinking is even more pernicious than wrong feeding. Set your thoughts right.

Our London journal observes year in and year out, deer, foxes, otters, hares, rabbits, and birds are sacrificed, in many cases with extreme barbarity, as though they had neither rights nor feelings. And while there are many thousands who are entirely opposed to these practices, the Churches stand aside and lift not a single finger in the cause of justice and mercy towards these helpless and suffering creatures. By the term Churches we include all organisations that profess to teach religion, whether Anglican, Roman Catholic, Nonconformist, Unitarian, etc. And these for some inexplicable reason one and all most flagrantly ignore their sacred duty in this respect.

It is stated that a proposal has been made to connect St Petersburg with Peking direct by railway, Russia building the line from Lake Baikal to Kiutchka, and China the length of 900 miles from Kiutchka to Peking; and, further that China views the proposal favourably. When this is accomplished, the journey from London to Peking will be accomplished in nine and a half days.

A report of the U. S. National Conservation Commission observes.

"Since the greatest of our national assets is the health and vigour of the American people, our efficiency must depend on national vitality even more than on the resources of the minerals lands, forests and waters.

"The average length of human life in different countries varies from less than twenty-five to more than fifty years. This span of life is increasing wherever sanitary science and preventive medicine are applied. It may be greatly extended. "Our annual mortality from tuberculosis is about 150,000. Stopping three-fourths of the loss of life from this cause and from typhoid and other prevalent and preventable diseases, would increase our average length of life over fifteen years.

"There are constantly about 3,000,000 persons seriously ill in the United States of whom 500,000 are consumptives. More than half this illness is preventable.

"if we count the value of each life lost at only 1,700 dollars, and reckon the average earning lost by illness at 700 dollars per year for grown men, we find that the economic gain from mitigation of preventable disease in the United States would exceed 1,500,000,000 dollars a year. In addition, we would decrease suffering and increase happiness and contentment among the people. This gain, or the lengthening and strengthening of life which it measures, can be secured through medical investigation and practice, school and factory hygiene, restriction of labor by women and children and the education of the people in both public and private hygiene.

FEMININE BARRISTERS.

The Paris Bar recently celebrated its centenary by a grand banquet of 1,100 covers in the Law Courts to which many leading counsel from other countries were also invited. Among them were admitted to the Paris Bar. The eldest is Middle, Chauvin Doctor of Law who is now in her eleventh year of legal practise. She was the first woman barrister, who paved the way for her co-sisters at the Bar. Middle, Petit came next, Six years passed before Middle Chauvin's example bore more fruit. Mme. Benzech and Mdlle. Mille were called to the Bar together. The former is a lively girlish little person, who attended one day in Court during the hearing of children's misdemeanours. The Judge, a trifle short sighted perceiving her at counsel's table called out, Usher remove that child to the back of the Court" Mdlle Mille, daughter of a member of Parliament is the busiest of all the lady barristers. Another is Mme. Georges Lhermitte. She is a criminal lawyer pleading at the Assizes. Mdlle. Helene Miropolsky appears to

be chiefly for her looks, and is usually known in the Lower Courts as La Belle Hellene, "Mme. Grunberg is the wife of the doctor. There are seven or eight more, advocates, all unmarried and all young. At the banquet they will wear, feminine evening gowns.

Of the above lady barristers, Mme. Verone has given an interesting lecture on "A Woman Counsel's Day." Her morning is taken up with visit from women, and all have pitiful tales to tell of unhappy married life, disputes over the children after divorce or separation. Some trades women come to her with business law suits. The most pitiful clients are the mothers of girls and boys under age, charged with misdemeanours, who implore her to get their children off. The worst part of her day is her visit to Saint Lazare goal whither her duty to her clients takes her and where she has to listen to tragic or squalid tales. A large number of women prefer a woman counsel, in whom they often can confide more than they venture to do to a man. This is especially the case with wives suing for divorce.

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MADRAS, N.E.

Results Arising from Planetary Movements,

BY

**P. SUBBARAYA SASTRI OF
ANEKAL.**



We have already given in our previous issue some details about this important subject and we shall now state some more facts which would show our readers clearly that the science of the planetary movements is of the highest importance to mankind and that a knowledge of that science will confer great benefits upon them.

We shall show clearly to the non-believers, the real truths and value attached to the astrological sciences and remove the many doubts and

difficulties under which these people have been labouring for a long time.

I. What is astrology? who first introduced this science, and who developed it? How did this science spread its wings over so many nations and over so many people? What are the causes for its universal expansion, and recognition?

II. What is the meaning of planets (grahas)? what is the relationship between the planets and the people? How do the planets affect the terrestrial phenomena, and how can we satisfactorily prove that all misery and happiness flow from the planetary influences?

III. What are Rasis? (signs of the Zodiac)? what is the relationship between the planets and the Zodiacal divisions and how do the Rasis in turn influence human beings?

IV. What are the results flowing from the movements of the planets? How do they come? How are they exercised? what is the meaning of planetary influences affecting all human interests for good or evil and how could we determine the extent and intensity of these influences over the terrestrial Phenomena?

Are these planetary influences to hold good only upon those who believe in them or do they exercise their influences on all mankind alike whether they believe in them or not.

Explanations and arguments for all these important questions will be offered here for the edification of our readers and we request them to peruse these articles with care and attention, as they will be of immense benefit to

them. We shall now inquire as regards the first question viz., what is Astrology or Jyotissastra.

Brahma created the energies, which were capable of producing good and evil to mankind before he created the living creatures.

These energies, which were capable of producing happiness and misery to people, pervaded all over the Akasa (sky) in the form of luminous ether.

Half of their number turn from the right to the left (Anuloma) and the other half from the left to the right (Viloma). Among the energies which are turning from the right to the left (or Pradakshina), there are three principal divisions viz., (1) those energies which are capable of giving happiness, pleasure, health, comforts, enjoyments, riches, respect, education &c., (2) those energies which are capable of giving *Amooshmika Sukha* or better states of existence to the soul in its rounds of evolution, after it separates itself from the body and (3) those energies which are able to free man from his gross surroundings, purify his mind and soul, and finally enable him to become one with the supreme being or attain to what is technically called Moksha. The place or space occupied by those energies is called Brahmanda. The body of an individual goes under the name of Pindandam. There are some seeds of the energies placed in the Pindanda by God which are able to attach the energies contained in the Brahmanda.

Let us give a familiar illustration to enable our readers to understand

what we are going to say about the connection between the Brahmanda and the Pindanda. The collected food which a man is able to consume in a year will indeed be very large and this large quantity cannot be held by him in his body. What he does will be to store the food provisions in a large store house, and according to his health, hunger, and thirst, he takes a certain quantity of the stored up provisions for each day and converting them into proper consistency, consumes them as food. Similarly, all the energies, a man wants for his miseries and happiness, are contained in the Brahmanda, and each individual takes or attracts as much as he wants, incessantly (day and night) from the energies contained in the Brahmanda. In the earlier stages of creation, the energies contained in man being of smaller dimensions or powers were not able to attract the energies contained in the Brahmanda which were certainly of far higher force than what was contained in the Pindanda. The energies in man rose to the higher regions, and when they began to attract the various forms of energies needed for their purposes, were naturally forced to give up their attractions by the superior forces exercised by the energies contained in the Brahmanda. Then there were exhibited three different colors in the circular motions of the Pradakshina energies, viz. golden yellow, red, and white.

In the circular movements of the Viloma energies, there were manifested, the two colors of darkness and smoky white. In the Brahmanda,

there were thus five colors exhibited, among the two sets of energies, which were moving in the Anuloma and the Viloma form, and which were capable of causing all happiness and misery to the millions of living creatures, Brahma with a view to adjust these different forms of energies and regulate them to the needs of each individual, according to his Karma addressed Kasyapa Surya (Sun) thus— Attract all the energies in the Brahmanda to your globe or atmospherical envelope, divide the energies relating to Punya (merit) and Papa (sin) into two separate sets, give to your ray which takes the energies to mankind for meritorious purposes, the name of *Punyaha* and to the ray which takes the energies needed to produce sinful tendencies the name of *Aghahaa*. From this Kasyapa Surya radiated seven important rays three of which rose above him and four rays went downwards. These seven rays were converted into seven solar globes, each being composed of a particular color, like those of the colors of the rainbow. In the Vedantha Sastra, the places where these globes are shining are called Saptakas. The globe which is visible to the earth, and is holding it in its place is called Surya or the Sun and is the lowest of the four globes which are formed from the rays of Kasyapa and which took the downward course. The earth is kept in its position and the work on it is being conducted by the rays of this solar globe into which all the rays of the other solar globes fall, and which holds them and distributes the necessary energies to the terres-

trial energies. One Brahmanda is held in its proper place and does its proper allotted work and supports all its Phenomena by the help of these seven globes formed by the seven rays of Kasyapa. As there are 14 lokas to each Brahmanda, each Surya, therefore gets two lokas under his jurisdiction.

SRI
Bhoutikakala Nidhi
OR
THE TREASURY OF PHYSICAL
SCIENCES.

This is a new monthly journal which has been started in January 1911, and three issues viz.,—January February and March are on our table. Ever since we commenced our Astrological Magazine, we have been now and again referring to the existence of Soudaminikala Sutras extending over twelve hundred thousand (twelve lacs) and comprising expositions on all conceivable scientific subjects. Soudomini in sanskrit means electricity, and signifies much more than that expressed by the English word *electricity*.

Physical sciences to attain perfection, require long centuries of cultivation, devotion, and able experimenting. Even then if the mental conditions of the experimenters are ordinary or not fully developed, the results will be mediocre and the scientific progress will be stunted. Let us take two mental conditions, and see how they work in the physical sciences. A well developed, contented, concentrated, and contemplative mind necessa-

rily gets glimpses of higher principles of natural laws than a mind, ill developed, catering for physical comforts, distracted by cares and anxieties due to devotion to material comforts, and non-contemplative on sublime subjects. While the promptings of heaven are strong and wonderful in the first set of minds, they will be few and far between in the second set of intellects. Even by the very laws of natural development and progress, the mind takes that turn which is given to it. One who gazes on the wonders of sublime Phenomena, and devotes all his energies and time to it naturally gets better knowledge of the causes of that Phenomena, than one who spends most of his time in material comforts, and whose knowledge necessarily expends in the lower plane and strives to achieve perfection in new material discoveries and invention. There is nothing strange in such developments. The ancient Maha Rishis had ample natural means at their command, and set themselves to work in the higher planes. Their wants were few and their desires despised the worldly pleasures as evanescent and not worth their serious attention. Casting their mental mould in such directions, they were eminently successful in ferreting out nature's secrets which no other nation in the world were able to do. The reasons for such development are simple and plain. Therefore the grand discoveries and inventions they were able to achieve on the physical plane, were directed, not to please or gratify their internal and momentary passions or senses, but to reach into higher states of existence and grander spheres of

natures realms. This naturally took them into the causes behind the visible objects, and made them record experiences which look either too superstitious to believe or too supernatural to comprehend. The Bhoutika Kala Nidhi is written by Brahma Sri T. Subbaraya Sasty of Anikal, and translated and edited by ourselves. A short life of this wonderful Brahmin is given in the first issue, and is well worth a careful perusal. The names and contents given in the first three issues are really very wonderful, and treat of subjects and Phenomena, which have not hitherto been explained by any body to the public. The educated classes will thus see the scope and usefulness of this wonderful journal, and the practical uses and benefits to which the knowledge expounded in the pages of Bhoutika Kala Nidhi may be turned in course of time. Wonders never cease as we say, and wonderful knowledge of the ancient Maha Rishis is more wonderful than the greatest wonders of the modern scientific comprehension. The fountain head of knowledge is in the Vedas, those inexhaustible repositories of information, which have been the greatest wonders of the most highly developed Yogis. Man has to improve himself. It is not in commissions, congresses and conferences that he will find the real solutions of the secret laws of Nature's work storehouse. It is in the education of one's ownself, that he will learn the *why* and the *wherefore* of Natural Phenomena. His communion with Nature in solitude gives him germs of knowledge before which the gran-

dest solutions offered by the greatest of modern scientific men will be as a small flickering light before the blaze of the glorious Sun. With Nature they learnt more sciences, than with men, and when the mind is in touch with Nature it partakes of the magnetic influences of Nature's Phenomena and will be strengthened to learn Nature's secrets and her mysterious laws. The articles in the first three issues are simply splendid, and invaluable. No one could produce such information and no one could continue such contributions unless he is himself in close communion with the grand secrets of natural Phenomena. Vimanas, or airships, seem to have been very familiar to the ancient people. The Vegetable sciences or Agatatwalahari will surely confer a great boon upon the mankind if they properly understand and put into practise the principles enunciated by those sciences. The importance of Snana or bathing can hardly be overrated. The whole health of man depends upon his food, the water he bathes in and the clothing he wears. Before food and clothing, bathing has a great deal more to do with man's health. Then we have the Yantrasarwaswami, and Lohatantram, the former treating of the various kinds of machinery and the latter about mines and minerals, really very valuable subjects, a deep and correct knowledge of which, will confer everlasting comforts and conveniences in the careers of human species. Righridayam seems to be a wonderful science. The diseases, their origin, development, diagnosis and treatment, are subjects, whose importance stands

most prominently in the spheres of human knowledge. All these and many more interesting, instructive and highly beneficial subjects have been begun in a most masterly and convincing manner. If the journal continues its useful work for some years we feel sure that the benefits it will confer upon the European nations will be greater than those which could be derived by the Indians. The reasons are not far to seek, while the Hindu reads these contributions, and dreams over their usefulness and psychical significance, the enterprising European will put the theories and hints thrown there, into practice, and brings out newer discoveries and inventions from which he will try to derive the greatest material benefits possible. There is no combination, no union, no agreement, and no generous instincts generally among the educated classes in India, while all these are prominently making themselves visible among the European nations. While the processes of constructions and regeneration are manifesting themselves among the Native Indian leaders. The, time, therefore has yet to dawn upon them in the right direction and then only they will be able to utilise the priceless treasures on which they are now seated, and about which they know so very little.

Universal Religion.

A greater nonsensical absurdity than to talk about an "Universal Religion" could hardly be imagined. In God's creation variety marks the rule and the unity the exception and

it is found in Himself. A few heated brains in the full swing and intoxication of their pride and prejudice evolve one or two "meaningless terms" and glory in their mental hallucinations like the fools, who build their castles in the air and people them with the mythical personages of their perverted concepts. A simple glance at the creation and its work all over the universe, ought to open the eyes of the veriest of fools to the truth of *variety* as the main object of God's creation and *unity* as the final stage where the seeming variety disappears and becomes one with the Infinite Intelligence. Like the food of a doctor, who would prescribe one medicine and one course of diet for all classes of disease among all varieties of nations, there are some who fancy that they could introduce a universal religion or a universal language. Their conceits deserve more pity than consideration. Can there be one food, one law, one medicine, one language, one religion, one custom, one manner, one education, one thought, one court, one mountain, one river, one kind of vegetation, one kind of animal, one kind of soil, one sort of water, one planet, one star, one earth, one mind, one blood corpuscle, one nerve, one bone, one tooth, or one cloud? Does not variety, mark the distinct work of creation? The Infinite Intelligence is one, but His creation is undoubtedly marked by a wonderful and inconceivable variety. Are men similar in features, form, color, stature, constitution, strength, bulk, and mental characteristics? If they are not, then where is the fun of talking such a nonsensical

thing as a "Universal Religion" or "Universal Brotherhood"

These are the delusions of the heated brains, on whom the lunar rays are falling with greater vigor, and inflicting them from exercising their sensible functions. Could ever any sane mind indulge in such a wild conception as "universal religion" what is it? where is it? where are the parties, who are competent to propagate such a religion, excepting the High and the omnipotent Power. These idiots of mental delusion, and proud associations are incapable of exercising their control over the nervous centres which rule ordinary reason, and common observation. Can the variety in the Physiological construction of the bodies, be removed and unity of construction introduced? If so who is it that is able to work out this non-workable miracle. Can the psychological differences in the formation of the animal brains be done away with, and unity of mentality be introduced among the living creatures? Who can do it? who possesses such wonderful powers over nature to effect such results? The greatest of world's thinkers never dreamed of such impossibilities, and do not believe that the time has come when his Satanic majesty has made up his mind to cross the laws of Nature, and destroy the beautiful order, variety, and sublimity attached to the creation of the Almighty God. The craze cannot run higher in intensity or loftier in conception than in the case of such of those who are penurial enough to think that they could propagate a "Universal Religion" Universal Bro-

therhood Universal peace, or Universal communism. Even a little child can see that the beautiful variety in creation in physical and psychological planes, is the object of God's creation, and that creation means nothing more than variety in every direction. To abolish this variety in creation we are now getting some persons, whom we pity most.

Suryasiddhantha

ENGLISH TRANSLATION BY
BURGESS.

An English Translation of this work was published in 1860 or half a century ago by Rev. Ebenezer Burgess formerly Missionary of the A. R. C. F. M. in India, assisted by the committee of publication of the American Oriental Society.

This committee of publication consisted of the following gentlemen for the years 1858—1860.

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The translation of the Suryasiddhantha with notes and an appendix was communicated to the American Oriental Society May 17th, 1853 and published in the 6th Volume of its journal. Before we take the translation of the Rev. Gentleman, and handle it in its true colors we have to reproduce in its original what he has been pleased to say in his introductory remarks. Rev. E. Burgess observes—

"Soon after my entrance upon the missionary field in the Maharata

country of western India, in the year 1839 my attention was directed to the preparation in the Maharatta language of an astronomical text book for schools. I was thus led to a study of the Hindu science of Astronomy as exhibited in the native text books and to an examination of what had been written respecting it by European scholars. I at once found myself, on the one hand highly interested by the subject itself, and on the other somewhat embarrassed for want of a satisfactory introduction to it. A comprehensive exhibition of the Hindu system, had nowhere been made. The *Astronomic Indienne* of Bailly, the first extended work upon its subject, had long been acknowledged to be founded upon insufficient data to contain a greatly exaggerated estimate of the antiquity and value of the Hindu Astronomy and to have been written for the purpose of supporting an untenable theory. The articles in the Asiatic researches by Davis, Colebrooke and Bently which were the first, as they still remain the most important, sources of knowledge respecting the matters with which they deal, relate only to particular points in the system of special prominence and interest. Bentley's volume on Hindu Astronomy is mainly occupied with an endeavour to ascertain the age of the principal astronomical treatises and the epochs of astronomical discovery and progress, and is moreover, even in these respects, an exceedingly unsafe guide. The treatment of the subject by Delambre in his history of ancient Astronomy being founded only upon Bailly and the ear-

liest of the essays in the Asiatic Researches, partakes, of course of the incompleteness of his authorities. Works of value have been published in India also, into which more or less, Hindu Astronomy enters as Warren's *Kāla Sankalita*, Jorvisi's weights, measures and coins of India, Hoisington's *Oriental Astronomer*, and the like, but those too give for the most part, hardly more than the practical processes, employed in part of the system and they are like many of the authorities already mentioned, only with difficulty accessible. In short there was nothing in existence which showed the world how much and how little, the Hindus know of Astronomy as also their mode of presenting the subject in its totality, the intermixture in their science of old ideas, with new, of astronomy with astrology, of observation and mathematical deduction with arbitrary theory mythology, cosmogony, and pure imagination. It seemed to me that nothing would so well supply the difference as the transmission and detailed explanation of a complete treatise of Hindu Astronomy and this work I accordingly undertook to execute.

Among the different Siddhantas, or text books of Astronomy, existing in India in the Sanskrit language, none appeared better suited to my purpose than the *Surya-Siddhanta*. That it is one of the most highly esteemed, best known, and most frequently employed, of all, must be evident to any one who has noticed how much oftener than any other it is referred to as authority in the previous papers on the Hindu Astronomy. In fact, the

science as practised in modern India is in the greater part founded upon its data and processes. In the lists of Siddhantas given by native authorities it is almost invariably mentioned second, the *Brahma-Siddhanta* being placed first: the latter enjoys this prominence, perhaps, mainly on account of its name; it is, at any rate, comparatively rare and little known. For completeness, simplicity, and conciseness combined, the *Surya-Siddhanta* is believed not to be surpassed by any other. It is also more easily obtainable. In general, it is difficult without official influence or exorbitant pay, to gain possession of texts, which are rare and held in high esteem. During my stay in India, I was able to procure copies of only three astronomical treatises besides the *Surya-Siddhanta*; the *Cakalya-Samhita* of the *Brahma-Siddhanta*, the *Siddhanta-Siromani* of Bhaskara, and the *Graha-Laghava*, of which the two latter have also been printed at Calcutta. Of the *Surya-Siddhanta* I obtained three copies, two of them giving the text alone, and the third also the commentary entitled *Gudhartha prakasika*, by Ranganatha, of which the date is unknown to me. The latter manuscript agrees in all respects, with the edition of the *Surya-Siddhanta*, accompanied by the same commentary, of which the publication, in the series entitled—*Bibliotheca Indica*, has been commenced in India by an American Scholar, and a member of this Society, Prof: Fitz—Edward Hall of Benares; to this I have also had access, although not until my work was nearly completed.

My first rough draft of the translation and notes was made while I was still in India, with the aid of the Brahmans who were familiar with the Sanskrit and well versed in Hindu Astronomical science. In a few points also I received help from the native Professor of Mathematics in the Sanskrit College at Poona. But notwithstanding this, there remained not a few obscure and difficult points, connected with the demonstration and application of the processes taught in the text. In the solution of these, I have received very important assistance from the committee of Publication of the Society. They have—also the main share of the work falling to Prof. Whitney-enriched the notes with much additional matter of value. My whole collected material, in fact, was placed in their hands for revision, expansion, and reduction to the form best answering to the requirements of modern scholars, my own engrossing occupations, the distance from the place of publication, as well as my confidence in their ability and judgment, leading me to prefer to entrust this work to them rather than to undertake its execution myself.

We have also to express our acknowledgments to Mr. Hubert A. Newton, Professor of Mathematics in Yale College, for valuable aid—rendered to us in the more difficult demonstrations, and in the comparison of the Hindu and Greek Astronomies, as well as for his constant advice and suggestions, which add not a little to the value of the work.

The Surya-Siddhanta, like the larger portion of the Sanskrit literature, is written in the verse commonly called the sloka, or in Stanzas of two lines, each line being composed of two halves, or padas, of eight syllables each. With its metrical form are connected one or two peculiarities, which call for notice.

(To be continued.)

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Astrology vs Chemistry.
A SHORT COMICAL DRAMA IN
FIVE ACTS

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.
Editor of the Astrological Magazine,
and Bhoutikakala Nidhi.

Act IV Scene 4.

A MOUNTAIN CAVE IN A THICK FOREST.
Enter Thieves with much property.

1st Thief.—Our profession is time honored. It is coeval in existence with Society. Custom is transcendental law. We have some friends among the police, the magistracy, the Merchants, the lawyers, and the so called aristocracy. Why then follow other professions? There is no romance there in life. And our work is the most profitable, the most adventurous, the least troublesome, and the easiest to practice.

2nd T.—See that the pack of policehounds are not after us. We have secured a good crop and that must not be taken away from us. Be quick, and cautious. None of us is ashamed to be where we are. The devil cites scripture for his own purposes.

3rd Th.—Ah? This cave is almost inaccessible, and we are safe where we are. But prudence dictates that we should be careful. There are a few rogues among the police who are as clever as we are, and even cleverer, and they deserve to take rank with the highest amongst us. We ought not to be careless. The confounded police are sure to be upon us if we make much delay: Divide the property sharp, and set apart a decent percentage for bribes, lawyers merchants and witnesses, so that when caught we may have the ready help of these worthies.

4th Th.—Well said my friend! Long live your ghost. Eighty P. C. goes to those beggars leaving to us only the small balance of 2 P.C. for our trouble, anxiety, and serious risk of imprisonment and life.

5th Th.—We are as honorable men among ourselves as any in the world, and why should we be ashamed of a profession which is older than the Earth. For do we not hear of thefts taking place even in the heavens? and before Gods. Do not some officers go to jail, what does it shame.

6th Th.—I am not very clever in traditional lore. But my ears are sharp enough and I hear footsteps at a distance of a mile or so. Look sharp and disperse, quickly, each for himself, to meet again you know.

7th Th.—Let the property be deposited on that inaccessible rock. Sharp for they are coming.

8th Th.—Disperse into the jungles and run down into the ravine shades below. All collected on the dark bank of a Ravine under a very thick jungle.

9th Th.—We thank our friend for the information he gave us, of the approach of the police. I propose that he be given some extra present for putting us and the property beyond the reach of the authorities.

10th Th.—Looking through a crevice in a projecting rock. See there the police. What great misfortune would it have proved if all of us had been caught red handed, Oh God? you have always been most merciful to us. We have as yet never been caught, I propose that all of us should prostrate ourselves on the ground and heartily pray to God for his grace.

All fall on the ground and pray devoutly to God.

Police Officer.—Oh God coming to the spot? these villains have again given us the slip. I see some of their footsteps, but it is extremely difficult to trace the direction of their march.

Asst. Officer.—The scoundrel of the informant gives us belated notice. Had we come here an hour earlier we should have caught the criminals red handed. How often we are disappointed. The offenders seem to be too sharp for us.

1st Constable.—They could not have gone long ago from here. But the evening shades are setting in and our position here may be very risky. The beggars are armed

with deadly weapons of the latest invention. Ho they get them beforehand is a mystery. Let us beat back and encamp in the village at the foot of the mountains.

2nd Cons.—I am sure, that our stay here in the night means certain death. The rascals might come in large numbers and capture or kill us. Let us go away.

P. Off.—The perfections in chemistry are forestalled by the criminals. The scientific inventors sell their deadly inventions first to the rogues at enormous prices and then to the innocent people. Go where you will? this seems to hold good. I have my bitter experience that the knowledge of the criminals in chemistry is far in advance of that possessed by the police and the magistracy, and hence the latter are quite incompetent to deal successfully with the former.

3rd Cons.—Sir Master—I hear faint voices of the rogues, but I cannot identify their direction or distance. What a pity it is that evening is closing in upon us? otherwise we should have made a successful dash and captured the thieves, and sent them to long terms of imprisonment.

Asst. P.—Great Pity? I have been very unlucky these last two years. One quack of an astrologer warned me to be careful, as Sadasath has begun, I took a hearty laugh at him and his pretensions to read the future. I now see the quack is perfectly right, as somehow or other all my cases are lying undetected and my superiors are sit-

ting hard upon my head? one of us must break soon.

P. Off.—Can we not pursue the thieves in the night. I am ready to lay down my life in the discharge of my duty.

4th Cons.—Death is our undisputed goal? but there is no sense in pursuing those ruffians in the night and in such dangerous places like these mountains. They can easily close in upon us and hurl us all into the yawning abyss never to rise again. That is neither prudence nor duty.

5th Cons.—We are ready to die, if by that event our masters get some advantage and the criminals are brought to book. There is no sense in dying in the night in a dreadful forest, and become the prey to tigers and cheetas.

6th Cons.—We shall turn back. Let us see how matters develop later on? There is glory in doing our duty.

Exeunt.

Act IV Scene 5.

RIVERSIDE

Enter Astrologers and Sastries.

1st Astrologer.—We are much abused, our sciences are reviled, and our predictions are scoffed at. In the good old days people had great faith and astrologers were treated with much respect?

2nd Sastry.—Yes? You forget to note the changes wrought by time in religious political and social matters and also by it among ourselves. Can you show me one real astrologer now, who fulfils the conditions, physical and intellectual laid down as necessary by Maha Rishi

Gargi and subsequently, by Varaha Mihira and others.

3rd As.—Oh yes? There is a great degeneration among the class of men who now pose as astrologers. And if they are not respected the fault is more with them, than with the consultants? what say you to my observations?

4th Sas.—You are perfectly right? Respect and love, come of their own record, when we deserve them. But in the case of undeserved, they recede because they know that they are attracted in the opposite direction?

5th As.—But Sastry—You forget the nature of the present times. Are we not to adjust ourselves to our environments. A man will be a fool if he does not do so. The coat must be cut according to the cloth.

6th As.—We have not competent masters to teach us and explain and solve our doubts. The science is highly technical, the qualifications wanted are many, the profession is nonpaying, good and clever men do not take it up, the consultants are ever greedy to get our predictions for nominal sums and if there is great degeneration among the members of this profession there is also some justification.

7th As.—That may be a justification to our low conscience but we bring in a lot of contempt on the head of the noble science? when we know it is not paying and is a thankless duty, then if we are honest men we had better give it up

altogether and take to some other lucrative work, why follow a science and bring discredit upon it.

8th As.—This is altogether a mercenary view. Never mind what we get or not. We ought to do something for the revival of a really useful and valuable science bequeathed to us by our revered Maha Rishis.

9th As.—There is a great revival now a days? but it is not conducted on proper lines and hence there is much prejudice against it.

10th As.—Let us keep our lives simple, our intellects clean, our behaviour gentlemanly, and our demands reasonable. Let us not work for paltry sums. For then we will be compelled to do many unconscionable acts. We must try and keep up our dignity and that of our noble science.

11th As.—But there are many quacks in this line and for almost cool remuneration they undertake to write horoscopes and make all sorts of future predictions bringing great disgrace upon its professors and the science itself.

12th As.—We cannot help it. Since the rulers take no notice of these quacks or prevent them from following this business, they cannot be prevented by us. The public can do it but they won't do it from purely selfish and miserly considerations.

13th Sas.—Why? as for that matter our Sastras are not treated a whit better. We spend 20 and 30 years over our sciences and with all our

exertions, we can hardly keep our soul and body together.

14th Sas.—Why do you talk in that strain. Sastras are not, and ought not to be learnt for the sake of money. I would consider the whole idea as smacking of selfishness. We cannot get salvation when we are actuated by such mean and mercenary motives. We must acquire knowledge and wisdom for their own sake and set an example for others to follow. Greatness of soul cannot be acquired by low or selfish motives? we must be godfearing and loyal.

15th Sas.—That is alright in theory but we have so many stomachs to feed, and that cannot be done unless we have money. What say you to my remarks?

16th Sas.—Yes, you are perfectly right? we have our families and they cannot be fed on air directly. We want hard cash and that too in great plenty. The prices of articles have risen fivefold during the last half a century and my father, who is now 89 years old tells me that he was able to maintain a family of ten or twelve souls with half the number of rupees which I get now. But I am seriously struggling to maintain a smaller family with twice that amount. What can we do under such distressing circumstances? Is honest work possible?

17th As.—Although the respect and proper payment have disappeared the craze for consultations has not gone, and it will never go, so long as the Sun and the Moon continued to shine.

18th As.—Then our duty is simplified.

Let us form an association, and publish a decent scale of fees for consultations. If there is unanimity amongst us we can win our cause.

19th Sas.—Unanimity can win any cause, however difficult it may be. But the planets themselves are not all friends and those who are called into existence by their influences must be divided. Is it not reasonable? Take the world as it is?

20th Sas.—Perfectly right? We shall do as best as we could, and lead a simple, loyal, godly and moral lives. That is the best advice I can give you all, and also follow myself. Exeunt.

Act IV. Scene 6

A COURT BUILDING.

Enter Judges.

(A private Chamber.)

1st Judge.—Oh? Ours is a difficult job parties complain against us. pleaders complain against us. Police complain against us. Public complain against us. Government complain against us. And we complain against ourselves. Why all this bother. Laws are uncertain. Amendments are numerous. Facts are twisted and tortured. A great deal of legal quibbling and confusion ensue. If parties complain against us for occasional miscarriages of justice, what can we do. How can we help it?

2nd Judge.—My dear friend—when people are simple and confiding abstract justice is not possible in a concrete world. Our own deci-

sions are often inconsistent and irreconcilable. If parties complain of miscarriages of justice, they have some show of logic and reason on their side. Why? there are miscarriages among human and animal species. And I do not see how they can be prevented among our courts?

3rd Judge.—I suppose we are not in the confidence of either party. We are on the horns of a dilemma. It is difficult to serve as a judge and more difficult to keep what is called conscience. I do not know which diabolical philosopher introduced this unhappy term. I find it irksome to keep this and also serve satisfactorily.

4th Judge.—If I had private fortune I would have resigned my office and retired to spend my days in devotion to God?

1st Judge.—When we take up service, we should obey first and think afterwards. Discipline is the fundamental basis for all power, and we can't break it, as its administrators. We must do as we are asked to do, and follow rules laid down for our guidance.

2nd Judge.—But are we not to look to the dictates of conscience? And feel its occasional pricks?

3rd Judge.—Conscience requires also discipline. Our individual ideas of justice and injustice ought to have no weight so long as we are bound to administer them as propounded by our employers?

4th Judge.—The world is curious—the ways of mankind are mysterious—the habits of the criminals are nefarious—the views of the counsel are deleterious—the passions of the parties are furious—the uncertainties of law are glorious—the principles of justice are vicarious—the courts are malarious—the countries are barbarous—the judgments are laborious—the decisions are various—the evidence is spurious—the lives are luxurious—the example is injurious—the truth is precarious—the soil is calcareous—the laws are imperious—the complaints are stentorious—the rumours are slanderous—the lessons are pictorious. It is difficult, to please others or please ourselves. Human nature is so complicated, so puzzling and so deep rooted that longer our experience with it the greater is our confusion. I am tired of this work. Let me resign and go to some forest to end my days in sublime solitude and continuous contemplation.

1st J.—My dear fellow? You forget that life is made most enjoyable by the perfections wrought by modern chemistry. Look at our luxurious seats, electric fans, cooling and refreshing drinks, artificial appliances, vitalising stimulants, inviting cots, airy rooms, and dainty dishes. What more do you want? Is not material enjoyment heaven on earth? Heaven itself would be worthless without these discoveries?

2nd J.—Yes Sir? but our minds are distracted, and our work is taxing.

Material comforts are not comforts unless the mind is at peace?

3rd J.—Why are we paid well and provided richly? not for sleeping or keeping our minds in peace. But for certain work and enjoyment.

1st J.—Amalgamate your minds in the games, drinks and enjoyments. Spend your leisure time in gambling or gaming, or racing or reading we will be alright. No distraction at all.

We must know how to make hay while the sun does not shine? we possess superior intellects and can command many comforts. Thanks to the perfections in chemistry.

4th J.—I can not follow your advice or reasoning. I have no head or heart for games. I want complete rest and I shall get it only in solitude?

Let us go. It is time and we must get home early. For at home we have the bother of wives and children?

Exeunt.

Correspondence

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

To

The Editor of the,

Astrological Magazine.

In reply to the enquiry in your Magazine of a gentleman from Calcutta, re the degree of Strength of a planet in various ways, I desire to point

out as follows to the best of my knowledge. The query is found on page 79 of Vol. XIII No. 3 and 4, Month November and December.

It is a fact well known and well established that each planet has various sources of energy or strength according to the degree of which it produces its effect on a "Native." Two men are born on the same day in the same Lagna, with planets almost similarly placed in their horoscopes, with the Dasa of the same planet going on for both but when we compare the political Status of each, we find one as a District Judge with law in his voice while the other holds the position of a village Magistrate who has the same function in a very narrow scale with a very limited means and influence. Well what is the reason for the marked difference. As both are born in the same Lagna, the function of the planets are similar in both cases and their positions are also almost similar. The planet in the former case must be highly powerful and strong in a majority of items, while in the latter far less than the average. There are several sources of strength for a particular planet and it is said to be nearly 26—such as Digbala, Sthana Bala, Samyabala, Gochara Bala, Ashtakavarga Bala, Sanga Bala, Drishti Bala, Mandala Bala, Parva Bala, Shadverga Bala, Amsa Bala, Kala Bala, Hora Bala, Athypathya Bala, Swaguna Bala, and so on. It is unnecessary to explain the characteristics of the several sources of strength mentioned above as they are dealt with in detail by our learned

Editor in his "Self instructor," for instance Jupiter and Mercury are powerful in the first House, Moon in the 4th, Saturn in the 7th, Mars and Sun in the 10th. This is called Sthana Bala. So, if you find in a given horoscope Mars placed in 10 or Moon in 4, or Jupiter in 1—then you might conclude that he is powerful as *re* Sthana Bala. So that strength is Unit and so on, for the rest of the Balas. Suppose Jupiter is in the 4th instead of 1, then he has $\frac{3}{4}$ unit of strength, he is in 7 he has half and so on (as good planets can occupy Kendras) but this rule will not hold good for evil planets—for if K. be in 10 he gives 1 full unit of strength as regards Sthana Bala, but if he is in 1 one should not arrive at the conclusion that he will give $\frac{3}{4}$ units of strength for evil planets are powerful only in 3, 6, 11 and 10th house. Strength is only peculiar to Mars. So the general Principles underlying should not be overlooked. So properly speaking one should go through the complete details of strength for each planet before he makes out his predictions and to get his predictions as accurate and correct as possible. Astrology, as all sciences, is subject to difference of views. Some Astrologers state that each birth sign or Lagna has a specified number of good planets and bad planets by function that the 9 planets are classified into 2 divisions—naturally good and naturally evil. Then each planet occupies a certain position at birth time with reference to the Lagna, and that these three points are the fundamental basis of Astrology,

which one has to build up the structure. The other sources of strength or energies may be compared to the materials to be used for building up the structure. If the building is to be strong and lasting, the foundation must first be strong and then the building materials used must be good and strong to complete a good and strong building. If the foundation is weak then danger threatens the building, so also in the case of planets, their functions, their natural character on which these functions are accelerated or retarded and the position of the planets with reference to Lagna to which these functions are entrusted form the most important fundamental factors in a horoscope. Then come the other balas, Kala, Samaya &c., as secondary in importance, or diminishing the characteristics of the planet. Of the 3 points mainly the first and the last must be satisfied or more approximately two of the three qualities. So that a planet may be strong at its root. After seeing this the other Balas contribute each a unit of strength which when added together must be more than half the total number so as to ensure a permanent effect which correspondingly increases or decreases according to the strength of units (or Unit energies) as the latter type increases or diminishes. An elaborate explanation has to be given so as to make points clear and to remove vagueness of information. The other set of Astrologers hold out that there are no energies Primary and Secondary and that all the energies are each important in their own way and have their own weight and that if there-

fore a majority of the energies are satisfactory the planet bestows its effect beneficially and if it is otherwise in a majority of items then the effect is also bad. So that they do not make any distinction between the foundation and structure and take everything as a sublime whole on the ground that each energy is important equally in its own way and that all the energies arising from whatever sources are similar in effects and character. So far as my humble experience and opinion goes, the 1st Method is recommended and is commendable. I leave it for the readers to judge and decide this from the fruits of their experience.

M.S. THIRUVENKATA CHARIAR.

To
The Editor,
Astrological Magazine.
Sir,

I am very glad to say that the attempt of Mr. S. N. Bose in page 79 of your Astrological Magazine Vol. XIII in predicting the peculiarities attending the birth of the child whose birth date has been published by me in your issue for Nov. and Dec. 1910, is not little praiseworthy.

As up till now Mr. Bose is the only gentleman who has made an attempt I decline to express my opinion as to correctness or otherwise of the prediction.

I will be very glad to submit a graphic account of the peculiarities which attended the birth of the child to you, but not before we have got at least half a dozen of predictions on the point.

Hoping the adepts in the science will not allow this to remain unnoticed any longer.

I remain
Yours truly,
DROKI NANDANSINGH, MUKTIYAR.
Merga (Bengal)
14th May 1911 }

To

THE EDITOR,
of the Astrological Magazine.

Sir,
A horoscope of some interest, has been brought to my notice. It appears on page 261 of your Journal, and is contributed by one signing himself "Prakritipriya." I would like to point out that the Horoscope is incorrectly drawn.

The following is the calculation.

	H. M. S.
Sidereal Time at Noon Madras on the 19th July 1865 ...	7 43 0
S. T. at sunrise ...	1 32 0
Time of sunrise before noon	6 16 0
This gives the local time a.m.	5 14 0
To which add 25 Ghatikas...	10 0 0
Time of Birth p.m.	3 44 0

The Sun at this time was $116^{\circ} 54'$ from the Equinox, and as the day was the 6th of Katakam solar month, the *Ayanamsa* will be 21° , which amount must be subtracted from all calculations referred to the Equinox in order to give the Indian equivalent.

R. A. of Midheaven Noon 9 7 65 ...	7 43 0
Add time of Birth P. M.	3 44 3
Equation to time...	38
R. A. of Midheaven at Birth ...	11 32 38

Now this gives the ascendent (Lagna) in the 27th degree of *Vrischika*

=Sagittarius $18^{\circ} 28'$ Prakritipriya's calculation finds it in Dhanus. The Moon's longitude was then Gemini $15^{\circ} 16'$ = *Vrishabha* 24° and Venus (Sukra) was in the same sign being only $4^{\circ} 3'$ distant from the Moon. Your correspondent has then both in Mesham. The other planets are correctly placed, according to this estimate of the *Ayanamsa*. I need hardly say that very small errors in the computation of planetary positions will render the *Navamsa* entirely false. It would appear that in printing the *Rasi* the places of Kethu and Chandra have been transposed, for Chandra is correctly placed in the *Navamsa Chakra* if we allow a difference of 1° longitude in the first instance; and Kethu is certainly correctly placed in the *Navamsa*. There is an obvious error in the *Navamsa* place of Guru which should be in Meena, and not in Mesha, while Sani should be in Tulam, not in *Vrischika* as placed by your correspondent. Since all Astrological Judgment depends on planetary positions and aspects, it is of prime importance that the *Rasi* should be correctly calculated from tables that are in agreement with modern observations. In urging this point upon you, I have really fulfilled the object of my writing, though I am greatly tempted to make some remarks upon the horoscope of the singularly favoured individual, whose spiritual experience is related by your correspondent. I must however refrain from doing so in view of your comments.

I am Sir,
Yours faithfully,
SAPHARIAL
London,
25th April 1911. }

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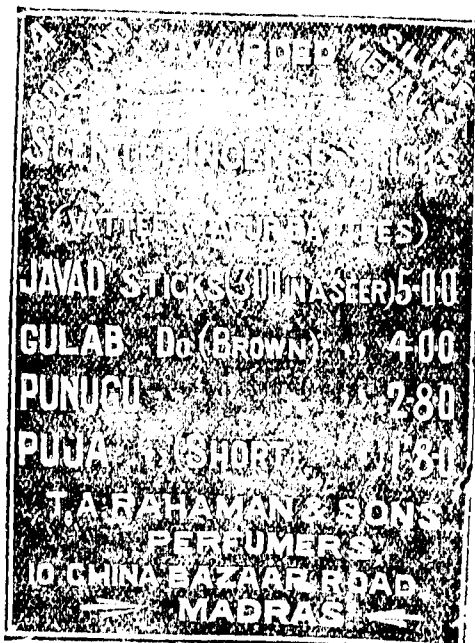
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Kalatra Bhava or The Marital State.



IN the life of living creatures and specially of human species there is great significance in how the mating is arranged. Among the brutes, mating goes more by instinct and by some mysterious power and therefore, there seems to be greater safety so far as health and progeny among them are concerned. But among the human species, there is neither instinct nor any prudence, and coupling generally takes place more by emotions and temporary passions than by any prudent considerations of health or progeny.

Man, in this respect, generally ranks far lower than the brutes and it is therefore very essential in the interests of societies and nations that he should know more about the nature of his wife and how she agrees with him and *vice versa* and what sort of offspring he will get to perpetuate his species and to commemorate his family traditions. He is a moral and intellectual being and when he exercises his faculties in the right direction he proves far superior to brutes, elevates himself to higher spheres of existence and attains to a moral condition of life and a spiritual excellence as a living creature wherein will be included high potentialities for future states of existence. Kalatra in Sanskrit means the wife of a man, married regularly according to the customs of his country and his community. Marriage consultations are held very necessary before the male and the female are brought up together in holy wedlock, and here there are 12 Kutas (agreements) or sources of agreement which have to be carefully considered before the marriage is sanctioned. It would be absurd to marry simply by external emotional impressions. The superficial attraction wears away in a short time and the skeleton of disagreement and discomfort are laid bare even before the period of honeymoon is finished. Can anybody, with a grain of common-

sense in his head, say that marriages could be performed offhand and without deeper considerations than the promptings of brute passions?

All nations consider with one voice, that when a man or woman secures a happy mate or life companion, and moves on agreeably, the life will be cheerful and the domestic felicity so graphically described by the poets will have been secured and realised. But when the couple do not agree there is great disappointment on either side, and the domestic fireside will be as unhappy as hell. Children born of happy connections exhibit remarkably different characteristics from those exhibited by the offspring from unhappy marriages.

As the proverb goes—a good and loving wife makes the home a heaven on earth while a bad and quarrelsome wife makes the home a hell on earth. These include all conditions of life. Therefore the Kalatra Bhava deserves special consideration, and we shall give here some interesting particulars, which our readers will find highly useful. There are three items to be considered in determining the prosperity or otherwise of the Kalatra Bhava. The seventh house from Lagna denotes wife, passions, sensual enjoyments, and cupidity. But many eminent astrological writers also say that the seventh house from

Chandra must be taken into consideration in determining the Kalatra Bhava. The strength of the seventh house, the strength of the owner of the seventh house, and the strength of the lord of wife Sukra must also be carefully considered. If Sukra is exalted, is situated between two benefics, is unasspected by evil planets but aspected by benefics, is in conjunction with benefics without malefics, if he occupies good vergas or directions, and is otherwise powerful, he is said to be strong and as lord of wife he tries to give the man a good, lovely and agreeable wife. If the seventh house is strong, similar results must be predicted.

The seventh house may be said to be very powerful to produce good results, when it happens to be a beneficial sign, when benefics are in conjunction with it, when it lies between two beneficial planets, when it possesses powerful beneficial aspects, and when there are no malefic conjunctions or aspects. If the lord of the seventh is powerful, he lends some energy to his house, similarly the lord of the seventh house must be well situated, powerfully conjoined or aspected, and must be in exaltation or in Mulathrikona. Lying between two benefics or two malefics makes a great deal of difference in the good and evil influences enjoyed by the party. We shall now go into some of the well

known details in touching these important points leaving our readers to draw their own inferences.

(1) If Sukra occupies a movable sign, Guru is conjoined in the seventh house and the lord of Lagna is powerful, the person will have a good, handsome, loving and chaste wife.

(2) If the lord of the seventh house is in conjunction with or aspected by Guru, or if the lord of wife, viz., Sukra joins Guru or is subjected to his powerful aspect, the person will have a handsome, loving and chaste wife, and she will always show great anxiety in the welfare of her husband.

(3) If the lord of the seventh is Guru, and is aspected by Sukra and Buda, or if Guru occupies the seventh house without evil planetary conjunctions or aspects, the person gets a good, chaste, handsome and agreeable wife.

(4) If the lord of the seventh occupies a Kendra, and is in conjunction with benefics or occupies a beneficial sign or Navamsa the wife of the person will be good and chaste.

(5) If the lord of the seventh is in conjunction with Punyagrahas or auspicious planets, or is well aspected by them, the person will have a good temperament, will be polite, will be surrounded by articles of enjoyment, will be rich, and influential, will occupy a high political position and

will have a good, loving and agreeable spouse.

(6) The caste and the nature of the wife will partake of the nature of the strongest among (1) the seventh house (2) the lord of the seventh house and (3) the lord of the wife viz. Sukra. The characteristics and social and pecuniary position of the wife will be similar to that of the strongest among the three items enumerated above already. Her color, stature, her caste and environments, her physical and mental peculiarities will be similar to the strongest among the three items noted above.

(7) If the seventh house is powerfully aspected by Guru, then the wife will be moral, handsome, obliging and agreeable. If the seventh is powerfully aspected by an evil planet, the wife of the person will be immoral, not agreeable, unattractive, and quarrelsome. In these and other cases, the results must be applied with great caution and prudence. Even then there will be a great deal of difference in the Bhavas, as they fall in houses of exaltations or debilitations.

Take Kataka or Makara as Lagna, placing Guru in the seventh house. If the Lagna falls in Kataka with Guru in the seventh Makara, then he will be debilitated. If Makara becomes the Lagna with Guru in the seventh Kataka, then he becomes exalted. When the Kalatra Bhava is

occupied by an exalted or debilitated planet, the character of the wife also becomes similarly exalted or debilitated. A woman may be a chaste lady but may be mean-minded, miserly, ungrateful or quarrelsome. She may be a chaste woman with all the endearing qualities of gratefulness, noble behaviour, loving and agreeable. In all the astrological works these states of planets, must be taken into careful consideration, although they are not mentioned separately. The principles are enunciated and they have to be interpreted with reference to time, place, condition and circumstances of life. The question is very interesting, and we shall refer to this Bhava again.

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(Specially contributed to the Astrological Magazine)

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14 Strijataka—Female horoscopes.

15 Ishtanishtavichara—Good and evil conjunctions.

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And those connected with Phalabhaga or influences of planets on the prospects of man.

THE THIRD SKHANDA IS COMPOSED OF

- 1 Muhurtavichara—inquiry into auspicious times?
- 2 Upagrahavishaya—inquiry into subordinate planets.
- 3 Suryaukranti—Entry of the Sun into different houses.
- 4 Gocharakrama—present movements of planets.
- 5 Chandra tarabala—Lunar and stellar influences.

6 Shodasakarma—The sixteen different events which man should undertake for his benefit.

7 Ksharikabandhana—on shaving.

8 Yatravishaya—on travelling.

9 Grihapravesa—entry into new houses.

10 Nripabhisheka — coronation ceremonies.

11 Devatapratishta—Fixing of Gods in Temples.

12 Grihakarma—house building.

13 Arudhavisaya—on the importance of questions.

14 Agnyadhana.

15 Meghagarbhalakshana—on the conception of rains by clouds

16 Utpatalakshana—on peculiar celestial phenomena.

17 Kupavastam—on digging of wells.

18. Santi or Remedy.

These and other interesting details are found in the Third Skandha.

Jyotissashtra which is divided into three parts is one of the six sastras Siksha, Vyakarana, Chandas, Nirukta, Jyotisha and Kalpa which are the important limbs of the Vedapurusha. Chandas indicates legs, Vyakarana represents mouth, Kalpa shows hands Jyotisha forms the eyes, Siksha represents the nose and Nirukta stands for ears. Just as the eyes form the most important among the sense organs so also Jyotisha forms the most important part among the Shadangas of the Vedas.

"Sarvasyagatrasya Sirahpradhanam," the head is the most important

part of the body and of the organs there eyes form the most indispensable factors. Therefore a Sastra which represents the Gnanachakshus or the eyes of wisdom can never be adequately valued. The other Sastras do not lead to any practical utility in the manner in which Astrology helps a man for his higher evolution here and hereafter.

The Sruti says "Chandrama manaso jantha chak how Suryo Ajayatha" meaning that from Para-Brahma's eyes and mind, the sun and the moon have arisen and these are the basis on which the science of Astrology rests, the sun representing the soul and the moon the mind. Hence the ancients have very rightly called this as jyotisha or the science of light and therefore the biggest chemical science ever conceivable by human genius.

This sublime science then was handed down by the Sun (Surya) to an Asura named Maya. From this time the science expanded and eighteen great intellects wrote treatises on this sublime science. *Suryaha, Pitumaho Vyasaha, Vasista, Atri, Parasaraha, Kasyapo, Narado, Gargyo, Marichi, Brighu, Angirasa, Romasa, Poulasa-Shaunaka, Soma, Astadasahyathi, Jyotissastravisaradaha*—

These eighteen and some other great Maharishies expanded the science.—

In the Siddhanta, Brigu, Surya Siddhant Brahma Siddanta, Aryabhat-tiya and etc. are works that are mentioned by some. There are some other works such as.

- 1 Ahobalanadhiya.
- 2 Venkatachelanadhiya.
- 3 Siddhanta Siromani.
- 4 Siddantaratnakara.
- 5 Siddhanta Muktavali.
- 6 Thithi Chakra.
- 7 Prathi Bhaga.
- 8 Janakananda,
- 9 Manasa.
- 10 Grahalaghava.
- 11 Khacharadarpana.
- 12 Panchanga Paddhati.
- 13 Panchanga Bhushana.
- 14 Mallinadhiya.

which are mentioned by others.

In the second Skanda, of the works treating of Phalabhaga, we have.—

- 1 Brihat Jathaka.
- 2 Laghu Jathaka
- 3 Sripati
- 4 Jathaka Lankara
- 5 Jathaka Siromani
- 6 Jathaka Ratnavali
- 7 Jathaka Kalpataru
- 8 Jathaka Parijata
- 9 Jathaka Muktavali
- 10 Jathaka Sindhu
- 11 Jathaka Chandrika
- 12 Gopala Ratnakara
- 13 Bhavartha Ratnakara
- 14 Brihannaradiya
- 15 Parasarya
- 16 Vriddha Parasarya
- 17 Jaimini Gita
- 18 Chintamani
- 19 Sarwartha Chintamni
- 20 Phalagrantha
- 21 Dasabhukti phalagrantha
- 22 Udadasapradipika
- 23 Ramataraka
- 24 Nilakantathachaka
- 25 Jathaka Kowmudi

- 26 Jyotishya Kowmudi
- 27 Naradiyya
- 28 Balanaradadiyya
- 29 Sabharanjani
- 30 Kerala

And many others.

In the 3rd Skanda on Muhurtha we have:—

- 1 Muhurtha Dipika
- 2 do Durpana
- 3 do Marathanda
- 4 Kalamrita
- 5 Kasyapa Samhita
- 6 Phalagrantha
- 7 Daivaguavilasa
- 8 Muhurtharatnakara
- 9 Chappanna
- 10 Bhuvanapradipika
- 11 Lampaka
- 12 Sanatkumaravastu
- 13 Krishnavastu
- 14 Salyavastu
- 15 Palavastu
- 16 Panchapakshi

And many others

The chief merits of this sastra shall be subsequently discussed.

(To be continued)

Fruitism vs Flehism.

When the Christian Missionaries, came to India in the earlier centuries, they were misled by appearances and superficialities. Their education was onesided, and their experiences were limited. Instead of taking the best from the Brahmin Pundits and admiring their simple and godly lives, some of the missionaries went on talking as they pleased and offered criticisms which now appear to every

sensible man as quite absurd. The Brahmin and the other high caste Hindus ate their simple meals, devoted much time to worship and abstained entirely from all intoxicants and flesh diets. They had their constant fasts, and hospitality and charity were found with them in a pronounced type. Truth and loyalty were held in high veneration and reverence to elders and Gods was their motto. These are some of the reasons, why the materialistic missionaries failed before them, and though they are working for over 2 centuries they could make no impression upon them. We shall say something about the interesting experiments made by some German medical authorities.

Mlle. Dr. J. Ioteyko, head of the laboratory at the University of Brussels, and Mlle. Varia Kipiani, have published a monograph of seventy-seven pages: "Enquete Scientifique sur les Vegetariens de Bruxelles." In this the question of vegetarianism is studied by several methods. The vegetarian regime is for the most part a more rational one than the highly nitrogenous diet ordinarily prevailing in Western Europe and America.

In the brief introduction, general considerations in regard to diet are mentioned and special emphasis is given to the subject of toxins. The authors quote, in behalf of their conclusions, the eminent French dietitian, Armand Gautier, "who, without himself being a vegetarian, praises the good effects of the vegetarian regime". Gautier remarks:—

"The vegetarian regime, modified by the addition of milk, of fat, of butter, of eggs, has great advantages. It adds to the alkalinity of the blood, accelerates oxidation, diminishes organic wastes and toxins; it exposes one much less than the ordinary regime to skin maladies, to arthritis, to congestions of internal organs. This regime tends to make us pacific beings and not aggressive and violent. It is practical and rational."

The personal history is traced of forty-three vegetarians of Brussels. Among other interesting observations is the following:—

"For the most part the vegetarians appear younger than their age; notably the ladies are distinguished by their clear and fresh complexion."

The experiments were, made for comparisons of strength and endurance. So far as strength is concerned, very little difference was discovered between vegetarians and "carnivores." In endurance, on the other hand, a very remarkable difference was found, the vegetarians surpassing the carnivore from 50 to 200 per cent., according to the method of measurement.

It is a notorious fact that while the Collector and the Judge must have his coffee, his drinks, his eggs and his fleshy dainties, the high caste Sheristadar or Head Clerk would cope with all the responsible work, with a simple diet on rice, and few vegetables, and pure water. In the Indian army there are some sepoys who are entirely vegetarians and they have never shown

powers of strength or endurance which are in any way inferior to the well-fed and pampered European soldier. In the appearances they look quite differently. The European would look stouter in muscular development but the Native would be his equal if not his superior, in strength. In many of the European countries it has been shown clearly that many battles were lost because the soldiers were not well-fed, or they went without coffee or other drinks. No such complaints ever reached the war authorities from the Native sepoys. Fruitism is manly, chivalrous and godly. There is no injury to life, no barbarity or cruelty to animals, and no inhumanity to God's creatures. Fruits are plenty in nature and can be successfully cultivated. It is ascertained on authority that the number of cows killed in Agricultural India for a portion of the Indian Army (European section) amount to about twelve hundred thousand or 12 lacs, in a city, and in 8 years this number comes up to one CRORE. All these could have been spared and still the army kept as efficient as it is now on simple vegetable diet. The doctors have been advising, flesh and drinks, and the Missionaries actually are using them. This double combination of the wisemen had its deleterious effects and a lot of innocent and simple Hindus even of the high classes, have now taken to these pernicious habits, quite against their sastric teachings, or their family traditions. The times are now changed, and the sounds of alarm are proceeding from European countries and we hope that strenuous efforts will be made to

put out these evil habits and lead them to simple lives and enjoy better health.

The Third Astrological Examination.

This will be held on Sunday the 26th November in different centres which will be notified hereafter. There will be two examinations viz one preliminary and the other higher in rank and necessarily more difficult. The rules are published below for the guidance of candidates.

I Preliminary Test.

I Siddhanta or Mathematical portion of Astrology.

II Phalabhaga or Judicial portion.

III Muhurtha or fixing auspicious times for all works.

IV Prasna or Horary Astrology.

V Remedial measures or Santhies to avert the evil influences indicated by the planets.

Candidates who intend appearing for the ensuing examination in November 1911 are desired to read the following rules.

(a) A student must appear for, at least, 3 out of the 5 subjects and he may select three out of the five.

(b) No. II or Phalabhaga is compulsory and the candidate has to take two more subjects along with it—thus—A candidate may appear in Nos. 1, 2 and 3; or 1, 2 and 4; 1, 2 and 5, or 2, 3 and 4; or 2, 3 and 5; or 2, 4 and 5.

(c) There will be two papers set for each of the subjects and the marks are thus distributed.

I. Siddhantha	150 Marks.
II. Jyotisha	300 do
III. Muburtha	150 do
IV. Prasna	150 do
V. Remedial portion	150 do

The total number of marks in each case will thus be seen to come up to 600. The candidates will be ranked under three classes as follows.

First class	... 400 marks.
Second class	... 300 marks.
Third class	... 200 marks.

To secure a pass in the *First Class* the candidate must get not less than half the number of marks in each paper and not less than two thirds, on the whole.

To pass in the *Second Class* he must get not less than one third of the marks in each paper and one half on the whole.

To pass in the *Third Class* the candidate must secure one fourth of the marks in each subject and one third on the whole.

(d) (1) Gold medals not exceeding Rs.25 in value will be given to candidates who obtain the highest number of marks in the First Class, with Diplomas.

(2) Book prizes will be given to all students who get above 350 marks in the second class with diplomas.

(3) Diplomas will be given to students who secure a pass in the third class.

(e) Candidates must send in their application, accompanied with a fee of Rupees Two only, for the ensuing Examination on or before the 15th of Oct.'11 Applications coming after the

15th of October will be rejected. Forms of applications will be supplied free on request to the undersigned. Candidates, can however send in their applications legibly written on plain thick foolscap paper as in the annexed form.

N. B. This must be resorted to only when, from various causes, candidates cannot obtain the printed form in due time.

Candidates can have any other information about this examination by writing to the undersigned enclosing stamps for replies.

(f) All successful candidates will get Diplomas, and will be ranked according to the number of marks they obtain. The results will be duly published in the Astrological Magazine, and the successful candidates, will get copies of them free containing the names of all the passed candidates.

(g) The examination fee of two rupees must be sent only by M. O and the signed coupon must be shown at the time of examination to the Superintendent if necessary.

N.B. Examination will be conducted in English and Sanskrit only.

SYLLABUS.

1. Astronomy or Astronomico-Mathematics relating to the conversion of Sayana into Nirayana, and vice versa, the relative movements of the planets, the examination of Rasi, and Bhava Sandhies, and such other matters as relate to planetary positions, sources of strength etc.

TEXT BOOKS RECOMMENDED.

1. Graha Laghava by Ganesa Dativagnya.
2. Ketkar's Joytirganitam.
3. Suryasiddhanta.
4. Pauchasiddhantika of Varaha Mihira.
5. * Parahita translated into English and published in the Astrological Magazine vols. V and VI.
6. Bhaskara's Siddhanta Siromani, Goladhyaya.
7. Or any other good book in any language which treats of the planetary motions, retrogressions etc.

II. Astrology or Phalabhaga (judicial or Predictive Astrology), examination of test horoscopes, results of periods and sub-periods, construction of horoscopes in all their divisions, explanation of questions based upon the conjunction of planets and the various sources of strength and weakness they possess.

TEXT BOOKS RECOMMENDED AND PRESCRIBED.

1. * Astrological Self Instructor 5th Edition in English. The first 10 chapters.
2. * English Translation of Sarwartha Chintamani Chapter II.
3. * Brihat Jathaka English Translation Chapters I to VIII.
4. * English Translation of Jataka Chandrika 3rd Edition. Ayur Bhava

III. Prasna or Horary Astrology relating to questions.

TEXT BOOKS RECOMMENDED.

1. Shatpanchast or Chappanna of Prithuyasas.
2. Jinendramala.

(IV.) Muhurtha or fixing auspicious times for all works.

TEXT BOOKS RECOMMENDED AND PRESCRIBED.

- (1) * Astrological Mirror, larger Edition.
- (2) Kalamruta or Muhurtha-Marathanda, chapters on marriage and upanayana.
- (V.) Remedial measures, or Santhies, General questions on their possibility and usefulness.

TEXT BOOK PRESCRIBED.

- (1) * Introduction to the study of Astrology in the light of modern physical sciences. Paras 1 to 20 inclusive, in part I and the whole of Part II.

All books marked with an asterisk can be had of the Manager, office of the Astrological Magazine, Suryalaya Madras N.E. or from Mr. Thos P. DeSilva c/o Harperink Smith & Co., Rangoon, Burma. The rest of the Sanskrit Books can be had from the Vernacular booksellers in any place. Students who know Sanskrit or other Vernaculars in which these books are written, may conveniently study them, agreeable to the portions prescribed in the text books above.

Apply for further particulars to,

B. Suryanarain Row, B.A., M.E.A.S.

Editor of the Astrological Magazine,
Suryalaya, Madras, N.E. India.

All candidates are required to answer their question papers in (1) ENGLISH and (2) SANSKRIT languages. Candidates who wish to appear, for the examination in any OTHER language must write two months before the last date fixed for the application and can appear in other languages with the previous permission obtained in writing from the undersigned.

THE HIGHER ASTROLOGICAL EXAMINATION.

(II) All the rules laid down for the lower Astrological Examination will hold good for the higher excepting in the following.

1. Candidates appearing for the higher must send in a fee of rupees **Five.**

2. The following portions are prescribed.

- (a) Astronomy-higher portions, Grahasphutas etc.
- (b) Phalabhaga—Rajayagos, Ayurdaya calculations and Putra Bhava.
- (c) Muhurtha—Marriage, Griha Pravasa, Yatra, and Upanayana.
- (d) Test questions, in Prasana.
- (e) Santhies—the combinations when santhies are required and the determination of the intensity of evil and the necessary remedies.

In this Higher Examination the question papers will be more difficult and searching. Those who secure more than two thirds of the prescribed marks will be ranked in the First class and Gold Medals, not less than Rs. 50 in value will be awarded to them with diplomas.

Gold medals available now are—for the first class in the Higher Examination.

His Holiness Sringeri Jagad Gauri's Gold Medal ... 100

His Holiness Sriranganga Bramigal 60

His Highness Kerala Varma, Valia Koil Tampuran of Travancore ... 60

His Royal Highness Prince Myngoon Min, Saigon Cochin China ... 30

Gold Medal available for the 1 class in the Lower Astrological Examination.

Rs.

1. Dewan Bahadur T.T. Rangachariar B.A. B.L. retired District and Session Judge ... 25

2. Braj Bhushan Lal B.A. Superintendent R. M. S. Madras ... 25

3. B. Suryanarain Row, B.A. Editor of the Astrological Magazine ... 25

4. Thomas P. DeSilva of Rangoon ... 25

5. T. A. Narsimachariar B.A. B.L. District Munsiff Salem ... 25

6. His Royal Highness Prince Myngoon Min Cochin China Book Prize ... 20

Mr. S. Sankara Narain Aiyar B.A. Triplicane Madras has been pleased to renew another book prize valued Rs 10. He has already given one during the last year and this is the second. It shows the generous heart he possesses in encouraging the study of Astrology. We intend sending in our appeal for further medals and book prizes to the educated public, and we hope our call for help will be readily responded to.

Mr. M. Chengiah Chetty, B.A., Rd. Deputy Commissioner of Chitaldroog has kindly promised to raise the value of the gold medal he offered from Rs. 25 to Rs 50. The cause of Astrology is receiving valuable help from such gentlemen as are sympathetic and generous. We have to thank H. R. H. Prince Myngoon Min specially for the generous help he has shown towards the improvement of the science and we hope many generous hearted gentlemen would follow his illustrious suit.

THE THIRD ASTROLOGICAL EXAMINATION TO BE HELD IN NOVEMBER 1911.

APPLICATION FORM.

1	2	3	4	5	6	7	8	9
Name and Address of the candidate in full.	Age.	Present occupation and university or other qualifications.	The name of father or guardian and his occupation.	Caste or Nationality	Subjects in which he desires to appear.	Centre and place of Examination.	Language in which he wishes to be examined.	Remarks.
					II		SANSKRIT OR ENGLISH.	

Dated.....1911.
 Signature of the Candidate in full.
 Place.....

N. B.—This form should be filled up in English or in Devanagari in the candidate's own handwriting.

FIRESIDE MUSINGS ON HIS EIGHTY-NINTH BIRTHDAY.

BY
DR. PEEBLES OF AMERICA.

Good-bye eighty-nine years!—years of change, of struggles and I trust of progress—years of sunshine and shadow and of defeat and victories. Largely laying down the burdens of eighty-nine years, I start off on this 23rd day of March, 1911, cheerily, healthy and happy on the pathway of anticipated thorns mingled with roses, towards the ninetieth milestone.

Looking backward across this chequered pilgrimage of mortality, I have no ugly thoughts to immortalize, no regrets to weep over and no enemies to punish. Mistakes I have made and yet, those with their results, were disciplinary lessons. All in the ultimate is right; and as God is infinitely good, there is no room in this measurless universe for absolute and endless evil.

There comes to my memory just now, these soul stirring words of my personal friend the poet Walt Whitman.—

"All seems beautiful to me; I can repeat over to men and women,
You have done such good to me, I would do the same to you;
I will recruit for myself among men and women as I go,
I will toss a new gladness and roughness among them;
Whoever denies me, it shall not trouble me,
Whoever accepts me—he or she shall be blessed and shall bless me."

Rich indeed is the blessing of health. My muscles were never stronger, my appetite never better, my hearing never more acute and my eyesight is such, that with the most perfect ease, I can read the magazines and the constant inflow of new books. Stated in a few words, my health is excellent—and why? How often am I asked, "Doctor, how do you keep so well and so vigorous?" Three plain words tell the whole story: I Behave Myself Or otherwise expressed. I obey so far as possible, the laws of nature, which are the inexorable laws of God.

Calvinistic orthodoxy with its tremulous faith in the future, Agnosticism with its dreary doubts, Materialism with its dread of annihilation and infidelity with all its serpentine, Christ-hating ramifications shorten—yes, shorten human life.

Usually I rise early in the morning. This morning at five o'clock, I was out on the porch engaging in deep breathing. I have eaten no animal flesh for about sixty years, no tobacco, and seldom do I taste of tea or coffee. These all have medicinal properties and are injurious as well as expensive. At tables, whether in America or in foreign lands. I eat no pork, nor pickles, nor black pepper, nor casup nor mince pies, nor hot cakes, nor old cheese, nor greasy boiled cabbage, nor any of those spiced luxuries which conduce to gradual suicide. My diet, similar to that of the noted Dr Tanner who is nearly my age and famous for his forty days fast many years ago, consists of coarse wheat bread, oatmeal, cracked wheat, corn, rice and other grain; milk, cream, butter, eggs,

nuts and the delicious fruits that grow and ripen in the sunshine. Nothing could tempt me to eat the corpse, fresh or salted, of an old, grunting, filthy, Scrofulous-baited hog. Digested foods make the blood, the blood makes the body and the body affects the brain; and there is beastly selfishness enough in the world without putting more of the animal into the system to break out later into brutish and war.

Another matter that I conscientiously think has conduced to my personal longevity is an unbounded faith in God as the Infinite Presence and Goodness of the universe, in my exultant faith in those Divine Principles that make for righteousness, and my ardent religious faith in those angel ministrations that demonstrate a conscious life beyond the physical death, where, using the Apostle's "We shall see face to face and know even as we are known",

And still another matter has added to my excellent health; I refer to keeping self-centered, maintaining as far as possible, a calm equipoise of mind under all circumstances and the cherishing of kindly feelings towards everyone, seeking to find the good that shines with diamond brightness down deep in every human soul.

In my extensive writings, I have sometimes employed, using the late J. R. Francis's words, "The tomahawk and the sledge hammer", yet each blow was meant to be tempered with justice and charity and under it, there nestled the emotions of kindness, fraternity and heart felt brotherhood. If in thoughtless haste I have wronged

anyone, it was more of the head than the heart and I gladly, bravely plead forgiveness and will cheerfully make all possible amends. Wisely is it often said, that to err is human.

It has been my earnest endeavor for over seventy years in public life to educate and morally benefit the human race, conscious that under whatever skies, we are brothers all. To me, the field is the world and I am too busy to think of death, which is only emigration to a better country. As yet, I have just begun to live, to comprehend; and life was never so joyous. Lofty heights daily rise before me; I almost feel that I am swimming in an ocean of infinite love. The future is golden.

And here I am reminded of that magnificent birthday congratulation in Australia in my 80th year. The crowd that assembled in the Masonic Hall, the several Lyceums with their banners, the address of welcome by W.H. Terry, the select music, the display of flowers and the greetings, all beggar my description. Here are three stanzas from the poem by the Rev. George Walters, pastor of the Unitarian Church, Sydney, Australia:—

Eighty long years,—The valley, sure, is passed;
He feels the heavenly sunshine on his brow!
He fears no "hell"—he searches for no bliss;
The heaven of joy and love is with him now!
Brother,—My hand; and with it goes my heart,

My fervent wish for a happy time.
 God keep you, e'en amid the things
 of earth;
 God bless you—in the brighter, better
 clime.
 Smile on us! Speak words of high
 import.
 Point us the way to the celestial
 shore.
 We follow! Ah,—my heart is beating
 so—
 I cry—God bless you—and can say
 no more!

Neither can I forget the splendid
 birthday reception given me on my
 87th anniversary. Though entirely
 unexpected by me, it was a grand suc-
 cess. In the floral decorations of the
 hall, the excellent music, the fraternal
 greetings of friends, I was charmed.
 Mrs. Mary E. French excelled as hos-
 tess, while brother A.B. French thrill-
 ed the audience with a most stirring
 enthusiasm by his brilliant and elo-
 quent address. And all this was
 wrought through the inspiring genius
 of Mrs. French. Such anniversaries
 are among the oases in mortal
 pilgrimages. They brighten human
 life, revive and sanctify old friend-
 ships.

While recalling the past, these
 natal-day-gatherings refresh our minds
 with the moral beauty of unselfish
 friendships and help us to more fully
 realize that benevolent deeds and
 sweet charities are the polished stones
 in the soul's temple—that kindnesses,
 voiced in tones tender as angels' use,
 become wandering minstrels of mercy,
 blessing millions; while charity, hea-

ven inspired charity, purest, sweetest
 of all the heavenly graces—constitute
 the brightest gems in the crowns of
 both mortals and immortals.

Appreciating the purposes of these
 natal day anniversaries, I accept with
 gratitude the valuable presents tender-
 ed me as well as the heart-felt greet-
 ings of the many well-wishers both
 in our home-land and from our devo-
 ted friends in other climes and nations.
 In return I can only say, health and
 peace be unto you—and heaven's
 holiest blessings and divinest benedic-
 tions rest upon and abide with you
 till the end of your mortal pilgrima-
 ges.

As for myself, the public life of
 over seventy years has been upon the
 whole, exceedingly enjoyable; and to-
 day, is absolutely lovely, God and
 myself are the choicest of friends. In
 him I have unbounded faith. Belie-
 ving in the sacredness of labor, I am
 still lecturing Sundays and often week-
 day evenings upon my foreign travels,
 or upon some of the reforms that are
 making radiant the early years of this
 twentieth century. Reflecting upon
 the past, I never say: "it might have
 been". God knew best. The future
 rises my before my vision bright and
 golden—a vision that looks forward
 and upward towards a moral kingdom
 of infinite possibilities and unspeak-
 able glories.

Especial thanks are due to Mrs.
 Belle Peebles, wife of my brother
 Lorenzo R. Peebles, for the most ex-
 cellent manner in which she provided
 for the assembled guests. Mrs. Peebles's
 home was literally strewn with roses

and lilies, and provided by the ladies
 of the Rose Circle, Mrs. Roberts, Mrs.
 Morgan, Mrs. Keese, Mrs. Matteson
 and others.

After the sumptuous feast and the
 reading of the foregoing, Mr. Robert,
 P. Sudall entertained the guests with
 a recitation of the appropriate solo,
 "The Old Musician and His Harp." Precious
 will be the memories of this
 family union, because of the presence
 of my only surviving brother, Lorenzo
 R. Peebles, and my sister Mrs. C. C.
 Beach, also Mr. C. C. Beach and my
 niece Mrs. C. C. Warden.

In the words of the poet Walt
 Whitman,

..... "Light-hearted I take to the
 open road

Healthy, free, the world before me,
 The long brown path before me, lead-
 ing wherever I choose.

Henceforth I ask not good fortune—I
 myself am good-fortune;

Henceforth I whimper no more, post-
 pone no more, need nothing;

Strong and content I travel the open
 road".

DR. PEEBLES LOOKING TO THE NINETIETH MILESTONE.

This beautiful day of California sun-
 shine and flowers—this the 24th day
 March, 1911—I bid goodbye to eighty-
 nine years and donning the bundle of
 toil and expected trials and struggles,
 I start off healthy and cheerily on the
 March to the ninetieth milestone. It
 is almost now in sight, for the passing
 years seem so brief, considering the
 rapidity of time and work that each

incoming year adds more and more
 responsibilities.

Life abounds in unfilled prophecies
 and unfathomable mysteries. Reflect-
 ing upon it, I stand in the amazement
 of silence.

Though nineteen times crossing and
 re crossing the Atlantic ocean during
 the past forty years and more, though
 five times encircling the globe, the
 guest of Maharajahs, dining with
 princes, tenting among savages, tra-
 veling by Railways and Steamers and
 lecturing in every State of our country
 except one, I have never been the
 subject of the least accident by sea or
 by land.

Has each person from birth a guar-
 dian angel? Is our life a charmed
 one? Do guides from unseen spheres
 protect? Are the pilgrimages of mor-
 tals mapped out by the starry influ-
 ences? Are they directed and guarded
 by those grand old masters of antiqui-
 ty who graced our world's earliest
 morning?

No sane reasoning man considers
 this to be a chance world. The coming
 of the eclipses and the regular return
 of the seasons, prove it to be a world
 of order, under the reign of immutable
 law.

Naturally, I am intensely sceptical,
 yet was ever brave enough to investi-
 gate all subjects connected with
 science, religion and the destinies of
 man; and when thoroughly convinced
 of a truth, I am invincible and immo-
 vable. While endeavoring to blend
 dispassionate reason, sound judgment
 with devotional fervor and with spiri-
 tual unfoldment, I have sometimes

written with an iron hand and a sharp-pointed pen; yet under the pen-strokes glowed the spirit of sympathy and kindest fraternity.

To my consciousness for over sixty years, Spiritualism, the direct antithesis of materialism, has been the living Logos, the holiest word, except God, in the English language. And its demonstrations are God's living witnessses of a future existence, golden with the glories of immortality.

They might be compared to forest trees. Some were tall and graceful; others stunted and knotty; some stood upon the mountain witnessing the early sunbeams and waiting with the winds, others were nearly all bark and root, functioning deep under ground. These latter bore little fruitage. And yet considering the whole, it was well. There must be variety. Desirable and beautiful is diversity. Effective are the shadows and backgrounds in pictures. Clay, mortars, hammers and scaffoldings are necessities in the construction of both the peasant's hut and the King's palace. Toil is the builders' mission. Spirits are our helpers. Angels are the appointed polishers of templed stones and God over all, is the Infinite Architect, whose love prompts, whose wisdom plans and power executes. God is good.

Sufferings are masked mercies. Evils are often the means to develop the best that is in us. Good and evil are the right and left hands of moral actors in life's drama. From the mud the lilies spring. Delicious are the berries that grow among the briars.

In thought, a multitude rises before me. Does the journey of life seem to you all, long and weary? Are the shadows deepening? Are the nights that come and go, more dark and dreary? Are the crosses of life getting heavier and heavier? My friends, Do not falter—trust and journey on—the Calvary or thorns preceded the crown. There is light upon the mountain of hope, there is rest by the wayside under the palms of faith. Sandalled feet bled before the masters reached the lofty altitudes of peace and spiritual rest. Press on then brother—sister—repine not—God is good.

"Lo I see long blissful ages
When these darker days are done,
Stretching forward like a summer
Towards a never—setting sun."

Differences of opinions will necessarily arise. The human mind is not an automatic piece of mechanism. Thinking souls in the body or out of it are moral agents. It is their right to investigate, to reason and to form judgments. They differ, but differences are not necessarily radical disagreements or contradictions. The green apples of July do not necessarily contradict the ripened ones of autumn.

Reviews

Indian Chronology

Dewan Bahadur Swamikannu Pillai, M.A. B.L., L.L.B. writes to us—
I have much pleasure in sending you a copy of my book called "Indian Chronology, Solar Lunar and Planetary B. C. 1 to A. D. 2000" which is

being published by Messrs. Grant & Co., Royapuram, Madras. (Price Rs. 5 per copy.) The book is designed, as stated on the title-page to be a "practical guide to the interpretation and verification of *Tithies*, *Nakshatras*, *horoscopes*, and other Indian time-records." You will perhaps expect some explanations of the contents of such a publication; and I therefore take the liberty of setting out briefly.

(1) The nature of Indian time-records;

(2) The principal Indian and European writers on the subject;

(3) Wherein my book differs from those which preceded it; and

(4) The purposes for which, and the classes of persons for whom, the book is intended.

(1) *The nature of Indian time-records.*—A complete Indian time-record, ordinarily called a horoscope, though primarily used for Astrological purposes, has a secondary or a Chronological value and the main object of the present book is to expound Chronological import of horoscopes, as well as of those minor and more commonly used time-records called *Tithies* & *Nakshatras*.

A *Tithi* or a *Nakshatra*.—May be called an abridged horoscope, because it is a record of the motions of the two chief planets, the Sun and the Moon. (Indian Astronomy treats all the heavenly bodies with apparent motions as planets), whereas a horoscope is a record of the places of all the Nine planets (i.e. the seven that preside over the days of the week and in addition Rahu and Kethu, which are

the Moon's ascending and descending nodes. Long before planets began to be observed with precision as to degrees and minutes, the Hindus were familiar with their general motions, and they acquired very early in their civilization the habit of noting the places of the planet according to the *Nakshatras* (or Stars in the moon's monthly passage) and *Rasis* or signs of the zodiac. Now it is a known fact in Astronomy that if the Longitude of the Sun, Moon and the Major planets at any moment is even roughly indicated (by distributing them among the twelve signs of the zodiac) although the place of each planet individually concerned may be anywhere within 30° of the beginning or end of a sign, yet the places of all the planets, thus located, can be assigned only to one year out of several thousand years and once the year is ascertained the month and day are a matter of a very simple further calculation. A concrete instance will probably bring home this observation better than mathematical reasons drawn from the theory of probability. The *Ramayana* mentions as a fact that when Rama was born, the planets stood as follows:—

"The Sun in Aries, the Moon in Cancer, Jupiter also in Cancer. Mars in Capricorn, Venus in Pisces, and Saturn in Libra." With these dates alone Bently, was able to fix the date when such a horoscope would be true, viz., 6th April 961 (B. C.) I think Bently meant 6th April 962 B.C. and orientalists have generally accepted this conclusion as agreeing with philosophical considerations. To a minor

extent, the same observation applies when the places of only two or three planets are given with, in addition, an indication of the approximate time.

All this the ancient Hindus appear to have been aware of, and we see the result of their knowledge in the care with which they recorded planetary observations for the more important events in Natural or Local history. Indeed it is an arguable proposition whether Astronomy was not cultivated by them as diligently on its chronological as on its Astrological side. At any rate whether we use their records for the high purpose of scientific History or for the base and vulgar purpose of Astrology we have to observe absolutely the same procedure.

In studying these records, we notice that the documents which furnish us within formation regarding the principles of Indian Chronology are of three kinds (1) Regular treatises on the principles of Astronomy called *Siddhantas* of which there are several extant differing from one another in comparatively insignificant details, but all inculcating the Ptolemaic Cosmogony and probably all of them, lineally descended from Ptolemy's *Almagest* itself, (2) *Karnas* or Manuals of what we should call Astronomical Tables laying down, as is done in the present work, rules and formulas for the practical application of the principles taught by particular *Siddhantas*; in which class again we have some ancient and venerable specimens; and (3) *Panchangas* or ephemerides, recast from year to year and setting forth for the information of the

householder the proper Astronomical moments for the performance of his daily and hourly religious duties from beginning to years end. There is every reason to suppose that *Panchangas* like those we see in print to day in several vernaculars of India have been in use on practically the same form and with absolutely the same contents for 1500 years past. For some of their contents, like the *Yoga* there is no practical use at present; nevertheless each day's *Yoga* is as scrupulously calculated by the *Panchangi* of to-day, as was done by his forefathers of a thousand years ago.

All these documents, *Siddhantas*, *Karnas*, and *Panchangas*, would probably have been consigned to oblivion, so far as modern scholars are concerned, and they would have been unknown beyond the circles where they were in daily use for religious or astronomical purposes, had it not been for the fact that the *Panchanga* which to day informs the Hindu Householder whether to-morrow is a fast or feast day was also the document on the strength of which those historical records and inscriptions which have laid down to modern times in stone, brass, or Cadgan were dated by those who framed the records. To this circumstance is due the fact that Indian Chronology did not share the fate which has overtaken the Hindu Literature, and other out of the way subjects like Alchemy, Magic and even Medicine.

(2) *Previous Authors on this Subject.*—Slowly and with undaunted perseverance and patience a few scholars in the beginning of the last cen-

tury or earlier like Davis, Colebrooke, Warren, Jervis, and Bently, made their acquaintance with the Astronomical writings of all the three classes above enumerated, and disclosed to European Scholarship the high value and import of the secrets awaiting extraction, by those who would take the requisite trouble from the different *Siddhantas*, *Karnas*, and *Panchangas*. Translation of the *Surya Siddhanta* (by Whitney) of the *Pancha Siddhantika* (by Dr. Thibaut) and of Ullamudayan's Treatise on Astronomy (by Hoysington Jaffna) in the "Sixties" were the next step. And lastly, after the India Epigraphical Department had been created just when it stood sorely in need of a trustworthy guide to Indian chronology, professor Hermann, and Jacobi, of Heidelberg and Bohn fulfilled the want by publishing his epoch-making "New Method of computing Indian dates" in the *Indian Antiquary* for 1838, "(subsequently revised in the *Epigraphia Indica* for 1896)" and after professor Jacobi, the theme was taken up, on his lines, by Messrs. Sewell and Dikshit, in their Indian Calendar. There are also several publications on the same subject by Indian writers, some of high repute like Kero-Lakshman Ohhatre's *Graha-Sadhana*, Koshtakem (Maharatti) Ketakar's *Jotir-Ganitham* (Sanskrit) and Mahamahopadyaya Chendrasekara's *Siddhanta Dharpana* (Sanskrit) My own attempt in the same field—prompted by curiosity rather than by any epigraphical interest, I took up the study of Indian Chronology, as expounded by professor Jacobi, and found, before I

had gone very far that there was room for a thoroughly popular and unambitious work laying bare the principles of Indian Chronology and applying them practically for the general views of the public, as well as epigraphists. In the department of epigraphy itself, to my surprise, that notwithstanding the labours of Messrs. Jacobi, Sewell and Dikshit, our epigraphists relied on one or two experts for interpreting and verifying the dates in Indian Inscriptions. This perhaps was natural, so long as epigraphy could count as its richest possession, and the remarkable personality of the late professor Kilhorn, whose monumental Industry made it unnecessary for any other person to interest himself actively in the elucidation of inscribed dates. But without in any manner extenuating the importance of the work done by that admirable Scholar or commenting (which would be impertinence on my part) on the claims in the same field of living epigraphists like. Fleet, I venture to think that Indian Chronology ought not by any means to be the peculiar province of any one expert or a body of experts but would benefit in the long run by extensive as much as by intensive cultivation. Indian Chronology does not like Indian epigraphy proper, require a long and difficult apprenticeship but may be studied and handled by any one with a knowledge of the four simple rules of Arithmetic and it ought to possess a special attraction for educated Indians who use the system every day for their daily domestic religious observances. What would be thought for instance, of an aspirant

for classical Honors in an English university, who had neglected to acquaint himself with the principles of the Roman Calender, simply because it was antiquated or erroneous. There is less excuse for educated Indians not knowing how their *Tithies Nakshatras* are arrived at, because the student of Latin does not himself in private life use the Roman Calender, whereas they make daily use of their ancient and on the whole accurate system of time keeping. It was the hope of attracting the very wide circle of educated Indians throughout British India and in the Feudatory States to a knowledge of their own system of Chronology and the further hope of inducing them to lend the weight of their united endeavours to the cause of Indian epigraphy, the science that is destined to reconstruct Indian History and give us an insight into the past to an extent that those of us who were at School forty-years ago knew nothing of. It was this hope that emboldened me, in spite of my scanty leisure to write and publish the present work. Despite the existence of valuable guides compiled by the previous writers helps, above enumerated, I have had to contend with great difficulties, due partly to my ignorance of the sources of information on the different topics dealt with in Indian Chronology and partly to my resolve the success of

which, though eventually accomplished was in the beginning very doubtful, to write my own *Karana* or practical tables for I must confess that my work belongs to the second of the categories into which I have divided writing on Indian Astronomy. In almost every branch of the Indian Calender, I had slowly to elaborate a new method and diligently to compare its results with those already acknowledged to be correct. I know, from past failures of other writers that mere simplicity of method would not be accepted as a palliative of inaccuracy in result, particularly where important epigraphical questions are involved and I therefore spent a good deal of time in testing my method by applying to it the most vigorous tests to which I had access. In fact I may say that the book in its final form is practically a fourth or fifth preconception of what was originally contemplated.

If the accuracy of my results is conceded, and I have furnished ample materials in part III of my book for putting my result to any test that may be desired, I hope I may be permitted to claim for my method the merit of unprecedented simplicity. I have shown in the model example worked out on the last page of the tables that all the chronological results ordinarily required by the epigraphists as well as by the business-man and

official in India, can be attained in about half a minute for any *Tithi* or *Nakshatra* that may be met with during the long period covered by my tables (B.C. 1 to A.D. 2000) while the book itself furnishes hints with copious illustrations on all the minutiae which have to be considered in unravelling a difficult imperfect or suspicious date.

I have extended the scope of the treatise (which I believe none of the English Authors named above did, with the exception of Warren and Hoysington) to all the planets so that my book will enable any one to study and verify horoscopes however ancient. Sufficient attention has not been bestowed in the past on the study of Horoscope, chronology, but from the instances which have come under my notice, I am led to believe that it is a study full of promise for historical and biographical research, and that there is no reason to condemn or distrust an ancient horoscope merely because we may on very good and scientific grounds condemn or distrust the astrological setting in which the Horoscope is framed. If the proper verification of a complicated *Tithi* or *Nakshatra* carries conviction by the perfect agreement of all its elements, the successful unravelling of an ancient horoscope must within the prescribed limits of sober history carry

ten fold conviction. It is not an easy matter to forge a horoscope for a date long past in such a way that all its parts shall be in perfect accord with one another and we have to take the *Cai bon* argument into consideration before rejecting an ancient horoscope, even though we may have reason to think that it may have been constructed retrospectively by a clever poet or some Astronomical friend of his.

I have indicated in the preface the classes of persons who are likely to consult or use, my book and the purposes for which they are likely to use it. Briefly it will be found of service outside epigraphical circles for which it is primarily and as a whole designed, by officials magistrates, Judges, lawyers, businessmen, missionaries and educated Indians of all classes. For general use by busy persons and those who are not inclined to study the book as a whole I have provided tables XII & XVIII which give all the information that is ordinarily required in a concise and handy form for the 80 years A. D. 1840—1910 and full instructions for using Table XII will be found in part II of the work. Use of the tables. Table XVIII is an attempt made for the first time to give the exact horoscope position of planets, for every ten days for

the last 70 years as well as for ten years to come.

While I should be glad to invite comparison of my book with previous works I think it would be invidious for me to make the comparison myself. Still it is a patent fact and there is no harm in pointing it out that while Messrs Sewell and Dikshit have devoted a hundred pages of their Indian Calender to giving the commencement of each Solar and Lunar year from A. D. 300 to A. D. 1900. I have in the same space given besides the above information the exact moment of every mean new Moon (which means a total for 2000 years of some 24,700 new Moons) its week day. English calendar date with an indication of *Adhika* and *Kshaya* months in short epigraphists will know how different a thing this is from a mere test like the Chattré's of *Adhika* & *Kshaya* months Solar and Lunar eclipses Anamolies of Sun, Moon, etc. have

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Last not least, I have purposely refrained from introducing a multiplicity of Astronomical terms but such as are introduced have been carefully explained.

With these remarks and having already encroached seriously on your time I beg to submit the book to your candid and impartial Judgments.

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ANY orientalists imagine
that the facts mentioned
in the Puranas about the
Kings and heroes are all
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cal evidence*. What they mean by this
latter term is not plain to ordinary
minds. Most of them are Christians
and believe in Christian history.
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of *historical evidence*, one for the
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If by history they mean a record of

the true state of facts as they have happened, we are afraid there can be very little of such history in this world moved as it is by strong passions and prejudices. Common sense and experience have shown that truth has always been at a great discount, in all ages, among all nations, and in all climates. We know that there is a great deal of mis-representation going on even under our very eyes, and much more should it be behind our backs. There cannot be much difference of opinion on this point. But there are general facts, which are admitted and which can safely be recognised for historical purposes. The heroes of Maha Bharata can never be considered as mythological or unreal, whether there is any exaggeration in that immortal work or not about the extraordinary deeds they have done. We shall not now stop to inquire whether Kouravas and Pandavas were real and historical characters, and whether the war of Maha Bharata was a true drama enacted 5000 years ago, in which almost all the living sovereigns of those times played their respective parts and lost their lives. There seems to be no doubt whatever that it was one of the most destructive and bloody wars in the records of the world's history. After the defeat of the Kouravas, the Pandavas ruled for

some years and Yudhistira or Dharma Raja, the eldest of the Pancha Pandava Princes was crowned as the king. It is very regrettable to find that some of the orientalists are wasting their brains and energies in useless and idle speculations as regards the Chronological data about Indian events of the remotest antiquity. Astronomical evidence cannot be set at naught, and ought not to be thrown overboard to suit the prejudices of some Christian writers or to fit into their false pet theories. To fix ages for Ramayana and Maha Bharata, some of these misguided scholars have spent a lot of midnight oil, which they could have conveniently saved had they been in possession of un-prejudiced minds.

When facts are available, there seems to be no such necessity for idle speculations. Coming as they do with ill founded Christian Chronology, and Roman and Grecian civilisations, these poor people tumble against so many well established facts and figures that they cut very sorry figures indeed, before un-biassed and fair minded scholars of India. If Mahabharata claims 5000 years as the date when it was enacted what is their difficulty in crediting for that great event, a small space of time in the wonderful expanse of eternity. Bible may not go beyond five thousand years, but

that is no reason, why all other facts in the world's history should be made subservient to suit the crude views of that canglomeration of religious fragments, compiled at different ages and by men avowedly, of ordinary cultivations, and want of large experience.

It is a recent work of 1910 years written by many people, who had not seen what the outer world was and whose civilisation was at a low ebb at the time they wrote their fragments. The direct disciples of Christ were mostly recruits from the fishermen class and none of them ever claimed even ordinary scholarship. They had therefore every qualification to misunderstand their great master and the grand Philosophy of India, which he learnt himself, under the Indian Yogees during the course of 18 years, of his stay in Northern India. We shall quote some astronomical evidence to prove that the great Yudhistira lived 5000 years ago and founded the saka which is now being regularly published by the Indian astronomers. This is thoroughly reliable and deserves to be accepted by all sensible men.

Any unbiassed traveller in India, specially in the Deccan and S. India will be surprised to see, a lot of traditional lore, detailing the exploits of the Pandava Princes, and the places

they halted during their 13 years of travelling in South India, and confirming the stories related in the book. Coorg is credited as the Virata Rayana Kota (Fort) and this is mentioned in some of the inscriptions dated as old as the 4th or 5th century A. D. Dharmapures are many and Bezwada is Vijayavada referring to Arjuna. A village near Bangalore is still called Ayvarakhanda Pura (or city devoted to five brothers) and there is an old temple dedicated to Dharmaraja. In Bangalore itself there is a temple called the Dharmaraja temple which celebrates an annual Jatra and from which starts Karaga on the full moon falling in April. We have a place called Bhimana Katlai in Tirthahalli Taluq, where there is a religious mutt, and it is a place of great antiquity. Bankipura, near Shimoga accounts for its name as Bhima got fire or Benki by a stroke of his famous mace or Gada. In the Bababudan mountains there is a holy pond on the step of three peaks, called the Gada Thirtha and credited to be very deep, and called into existence by the Gada of Bhima when they could not get water on the top of the hills. Chitaldroog is called the Ekachakrapura, and a jaw tooth of Hidambasura, slain by Bhima, is still shown to all visitors who frequent the top of Chitaldroog fortifications. About 40 miles from Chitaldroog is a village called Dharmapuri with a very

large and fertilising tank. The great peculiarity in this tank is that, although it covers an area of 7 or 8 square miles there is not a single frog found in it. When Dharmaraja was in this tank, offering his evening ablutions, with his brothers, a frog got into his hand just as he took a handful of water for giving the *Arghya* in performing his Sandhya Vandanam. He was on the upper steps of the tank bund and threw the water and the frog, behind saying that there should be no frogs in that tank. Now there are frogs, in the channels and waste-weir water behind the tank bund but there is not a single frog in the whole of this spacious expanse of water. There is *Bhimanagaradi* or the cave in the Tyakal Hills, near Kolar Gold Fields where Bhima, was taking his physical exercises. Behind the hills and at their foot is the Dharmaraja Sabha where, numberless stones are fixed as seats, apparently for many men to sit. This Bhimana Garadi or the exercise hall is a huge cave, under the fantastic rocks about 80 feet in height, 160 feet in length and 60 feet in width. A huge boulder covers the whole cave in a sloping manner, and it forms one of the grandest caves we have ever seen. The hills are entirely rocky and the access to this cave is extremely perilous as one has to walk on fours in some places, and jump like the ances-

tors of Huxley, with every chance of going to the yawning abyss below, and being powdered into a fine mass. On this wonderful and historical cave is found very fine powdered red earth several feet deep, and this is visited by almost every Pylvan (athlete) of fame from the remotest corners of India and Ceylon.

They make a sort of Puja and take a handful of this fine red earth which is considered to give them strength and health. On the huge wall on one side (the height is 80 feet) are found the impressions of Bhima's hands and feet when he cut his somersaults and they are of tremendous sizes and look quite natural. There is some inscription in big rounded character, but they are so old that with all our attempts we could not decipher any. There are Dharmapuris near Mayavaram, near Salem, near Anantapur, and so forth. We can quote many instances of these Pandava heroes, giving rise to various incidents of their lives being connected with local traditions and legends. It would be absurd to begin to doubt the origin of all these and say that they had nothing to do with the excursions of the Pandava Princes. We shall give some inscriptions and astronomical facts, a careful perusal of which, we are sure, will show our readers, that many of the inferences

drawn by the orientalists, are erroneous, and that Indian History has not been commenced in the light of true facts as recorded ages ago in various forms and manner. It is not in the line of fair logic or argument to doubt the Eras of sovereigns or great Prophets. If we begin in that spirit of scepticism and prejudice, we can disprove all eras in the world and throw the histories of the nations into the greatest confusion & chaos. Construction requires great skill, patient labour and much devotion. Destruction can be the work of a short time.

CHAPTER VII Parahitam.

Continued from P. 140 of Vol X

The accompanying chapters are a translation of a portion of the Hindu astronomical work entitled "Parahitam." They deal with the system of calculating the Geocentric longitudes of the Sun, Moon and the planets. The exact date of compilation of this book is not known, but the epoch from which it professes to start is the same as in other works of the kind. This epoch is called the Sakapdam, and dates somewhere about the first century after Christ. It takes its name from King Salivahana who is said to have reigned many years over the Kingdom of Narasimha in India, and to have been a liberal patron of the ancient Hindu arts and Sciences. The birth of Salivahana is supposed to

have taken place when 3179 years of the Kali Yuga had expired i. e., about 78 years after the birth of Christ.

Parahitam was first translated into Tamil from the Sanscrit by Ullamudeiya about the year 1234 A.D., as is proved by the context itself. It was introduced in Jaffna my birthplace about the year 1577 A.D. by the Hindu astronomer Vararuchi during the reign of King Pararajasekaran. A brief history of this king will not be out of place. He had two wives and a Mistress. By the first wife he had two sons, Singabahu and Pandaram; by the second he had Para Nirupa Singam and 3 other children; and by his mistress he had Sangili well known in the history of Ceylon. Sangili is said to have killed Singabahu and Pandaram, but was on friendly terms with Para Nirupa Singam who reigned over Jaffna after the death of his two step-brothers. Para Nirupa Singam and Sangili fell out later on, and in consequence the kingdom of Jaffna was handed over to the Portuguese by Para Nirupa Singam. The fate of Sangili is well known to all students of Ceylon History. King Pararajasekaran, coming to know of the sad fate of his children retired to the jungles of the Wannu. I have chosen this work as the subject of my illustrations, a compliment to my mother country Jaffna where this system is in common use even at the present day. In the examples worked out, I have assumed the time to be 30 Nadikas and 50 Vinadikas on Thursday the 12th April

1900, as at this moment the Sun, according to the ancient Hindus, enters Aries, the first sign of the Zodiac and as 1900 is the first year of the present century. I have adopted the year 1900 as a compliment to the present rulers of my country. A brief translation of this Parahitam was once published by me in volumes IV and V of the Astrological Magazine, Madras.

Sakapdam is the number of years passed in the Salivahana Era. It is determined thus:—

Write down the complete cycles of 60 years passed (in 1900 A. D.=24); multiply it by 60, and the number of years passed in the present cycle (on 12th April 1900=33); and to the whole add 349. The result is Sakapdam.

EXAMPLE.

24	
60	
—	
1440	
33	
—	
1473	
349	
—	
1822	Sakpdam,
—	

The number 349 is the epoch at which the cycle of 60 years seems to

have been introduced in the Hindu Astronomy. This will fix the date of the Salivahana Era on the 3rd of March 78 A. D.

Every Hindu Calendar gives the names of the 60 years forming the Hindu cycle.

KALIYAPDAM AND SUDDADINAM.

Kaliyapdam is the number of years passed in Kaliyuga, and *Suddadinam* is the number of days passed; they are calculated thus:—

Write down the Sakapdam, and add to it 3179; the sum will be Kaliyapdam. (3179 is the number of years passed in Kaliyuga when the Salivahana epoch commenced).

Multiply the Kaliyapdam by 210, 389; Subtract from the product 1287, and divide the remainder by 576; and you get the number of days passed in Kaliyuga. Multiply the remainder by 50, and divide by the same divisor 576; the quotient will be Ghatikas or Nalikeis. Treat the successive remainders likewise for Vighatikas or Vinadies and Tatparais. If the amount of Tatparais exceeds 580, and one to Vinadies and reject the number of Tatparais. This will be the Suddadinam at the beginning of the year.

EXAMPLE.

1822	
3179	
—	
5001	
210389	
—	
210389	
1051945	
—	
1052155389	
1237	
—	
576) 1052154152 (1826656	
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 is the Suddadinam at the commencement of the year (12th April 1900).

The numbers 210, 389 and 576 denote the length of the Hindu year according to this method.

$210389/576=365$ days, 15 Ghatikas 31 Vighatikas, and 15 Tatparais; in other words, 365 days, 6 hours, 12 minutes, and 30 Seconds.

The correction $1237/576=2$ days, 8 Ght. 57 Vigh. and 15 Tat. is for the epoch. Subtracting 1237 before dividing by 576 is the same as subtracting 2 days 1 Ght. 57 Vigh, and 51 Tatparais after dividing.

KANDAM.

To the number of complete days passed in Kaliyuga at the commencement of the year, add the number of days, Ghatikas, and Vighatikas (Nadies and Vinadies) from the beginning of the year to the time of calculation. From this subtract 1,683,112; the remainder will be the *Kandam* for the Sun, Moon, and the planets. 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.

Kandam means an abridged period. The 1,683,112 days is the time passed in Kaliyuga on the day of compilation of this work. The epoch of this system, therefore, is 1507 A. D.

EXAMPLE.

Days.	Nad.	Vin.	
18,26656	30	50	Time passed in Kaliyuga at the time of calculation.
16,83112	0	0	
7)143544	30	50	Kandam.
20566			
2	30	50	Remainder.

i. e. 3 days after Tuesday, viz.—
Thursday is the day of calculation,
which is correct.

End of Chapter VII.

Kalatra Bhava or the
Marital State.*Continued from page 130 of Vol. XIII*

The intercourse of a man and woman, has far greater significance than is thought of by the superficial readers & thinkers. Men, often rush to women for sexual purposes, with passions which are worse than brutal, and which result in various misfortunes, not only to the individuals themselves, but also to the Communities and nations, of which they form the units of strength or weakness. If they have got a grain of common sense in their heads, men and women should seriously think of the results of their mad or temporary passions and the long train of evils which follow the gratification of such excited sexual desires. They are fully conscious that sexual intercourse has manifold purposes and

these may be good or evil as the desires are controlled or uncontrolled by the parties. First of all indulgence in any passion whether sexual or otherwise is an evil that must strictly be controlled by every sensible person. Excessive indulgence is always injurious. Secondly if sexual correspondence is held on the spur of the passionate moment, it produces constitutional disorders, which cut into the very vitals of the fabric of national health and prosperity. Thirdly such hasty intercourses when uncontrolled produce a list of scandals and ruin the reputation of individuals, which they are bound by all laws of good nature and society to protect at any cost. Fourthly, they cause a lot of heart-burning among the relations of the couple by their ill-advised actions and convulse the surrounding social fabric by internal discords and communal feuds. Fifthly the children born to such illicit intercourse will be branded by society, as unworthy and find themselves greatly handicapped in preserving their honor and reputation. Sixthly such intercourses tend to open various mental abuses which are always attended by painful results and which unfit the couples to regain their character or improve their minds. Seventhly such disorders in sexual correspondence will have very deleterious results both upon their own powers of reproduction, and the power of their children who have necessarily to inherit the weak morality of their parents, and the disorders attendant upon their sexual irritation. Eighthly the example they set before their children and the society, will be per-

nicious to a degree which cannot be fully described by any pen. These and many other evils too numerous to be detailed in short articles like these, induced the ancient sages to put strong restrictions upon the passions of men and regulate them to produce healthy and respectable children.

We have seen that while there are any number of murders committed for the sake of men and women to satisfy their bestial lust, the brute creations offer no such scandals in their history and in sexual matters they appear to be certainly far superior to the so called human species. About 80 P.C. of the consumption cases, can be directly traced to the sexual indulgences of the young and inexperienced couples, and when there is no check of religion or elders over them, the evils are even further magnified and multiplied. Marriage is a sacred function and there must be no mercenary or social motives to induce people to sacrifice their health and population.

Among the most civilised and enlightened nations, these marriage scandals are assuming appalling proportions and the statesmen at the head of their respective administrations have had the necessity on various occasions to call the attention of the public to the existence of these scandals and to the imperious necessity which exists for the introduction of salutary measures to nip the sexual evils and scandals in their very bud. Religion and science are powerful factors and their help ought to be sought by all reason-

nable men. In a masterly manner, Astrology helps to prevent these social evils and introduce important remedies.

Marriage is a religious contract among the Hindus and they have insisted upon the examination of the couples horoscopes, before they can be brought together as husband and wife. The religious observances are many and various, and even the lowest caste man feels that he is committing a sin, if he enjoys his wife on an Anavasya day or the day of his ancestor's ceremonies. The Dharma Sastras are very strict in these matters. Those who clearly follow their principles, will have no occasion to count any of the numerous evils enumerated above, so clearly. Almost all the ceremonial days are prohibited for sexual intercourse, and thus the wife and the husband will have a limited number of days for sexual intercourse, and even then, they cannot indulge in these matters as they please and at any time they please. If such a sacred function is treated as any civil contract between parties then what check is there upon the parties to prevent them from inordinate sexual indulgences. The question is replete with great responsibilities. When the agreement, physical and intellectual is carefully considered in the light of astrological and scientific principles, the marriages are to be fixed on certain auspicious days, constellations, planetary and Zodiacal influences, so that the results may not be disappointing. The Kalatra Bhava therefore forms a very important factor and must be carefully perused.

An Essay on the ancient Hindu Astronomy.

BY

S. R. MUTHUKUMARU, HD. CLERK
MATALE KACHARI.

Specially contributed to the Astrological Magazine.

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CHAPTER I.

INTRODUCTION.

It is admitted on all sides that the Hindus were at the height of their civilisation, when many of the new enlightened nations of the world were in their primitive state. I have reasons to state that the Hindus were the greatest mathematicians and the greatest astronomers of their age in the East. In Mathematics, they had their Arithmetic (*Lilavati*), their Algebra (*Bhija Ganita*), their Geometry (*Sulva Sutras*), their Trigonometry (*Trigona Mithi*), and their Spherics (*Kagola Siddhanta*). Some of these works are lost, while those still extant are admitted to contain the germs of many later discoveries in the field of mathematics. The Astronomy of the Hindus, on the other hand, was and is yet the object of admiration to all other nations, at least from an archaeological point of view. In short I shall not be far wrong if I say that there were not many branches of science with which the ancient Hindus were not more or less well acquainted. But what are we now, their descendants? It has been said with some truth that we are but the degenerate descendants of an once glorious race. We certainly

ly deserve this unpalatable remark for the wanton neglect of our once splendid heritage.

Some would say that we are the children of our forefathers, but what I would say is that we are the parents of our ancestors. Just as much as the many experiences gained in his boyhood are the heritage of the grown up man the accumulated wisdom of our ancestors stored up in their national youthhood are the special inheritance of ours in our national manhood. This inheritance is a vast and splendid one, and it is our duty to see that we hand it down to our posterity if not in any improved condition, at least in the same state in which it was given over to us. If we do not give a good account of our stewardship by rising superior to our present lethargic and indifferent attitude towards our Ancient Sciences, we are in a fair way to earn the well merited blame and opprobrium of our descendants. It will therefore be a great pride to me if this essay should at any time be the incentive, however feeble it may be, to my brother Hindus and others to take an interest in the study of this ancient science. Now to the subject of the essay.

The *Jyotish Shastra* of the Hindus treats of many different subjects, but consists principally of three sections. The section which treats of the motions of the Sun, Moon and the planets is called the *Tantra Shastra* (Astronomy) and it is this portion that forms the subject of the present essay. Another section is the *Hora Shastra* (Horoscopy), and the third section is known

as the *Angavinischiya Shastra* (Samhita or Natural Astrology.)

A decade or two ago, it was the generally accepted opinion among the other nations that the astronomic mythology of the Hindus was the sole system of Astronomy in India. This was due to the fact that the only treatises on the science open to the inspection of foreigners was the Puranic literature. During the early part of the 19th Century, however, the study of Sanscrit literature by eminent oriental scholars of Europe has revealed the existence in India of a number of learned treatises on the subject, which has since caused a considerable change in this opinion.

The earliest treatise on the Jyotish Shastra of the Hindus is the *Jyotisha Vedanga*, one of the six "Angas" or limbs of the Vedas. Colebrooke is of opinion that each Veda had a "Jyotisha" attached to it, but Max Muller thinks that these are but more or less different copies of one and the same original work. What ever it may be, we find that the *Jyotisha Vedanga* comprised four different Volumes; namely, 1. *Ayanacyanadi Ganita* (2) *Tithikara* 3. *Thithicintamani*, and 4. *Vedanga Jyotisha*. At present there is no trace of the first work, but manuscripts of the other three are said to be in some of the libraries in South India.

Many "Samhitas" and "Sutras" on Astronomy are also said to have been composed between the years 1400-500 B.C. but none of them have been preserved to us. This is due to the fact that these early and elementary

works on Astronomy were later on superseded by the more complete and scientific "Siddhantas." We are given to understand that manuscripts of *Narada Samhita*, *Garga Samhita* and *Jaimini Sutras* are still to be found in certain parts of India but of this we are not certain.

The following Siddhantas may be considered the most important among the several scientific works on Astronomy among the ancient Hindus: 1. *Surya Siddhanta*, 2. *Arya Siddhanta*, 3. *Brahma Siddhanta*, 4. *Soma Siddhanta* 5. *Vyasa Siddhanta*, 6. *Paitamaha Siddhanta*, 7. *Vasista Siddhanta*, 8. *Romaka Siddhanta*, 9. *Paulissa Siddhanta*, 10. *Maya Siddhanta*, 11. *Yavana Siddhanta*, 12. *Kagola Siddhanta* 13. *Posa Siddhanta* and 14. *Sundra Siddhanta*, and 15. *Siddhanta Siromani*. Many of these are now lost, owing probably to the destruction of the scientific libraries of the ancient Hindus by the Mohammedans and other foreigners who invaded India from time to time. Some works are however still extant and among them may be mentioned *Soma Siddhanta*, not yet translated into any European Language; 2. *Surya Siddhanta*, the Standard work of Hindu Astronomy, originally translated by Burgess and edited by Professor Whitney in Volume VI of the Journal of the American Oriental society, and again in a book form by Pandit Bapu Deva Shastri; 3. *Arya Siddhanta* translated by Dr. Kern; 4. *Pancha Siddhanta*, comprising the *Paitamaha Siddhanta*, the *Vasista Siddhanta*, the *Romaka Siddhanta*, the *Paulissa*

Siddhanta, and the Saura Siddhanta, translated by Dr. Thibaut; and 5. Brahma Sputa Siddhanta translated by M. S. Dvivedi 6. Siddhanta Siromani, translated by Lancelot Wilkinson of the Indian Civil Service.

Besides the above Siddhantas, there are also minor works on Hindu Astronomy, such as Parahitam by Ullamudeiyan; *Vakya Ganita* by Ganesh Daivagna; *Chekarajasekara Malai* composed in Jaffna by Vararuchi, a pundit in the Court of King Pararajasekara, and many others too numerous to mention. These are but simplified treatises adopted from the Siddhantas for the purpose of laying down rules for the preparation of the Hindu Calender.

It is said that in one of the libraries in South India there are Sanscrit Manuscripts of 265 different works on the Jyotish Shastra of the Hindus.

The Lagna Bhava.

Lagna or birth time plays the most important part in the horoscope of an individual, and where doubts are entertained about its exactness, then the whole fabric of future and past predictions becomes shaky and the experts in Astrology as well as the Principles of the Astrological science itself, would be degraded. Therefore every care should be taken to see to the correctness of the time of birth, and then determine the other Bhavas with reference to it. Lagna points to the physical, mental and pecuniary interests of the person. If he has no

body, or if that body is rotten or not developed in all its organs properly, then the mind of the man cannot be in a sound condition and when the body and the mind are not in a proper condition, we cannot expect such a man to do any successful work or enter with confidence into any walk of life which is paying. Therefore Lagna or the "Birth" becomes very important and must be carefully fixed. We have got Madhyagrahas or the fixing of planets in their average velocities and Sphuta Grahas or fixing them by proper calculations in their exact positions for any given time. Lagna also has what is technically called its sphutam; i. e., fixing it correctly for any given time. Some people are apt to think that when the Lagnam is fixed after its sphutam calculations are made it cannot go wrong and the astrologer, may then—after the proper sphutam is made—proceed to make his predictions with reference both to Lagna and the other Bhavas connected with it. There are some delicate points here which seem to have escaped the observation of ordinary readers and even advanced astronomical professors. Take an example. A man is born at 2 o'clock on the evening of the 12th June 1901. This is the time given to the astrologer by those who are directly interested in the boy's welfare and therefore the best data available so far as it goes. Since some definite date is given, the question of mathematical calculations is easy for those who are familiar with astronomical figures.

Suppose Grahasphuta and Lagna sphuta are made and the exact posi-

tions of the planets and the Lagna are found correct to the decimal points or degrees, minutes and seconds. Then it may be imagined that all the difficulties in that horoscope are removed and the expert astrologer has to simply proceed to make his future predictions without any further trouble. There are some points here which should be carefully noted. The first issue now to be raised as a lawyer or judge would say, would be, not whether the planets are correctly placed for any given time for that is a work of pure mathematics but that whether such a combination of planets, could have produced a man of the particular type about whose Lagna we are now discussing. In simple words the question would be—you have given a certain time and the planets and the Lagna have been correctly placed in accordance with the principles of astronomical calculations and the planets and the Lagna are correctly placed in all their shadvergas or sixfold divisions. So far the business is correct, and we have no doubts. But who can guarantee that time which has been given by the party is the correct time of the birth of the boy and that the conjunction of the planets is capable of producing a boy of such a stamp. The latter is the most important so far as the predictive part is concerned and it is to this point that we beg to draw the attention of our readers. Calculations can only reveal to us the mistakes in the positions of the planets and Lagna but these calculations can never say whether a child is born in that Lagna or not. In fact in every second of time there are so many

births and deaths that they require astrological knowledge of a superior kind to enable one to make his predictions correctly and fix the Lagna. We shall throw some light on this important question and enable our readers to find out the correctness or otherwise of any Lagna in any horoscope which may be given to them for consultation purposes. All the other Bhavas have their stand firmly on Lagna and with reference to Lagna, and therefore naturally when Lagna happens to be incorrect all other Bhavas must be incorrect and the predictions must naturally fail; based upon an incorrect comprehension of the Lagna and the other Bhavas.

With a view to check these uncertainties, and give some valuable suggestions to find the Lagna and the correct combinations to produce a particular person they have enunciated some principles which may be advantageously studied. We shall take some concrete cases which are easy to explain. Suppose a boy is alleged to have been born in Dhanas with Jupiter in it and aspected by Kuja in Vrishabha and Ravi in Mithuna. The alleged time of birth as given by the parents gives this Lagna and after careful Lagna and grahasphutas, such are found to be the conjunctions. But the boy to whom this horoscope belongs is found to be dark in complexion, tall, slender and with illset teeth and rough hairs. According to the Lagna and the conjunction of planets he must be fair, stout, or rounded in limbs, short and with some handsome features. Suppose there is Lagna Sandhi and it may

be at about the beginning of Makara or the end of Dhanus. Suppose Sani is in Makara, aspected by Buda in Kataka. Then the question is, how to fix the Lagna. When Lagna sphuta is made it falls in Dhanas with Jupiter in it aspected by two male planets Ravi and Kuja. According to the rules of astrology, it is not possible for a boy born in Dhanas with such conjunctions to be dark &c. Here first examine and see which Lagna and conjunctions of planets tallies with our experience of the boy's. Jupiter Sun and Mars are fair planets and they can never produce a dark and ugly boy. On the other hand Sani, unaspected by fair planets is capable of producing such ugly complexion and stature. Suppose a boy is born in Kataka with Jupiter in it aspected by Sukra in Makara; and he is found again dark lean and tall. The facts do not tally with the principles of astrology and therefore we must say definitely that the boy must have been born in Mithuna with Sani in it or aspected power fully by him. We hope our readers have understood by our arguments advanced here what we mean, and see to the importance we have to attach to Lagna and the conjunction of other planets in the horoscope. Suppose after making the Lagna Sphuta, it is found to be located in Mithuna with Jupiter and Mercury in the next house Cancer. The man ought to be rich and wealthy and possess a good fortune.

But as a matter of fact the person is found to be in grovelling poverty. There is no possibility of making predictions without violating the princi-

ples of astrology. Then the astrologer if he is an intelligent man, must at once see that the Lagna is not what it purports to be, but must be changed so as to tally with the real experiences of a man. If a person is found with Sani and Kuja in the horoscope without favourable conjunctions or aspects and he has a large number of living children, then such a Lagna must at once be changed so as to suit his real experiences. If we simply float in the realms of theories and do not bring them to tally with actual experience we shall be moving against the rules of astrology framed by the Maha Rishies.

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Astrology vs Chemistry. A SHORT COMICAL DRAMA IN FIVE ACTS

BY

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and Bhoutikakala Nidhi.*

Act V Scene 1.

MEDICAL CLUB.

Enter Doctors & Diseases.

1st Doctor.—I have cured many chronic complaints? I deserve a statue in the public square. The vile humanity do not recognise my meritorious services early. My patience is exhausted. It is a precious commodity and cannot be had in large quantities any where in the world. I shall make a move myself and feel the pulse of my fame and credit.

2nd D.—Eh? I succeeded in persuading that rascally *buniah* to unstring ten thousand towards your statue. He agreed under actual pressure. You know subscriptions never come otherwise.

3rd D.—I could not get a sufficient number of admirers to sign the memorial to put you up in the Sun. How fine you would look in the morning rays of the golders Sun with your colored moustache, artificial teeth, powdered skin, gilt, chain, golden head-dress and silvery hairs?

4th D.—You are abominably offensive? Looking shrewdly on all sides.—Why do you expose our friend. He is prematurely old, and so the leader of the Medical profession, he must any how manage to look younger. Dont you know that he has married a sixth wife. His youthful appearance is in the hands of the barber. Thanks to perfections in chemistry and the automatic shaving razors.

5th D.—Our combination has won. We have proved that all diseases are curable in a whisper when they disappear. This is our theory and they have, no business to dispute a doctors verdict. Chemistry is perfected. This is the grandest triumph of modern times.

6th. D.—Yes. But we are not able to cure many diseases. Will not the public hold us responsible and pin us to our opinions? We can cure men of their large fortunes but I am uncertain of curing their diseases. Oh!

7th D.—We are as other men are. Nothing more nor less. We must have our tricks of trade.

8th D.—We must raise large subscriptions to honor our friend but people are most unwilling. I am disgusted with my patients. They never pay me anything after they are cured. It strikes me that the best way is to keep them always sick. How well would it pay us then?

9th D.—Why? My friends! We have fairly succeeded in that noble object of ours. Look at the triumphs of modern chemistry. Many would be better in health without our drugs and chemical prescriptions. But our work is to drug them in and out of season, so that they may pay liberally for making them weak and sick. When healthy they care a twopence for the medical men.

10th D.—What childish talk you are engaged in. If any body overhears our conversation what would they think of us and our methods of work? We must not expose the tricks of our own noble guild. It is suicidal.

11th D.—Have we got any certain medicine for fever and its complications?

12th D.—We can cure anything. No disease or complaint can firmly stand before our developed chemical treatment. Why? The science of chemistry is simply glorified. And we stand as the victors in the field of medical treatment. With our modern A B C D—X Y Z rays, and developed medical sciences, and

improved surgical instruments, we can snatch a patient from the very jaws of death and insult the Devil in his den. Chemistry is simply perfected and cures are guaranteed after payment. They may take their own turn before payment. What say you to this? Twirls his whiskers, takes a quinine pill, looks into the mirror, and falls back on a luxurious chair.—Enter Fever shivering and shivering—Great God. These doctors take away our patients money and their health. They concoct hard Latin names and pretend to cure diseases by them as if sounds can cure me and my worthy friend Mr. Headache. Looking at the doctors.—I shall now make an attack on you. Can you defend yourselves?

Doctors.—Ah? Please spare us for a time. We are just now driving a roaring trade, and if you attack us we will be undone. You know we are not ungrateful to you. We help you often in your work.

Enter Consumption.—Looking contemptuously at the medical men.—Goodmorning! Worthy limbs of hygeian. Can you cure my patients. If you cant, shall we say you are ignorant? Where is your conscience? Will you show me?

Doctors.—People try to pin us to our opinions and advertisements. In the whole of our materia medica, as your honor knows full well, there is no mention of the word conscience. Some of us are strangers to that Drug. It is probably the fiction of an heated brain. Bah!

Cons.—How then did you say that you would cure me and drive me out? Furiously—Can you do it? Shall I make an attack upon you all?

Ds.—Terrified—No! No! We are yet beginners in medicine. We have no legs to stand before your attacks. Fever is your worthy friend. We honor him as a deity. He is our Mabap. We are indebted to him and his complications for our very existence. Our advertisements are so many pits dug for our unwary patients. Some fall into them and we bury them. How on earth could we live without your august presence and patronage?

Cons.—Right! If you talk any more nonsense I shall smash you?

Fever.—Why Doctors? I am mild in the beginning. Can you not obstruct my progress? You were just now vaunting about the wonderful development of chemical sciences?

Doctors.—Bless Your Spirit if you have one! We do not know how you begin your progress. Although we meet you almost every day in every country and in every house, you present new phases of development and baffle our attempts to diagnose you.

Enter Diabetes.—Looking haggardly? Well? Medical Models! how are you faring? Some fools amongst you advertised my cures. Is it true? Can you cure me? Shall I direct my attacks upon you?

Ds.—Submissively—To live and to support our increasing families and our numerous social obligations and to be in touch with the ever

increasing perfections of chemical sciences we must say and do something. Dont hold us responsible to our tall talk. No sensibleman, would believe one tenth of what we brag in our advertisements. And bragging is a part of every honorable profession.

Diabe.—Then why do you publish such nonsense? I am offended.

Ds.—To facilitate his march towards heaven or hell as the patient deserves—and hand him over to your grim friend Mr. Death. Are we wrong Sir? Have we given you any room for offence?

Diab.—Ah? No! You are good fellows and I love you!

Ds.—In a loud voice—Please spare us from your love. If you love us you will come to us. If you come to us, we shall have to take an aerial course. And when we do so our families become destitute and forsaken. Please therefore spare us for the present from your love.

Enter Dyspepsia with stomach pinching, cutting wry faces and ghastly appearance. Well! Dutiful doctors! Good morning. In spite of your pills and potations I have made slight attacks on you. Can you follow my developments?

Ds.—Ah? No! Your Highness is too complex, too high, too quick, and and too shrewd for us to understand.

Dysp.—Well! What is your difficulty?

Ds.—The difficulty is due to our ignorance of your quick marches. You develop into so many complications and that too so quickly that we are often at our wits ends, to know what we should do with you. You are our real patron and benefactor and our profession is highly indebted to you. Without your presence, there can be no disease, and without diseases, medical men can have no real existence.

Fev—I am the master lord of all diseases. I defy the doctors and their unholy drugs.

Enter Leprosy—How are you doing, Jolly doctors? I have only made a small attack on your leader. Your prescriptions have done you no good. Can you defend yourselves against my attacks and those of my beloved friends, Asthma, Cholera, and Plague?

Drs. In a very humble tone—your Lordship is all powerful and we dare not defend ourselves against your mighty attacks.

Leprosy—You mislead the people by paid advertisements and certified opinions. I know how you get them.

Drs.—We praise our Drugs, because the law of contracts and torts sanctions such blowing of one's own trumpet. This provision in law is in accordance with the noble traditions of self interest. Lawyers are shrewd men of business, you know.

Lep.—It is a devil's logic. I thought you were honourable men.

Drs—There are several systems of logic. Our logic is based upon the unquestionable fact of serving our own interests.

Enter Asthma—Coughing terribly—Doctors! You pretend to cure my attacks. When I stare at you in your face you skulk away like thieves. Is this honourable?

Drs—We never obstruct your progress. Our medicines add to your development, and take away the patient's remnants of health and wealth. Why should your Highness be hard upon us?

Enter Cholera—with skeleton form and sunken eyes—where is that old fool who wrote my history. Does he know who I am, how I work, and where my programme is.

Drs—Aside it seems to be a very unfortunate day for us that so many ghastly diseases should be visiting us. Oh God. What can we do? Where can we hide our diminished heads. The assembly is quite unwelcome and we are utterly unprepared to meet them. Oh God. Save us from the presence of these diseases and grant us liberty to go.

Loudly—Your Majesty, is the lord and we are the servants. We are ready to obey your commands. Only spare us from your attacks. We have no medicine for you.

Enter Plague with bloodshot eyes and excited brain—

Doctors reel back—some swoon away, some are terrified, some fall down,

others turn their faces and others stand like idiots, with blank and empty heads—Oh God. What an unlucky day this is for us.

Plague—Can you do anything to arrest my progress? You were bragging about your perfections in chemistry. Can you do anything?

Drs.—No! Your Majesty. We are rather confused to day and beg your permission to go. We have forgotten our prescriptions and our heads are turning stark blank. Please give us leave to go. We are not well. All of us are suffering from headache and some of us may die if your imperial majesties make a longer stay. We offer our low salutations and we promise you to facilitate your work rather than obstruct it. We know we cannot do much to impede your developments. With your kind permission we shall all go. Exit.

Diseases—See—how these fellows behave in our presence, and how they boast behind our backs.

Exeunt.

Act V. Scene 2

PUBLIC GARDEN

Conglomeration

- 1 Bands playing.
- 2 Ladies lounging.
- 3 Children capering.
- 4 Lovers laughing.
- 5 Philosophers nodding.
- 6 Chemistry chuckling.
- 7 Horses neighing.
- 8 Carriages rolling.

- 9 Police guarding.
- 10 Gentlemen joking.
- 11 Modesty sinking.
- 12 Ayahs dressing.
- 13 Matrons merrymaking.
- 14 Sweetmeats selling.
- 15 Pickpockets pinching.
- 16 Girls glancing.
- 17 Boys belling.
- 18 Emotions embracing.
- 19 Draftsmen drawing.
- 20 Athletes airing.
- 21 Invalids inhaling.
- 22 Lazy loitering.
- 23 Fashions frisking.
- 24 Furniture fretting.
- 25 Dandies dallying.
- 26 Virtuous weeping.
- 27 Vicious waking.
- 28 Infants sleeping.
- 29 Adults marching.
- 30 Fans fanning.
- 31 Lamps burning.
- 32 Mosquitoes biting.
- 33 Dogs barking.
- 34 Idlers chattering.
- 35 Needy shivering.
- 36 Rich strutting.
- 37 Troops parading.
- 38 Scamps evading.
- 39 Sharpers fleecing.
- 40 Muffs blinking.
- 41 Unfortunate stammering.
- 42 Blaukheaded staring.
- 43 Cattle grazing.
- 44 Gates opening.
- 45 Noises grating.
- 46 Weak whispering.
- 47 Learned discussing.
- 48 Deaf gazing.
- 49 Dumb gaping.
- 50 Tell-tales biting.
- 51 Pimps watching.

- 52 Merchants catering.
- 53 Lawyers lying.
- 54 Clients clammering.
- 55 Mean flattering.
- 56 Youths frisking.
- 57 Mischievous mocking.
- 58 Gamblers staking.
- 59 Ignorant moping.
- 60 Scientists groping.
- 61 Philosophers dreaming.
- 62 Fashionable shaking.
- 63 Bells ringing.
- 64 Syces swearing.
- 65 Trumpets blowing.
- 66 Water flowing.
- 67 Fountains playing.
- 68 Snuffers sneezing.
- 69 Honest philosophing.
- 70 Yogies contemplating.
- 71 Brokers mediating.
- 72 Religious meditating.
- 73 Inebriate drinking.
- 74 Abandoned roaming.
- 75 Arms glittering.
- 76 Gems glistening.
- 78 Elite smoking.
- 79 Lions roaring.
- 80 Birds chirping.
- 81 Monkeys chattering.
- 82 Mendicants begging.
- 83 Beasts howling.
- 84 Bankers counting.
- 85 Carpets spreading.
- 86 Cumblies covering.
- 87 Lame limping.
- 88 Moon shining.
- 89 Jolies working.
- 90 Engineers levelling.
- 91 Babies smiling.
- 92 Mothers suckling.
- 93 Breasts heaving.
- 94 Cobblers mending.
- 95 Crowds gathering.

- 96 Cocks crowing.
- 97 Frogs croaking.
- 98 Fish swimming.
- 99 Dear grazing.
- 100 Luxurious eating.
- 101 Rascally cheating.
- 102 Lovely benching.
- 103 Feathers flying.
- 104 Gymnasts wrestling.
- 105 Flowers fading.
- 106 Fragrance spreading.
- 107 Thiefs bolting.
- 108 Glances bewitching.
- 109 Gowns flowing.
- 110 Hysterics swooning.
- 111 Hypocrites hiding.
- 112 Hybrids hissing.
- 113 Passionate kissing.
- 114 Scholars theorising.
- 115 Divines doctrining.
- 116 Damsels dodging.
- 117 Creditors worrying.
- 118 Debtors excusing.
- 119 Students studying.
- 120 Masters debating.
- 121 Correspondents copying.
- 122 Editors libelling.
- 123 Buffoons mimicking.
- 124 Missionaries preaching.
- 125 Musicians singing.
- 126 Pipers playing.
- 127 Sycophants flattering.
- 128 Shortsighted stumbling.
- 129 Astrologers predicting.
- 130 Vices spreading.
- 131 Vanity ruling.
- 132 D.Gs. dancing.
- 133 Urinals stinking.
- 134 Officers working.
- 135 Confusion confounding.
- 136 Scenes absorbing.

Act V Scene 3,

A WAYSIDE CHOULTRY

Enter Orthodoxy and Heterodoxy.

Heterodoxy.—with a Soda Bottle in hand—Well Orthodoxy—Are you living still—Drinking the Soda—have you any position in the present enlightened age of discoveries and inventions?

Orthodoxy.—I pity you, my upstart child. I am as old as the world and will survive its destruction.

H.—What? a fool like you!—drinking again—what are all these nasty marks on your forehead, body and hands? What are these beads and badges.

O.—They are religious in nature and have great moral significance.

H.—What nonsense you talk? Can powders, ashes and beads have any religious significance? Can God be so silly as to be misled by such superficialities? He not able to read the hearts of men and give salvation if we like? Look at me fool! I am dressed in the height of fashion. By my pretensions, I am sure I shall go to heaven, if there is any such thing, much earlier than you can with your foolish ceremonies and senseless observances.—drinks a cup of coffee.

O.—In order to know God or talk of Him, you must know what He is and how He should be ap-

proached. Deep devotion, faith and contemplation are needed. Do you possess any of these?

H.—Oh! out with you, piteous fool? To reach God, there is and there can be no particular road. What childish prattle you talk? You do not seem to know Physiology and Psychology, you are a brainless idiot. Do the physical and mental sciences refer to your God.—Takes a cigarette.

O.—Why all this abuse? Can you not argue with me in polite language, with rhyme and reason? Is mean vituperation all that you have in your head? Do you know who studies your head, and where he is found located in it? Do your sciences go beyond death and explain the hidden causes?

H.—I don't understand you. I have studied sciences, and am an honored member of the most learned societies in the world. They never referred me to any God. I have a right to go to heaven whenever I like. In the republic of God's heaven, every member has a right to enter in to it whenever he chooses. We must behave as we like and not be shackled by old ideas.

O.—Have you thought over your future? Do you know the influence of karma on you?

H.—I have no opinion for you—Takes a slice of bread.—You are a madcap of the first water.

O.—Do you know what is religious devotion and the way to purify your mind and elevate your souls?

H.—It is all humbug; the invention of priestcraft and a mockery in the eye of God, if there is any. Every man is free to think as he likes. I think that is the best religion. You mean to say that God is so foolish as to give any particular form of religion?—Takes a peg.

O.—Do you believe in God and the sacred literature? Do you know whence have you come, why have you come and whither you are going?

H.—I have received modern scientific education and am not a fool to believe in all such, antiquated ideas. I believe in electric and ethereal corpuscles and electrons. They are sufficient to explain all phenomena.

O.—Then you have no God. No faith in ancient wisdom?

H.—Why, I am not a fool to believe all such idiotic things as the ancients have written. They were a set of great fools. They are the effusions of brainless brains.—Takes another peg.

O.—Can you not argue with me calmly and politely. Do you find it irksome to do so. Why are you excited like a madman?

H.—Because I am running at a break-neck pace, you cannot expect my brain to be as stagnant and selfish as yours is. It is scientific. Thoroughly scientific.—Takes soda.

O.—Do you worship God and elders. Have you any regard for your preceptors, and parents?

H.—Your elders, preceptors, and Gods must be as foolish as you are. I am not a crack to worship anybody. I must make money and that is my God. You say you worship all your Gods to secure unseen comforts. But I worship money God, because I get from him tangible and substantial comforts. Imagine who could be the better of the two? If you possess a grain of common sense and scientific judgment in your head you must admit that I am really superior in practical and theoretical wisdom. What say you to this my old and superstitious friend? I live in facts and you live in dreams! Eh?

O.—Then you don't believe in any future state of existence or reincarnation and evolution.

H.—Where did you learn all these scientific jingle. I thought and still think that you are a headless dance. But you surprise me by your ticklish arguments.—Takes Lemonade.

O.—Are arguments your inherited property, or have they been in

existence before your science came?

H.—I am not in a mood to argue with rotten and superstitious people like you. You are branded as useless by the modern telescope and microscope. Is it not enough to take you to the Devil.—Takes some ice-cream and gingerale.

O.—Can you have no cheek over your tongue? Is it impossible for you to talk in polite language with those who differ from your views? Is abuse an argument or perversion a Judgment? Every question of mine brings a shower of abuse from you.

H.—I can have no patience with old and rotten fools of the Orthodoxical type. When you are bigoted how can I be patient? Your very face sends me to fits of uncontrollable rage, and unconcealed disgust.

O.—Have a cool head, my friend. If you are superior to me show it in patience, in politeness, logic and argument. You have not answered a single question of mine as yet, neither have you been keeping on the lines of real argument. Your language points to great shallowness in the regions of your brain. Supreme conceit seems to rule your understanding. Do you believe in a future state of existence, or do you think

that death ends all your existence?

H.—I believe in no such nonsense. When the body is buried or burnt after death the future state of its existence is a dissolution of the particles. The mysterious frame of humanity shall melt into the general mass of nature.—Takes a pinch of snuff and blows his nose—My work is simple. Device means to increase and refine our material enjoyments. Practise traits of character which give advantage over other mortals. Make money by all speculations. Eat, drink and be jolly. Why bother our wise heads with all metaphysical nonsense? Physical is enough for us and we are quite happy where we are.—Takes a cigar.

O.—Have you studied the mysterious combination of the human body? Should we not rise superior to our earthly concerns, and purify our minds, by self sacrifice, simplicity in life, devotion, sublime thoughts, and religious observances? Death does not close our existence. It is not the goal of human aspiration. There is some inner energy, which requires cultivation and elevation to enable it to soar into higher spheres of existence, till it becomes one with the Infinite Intelligence and all pervading Power. Faith, in and respect to creator are factors

to be noted. If material comforts alone are our goal what difference could there be then between human and animal species? Why should man congratulate himself as the crowning glory in God's creation. Should he not show himself to be superior to brute creation my learned friend?

H.—I don't care to plunge my head into the sea of superstitious religion, and metaphysical mockery. My duties are simple and plain. Be honest as long as it pays you. Love virtue when it gives you advantage. Bathe your body every day with soaps and scents. Take daily clean facial shaves to remove the hairy dirt. Drink coffee and other delicious preparations soon after you get up. Wash your faces and bodies when you get leisure, dress yourself neatly, and in the fashion of the day, attend to your business regularly make as much money as you can, take drives in the evening, go to clubs, restaurants and refreshment rooms and make yourself jolly, return home late in the night, leave your wife and children to take care of themselves don't keep much company with educated and religious fools, never bother your head with future and uncertain states of existence, take intoxicants to keep your head on your work, apply all the latest chemical

discoveries and inventions to serve your physical and mental comforts, visit exhibitions, park fairs, carnivals and conferences, never mingle with religious crazes or attend religious processions or festivals, marry where you like, eat what you like, drink what you get, call yourself by any name, dress in any fashion you choose, join any dinner party you are invited, or where money can take you and give up all pretensions to caste and religion. When you are assailed with a question say that you are a Brahmin or a Kshatreyia or a European, disclaim all relationship with your kith and kin and call yourself a heaven born personage superior to all and inferior to none in the world. When you do like this your heaven will be with you and you will be in your own heaven. What more do you want? My dear Orthodoxy. I pity your ignorance. Can heaven be any where else? I have had a long argument. I feel quite exhausted. — Pours some whisky into a bottle with Soda, and drinks of complacently. — Orthodoxy-you have been fasting all this time. Shall I offer you some bread and chicken broth?

O.—A little perplexed! Oh no? I can fast for a number of days. I cannot eat anything without first offering to God. My meals are simple fruits. I can-

not touch anything else. Will you tell me who is your father, to what caste you belong, and from what community you come? I cannot find you out as you have donned modern dress, and you bear no marks of your nationality.

H.—Tush? What a fool you are! Don't you know that it is the height of boorishness to ask such childish questions? It is enough you know me. I have my own religion, my own father and my own God. As yet I have had no leisure or inclination to solve such silly questions. If I like I may take it up, later on.

O.—But you may die suddenly by accident? Then?

H.—Then? I will die and there is an end of me. Don't you know our perfections in modern chemistry have introduced hygienic laws by which our average term of life is prolonged to 50 years more than what it was half a century ago?—Takes a peg.

O.—But millions of young children are dying at very tender ages in the centres of the most enlightened cities, fitted with the best municipal arrangements, and supervised by the most learned medical experts.

H.—I thought you were an idiot. Your questions prove to me what a stubborn fool you are and

and no more to lose my balance of mind. What a persistent fellow you are. They die! What of that when they die there is an end of them. Is that an argument?

O.—Then where is your boasted guarantee of life and its extension for half a century; your immunity from death and hygienic proclamations?

H.—Alright! you die by believing in God and loading your heads with stupid ideas, and non-beliefs. We die with unloaded heads. Are we not wiser and better than you fools are?

O.—Is that an argument. Are you talking consistently.

H.—Yes, if you know the rules of modern logic and modern sciences. You know I am a great orator and preacher.

O.—Do you admit the existence of a soul in you.

H.—What an impertinent wretch you are! I make no such nonsensical admission. Do you pay me for it? If you do I shall think over the bargain and give you my reply.

O.—So you are not willing to do any work that does not bring you profit. Are you so very mercenary in your nature?

H.—Yes, When the whole world is growing and I am not ashamed to be an honorable member of it.

O.—What a great pity it is. You never bestow a single thought over future problems.

H.—Why I did, when preparing for the university degrees.

O.—Have you got any conscience?

H.—Yes? I have one as framed by the modern sciences. —Takes out some eggs and coffee again.

O.—Then you never pray to God.

H.—That is a silly question. Physiology reveals no God nor Psychology, nor any of the thousands of scientific instruments which are the crowning glories of modern inventions. Why then bother my head with beliefs for which there are no scientific legs? I am sick of talking to such a fool as you are. There will be regeneration only when the Orthodoxy is removed and hanged. I have better business than holding such profitless conversation. I am a moral perfection and a God in myself. You better get out of my presence and drown yourself if you have no better business.

O.—I wish you well, and trust with a little more experience and wisdom you will open your eyes and appreciate the grandeur of God's creation and His omnipotent power. Your intelligence has all been misdirected and it is made subservient to material comforts. They are passing and unreal and can give you no peace of mind or purification to your soul. If you engage yourself in the service of God it would have made you an enviable companion and a holy personage. The ancient sages rose superior to these grosser surroundings and transcendent pleasures. They devoted their time and energy in the contemplation of God and became real Mahatmas or elevated souls.

H.—Impatiently—my blessed friend we are radically different in our views. You are a drivelling idiot and I am a scientific perfection. There is no common platform for us to stand in

to think now and then of God or pay their visits to Him. Manners and customs are slightly different from the Southern Districts and the generality of females are not repulsive although they are not attractive. The domestic life among the town classes seems to be fairly happy but among the generality of richer classes the relations do not seem to be very cordial. In business shrewdness and intelligence the people of these places are advancing at a rapid manner and in the course of a decade or two unless checked by a wave of religious fervour, and holy feelings, they will supersede the Chola Desa people and are likely to stand foremost in those arts before the Indian public. Agriculture does not seem to have made large strides, as beyond the ordinary paddy cultivation, the rich products of the garden crops seem to be at a low ebb. The habits of the people are generally lazy and the activity that one sees in Madras and Southern India, does not appear to have made much progress. People are intelligent, and the manners have not obtained a high polish which one sees elsewhere.

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Mars	Con	2	3
	1		
	No. II. Conception sign Aries.		4
			5
		Saturn	Moon

In No. I all other planets may be placed any where, but benefics must not be in such houses as would make them aspect the rising sign or the Moon.

Mars	Con	Saturn	Moon
	No. III Conception Aries.		Sun

Sat	Con	Sun	
Moon	No. IV Conception Aries.		
Mars			

In No. III we see that the rising sign as well as the Moon is betwixt malefics, so also in No. IV. Bhatotpala

observes, that even if either the rising sign or the Moon singly has this evil conjunction in the 12th and 2nd death must be predicted for the woman in pregnancy.

STANZA 8.

If from the rising sign or the Moon the 4th house is joined by evil planets & Mars is in the 8th house, she suffers death. If from Lagna, the 4th and 12th houses are occupied by the Sun and Mars and Moon is weak, she suffers death as before.

NOTES.

There are three cases stated here (1) The 4th house from Lagna joined by evil planets, the 8th conjoined by Mars, (2) the 4th from the Moon should have evil planet and the 8th occupied by Mars and (3) the Lagna should have the 4th occupied by Mars and the 12th by the Sun with *Kshina*-chandra or weak Moon. In all these cases, the female dies as before in pregnancy.

STANZA 9.

If Kuja and Ravi are in the 1st and 7th respectively, death occurs to her by weapons. The abortion takes place in that month, whose lord is powerless or afflicted.

NOTES.

In Stanza 16 the author gives the names of the lords of the months who govern pregnancy. Abortions or miscarriages take place in such months as those whose lords are powerless or

are otherwise afflicted. Those planets are *Nipiditha* or afflicted, who are defeated in planetary fight, conjoined by Kethu or who suffer from the fall of meteors. For the Sun and the Moon they must either be eclipsed by Rahu and Kethu or be in conjunction with malefics. Mars in the Lagna, and the Sun in the 7th cause death from weapons. This may be by being killed by fighting men or by thieves or by enraged relations or by falling on dangerous weapons.

STANZA 10.

If benefics are in conjunction with the Lagna and Chandra, or if the 5th, 9th, 2nd, 7th, 4th and 10th houses from them are occupied by benefics or if the malefics occupy 3rd and 11th houses, and aspected by the Sun she will have a safe and happy pregnancy.

NOTES.

The author says that both the rising sign as well as the Moon must have beneficial conjunction with the aspect of the Sun, and good planets must be found located in the 5th, 9th, 2nd, 7th, 4th, and 10th houses from Lagna or Chandra to give good growth and keep the woman happy in her pregnancy. Lagna here means, the rising sign to the time of sexual union when conception takes place, as also the Lagna which rises at the time of the query on her behalf. Some writers read

Guruna and say that the Lagna and Chandra must have Jupiter's aspect. The author uses *Ravina* i.e. the Sun's aspect. Bhatotpala quotes *Saravali*; which clearly mentions *Ravina* i.e. the Sun's aspect.

It is extremely difficult to justify such readings. What the solar ray may do to the development of the foetus, as opposed to what the ray of Jupiter may do I am not in a position to explain. General principles give Jovian aspect great strength but these general laws may and must be superseded by special combinations. The real influences must have been watched by Maharishes by *Divya Drishti* or divine vision and it is possible to think that in this particular instance the solar ray may be absolutely needed for the development of the foetus in the womb. *Saravali* supports it and I have no option of my own to rely.

STANZA 11.

If powerful Lagna, Ravi, Chandra, and Guru occupy odd signs or Navamsas, they cause masculine birth. If these occupy even signs and *amsas*, they produce feminine birth. If Guru and Ravi are found in odd signs, then male, if Sukra, Kuja and Chandra are in even signs, female. If these planets are in double-bodied signs aspected by Buda, there will be twins after the sex of the Zodiacal sign.

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Diplomed Biochemist.

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With this number we close
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tion of the journal for which we
hope to be excused. We shall
in future issue our journal
regularly and request our subs-
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their arrears and sending their
subscriptions in advance for Vol.
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EDITOR.

Kalatra Bhava

Marital relation and prosperity.
(Continued from p. 167.)



WE have already given
some conjunctions on
this important subject,
and we shall now give
here some more combinations
which throw great light upon
this interesting question. The
domestic agreement is a great
factor in the happiness of the
home, of the family, of the com-
munity, of the country and of the
nation. This is the keynote to
all the success in that line and
where this is jarring the whole
life of man will be a miserable
failure, and his career will be-

come a perfect wreck. There are some short-sighted and idiotic people, who advocate bachelorship and maidenhood, states of human life which can only be achieved by a very fine individual who is possessed of extraordinary mental control and whose moral development is of a very superior order. Such an individual is rare and we may almost drop him in dealing with the passions of ordinary humanity. A man or woman may not marry and may remain single all through his or her life. If the question had been simply one of pleasure then the solution could not be very difficult. But this is not so. It is a question of necessity and that too what would be styled so "imperious and uncontrollable necessity." Take an example or two. A man may not be placed in very affluent circumstances. His domestic concerns may be undesirable. But as he grows youthful and passionate, what would be the result. His education may be moderate or brilliant. But in either case he will have opportunities of reading and observing about sexual correspondence and as manhood approaches he becomes highly passionate. Like the imperious sensations of hunger

and thirst, he must satisfy them by some means or other and he naturally looks to his surroundings for such gratification. He loses control over his feelings, and the sexual passions will make him a slave. We cannot expect every ordinary man or woman to be a highly developed Yogi or Yogini who could subdue passions by religious practices and if we expect them to be such we will be judging of the world, not as it is found every day, but as some fool of a theoriser would like to have it. Then what is the alternative. Prudence, social influence and religious instructions may act as safety valves only for a short time, and when the bad man seeks and the passionate woman affords sexual opportunities, the result will be the commission of moral errors which society as it is at present constituted is too feeble and too dissipated to check or stop. The unmarried man is more dangerous to the social fabric with the subterfuges of his machinations than the married man and the old maiden is more treacherous to the feminine society than married women. These truths are within the experience of every man who has eyes to see, ears to hear and intelligence to observe. Sexual passions and

desires are most dangerous and highly destructive explosives to the stability of the kingdom in a society and where society does not insist upon marriage institutions as necessary for its stability and moral progress, then sexual scandals will have ample field for their display and will grow into the very vitals of domestic peace and marital prosperity. Apart from this danger there are more serious national evils which have to be recorded. If men and women, out of sheer pride, playfulness, and a spirit of insubordination and restrictions to moral ways, refuse to marry or hold marriages as so many difficulties which had better be rejected from moral and physical cowardice, then societies will be thinned in course of time, and nations must cease to exist as the result of false notions about sexual matters. A man or woman may not marry but there remains, all the same his and her passions, sexual desires and excitements. They cannot openly seek and obtain legitimate gratifications, and the necessity becomes evident for their illegal sexual indulgences. What would be the result. The woman tries to conceal her conceptions and resort to objectionable procedures, and the man would try to help her in

her immoral practices. Suppose they were religiously and legally married, all these vices would certainly be avoided and they would, on the other hand, glory in the preservation of their offspring and legitimately bring them up and help the society to continue to prosper. There will be no occasion to stifle their passions, and they can become honored members of Society by legitimate marriages which are recognised by all the civilised nations. Public scandals would be minimised and the morals of social life would improve a great deal. Marriages therefore are absolute necessities both from a physiological point of view, and also from the higher point of public morals and religious purity. Medicine clearly demonstrates that sexual intercourse between one man and one woman, leads to great physical improvement and psychic development, and the nervous energy purified by physiological and psychological principles will decidedly make the couple highly religious, moral and godly in nature. Hence celibacy and chastity have always been held as moral gems and those who practiced them were honored even by the worst sinners among the sexual world. Julius Caesar said that his wife should be above

suspicion. The Roman and Grecian societies were civilised but were very immoral and even among such societies sexual purity was praised as the highest virtue to be attained to by man and woman. Among the Hindus a *Pativrata* or a woman who is sexually pure and devoted to her husband is considered as a moral and religious gem at whose feet the greatest saints did not consider it a degradation, to fall, and make a worship. The story of *Anusuya* is a striking illustration of the principle of feminine virtue and the great National Hero Rama is still honored among the arjans for his *Yekapatnivrata* or devotion to his single wife. Considering the importance of these interesting facts and the magnetic agreement that must arise naturally between the married couple, astrology lays down high principles and enables one to select the best woman available and minimise the evils indicated by the planetary conjunctions at the time of birth. Suppose, a man is born with a debilitated Sun in the seventh house, unaspected by or unconjoined with benefics, and aspected by or conjoined with malefics. At the time of birth these combinations indicate a bad and quarrelsome wife, ugly in appearance, and undesirable to

keep as a permanent life-companion. This is the result of a man's previous bad karma and he has to suffer such marital miseries as a punishment for the commissions and omissions of duty which he did in his previous states of existence. As the man is to get a bad and quarrelsome wife, what can astrological knowledge do to help him and how is it beneficial for him to consult astrology beforehand when the *resultant* of previous karma has to be endured or paid for in some shape? In the selection of brides and in fixing auspicious time for the marriage it helps him to minimise the evil, and the proper lagna fixed for the nuptials or the first sexual contact between the married couple will go a great way to mitigate these indicated evils and produce wholesome results. He can in the first place, try to get a better looking girl which he can do by his will-power and careful selection and then join her in wedlock when the time is favourable and when the mental and the physical agreements, are best secured. Even when the girl is ugly, he will be best pleased with her when his mind begins to take a liking to her, when her love and character are noble and endearing

and when her agreement with him is perfect. Suppose he selects a very fair looking girl and marries her in an unlucky moment and has connection with her when the planetary and stellar influences are prejudicial, there will be great mental and physical jarrings, the agreement will be broken, the company will be shunned and the couple will be miserable all through their life. Offspring born of such unhappy marriages could not be agreeable or happy and their moral and intellectual progression must necessarily be stunted. Is it not desirable, therefore to take, the salutary advice offered by the astrological principles, and improve one's domestic surroundings and agreement by the knowledge astrology is able to throw on these important matters? Various people are trying to introduce various social reforms for the regeneration of their races, but none of them could be one-tenth as important as the happy marriage relationship which alone, when properly adjusted, will be able to nib the evil in its bud. From the irregularities in the marital states, come all the miseries in the world and the truth of our assertion, we think, needs very little commentaries. Irregularities in the seed must affect

all fruits and irregularities in the soil are almost equally important. Where these original sources of power and fructification are not well attended to, the results can never be satisfactory or encouraging. Millions of pounds are spent upon the primary and the higher education, under the false belief that the boys and youths trained by the teachers would become law abiding, good, and faithful citizens. That the results are not realised can be seen at a glance, from the criminal statistics published from time to time by the different governments in the world. Some of the so called wisemen seem to be so pigheaded that they would not see far ahead of them, neither would they like to examine with unbiassed judgment the causes for the existing evils among the nations. Which is better—whether to educate a boy when he is born with a perverse and illformed physique and mind; or to take proper steps to see that these defects in him are cured while the process of gestation continues or to correct these errors while the seed is being formed. Why get first bad children and then labour to give them proper education instead of trying to get good children, who will be in a position to take care of themselves and those who are

around them. Therefore, not only is Kalatra Bhava very important, but also the lines of sexual correspondence must always be so selected in the light of sound astrological principles as to enable the couple to beget good, healthy, moral, strong, intelligent, law abiding and loving children. All energies are embedded in Time, and one who knows the value of time will certainly be a superior man to one who gropes in the dark without knowing its value. The promoters of educational institution should go a step further and spend some large sums upon the production of good children under strictly moral and religious influences. Astrology will help them a great deal and the race will improve both in physique and also in mind when the marriages are arranged strictly on astrological principles. The remedies suggested in this direction will also be very useful. We have already given seven conjunctions about this Bhava, and we shall now give some more for the benefit of our readers.

8. If the lord of the sign occupied by Venus (lord of wife) or if the lord of the second house or if the lord of Lagna occupies the 10th (*upachaya*) the person

will get wealth after his marriage. This means that before his marriage he will be ordinary and his marriage brings him good luck. There are some who become wealthy after their marriages and there are others who become poor after their wives come. There are some who get good health after their marriage, while there are others who become sickly after that event.

9. If the lord of the 7th is more powerful than the lord of Lagna, if he occupies a good navamsa, aspected by a benefic or is found in Viseshikamsa, or is in exaltation, the wife comes from a highly religious and moral family and will be in higher respectability than the man. In this connection, the lord of wife, Venus should not be forgotten. For in judging of kalatra or wife both the lord of the 7th house as well as the lord of the wife Sukra should be taken into consideration.

10. If the lord of the 7th is less powerful than the lord of Lagna, if he joins an unfriendly house or Navamsa, or is in

combustion, or is in debilitation or joins with weak or debilitated planets, then the person will get a wife from an inferior or lower caste family or from degenerate or socially low caste families. This is a sort of comparison between the man and his wife, as regards their family status, and what respectability is attached to them. There are some men who born in very respectable condition debase themselves by marrying women in low or degraded families, and there are women who follow the same procedure.

Dhana Bhava (House of Wealth)

Men and women are after money and without it they can be of no earthly use to themselves, to their relations to their friends or to strangers and other guests. Therefore every one is anxious to know how much he gets, what sources he gets the money from and how he could utilise it for his own advantage and to the advantage of all those who are dear and near to him. Astrology can throw the greatest and surest light upon this important subject, and we shall give here a few combinations, which may be studied with much interest. The second and 11th houses show monetary gains and losses and the 10th

house from Lagna shows the line of work or profession which gives a man money. The second house is specially called Dhanasthana or the house indicating wealth or Dhana, while the lord of wealth is designated as Jupiter or Gurn. The Karaka should not be confounded with the lord of that Bhava or house of signification. Wealth is a great power, and can be used or abused according to the nature of the man who gets it. Suppose a young and headless youth inherits great wealth, and he is surrounded by mean flatterers and immoral associates. The young man will be tempted, he will be plunged into all sorts of excesses, and he will be made to waste his wealth, spoil his reputation, break his health, and drag the noble traditions of his family into mire. He in fact suffers much and courts ruin on himself and on his progeny and close relations. This is due to the abuse of wealth. Suppose the reverse is the case, and the young man spends his money on all good and noble purposes. He gains good reputation, helps the poor and the needy, regulates his wealth so that it may not be lost, and engages himself in legitimate trade or profession which yields to him large profits, and social influence. It is extremely useful to know what is a man's Dhana Bhava and adjust his conduct to his greatest advantage and comforts. When by the help of astrology these facts are known beforehand, suitable arrangements could be made to prevent waste and to economise the means, so that the man may not suffer much in case there is any future danger; or engage him

self in some paying work steadily and without yielding to any wild speculations which are the sirens of youthful hopes, and which after attracting him, pin him to disgrace and danger. Benefics are productive of good and malefics are productive of evil. If the lord of the second house is in exaltation, without any malefic associations or aspects, the man will get wealth easily and in large quantities. If the lord of the second house occupies his Mula Thrikona, Swakshetra (own house) Mitrakshetra (friendly house) or good shadvergas and Balas or sources of strength, then the person will get money as he desires and there will not be many obstacles in the way. If the lord of wealth Jupiter occupies his house of exaltation, the person makes money easily. If he joins good vergas and possesses other sources of strength, the person gets wealth easily and without much effort on his part. The 9th house is also called Bhagya-sthana and it affects the man to a considerable extent in the acquisition of his wealth. If the lord of the 2nd & the lord of the wealth, or both are, in exaltations unaffected by evil conjunctions or aspections, and not otherwise weakened the man becomes extremely rich and without any ostensible exertions on his part. Take an example. Two persons open a similar shop of say, piece-goods in the same locality and in the same building, with similar monetary and other business credit conditions. If one of these possesses strength in the second house and its lord and the lord of wealth are powerful and well situated, he begins to attract people, in considerable num-

bers and sell his piece-goods very rapidly. Soon he becomes a popular dealer, makes large returns and extends his cloth business and becomes in the course of a few years or even months a rich and influential merchant and gets credit from the banking firms far beyond what he deserves. On the other hand if the lord of the second house and the Dhanakaraka are not well situated in the horoscope of the second merchant, his shop will be neglected, customers do not flock to his shop, he does not attract people, and his exertions will only create distrust and disgust among the minds of the buying population. The results are imaginable. Goods are not sold quickly, they get old and rotten, he will not be able to meet his demands such as shop rent, servants wages, and his own domestic expenses, and he suffers from loss and degradation. The success therefore entirely seems to lie in the attraction of the customers to his shop and their buying his goods whether they are good or ordinary. If the horoscopes of these two shopkeepers are examined a year after they have opened their shops, the astrological reader will find, that there is not only difference in the Dhana Bhava and its lord, but also in the present Dasas & Bhuktis which influence him to a considerable extent. Suppose the lords of Dhana Bhava & Dhanakaraka are bad in a horoscope, but the man gets a good Dasa of a planet who is in deep exaltation and otherwise not weakened by any evil associations or aspects, then the person will not lose money or credit but his success will be slow and difficult, and with

much exertion he will be able to make some money. The Bhavas as well as the Dasas and sub Dasas must be good to produce bumper crops or harvests, and this is what the astrologer must predict after examining the horoscopes submitted to him for examinations. If both of them are good the success is rapid and splendid, if one of them is good and the other is bad, the success will be limited and attained after considerable exertion but if both of them are evil there will be no success at all, but on the other hand there will be positive harm and serious loss and disgrace. If the lord of the second joins Guru or Guru aspects the second house or owns it and occupies it, or is in conjunction with exalted planets, the man will have much wealth. If there are beneficial planets in the second house, unassociated or unaspected by evil planets, then the man will have wealth. If Guru and Rada join together in the 2nd house, unconjoined by evil planets or without their aspects, there will always be much cash balance with the man and he will not know what poverty will be. If a neech planet occupies the 2nd house, unaspected or unconjoined by good planets the man suffers sudden and heavy losses. If the lord of the 2nd and Guru occupy kendras or konas, the person gets money without any exertions. If both of these are debilitated and the 2nd house is occupied by evil planets, with all his exertions he will find it difficult to get money as wherever he goes he meets with a negative reply and money is repulsed from him or even when it comes he loses it at

once. If there is a mixture of good and evil planets in the second he will get it and lose it, and this will continue to be his experience all through his life. The influences of Dasas and Bhuktis should not be forgotten in this connection.

Suryasiddhanta.

(Continued from p. 112 of Vol. XIII).

In the first place, for the terms used there are many synonyms, which are employed according to the exigencies of the verse: thus, the Sun has twelve different names, Mars six, the divisions of time two or three each, radius six or eight, and so on. Again, the method of expressing numbers, large or small, is by naming the figures which compose them, beginning with the last and going backward; using for each figure not only its own proper name, but that of any object associated in the Hindu minds with number it represents. Thus, the number 1, 577, 917, 828 (i. 37) is thus given: Vasu (a class of deities, eight in number)—two—eight—mountain (seven mythical chains of mountains)—one—figure (the nine digits)—seven—mountain—lunar days (of which there are fifteen in the half month). Once more, the style of expression of the treatise is, in general, excessively concise and elliptical, often to a degree that would make its meaning entirely, unintelligible without a commentary, the exposition of a native teacher, or such a knowledge of the subject treated of as should show what the text must be meant to say. Some striking instances are pointed out in

the notes. This over-conciseness, however, is not wholly due to metrical form of the treatise: it is characteristic of much of the Hindu scientific literature, in its various branches; its text books are wont to be intended only as texts for written comment or oral explication, and hint, rather than fully express, the meaning they contain. In our translation, we have not thought it worth while to indicate, by parenthesis or otherwise, the words and phrases introduced by us to make the meaning of the text evident: such a course would occasion the reader much more embarrassment than satisfaction. Endeavour is, in all cases, to hit the mean between unintelligibility and diffuseness, altering the phraseology and construction of the original only so far as is necessary. In both the translation and the notes, moreover, we keep steadily in view the interests of the two classes of readers for whose benefit the work is undertaken; those who are orientalists without being astronomers, and those who are astronomers without being orientalists. For the sake of the former, our explanations and demonstrations are made more elementary and more than would be necessary, were we addressing mathematicians only: for the sake of the latter, we cast the whole into a form as occidental as may be, translating every technical term which admits of translation: since to compel all those who may like to inform themselves respecting the Scientific content of the Hindu astronomy to learn the Sanskrit technical language would be highly

unreasonable. To furnish no ground of complaint, however to those who are familiar with and attached to these terms, we insert them liberally in the translation, in connection with their English equivalents. The derivation and literal signification of the greater part of the technical terms employed in the treatise are also given in the notes, since such an explanation of the history of a term is often essential to its full comprehension, and throws valuable light upon the conceptions of those by whom it was originally applied.

We adopt, as the text of our translation, the published edition of the Siddhanta, referred to above, following its readings and its order of arrangement, wherever they differ, as they do in places, from those of the manuscripts without commentary in our possession.

The discordance of the two versions, when they are of sufficient consequences to be worth notice, are mentioned in the notes.

As regards the transcription of Sanskrit words in Roman letters, we need not specify that C represents the sound of the English Ch in 'church', Italian C before e and i: that j is the English g: that c is pronounced like the English Sh, German sch, French ch, while sh is a sound nearly resembling it, but uttered with the lip of the tongue turned back into the top of the mouth, as are the other lingual letters, t, d, n,; finally, that the Sanskrit

is used as a vowel (which it is also in some of the Slavonic dialects) is written with a dot underneath, as a.

The demonstrations of principles and processes given by the native commentary are made without the help of figures. The figures which we introduce are for the most part our own, although a few of them were suggested by those of a set obtained in India, from native mathematicians.

For the discussion of such general questions relating to Surya Siddhanta as to its age, its authorship, the alterations which it may have undergone before being brought into its present form, the stage which it represents in the progress of Hindu mathematical science, the extent and character of the mathematical and astronomical knowledge displayed in it, and the relation of the same to that of other ancient nations, especially of the Greeks, the reader is referred to the notes upon the text. The form in which our publication is made does not allow us to sum up here, in a preface, the final results of our investigations into these and kindred topics. It may perhaps be found advisable to present such a summary at the end of the article, in connection with the additional notes and other matters to be there given."

We shall publish our remarks, regarding this translation in our future issue. We have given at length his preface and we gladly welcome any criticism from our readers.

The Horoscopes of Blackguards.

Human Society is curiously formed. If all men and women were honest sincere and well behaving and law-abiding, then many state departments will have to be abolished at once and millions of hands will be thrown, out of employments and turned into the streets to beg for their daily bread. Whatever may be the trials of the best intentioned statesmen, world will be what it is with duly slight degrees of variance in the ebbs and flows of human passions and hardly perceptible when a general survey is made. Since the creation of the world, the greatest attempts of the best moral men, philosophers and philanthropists, have not been crowned with any tangible improvement or success, and what are called the moral triumphs of any time, nation, or community are comparatively insignificant, when the world's population is taken into consideration. If there are no blackguards, the first and the foremost departments which would suffer suddenly, would be the police and the magistracy and it would be a wonderful phenomenon to see the absence of these two in the administration of any country. In fact civil litigation would be blotted out and the judges will be turned out of their seats with all the paraphernalia attached to the majesty of the civil and criminal courts. Armies will then be disbanded, and the escorts and bodyguards of the higher aristocracy and rulers would be banished. The seats of law and justice will disappear and statesmen will

have to die of starvation for want of fuel to burn their political zeal and diplomacy. Kings would suffer from want of work and the noble profession of law would fare no better. Editors would die in large numbers and thus an overwhelming catastrophe would happen to the existing order of human affairs, and plunge them into difficulties from which they may never rise. If there are no blackguards then where is the room for administration and where is the necessity for any department to do any work. When everyone does his work honestly, sincerely and truthfully, there will be a great revolution in morals which would sweep off all the existing order of things and would bring on a chaos where nobody would know what to do, and everybody would be in search of work which has no existence. Human nature is not for such a state of affairs and it is always taking care to see that its worst passions are given free play and full liberty, where the quarrel between the comparatively good and abnormally bad is continuously kept up and where all laws and regulations are promoted to keep this gulf wide open, so that the world may get on as it is doing now and as it did some thousands of centuries ago. We have among the planets good and evil; good always influence for honesty, order, morality and truthfulness, and the evil always influence to make men blackguards and scoundrels. In order to remove the evils in the world, the immediate and the apparent causes, the planets, must be changed and modified. It would be absurd to think of ever changing the planets

with human efforts. It may be done by the Infinite Intelligence and he alone can change the order of things in any way he likes. In all the important astrological works, thousands of combinations are given which produce morally defective men and which clearly indicate their strong tendencies from the very start of their life. Some of these blackguards are very clever, highly intellectual, wonderfully ingenious, and painfully practical. Their achievements are recorded in the illustrious pages of the legal volumes of civilised nations and if they did not exist we should have had no law reports at all. Blackguardism takes many shapes and forms and a careful study of them reveals much interesting but painful human experiences. Evil minded persons are many and various, and their mental observations have to be traced carefully through the works which are accomplished by them. To match these civil and criminal delinquents men have to be peculiarly trained by their respective Governments in various arts and sciences of cheating, dissimulating, humbugging and personating processes and greater the perfections attained by these people, greater will be their chance, of public recognition and Government encouragement. A thief does very clever cheating or stealing and the police man who matches him and brings him to book cannot be an honest and innocent saint. The perfections in roguery will have to be detected only by those who are experts in that art and certainly not by innocent and honest folks. The horoscopes of these worthies, therefore

will be very interesting from a scientific point of view, and will furnish us with lessons which have their own value in the history of human records. We shall give some horoscopes of various kinds of rogues and request our readers to study them carefully, so that when horoscopes are submitted to them they can easily find out which are good and which are evil horoscopes and how far they can rely on their friends.

Our Lectures and Impressions.

(From P. 184 B. of Vol. XIII.)

Gudivada is in the delta of the Krishna and produces much paddy. Gardening is almost absent and the people appear to be rather lazy. Mr. T. G. Krishna Murthi pleader and leader of this place is social, well educated and obliging to learned men who come from distant parts. Naturally there is much civil litigation on account of wealth among the ryot classes and absence of charitable disposition; and an able and energetic munsiff is certainly required to do justice to the heavy work here. The Divisional Officer hardly attends any public lectures and has his own peculiar notions about sociality and official position. From Gudivada we came to Bezwada, where Arjuna the third of the Pandavas made some Tapas (meditation) and hence it is called in Sanskrit Vijaya Vati or Vijaya Vada. Here we delivered five lectures in the

club, and they were well attended. We thank Mr. W. Appa Row and Kulawara Row B.A., B.L. for the arrangements they made for the lectures. We were putting up in the spacious house of Pleader C. Hanumanlu Pantulu Garu and our thanks are due to all these gentlemen for their courtesy and readiness to oblige us. Bezwada is much better in point of health than Masulipatam, and our stay there was made agreeable and profitable by Mr. A. Venkatacherlu, Agent of Parry & Co. and other interested friends.

It is a rising place (the beginning of the Southern Presidency) and the junction of half a dozen railways, has added considerable stimulus to commerce and speculation. We were told that as many as 40 rice mills have been started and much activity is shown in the construction of grand houses generally beyond the means of the owners, and quite unnecessary for the domestic wants of the constructors and their families. Very few however have shown any taste for good furniture or inviting gardens and the compounds bear marks almost of the neglect which the owners have been showing to them in matters of taste for gardening. The departments concerned have placed all sorts of restrictions in having convenient baths in the river Krishna and the pilgrims are disappointed when they come here for river baths. The river is rapid here and is dammed between two hills, and runs between them in a majestic way. Below this dam is the Railway Bridge here about $\frac{1}{2}$ of a mile and on the top of which runs a

foot path where the passengers can go and take an evening walk on payment of one anna for each head. Such taxes are quite unnecessary and make the authorities unpopular. Two big canals run on the north and south of this river and a lot of boat traffic can be seen in these canals. Even after the advent of the Railways, merchants assured us that they find boat traffic more profitable and safer than railway and thus there is still considerable traffic in boats in these canals. From Bezwada we directed our movements to Guntur where we delivered 4 lectures on astrology and one lecture on the History of Vijayanagar. These lectures were arranged by Mr. Maruthi Venkata Ramiah and Mr. T. Seshachalapathi Row Editor of the local paper Desabhi Mani in the hall of the Dramatic Company and they were well attended by the educated public. We found the company of Messrs J. M. Nallasami Pillai B.A., B.L. Munsiff and T. Varadarajulu Naidu B.A. B.L. Sub Judge agreeable, and had to leave Guntur suddenly on a business call from Deoghar and go to Deoghar, Bengal. Guntur climate is decidedly better than Masulipatam or Bezwada and formerly it was considered as the sanitarium of the Mahomedan Princes. The Town is expanding, and there is great commercial activity and speculation. The station is a squalid building and the trains run at their own sweet will and pleasure neither caring much for speed or punctuality. There seems to be no check upon the trains working. Why such irregularities should be tolerated is a mystery which we can't answer

and which the Railway authorities concerned may do. Breaking for a day our journey at Berhampore we came to Deoghar on the morning of the next day. Mr. Bannerji, Vakil, Berhampore kindly gave us spacious accommodation in his bungalow and attended to our comforts. The journey from Berhampore to Karagpur was accomplished in the night and morning saw us at the Karagpur junction. The apology of a Dharmasala exists outside the station and we put up for a few hours at a small room at a rental of 8 As. per each day. From there we went to Calcutta and this journey of 70 or 80 miles lay through green paddy fields, groves of plantains and mangoes, scattered thatched huts and poor and starving population and cattle. It is a great wonder how poverty could attack even the very strongholds of fertile and cultivated lands. Famine rates are ruling here as they are at Bezwada and Masulipatam. This problem of universal famine and eternal poverty, has never been seriously taken in hand, nor have any sincere attempts made for their satisfactory solution. We came to Calcutta in the evening and found it enveloped in smoke and gases and extremely hot. We stopped for 5 or 6 hours at Calcutta, took a long drive and started again to go to Deoghar about 200 miles N. W. of Calcutta. Deoghar or Baidyanath is a sacred place and contains one of the 12 Lingas (Siva) originally famous in India. On our way from Guntur we stopped for a day at Mangalagiri a small hill containing a temple of

Nrisimhaswami and the peculiarity in this place is well worth a record. The Bhaktas or devotees go to the Temple and offer jaggery water or Panakam. Any quantity may be taken and the swamy only takes half that quantity, while the other half is rejected. There is an opening at the mouth and this Panakam is poured into the sankham or conch-shell. Soon after half the quantity is poured the Swamy rejects the Panakam and it comes out as if the God is not willing to take any further panakam. Mr. Deeki Nandan Singh, Muktear of Monghyr, one of our old and respected subscribers was instrumental in getting us this business call and we thank him for the same. We were received by the Private Secretary of the Raja Sahab of Amuwan and accommodated in a spacious bungalow. We thank sincerely the Raja Sahab for the kindness with which he attended to our comforts and conveniences and for the royal supplies he gave us during our stay. We delivered two lectures under the Presidency of the Raja Sahab and they were highly appreciated by the intelligent public. Deoghar though on the confines of Behar, has been largely colonised by the wealthier classes of the Bengalese and many commodious houses have sprung up to add considerable picturesque-ness to the old town. This looks a very healthy place and the famine prices, of course, here are prevalent as they are elsewhere. The house rents are abnormally high and the servants wages are prohibitive. We shall give some interesting de-

tails about Baidyanath in our next, with our observations of the scenes, manners and customs of this country. The vegetation is rich and the soil is red and fertile. There is a great deal of faith in and devotion to God among the masses, and the people seem to be on the whole agreeable, lively, lazy, but highly shrewd and intelligent. Although there are a large number of educated people in English they hold their usual converse in their own language and hence find it a little difficult to talk fluently the English tongue. This proceeds from the habit of constantly speaking their own tongue in preference to foreign languages. Extremes of heat and cold are here and the rich vegetation owes its luxuriant growth to these climatic conditions

Hnman Ingenuity and Reckless courage, Horoscopes of Brigand •Leaders.

The History of humanity is a history of conglomeration. Variety, endless and confounding variety, marks the skill of God's creation and no two human beings are alike and no two trees or plants are similar. Such is the wonderful power of creation of the Infinite Intelligence. The history of Kings who are romantic in nature and that of leaders of large bands of brigands and dacoits differs very little in detail and presents various phases of similarity which are well worth a perusal. The

end differs as it must, for the King, while anxious to found and consolidate a territory, the brigand leader is satisfied with his plunders and sets no definite object in his programme beyond the satisfaction of his immediate necessities or those of his numerous followers. As far as discipline, unity and steadiness are concerned the leader of the brigands yields to none, in comparison and the romance of his life is as interesting and varied as that of any ruler who founds a Kingdom or who rises from a low position to that of a prince or ruler. We have had several brigand leaders who have left stirring accounts of their romantic lives and which furnish some valuable lessons, although they were started on a wrong basis. Some of these brigands are very far-sighted and possess extraordinary capabilities both for leadership and for administrative purposes, and in the management of their own affairs, they show great statesmanship, justice and discipline, which may be copied with advantage by many a so called crowned head. The clever combination of bands of brigands, led by undaunted and romantic leaders have always been causing unrest and trouble and the constitutional authorities from time immemorial, and their leaders also, rise and fall with the same fickle touches of Dame Fortune as other rulers are in their respective countries and principalities. In chapter XI. stanza 20 of Varaha Mihira's Brihat Jataka, two combinations are given which have great significance. In the first part of the stanza, a combination is given

in which the person born whether with or without money, enjoys fortune and luxury, always. Enjoyment and luxury are different from possessing large fortunes or great property. When Lagna is occupied by either Guru, Sukra or Buda, the 7th by Sani and the 10th house by Ravi the person will enjoy pleasures even when he has no wealth. When Buda or Sukra is in Lagna, Ravi cannot be found in the 10th. This combination is given as continuations of some old conjunctions mentioned as possible by Maha Rishis. If all the evil planets are found occupying cruel or evil signs and good planets are found in good signs, or if beneficial signs fall in Kendras, and evil planets are in evil houses the person born then will become a great leader of dacoits or brigands and will have plenty of power wealth and prosperity. He will enjoy the fruits of the wealth well. In some of our large centres of civilisation, these Daseres or sabarnas (robbers and brigands) are led by able and energetic men, and they are a great power who have to be counted for: we shall here give the particulars of a living leader of brigands in Turkey.

Among the many picturesque institutions of Turkey, Tchakirdji, the brigand chief of Smyrna, is not the least romantic. A few miles away in the mountains behind one of the chief cities of the Empire he lives with his large band of freebooters, and leads a life to day which corresponds in close detail the lives followed by eminent brigands of ancient times.

One evening he suddenly appeared in the market places of the village of Gureli, which contains about 50 families, with his armed men. Going to the house of the headman, he ordered that the inhabitants should be assembled to supply him with a decent supper.

The eldres explained with deep obeisance that the resources of the village were so low that nothing but the most meagre provisions were available. Tchakirdji consented to waive the supper. He would now, he said, proceed to the main object of his visit. He gave a sign to his men, and in a few moments the heads of ten of the leading inhabitants of Gureli were rolling on their own market place amid the wailing of their fellow-townsmen.

"I am fairly sure," explained Tchakirdji, in the brief address with which he closed the proceedings, "that it was through the denunciations of one of you that my comrade, Sinan Mehmet, was surrounded and killed by the soldiers near here some months ago. I have now avenged him, and I hope that this will serve as a lesson to any who may be tempted to betray me or my companions. I will kill the informers without pity, and, if necessary, the innocent shall pay for the guilty."

After this the brigand with his followers quickly disappeared. A futile expedition of a company of soldiers into the mountains after him, returned with nothing but with the fatigue of marching to its credit. On another occasion a Turkish Government official who met Tchakirdji thus describes the meeting. "I was carrying out a Government survey in the mountains behind Smyrna. As I sat in my tent one evening, a young man came in, saluted me, sat down, took the cigarette I offered him, and began to talk. I thought he was some local paying me a visit. He was about thirty,

tall, with a frank and open expression and a straight-forward bearing, and he spoke like an educated man. He stayed about ten minutes, and when he had gone my servant came to me and said, "Do you know who that was, Effendi? He was Tchakirdji, who has killed in the last twelve years thousands of men."

Tchakirdji is a bandit by heridity for he succeeded his father, who was killed in an encounter with the troops. The peasants of the Smyrna village both fear and love him. His vengeance upon those who, under the influence of the tortures or the bribes of Government officials, aid the expeditions sent after him with information is ample and inevitable. On the other hand, he never robs the poor, he pays double for all provisions that he buys, and his gifts are some times almost princely. Recently report credits him with having sent to a beautiful but dowryless girl whose poverty prevented her marriage a present of £200.

Tchakirdji lives by blackmail varied with plunder. Last year he took £7,000 in specie from a Government Mail in the Smyrna vilayet, but his more usual resource is to write courteously enough to local personages of means requesting the despatch to places of rendezvous in the mountains, of sums varying from £100 to £2000.

He uses the same method, too, to interest his patrons in works of public utility and benefit. A village bridge badly required repair. Tchakirdji pointed out by letter to a wealthy Turk of the neighbourhood that the benefit of an entirely new bridge could be conferred on the locality at a cost of £1,000. Three times this message was repeated without effect. Then one evening, as the rich man was gathered with the rest of the village in the mosque at the time of the sunset Tchakirdji, with a dozen armed men, appeared at the door. Leaning his rifle against the wall he took off

his shoes, and joined the kneeling throng in their silent prostrations. When his prayer was finished, Tchakirdji walked quietly over to the rich man, who had not seen him enter the mosque, and touched him gently on the arm. The men started up, but Tchakirdji nodded his head toward the little escort waiting outside the open door, and in a few moments the tardy public benefactor was on horseback on the way to an unknown destination in the mountains. He returned thinner a few weeks' time, when his friends had sent £2,000 in gold to a secret rendezvous. Then at last began the reconstruction of the ruined bridge. A gang of workmen appeared, under the direction of a young Greek. The latter was at once arrested as an accomplice of Tchakirdji. He denied all knowledge of the brigand. He was a young master builder; he had received written instructions, with a remittance of money he said, to carry out this work. It was his first big job, and he had asked no questions.

The young Greek was shut up in an insubstantial Jail at Thera as a measure of precaution, and the work on the bridge was stopped. Three days afterwards there was an alarm of fire at a village three miles from Thera, and half the garrison was sent off there to put it out. Hardly had they gone when there came a call for help at another fire five miles away on the other side. The rest of the troops hurried off to the scene of the second alarm.

Then into the empty town dashed Tchakirdji and his men. They slew the few sentries that were left, carried off the local Governor and the Commander of the garrison, together with the imprisoned Greek, and were on the way back to Thera from their false alarms. The negotiations that led to the release of the captured officials arranged also for the completion of the bridge.

Tchakirdji, like most successful men is not without the gift of wit and humour. Once he was tracking a party of soldiers who were chasing him in the depth of winter. He came upon them, all wearied out, sleeping with no guard posted, in a stable. Entering quietly himself Tchakirdji first took away their arms, and then awakened them.

"Whom are you looking for?" he asked.

"The brigand Tchakirdji," they answered.

Well, you have found him," Tchakirdji replied, "but you must still be punished for your carelessness in not posting a guard." Then, calling in his men, he first had a sound thrashing administered to his pursuers for the offence of sleeping while on duty, and then sent them back through the snow rifleless to their head quarters.

On another occasion Tchakirdji wanted to give relief to a marriage party where a rich Turk oppressed a poor man and tried to carry away his beautiful daughter as his spouse. Taking a band of desperate men on horseback Tchakirdji approached the marriage party travelling in a wilderness, like merchants. He accosted the rich man in a familiar tone and in a few minutes fell into open conversation and put him into complete off guard. Just when the party approached a narrow valley topped by two mountain peaks, he gave a signal and the rich man's head was cut off and the girl was taken on his horseback. In the confusion he carried her to her father's house and left her at his door with a decent present and disappeared. The whole thing appeared like a dream and when the girl entered her parents' house, the joy of the inmates knew no bounds and they all fell a-kneeling in praise of God for the miraculous relief given to them.

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Astrology vs Chemistry.
 A SHORT COMICAL DRAMA IN
 FIVE ACTS

BY

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Act V Scene 4.

THE SOLAR GLOBE.

Enter Astrology and Chemistry.

Astrology—Well Chemistry, I am glad you have come to your source. Do you know your position now? Do you see what tremendous powers are being exercised by the solar disc. You represent infinitesimally a small fraction of the solar energy emanating from this globe and interrupted by the earth.

Chemistry—Shrivelled and sunken—I did not know your power up till now. I thought—of course through sheer vanity—that there can be no sciences higher than myself and believed in the self glorifications so lavishly showered upon me by the modern scientists. I beg your pardon for insulting you. My force, I plainly see, is only a very small fraction among the mighty energies issuing from this tremendous globe.

As.—I represent the very fountain of light, jyotis or the circle of light from which all these grand forces are flowing. Do you see my majesty and very modesty as contrasted with your infancy and unpardonable vanity?

Che.—A little confounded—I beg your pardon, your science covers all these planetary globes, and your place is certainly higher than any I could see. Your subtle forces are really mysterious. I sincerely thank you for teaching me a wholesome lesson. The greatest know-

ledge of the modern scientists, does not pretend to take any into the globes of these mighty planets.

As.—They are countless in numbers and I am above all these, giving energy to, and making them work with a regularity, which baffles calculations, and soars far higher than the human intellect can comprehend.

Che.—We shall be friends. I now see I am one of the many thousands of the branches of knowledge which flow from you. What are you please?

As. Jyotischakra or the grand circle of Light from which all celestial and terrestrial phenomena blow.

Che.—Will you teach me how to understand the sublimity of this solar globe and how you supply him with the necessary energy.

As.—My dear grand child. Instruments cannot give you an idea of these mysteries. They are to be studied by the rules of intellectual chemistry.

Ch.—What! is there another chemistry? I thought I represented the whole science.

As.—My little child. Do not be afraid. There are many chemistries and you are one of them.

Ch.—Then I am to come down from the high pedestal where the modern scientists had placed me. It is very humiliating to be pulled down. That is due to my past Karma.

As.—Mental chemistry must be different from physical. Could you not see this much my child?

Ch.—I am sorry to learn that I got into a height which I did not deserve. Hence my degradation and fall.

As.—There is no fall. You are where you were, only you thought you were in a place where you

- were not. Such things happen when pride intoxicates you.
- Ch.—All terrestrial phenomena is due to my work. Would you grant so much?
- As.—Yes but who works through you? The solar ray is necessary. You ought to know so much.
- Ch.—I know that perfectly well. I compose and decompose under his mysterious ray and I receive my energy from him.
- As.—Then I deal with all the energies of all the planets.
- Ch.—You are really greater than myself—Falls on the feet of Astrology and invokes its blessings.
- As.—Blessing Chemistry—Keep your head free from pride. I am the mightiest of chemical sciences and you are only a small branch of mine. In me are working millions of energies many of which are subtle and truly wonderful.
- Ch.—Yes grandsire? Yes. I am a child and have to grow great with your blessings. What about the solar globe?
- As.—That is a mystery which you can never learn unless you are evolved into the chemistry of the intellect.
- Ch.—What are the processes for such evolutions.
- As.—Apprentice yourself to the Yogees and they will tell you what it is. You know physical experiments can only reveal physical facts.
- Ch.—Are the Maha Rishis competent to put me into the mysteries of life and death.
- As.—Yes they know wonderfully well. We have spent much time and we shall be back to our relative spheres of existence.
- Ch.—Good night, grand sire. Good night. O thank you for your kind lessons.
- Exeunt. End.

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give the native inclination in their
own Sakas and these are also useful
in remedial measures where evils in-
dicated by planets must be averted
by those mantras (incantations) which
are found in the Vedas ruled by them.

STANZA 13.

Planets aspect $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and full in
the 3rd and 10th, in the 5th and 9th,
in the 4th and 8th and in the 7th res-
pectively. Saturn, Mars and Jupiter
have special sights and are powerful
in aspecting 3rd and 10th, 4th and
8th and 5th and 9th respectively.

NOTES.

These planetary aspects have been
very minutely described in the Astro-
logical Magazines as well as in my
translation of Sarwartha Chintamani
to which I refer my readers. All
planets aspect the 7th house in full.
But the aspecting of Sani is the most
powerful in the 3rd and 10th houses
from him. Mars aspects most powerfully
in the 4th and 8th houses and Jupi-
ter in the 5th and 9th houses. Their
aspecting is consequently not so
powerful in the 7th house. In the case
of other planets 7th aspect is the best
for them.

STANZA 14.

An Ayana, a Kshana, a Wasara, a
Ruthu, a Masa, an Ardha and a Sama
will be the time allotted to the Sun
&c. respectively, for the fulfillment of

any act or deed indicated in a ques-
tion. Pungent, salt, bitter, mixture,
sweet, sour and acid are the tastes at-
tributed to the Sun &c. respectively.

NOTES.

Ravi—Ayana—6 months.

Chundra—Kshana—minute or short
time.

Kuja—Wasara—week.

Buda—Ruthu—two months.

Guru—Masa—one month.

Sukra—Ardha—half of a month—a
fortnight,

Sani—Sama—one full year.

Find the lord of the Navamsa at
the time of the question and also cal-
culate how many signs he is from his
Navamsa. This number denotes the
Ayanas &c. according as the Navamsa
lord is the Sun &c. Take an example.
In Mesha at the time of question, rises
the Navamsa of Thula. The lord of this
is Sukra. Suppose Sukra is in Meena in
the Navamsa. Then from Thula he is 6
signs from himself. For Sukra the time
allotted is a fortnight. Therefore the
success of an enterprise if it is so, must
be predicted within 6 fortnights or
about 3 months from the date of ques-
tion. Suppose a man is sick and a ques-
tion is put to an astrologer about the
patient. After proper calculations he
fixes the Lagna and the Navamsa and
by their strength &c. he says either
the man dies or lives as the case may
be. The next question would be
lives, when will he be cured, if

within how many months or days or hours he dies. To such questions this Stanza will give a clear explanation ; and so also for the recovery of stolen articles, for the return of lost or missing persons and so forth. Some astrologers say (Manitha) that the Ayanas, &c. will have to be determined by the number of the Navamsa which rises at the time of question. The tastes here given are—

Ravi—pungent.

Chundra—salt.

Kuja—bitter.

Buda—mixed taste.

Guru—sweet.

Sukra—sour.

Sani—acid.

According to the strength of the planets at the time of birth will be the tastes of the man or when a powerful planet rules he will introduce his own taste to the man under his control.

STANZA 15.

According to some, Sun has Jupiter, Moon has Mercury and Jupiter, Mars has Venus and Mercury, Mercury has all except the Sun; Jupiter has all except Mars; Venus has all except the Sun and the Moon; and Saturn has all except Mars, Moon, and the Sun, as friends. But according to Satya from the Thrikona of the planet the 2nd, 14th, 5th, 9th, the lord of his exalted 2nd and 4th lords, are friends. are not friends.

NOTES.

The first part of the verse contains the Matam (doctrine) of Yavanaswara.

Bhatatpala observes rightly that according to Yavanaswara there are only friends and foes but not neutrals or acquaintances. According to Satyacharya, whom the author of Brihatjataka holds in great admiration and respect, all the various shades of friendship and enmity are clearly traceable. The commentator here gives lengthy explanations with a view to simplify matters. I may quote here one or two cases so that the rest may easily be grasped. The Sun has his Moolathrikona in Leo. The 12th from Leo is Cancer. Its lord is Moon and as he owns only one house he becomes the best friend of the Sun. The fourth from Leo is Scorpio, 9th is Aries, their lord is Mars. The Sun is exalted in Aries. Therefore Mars is a friend of the Sun. The 5th and 8th from Leo are Sagittarius and Pisces. Their lord is Jupiter. Therefore Jupiter is an intimate friend of the Sun. The 2nd and 11th from Leo are Virgo and Gemini. Their lord is Mercury. The 2nd Rasi is mentioned but the 11th is not named, therefore Mercury is a neutral of the Sun. The 6th and 7th from Leo are Capricornus and Aquarius, and as both of those houses are not mentioned in the rule, their lord Saturn is a bitter enemy of the Sun

The 3rd and 10th from Leo are Libra and Taurus. Their lord is Venus. Both of these houses are not mentioned in the Sutra, and therefore Venus is a bitter enemy of the Sun. Take now Moon. His Moolathrikona is in Taurus. The 4th is Leo, its lord is the Sun, and therefore he is a friend of the Moon. The second and 5th houses from Taurus are Gemini and Virgo. Mercury is their lord. Therefore he is a friend of the Moon. The 7th and 12th from Taurus are Scorpio and Aries. Their lord is Mars, 7th house is not mentioned but the 12th is named. Mars therefore is a neutral of the Moon. The 8th and 11th from Taurus are Sagittarius and Pisces. Their lord is Jupiter, as the 11th is not mentioned but the 8th is named and therefore Jupiter becomes neutral to the Moon. Moon is exalted in Taurus. The 6th from it is Libra, its lord is Venus. The 6th is not mentioned and therefore Venus becomes a neutral of the Moon. The 9th and 10th houses from Taurus are Capricornus and Aquarius. Their lord is Saturn. 10th is not named and therefore Saturn becomes a neutral of the Moon. For Mars, Aries is Moolathrikona. The fourth from it is Cancer, with Moon as its lord. He owns only one house and therefore Moon is the friend of Mars. The 5th from Aries is Leo. Its lord is the Sun, he owns only one house and as it is named the Sun becomes the friend of Mars.

Similarly find out for all the planets from their moolathrikonas. There are planets who own two houses while the Sun and the Moon own only one house each. If the planet owns two houses named in the sutra (text), then he becomes a friend. If he owns two houses but one of them falls in the numbers named above and the other does not, then the planet becomes a neutral. But if a planet owns two houses and none of them is named in the Sutra then he becomes an enemy.

STANZAS 16 and 17.

PLANETS.	FRIENDS.	NEUTRALS.	ENEMIES.
Sun	... Moon, Mars and Jupiter.	Mercury	... Saturn and Venus.
Moon	... Sun and Mercury	... Mars, Jupiter, Saturn & Venus	None.
Mars	... Jupiter, Moon and Sun	... Saturn and Venus	... Mercury.
Mercury	... Sun and Venus	... Saturn, Mars and Jupiter	... Moon.
Jupiter	... Sun, Moon, and Mars	... Saturn	... Mercury and Venus.
Venus	... Mercury and Saturn	... Mars and Jupiter	... Moon and Sun.
Saturn	... Mercury and Venus	... Jupiter	... Mars, Moon and Sun.

This is the purport of what is stated in the previous stanza.

NOTES.

As the results of the Sutraic information contained in Verse 15, Varaha Mihira summarises the purport of Satya's doctrine in clear language here. As I have given the friendship &c in a tabular form further notes will be quite unnecessary

STANZA 18.

The planet in the 2nd, 12th, 11th, 3rd, 10th or 4th from any other planet at the time of birth, becomes his temporary friend. Some say the lord of the house in which a planet is exalted also becomes his friend. The rest (unnamed here) are enemies. The lords of two houses, the lord of one house named and the lord of house not named become friend, neutral and enemy respectively. These relations (temporary) must be taken along with the Nisargika (permanent) relations named in the previous stanzas and then friendship &c must be finally determined.

NOTES.

A few examples will determine these results and bring home the processes, easily before the understanding of the readers. Take a horoscope.

	Moon Rahu	Birth	Saturn
Sun Jupiter Mercury	RAS Diagram.		
Venus		Mars Kethu	

According to Nisargika relationship Mars is the friend of Jupiter. But according to the Tatkalya (temporary) Jupiter is in the 5th house from Mars in the horoscope given here. Thus 5th house is not named as friendly in st. 18 and therefore Jupiter becomes an enemy of Mars. Again take Jupiter. Mars is his friend in the Nisargika. But in the present diagram Mars is in the 9th house from Jupiter. 9th is not named as friendly. Therefore Mars becomes an enemy to Jupiter. The result is that according to the Nisargika, Mars and Jupiter are friends. But in this horoscope, both of them, by their unnamed positions to each other, have become enemies. In the one case both case of them are friends. In the another both of them become enemies. The result is they become neutrals and much good ought not to be expected from them. Thus seven states of relationship are mentioned and they show the delicacy of mutual feelings which men entertain towards one another.

The perfections of a science are only known when we read their literature and apply their rules to the existing order of human relationships. This will be a very good lesson for the Western Presumptuous Astrologers to learn. What do we find in their works, so much boasted of by them and pretended to have been

written by the chaldeans, whom they are so prone to worship without rhyme or reason. Are there any grounds given for the friendship and enmity among their works, if so they may bring forth their authorities. Varaha Mihira borrows his ideas from the illustrious predecessors in this field of research.

- 1 Mitra—friend
- 2 Adhi Mitra—intimate friend
- 3 Sama—neutral or acquaintance
- 4 Samasatru—less than Neutral and better than enmity
- 5 Satru—enemy
- 6 Adhi Satru—bitter enmity
- 7 Sama Mitra—better than acquaintance, but less than real friendship.

STANZA 19.

By Swocha, Sukruta, Swa, Thrikona, Navamsa, the planets get Sthana-balam. In the East Jupiter and Mercury, in the South the Sun and Mars, in the West Saturn, and in the North Venus and Moon get Digbala.

NOTES.

Planets have four sources of energy or bala; Sthana, Dik, Chetu and Kala, and in this verse he names the first two sources of strength or power for the planets. A planet in exaltation, in a friendly house, in his own house, in his Thrikona, in his Navamsa gets what is called Sthanabala or strength from the locality. The birth sign represents the East and Jupiter

and Mercury are powerful there. The South represents the 10th house and the Sun and Mars are powerful there. The West represents the 7th house and Saturn is powerful there, and the North represents the 4th house and Venus and the Moon are powerful there. This is called Digbala or strength arising from the direction of the planet. A general principle by which the astrological readers are to be guided is that all planets become powerless in the 7th house from that where they are given any sort of power by the astrological verses.

Aries is the house of Mars and he attains some power as he is in his own house. The seventh from it will be Libra. Here he loses that power which he is given in Aries. Mars is exalted in Capricorn. The 7th from it is Cancer. He loses in Cancer that power which he attains in Capricornus. The rules must be similarly applied in reference to all other planets. Planets in signs between their power and debility, must be given such quantity of strength, which they get by simple rule of three. Thus the Sun attains his highest elevation in the 10th degree of Aries and his lowest debilitation in the 10th degree of Libra. Suppose he is in the 20th degree of Cancer. Then what strength does he get there? If the highest elevation is represented as X then the lowest debilitation will have to be represented

by a zero. This he attains in 180 degrees, the distance between the 10th degree of Aries and the 10th of Libra. But the 20th degree of Cancer is the 100th degree from his highest elevation in Aries; therefore if the Sun had full strength in the 10th degree of Aries he will have

$1 - \frac{100}{180}$ of that energy = $\frac{2}{9}$ in the 20th degree of cancer. This holds good in all their positions and must be carefully worked out by simple rule of three. Suppose Jupiter is in the 2nd house from Lagna in a horoscope. We are tempted to say that he will give great wealth. That is what astrology says. If that 2nd house becomes Cancer and Jupiter occupies the 5th degree in it then he gives great wealth provided he has no evil conjunctions or aspects. But suppose he is in Capricorn occupying the 5th degree there. The wealth that he gave in Cancer, will not find place in Capricorn and the man loses his wealth or will be a pauper. Because Jupiter has there zero strength. But if he is in the 10th degree of Scorpio and that happens to be the second house, then what wealth he gives there (Scorpio) would be in proportion to that which he gave in Cancer. The 10th of Scorpio is the 125th degree from the 5th of Cancer. The

the wealth he would have given in Cancer. The rule of proportion must be carefully worked out. Suppose in Cancer he gave the unit result, equivalent to say about 1000 rupees. Then the wealth he would give in the 10th degree of Scorpio would be $(1 - \frac{125}{180}) \times 1000 = \frac{55}{180} \times 1000 = 305\frac{5}{9}$ or Rs. 305 $\frac{5}{9}$. That is by travelling 125 degrees from his greatest elevation he has lost $\frac{125}{180} \times 100 = 694\frac{2}{3}$ ths.

But the supposition here is subjected to various other calculations arising from other sources of strength and therefore ought not to be literally taken. This is given as an example to work out the method. Besides, any planet does not give a Zero result at any house as he is subjected to so many other influences all of which have to be taken into considerations in determining his strength.

Similarly work out for other planets according to their falls or elevations from places where they are given *balas* or sources of strength.

STANZA 20.

Ravi and Chandra have *chesta bala* in Oottarayana. The rest will have *chesta bala* when they have *Vakra* or *Samagama*. Those who are in the North of the planetary fight, and those whose rays are bright also possess *chesta bala*.

attains his northern most elevation, 100ths from Cancer to Sagittarius inclusive compose *Dakshinayana* when the Sun attains his highest northernmost elevation. The Sun and the Moon are possessed of *chesta bala* (power) during Oottarayana. This will be generally from the 13th or 14th January to about the 5th of July. The Sun attains peculiar power here and it is considered good for doing all beneficial work. The reverse holds good in *Dakshinayana*. The other planets, viz Kuja, Rahu, Guru, Shukra and Sani, get *chesta bala* when they are retrograde, *Vakra*, or when they are joined by *Samagama*. *Vipulakara* or brightness in rays comes to these planets before they get retrograde, and when they are *Sigrakendras*. The mathematical portion involved in this will be explained in *Ayurdayadhyaya*. *Bhatotpala* quotes *Acharya Vishnu Bhandra*, who says—that planets with the Sun are *Astha* (combust), with the Moon *Samagama* (lunar conjunction) and *Kusutadinamyuddham* with Mars and the rest of the planets with each other get into planetary fight.

When Moon is with the Sun he gets no *Astha*, and when the Sun is with the Moon there is no *Samagama*. In fact *Astha* and *Samagama* are only

full, is to be considered as victorious in the planetary fight. When two or more planets join, he who has the most southern position there, who shakes, who appears small and whose rays are lustreless, and who has deviated from his orbital line, and whose color has changed, is said, by Astrological adepts, as the planet who has suffered defeat in the planetary conjunction. When the reverse is the case the planet must be considered as victorious. *Pulisacharya* says that Venus even when he is in the South, may be victorious.

STANZA 21.

The Night gives, Moon, Mars and Saturn *Kala Bala*. Mercury has it always. The rest are powerful during the day. Benefics have *Kalabala* during the bright half of the lunar month, while malefics get it during the dark half. The lord of the year, of the day, of the hora, of the Masa also gets *Kalabala*. Sa, Ku, Bu, Gn, Su, Cha, Ra, are, respectively stronger than each other.

NOTES.

Kala means time, and Mars, Saturn and Moon are strong during the nights. The Sun, Jupiter and Venus are strong during the day while Mercury has this time-influence always. The lord of the year will be the pla-

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lunar year commenced on a Sunday and this is controlled by the Sun. He gets kalabala. This is to be applied to the lord of the year during which a person is born. The lord of the day is so well known that it requires no explanation. The *hora* refers to that division of the time (measuring 2½ ghatis) which rises at the time of birth. On Sunday a child is born at 12-30 p.m. The horas for a day are 24 (corresponding to exact English hours) and on Sunday the first hora is governed by the Sun, the 2nd by Venus, the 3rd by Mercury, the 4th by Moon, the 5th by Saturn, the 6th by Jupiter. With the completion of the first 6 hours, 12 o'clock or noon is completed. The child is born at 12-30 p.m. The next hora i. e., from 12 o'clock noon to 1 o'clock p.m. the hora is governed by Mars, and as the birth has taken place in this 7th hora on that day Mars in that horoscope gets kalabala. Masadhipaty is the lord of the week day with which the lunar month commences and if it happens to be Friday, then Venus who governs it gets kalabala as the lord of that month. All these powers are called Nisargika and have permanent influences while all other sources of power named in this book must be superseded or modified by these permanent powers. For the sake of brevity Varaha Mihira uses in the last part of the verse the

first letters of the planets to show their relative strengths, *Sa*—stands for Sani and he is the weakest of the planets, This must be, I suppose, for doing good and certainly not for doing evil. He holds tremendous power to give evil, *Ku*—stands for Kuja and he is stronger than Sani, *Bu*—stands for Buda and he is stronger than Kuja. *Gu*—stands for Guru and he is stronger than Buda in power, *Su*—stands for Sukra and he is stronger than Guru, *Cha* stands for Chandra and he is stronger than Sukra, *Ra*—stands for Ravi and he is the strongest of the whole lot. Bhatotpala quotes from other works the results for these four principal sources of power the planets get viz. *Stana*, *Dik*, *Chesta*, and *Kala*. The Saravali says Ocha planet gives much wealth. Moola Thrikona planet makes a man minister or commander.

Planet in his own house gives joy, wealth, grain and happiness.

Planet in a friendly house gives reputation, courage, happiness, fixed and royal wealth.

Planet in his own Navamsa makes a man well known. Varaha Mihira says also to a similar effect in his Laghva Jataka.

Planet subjected to beneficial aspects, makes a man, wealthy, reputed, handsome, principal and agreeable.

If benefics in masculine signs aspect a planet the person becomes res-

pected, learned, and if they do so in feminine signs, the person becomes frankhearted, courageous and god-fearing. This is for Sthana Bala.

Now the reader is taken to Digbala or directional strength.

Planets with Digbala, take the person to their directions and get him clothes, conveyances, ornaments, and happiness.

Planets with chestabala give a man some territory or land, some respect some money and some education. This means that they give in small quantities these beneficial results and probably not in their completion.

Benefics in Vakra are powerful and give territories. If malefics are in Vakra they give vain travelling and useless trouble.

Victorious planet gives good health, happiness through friends and general prosperity, and lands without enemies.

Now he gives the results of Time influence or kalabala.

Planets with nocturnal and diurnal powers, give elephants, courage, lands, destruction to enemies and wealth.

The lord of the year, of the month, of the day and of the hora give good results in double proportion respectively. This means that the lord of the month gives double of the good which the year lord gives. The lord of the

day gives double of what the lord of the month gives and the hora lord gives double of the lord of the days. Planets in bright and dark halves of lunar months give, destruction enemies, precious gems, clothes, elephants, gold, females and lands, and clean reputation. Those planets whose rays are full of lustre give happiness, territory and all mental desires. If the above sources of strength are possessed by benefics they give good manners prosperity, beauty, lustre, reputation, ratefulness, faith in God and saintly persons, clothes, gems, garlands and men. But if the malefics possessed these sources of strength, they make men miserly, fond of evil work, selfish, join evil company, quarrelsome, ignorant, cruel and ungrateful. Powerful planets in masculine signs make men warlike courageous, strong, friendless, cruel, stubborn. Powerful planets in feminine signs make men timid in war quarrelsome and fond of water, flowers and clothes.

End of chapter Twq.

CHAPTER III.

Viyoni Janmadhyaya.

STANZA 1.

When benefics are powerless and malefics are powerful, and when impotent planets are in *kendras*, the birth foretold of objects which have resemblance to the nature of the Dwada-

samsa occupied by the moon at the time; or when under similar conjunctions the birth sign is aspected by impotent planets the birth of *Viyonis* must be predicted.

NOTES

Varaha Mihira uses the term *Viyoni* or *Vividhayonis* for various kinds of female sexual organs, through which births take place other than those of the human species. Cows, goats, birds, reptiles, insects and plants are meant here. The author gives in this chapter only 8 verses while one expects an able and exhaustive treatment in an important division of the terrestrial phenomena like this. In chapter II he has shown clearly what is meant by power and weakness for planets, and also who are benefics, who are malefics and who are masculine, and who are impotent. At the time of birth query, the moon must rise in some Dwadasamsa. If it is a *Viyoni* Rasi, then alone the birth must be predicted of some other creatures than human but not when it represents *Nara* Rases or human signs. If the Dwadasamsa is Aries occupied by the Moon at birth or question the birth of goats &c., must be determined. If it is *Vrishabha*; cows, bulls; buffaloes &c. If it is *Kataka*, crabs &c. If it is *Simha*, lions, tigers, cats, &c. If it is *Vrischika*, serpents, reptiles and insects. If it is the second half of *Dhanas*, predict horses, asses &c.

If it is the first half of *Makara* for deer &c., others, say frogs, crocodiles &c., are also born. If it is *Meena*, fishes &c. The cruel planets *Ravi*, *Kuja*, *Sani*, bad *Mercury* and weak moon must be powerful, while *Guru*, *Sukra*, *Poornachundra* and good *Budha* must be powerless and if *Saturn* and *Mercury* (impotent planets) are in the *Kendras* then predict *Viyoni* creatures. Under the above conditions if the birth is aspected by *Saturn* then the same result happens. These facts are fully quoted from *Saravali* by *Bhattotpala*, which are given here for ready reference. "Malefics must be powerful, benefics powerless, *Chundra* must occupy *Viyoni* Bhaga, *Budha* and *Sani* must be in *kendras*, or these must aspect the rising sign, then predict *viyonis*. If *Chundra* occupies *Mesha* or its amsa goats &c., if *Vrishabha*, cows and buffaloes; if *Mithuna* human species, if *Kataka*, tortoises, crabs &c., if *Simha*, lions, tigers &c., if *Kanya*, men, if *Thula*, human species if *Vrischika* serpents &c., if *Dhanas*, asses, horses, &c., if *Makara*, deer, peacocks, varieties of trees and grass &c., if *Kumbha* human species, and if *Meena*, fishes and other aquatic animals must be predicted. In dogs, cattle, horses &c., the number of young ones has to be determined by the number of *Dwadasamsas*, which have passed in *Lagna* at the time.

STANZA 2.

If powerful malefics occupy their *Navamsas*, if, powerless benefics occupy others *Navamsas*, if *Lagna* is *Viyoni* then *Viyoni* creatures must be predicted.

NOTES.

The species must be here also predicted, of those creatures which are represented by the *Dwadasamsa* occupied by *Chandra*.

STANZA 3.

Aries represents head, *Taurus* face and neck, *Gemini* front legs, *Cancer* back, *Leo* chest, *Virgo*, two sides, *Libra* belly, *Scorpio* anus, *Sagittarius* hind legs, *Capricornus*, sexual organ and testicles *Aquarius* the buttocks and upper legs, and *Pisces* tail.

NOTES.

The author uses *chatushpada* in the verse, but the learned commentator and others say that it is used in a general sense and includes birds and reptiles. If birds are taken then they have no front and hind legs. Wings are meant when the term front legs is used and legs to be taken when hind legs are meant. In ch. I. verse 4, the author has given the various organs of *Kalaparnasha*, with a view to enable the student to find out the proper development or deformity or non-growth of human organs by the directions he has given there, but here he enables the student to find out the growth etc., of the various animal organs.

STANZA 4.

The color must be predicted by the birth sign, its amsa, by planets in it or by their aspects. The intensity of the color by the powerful conjunctions aspecting of the many planets. By the planets in the 7th the lines or spots on the buttocks or back must be identified.

NOTES.

The planets as well as the rasis have already been given different colors in Chapter II. The color of the animal or reptile must be that ascribed to the birth sign or the *Navamsa* rising in it or by the conjunction or aspecting of planets there. If there are more planets than one in the birth the most powerful of them will impart his color, while others give traces of their lines. The same with reference to their aspects. If the *Navamsa* is that which rises in a *Lagna* whose lord conjoins or aspects it, then that color must be prominent in the creature. The various organs of these creatures have been sketched in Stanza 3 and the colors of these organs will be adjusted according to the colors of the planets occupying those signs which govern them. *Saravali* says that while planets cause their colors in the different organs of the creatures they conjoin or aspect, the brightness of the color will depend upon their occupation of their own houses or *Navamsas*. But when they are in others houses

the colors are there but greatly modified by the strength or weakness of the planets Jupiter gives yellow color Moon white, Venus variagated color, Sun and Mars red, Saturn dark and Mercury a mixture of colors.

STANZA 5.

If birth is Pakshi Drakkana, if Saturn joins or aspects it the birth of birds must be predicted. If this Drakkana is joined or aspected by moon then waterbirds must be predicted.

If the Navamsa is movable, if a powerful planet occupies it, and if Saturn conjoins or aspects it then the birth of birds must be predicted. If Moon is there or aspects it, then predict the birth of water birds. If the Navamsa falls in Mercurial signs with Saturn in conjunction or aspecting, then ordinary birds, but if moon joins or aspects it, aquatic birds must be predicted.

NOTES.

Each sign is divided into 3 equal divisions called Drakkanas. Thus we have 36 Drakkanas. These are treated of elaborately in Ch. XXVII of this work and they are to serve a number of useful purposes which will be explained later on. The 1st Drakkanam of Simha, the 2nd of Mithuna, the 2nd of Thula, and the 1st of Kumbha are called Vihaga or bird Drakkanas. If one of these Drakkanas rise at the time, conjoined or aspected by Saturn or Moon, the birth of birds and

aquatic birds must be predicted. The Mercurial signs are Gemini and Virgo. Several combinations are given here and the students must carefully watch them. Land birds are different from water birds and this is shown distinctly by the influences of Saturn and Moon. The last is a watery globe lit up by the rays of the Sun. Saravali supports this theory entirely.

STANZA 6.

When birth sign, Moon, Jupiter and the Sun, are powerless, the birth of trees must be predicted. The nature of the plants, (land or aquatic) must be identified by the rising Navamsa, and the number of the trees, by the number of the Navamsas the lord of the Navamsa has passed from his rising amsa in the Lagna.

NOTES.

The watery signs are Cancer, Meena and the latter half of Makara. When these signs rise with watery Navamsas then aquatic trees must be determined otherwise ordinary trees. Or this may also refer to the trees growing in watery places as opposed to trees growing in drylands. Bhatotpala suggests that the number of the amsas passed by the Navamsa lord may be multiplied as in the case of Ayurdaya (longevity See. St. 11. ch. VII).

STANZA 7.

The Sun produces internally strong trees, Saturn raises ugly trees, Moon makes milky trees, Mars produces

should have an evil combination to commit adultery, so must also have the man to do that offence. Badarayana clearly refers to males' horoscope. Saravali refers to upachayasthay, Moon in upachaya. This may refer to male or female. Even Manitha escapes in a quibbling fashion from this difficulty. Since a great Maharishi like Vyasa is quoted by Bhatotpala, I have to interpret it as referring to males. The woman after bathing on the 4th day of such menses wants some man to couple with her. Who will be such a man is determined by the males' horoscopic conjunctions at the time.

STANZA 2.

The sexual union resembles the nature of the Asta Rasi. If malefics conjoin or aspect the 7th, union will be consummated under quarrelling, if benefics join or aspect the 7th, the sexual union will be happy.

NOTES.

Asta means the 7th house from birth or query.

The process or act of sexual union resembles the nature of the 7th house, from the sign rising at that time of union or at the query.

If the 7th is a quadruped sign, then the co-ulation will resemble beasts, if it is human, then it will be natural to mankind. If it represents reptiles then sexual union will resemble their process. Man and woman may join

in sexual union, but if evil plants occupy or aspect the 7th, then they will unite and do the work in quarrelling. When good and evil planets occupy, the union will be under half quarrelling and pleasure mixed up. But when benefics aspect or join the 7th, the union takes place under very pleasant circumstances. Saravali supports this view and refers to a chapter in Vatsyayana called Somprayagikam.

Vatsyayana is a great Rishi who has written many works, not the least important among them are his Kama Sutra or the full treatise on sexual union. This commonly goes under the name of Kalkakam. The art of love making, of sexual union and of remedies to be applied in those processes are all admirably stated by him and show great skill in Medicine, Chemistry and Psychology.

STANZA 2.

If Ravi, Chandra, Sukra and Kuja occupy their own Navamsas, if Garuda is found in Lagna or Thrikona, conception takes place. If this combination is present in impotent cases it will be useless as moon light is to a blind man.

NOTES.

This combinations must be present either at the time of sexual union or at the rising sign of the query. Thrikona means 5th or 9th houses from the rising sign. Ravi, Chandra, Sukra and Kuja may be in day signs

in the union Lagna or Prasna Lagna but they must be in their own Navamsa. If even all these planets are not in their Navamsas, if the Sun and Venus are in the upachayas of the male and have their own amsas, then conception takes place. If in the female's horoscope, Moon and Mars occupy upachayas and join their own Navamsas conception takes place. These ideas are quoted by the commentator from Laghu Jataka by Varaha Mihira.

STANZA 4.

If Kuja and Arkaja occupy the seventh from Ravi and Chundra, they make the man and the woman sickly respectively. If they occupy the 12th and the 2nd from Ravi and Chundra the man and woman will meet with Mrityu respectively. If Kuja and Arkaja join Ravi and Chundra, and has one of their aspects, death may be foretold for the man and woman respectively.

NOTES.

If Kuja (Mars) occupies the 7th from Ravi (Sun) then sickness happens to the man. If Arkaja (Sun's son = Saturn occupies the 7th from the moon the woman gets sick.

If the Sun has Mars and Saturn in the 12th and the 2nd houses respectively the person dies in the month governed by that planet who is the stronger of the two. If Mars and Saturn occupy the 12th and 2nd from

the moon, death happens to the woman. If the sun joins Mars and has the aspect of Saturn or vice-versa the man dies, while the same conjunction and aspect with the moon sends the woman to the grave. The lords of the months after conception are named in verse 16th of this chapter as also elaborate quotations from eminent astrologers by Bhatotpala.

STANZA 5.

During the day the Sun stands for father and Venus for mother; during the night Saturn and Moon. Paternal uncles and maternal aunts are to be judged in the reverse order, and if they are in odd and even signs respectively they become beneficial to the parties concerned.

NOTES.

I am afraid the brevity of sanskrit expression throws the translator on his head and makes him reel back for putting the ideas so finely in English which presents poor constructive capacity for expressing grand ideas. For those who are born during the day Saturn governs the paternal uncles and the Moon indicates the maternal aunts. Persons born during the night have Ravi to govern the paternal uncles and Venus the maternal aunts. For those who are born during the day, if the Sun occupies odd signs, he gives prosperity to father and if he is so situated in the

night, he gives good to paternal uncles. If Venus occupies even signs for a person born during the day he gives good to mother, and during the night he gives prosperity to maternal aunts. If Saturn occupies odd signs during the night (*i. e. for one who is born in the night*) he gives good to father and during the day to paternal uncles. If Moon occupies even signs during the night he favours the mother, and during the day maternal aunts. If, in the above conjunctions of planets they are found in the reverse order then they indicate evil to the persons named.

STANZA 6.

If malefics are approaching the rising sign without beneficial aspects the woman dies. If Saturn occupies the rising sign aspected by Mars or weak Moon, she dies.

NOTES.

The rising sign here refers either to the time of conception of the woman, or to the time of query put to the astrologer with a view to know the results of such conception. About the desire of the planets to go to the rising sign, some say that malefics in the 2nd house from it have this desire of going back to the house which is close to them.

Bhatotpala rightly condemns this strained meaning and says that planets in the 12th house have a desire to go to the rising sign which is their next

destination and the verse therefore means that when evil planets are in the 12th without beneficial aspects to the rising sign, the woman dies. Gargi clearly refers to the 12th house with malefics.

STANZA 7.

If rising sign and Moon are betwixt two evil planets unaspected by benefics jointly or separately the woman dies in pregnancy.

NOTES.

The rising sign may be conjoined with moon and thus be between two evil planets or they may be separately placed between evil planets. The commentator gives clear explanations. Take an example. If Aries rises at the time of conception, with Moon there, having Mars in the 12th and Saturn in the 2nd the woman dies in pregnancy. But suppose Aries rise and Moon is in Virgo with Mars in Pisces and Saturn in Libra, without any planets between the rising sign and the Moon then also they may be said to be betwixt two malefics.

Mars	Con Moon	Saturn	
	Conception sign Aries. No. 1.		

Mars	Con 1	2	3
	No. II. Conception sign Aries.		4
			5
		Saturn	Moon

In No. I all other planets may be placed any where, but benefics must not be in such houses as would make them aspect the rising sign or the Moon.

Mars	Con	Saturn	Moon
	No. III Conception sign Aries.		Sun

Sat	Con	Sun	
Moon	No. IV Conception sign Aries.		
Mars			

In No. III we see that the rising sign as well as the Moon is betwixt malefics, so also in No. IV. Bhatotpala

observes, that even if either the rising sign or the Moon singly has this evil conjunction in the 12th and 2nd death must be predicted for the woman in pregnancy.

STANZA 8.

If from the rising sign or the Moon the 4th house is joined by evil planets & Mars is in the 8th house, she suffers death. If from Lagna, the 4th and 12th houses are occupied by the Sun and Mars and Moon is weak, she suffers death as before.

NOTES.

There are three cases stated here (1) The 4th house from Lagna joined by evil planets, the 8th conjoined by Mars, (2) the 4th from the Moon should have evil planet and the 8th occupied by Mars and (3) the Lagna should have the 4th occupied by Mars and the 12th by the Sun with Kshinachandra or weak Moon. In all these cases, the female dies as before in pregnancy.

STANZA 9.

If Kuja and Ravi are in the 1st and 7th respectively, death occurs to her by weapons. The abortion takes place in that month, whose lord is powerless or afflicted.

NOTES.

In Stanza 16 the author gives the names of the lords of the months who govern pregnancy. Abortions or miscarriages take place in such months as those whose lords are powerless or

are otherwise afflicted. Those planets are *Nipiditha* or afflicted, who are defeated in planetary fight, conjoined by Kethu or who suffer from the fall of meteors. For the Sun and the Moon they must either be eclipsed by Rahu and Kethu or be in conjunction with malefics. Mars in the Lagna, and the Sun in the 7th cause death from weapons. This may be by being Killed by fighting men or by thieves or by enraged relations or by falling on dangerous weapons.

STANZA 10.

If benefics are in conjunction with the Lagna and Chandra, or if the 5th, 9th 2nd, 7th, 4th and 10th houses from them are occupied by benefics or if the malefics occupy 3rd and 11th houses, and aspected by the Sun she will have a safe and happy pregnancy.

NOTES.

The author says that both the rising sign as well as the Moon must have beneficial conjunction with the aspect of the Sun, and good planets must be found located in the 5th, 9th, 2nd, 7th, 4th, and 10th houses from Lagna or Chandra to give good growth and keep the woman happy in her pregnancy. Lagna here means, the rising sign to the time of sexual union when conception takes place, as also the Lagna which rises at the time of the query on her behalf. Some writers read

Guruna and say that the Lagna and Chandra must have Jupiter's aspect. The author uses *Ravina* i.e. the Sun's aspect. Bhatotpala quotes Sarawali, which clearly mentions *Ravina* i.e. the Sun's aspect.

It is extremely difficult to justify such readings. What the solar ray may do to the development of the foetus, as opposed to what the ray of Jupiter may do I am not in a position to explain. General principles give Jovian aspect great strength but these general laws may and must be superseded by special combinations. The real influences must have been watched by Maharishes by Divya Drishti or divine vision and it is possible to think that in this particular instance the solar ray may be absolutely needed for the development of the fetus in the womb. Sarawali supports it and I have no option of my own to rely.

STANZA 11.

If powerful Lagna, Ravi, Chandra, and Guru occupy odd signs or Navam-sus, they cause masculine birth. If these occupy even signs and asus, they produce feminine birth. If Guru and Ravi are found in odd signs, then male, if Sukra, Kuja and Chandra are in even signs, female. If these planets are in double-bodied signs aspected by Buda, there will be twins after the sex of the Zodiacal sign.

NOTES.

This may be applied to identify the sex of the children either from the nuptial time or conception time or the question time. Here the purport seems to be, that all these must be powerful, must be in odd signs and navamsas and then they produce male children. If these are in even signs and even navamsas then they give rise to female children. The double-bodied signs are Gemini, Virgo, Sagittarius and Pisces. He has given four items namely, Birth sign, Jupiter, the Sun and the Moon. Suppose two of them are found powerful, then the sex must be determined with reference to them. If two planets are powerful for male and two for female, then the sex must be determined by the most powerful among these two sets. If Jupiter and the Sun occupy odd signs, without reference to their occupation of the Amsas, and are otherwise powerful, they produce male. Similarly, if Moon, Venus, and Mars are in even signs, without reference to Amsas, then they produce female. There are four common signs (Dwiswabhuva) of which Gemini and Sagittarius are masculine and Virgo and Pisces are feminine. If Jupiter and the Sun join masculine navamsas, aspected by Mercury, then male twins must be predicted. When Venus, Mars, and Moon occupy the feminine common signs, Virgo and Pisces, aspected by Mercury, then female twins must be predicted. If the first and

the second set of conjunctions, both exist and have Mercurial aspect, then of the twins, one will be male and the other will be female. Bhatotpala interprets the last portion of the Sloka, as meaning the planets in the double-bodied amsas, and supports this view by quoting from Varahamihira's Laghu jataka.

STANZA 12.

If Saturn occupies odd sign from the Lagna (expecting Lagna), he causes male birth. Examine the relative strength of the various planets and predict the birth of males or females.

NOTES.

In the previous Stanza odd refers to signs from Aries etc., but now odd refers to signs from the Lagna, from which they have to be counted. If Ravi and Guru are in Aries, and Lagna and Chandra are in Gemini, and all these are powerful, then as per directions given above, predict the birth of a male. But if Taurus is Lagna and Saturn is in Cancer, what is the result? Taurus, is, by the general division, an even sign and so also Cancer where Saturn is. But under this Stanza, the Lagna becomes an odd figure one, because we count from it and Cancer becomes odd also, because it is the third from Lagna. But suppose Saturn occupies Lagna, then it may be left out of consideration.

STANZA 13.

If the Moon and the Sun aspect mutually, if Saturn and Mercury as-

pect mutually; if Mars in an odd sign aspects the Sun in an even sign; if Moon and Lagna are in odd, and have the aspect of Mars in even sign; if Moon is in even and Mercury in odd, and have the aspect of Mars; if Venus, Lagna and Moon are posited in masculine amsas; in all these six cases eunuchs will be born.

NOTES.

The author gives here 6 sets of combinations, in each of which, the birth of eunuchs or impotent men must be predicted. Impotency varies considerably and is difficult to define. There are some who are neither male nor female in formation and they are incapable of sexual intercourse and cannot reproduce their own species. There are others who have ordinarily developed sexual organs, but rarely they feel any inclination for want of erectile capacity. Then again there are some who by abuse in the earlier stages, become thoroughly impotent, when they grow up to manhood and come by married life. Sudden joys and sorrows and sexual union with certain women, sometimes take away these virile powers in man and he becomes thoroughly impotent. But the author here clearly means *Cliba* or *Napumsaka* Yogas and refers apparently to born eunuchs, or persons with defective organs for these purposes. The study of Astrology is the most sublime, and it makes provision

for all kinds of human experience and existence. Sun in odd and Moon in even sign, with mutual aspects, produce a eunuch. Saturn in even and Mercury in odd sign with mutual aspects, produce a eunuch. Sun in even and Mars in odd sign with mutual aspects, produce similar results. The other cases are clearly stated and require no further explanation. The verse is defective as some words are not used by which the meaning becomes obscure or doubtful. Bhatotpala clears these doubts by quotations from Saravali, where the meaning is plainly expressed. If the combinations sketched in verses 11 and 12 are not present, then these combinations, must be given prominence. But when they are present, they must be given preference, even if combinations sketched here may be present. Probably if all these *Yogas* are present, the potency of the male or female may be considerably affected. Eunuchs may also be found among females. They develop the external signs of womanhood, and will have a complete feminine outfit, but the sexual organ, being defective, they can neither enjoy the sexual pleasure, nor are they capable of bearing any children. A few cases are recorded in medical works, where an individual may have, both male and female organs, ordinarily developed, and it is extremely doubtful, under what planetary con-

junctions, they should be placed. Astrology may contain references even to such abnormalities. Its pages must be carefully examined.

STANZA 14.

If Moon and Venus are in even signs, and if Mercury, Mars, Jupiter, and Lagna are in odd signs, twins are born, of whom one will be male and the other female. Lagna and Moon in even houses aspected by male planets, produce twins, as above. If powerful Buda, Kuja, Guru and Lagna are in even signs, then predict, the same result. If planets and Lagna are in common Amsas, aspected by Mercury in his Amsa, three children will be born, of whom two will partake of the sex of the amsa occupied by Mercury and the other of the opposite sex. If planets, Lagna and Buda are in similar Amsas, then three children of that sex will be born.

NOTES.

The first two combinations are easy. The third requires a little explanation. If all the planets (except Buda) occupy common Navamsas aspected by Buda in his own Navamsa, there will be three children, whose sex has to be determined in the following manner. If Mercury is in the Amsa of Gemini, and aspects all planets in Sagittarius, then the birth of two males and one female should be predicted. But if Mercury occupies the Amsa of Virgo and aspects all the

planets in Pisces, then two females and one male should be predicted. In the last combination, as it is stated in the versa, I cannot make any difference in meaning. But by reading the invaluable commentaries of Bhattopala and specially his quotation from Saravali, the difference may thus be made out. If all the planets and Lagna are in Mithuna and Dhanas, with Buda in Mithuna, then all the three children should be males. But if all the planets and Lagna are in Kanya and Meena with Buda in Kanya, then the birth of three females should be predicted. In the former half, the idea seems to me to be, that all the planets and Lagna, must be in Dhanas, with Mercurial aspect from Mithuna, to have two male and one female and in Meena with Mercurial aspect from Kanya to have two female and one male births. In the latter case all the planets and birth may be in Dhanas and Mithuna, with the aspect of Buda in the same to have three male and in Meena and Kanya with Buda in Kanya to have three female children. It may be questioned that if some planets are in Dhanas and some in Mithuna with Buda in Mithuna, then Buda from Mithuna aspects those in Dhanas, but not those which are in Mithuna as they will be in conjunction with him. So also he can aspect planets in Meena from Kanya, but not the planets in Kanya itself. This question may be

easily solved. Where a planet remains, it aspects all those who are with it as well as those who are in its seventh house, and in such other houses, where a planet has been given special sight. Buda has full aspect in the 7th house, and we are to understand the author here, as referring to full aspects and not to any fractional aspects.

STANZA 15.

If Lagna is in Dhanas, or falls in that Amsa, if all the planets are powerful, and occupy that Amsa, and if they are aspected by powerful Sani and Buda, then predict many children at one birth.

NOTES.

The planets may be in any Rasis but if they all occupy the Navamsa of Dhanas, and are powerful, and if these planets are aspected by powerful Sani, and Buda, then more than three children must be predicted. Of course here, only one possible combination is given. All the planets, (except Buda and Sani) must be found occupying Dhanur Navamsa, as also the amsa of the Lagna, and Sani and Buda must be found in Mithuna, to produce this Yoga for many children. Bhattopala suggests that as many as 10 children may be born at one time, provided the strength of the planets is not in any way impaired. From the quotation of the commentator, the births of more than 4 or 5 children

at a time was a well established fact, and he even suggests that as many as 10 children may be predicted at a time from a single conception. Now and then we read of the birth of as many as 5 or 6 children at a time in a woman, and there is nothing strange in such births although they are rare.

STANZA 16.

Kalala, Ghanu, Ankura, Asti,

Charma, Angaja, Chetanata, are governed by Sukra, Kuja, Guru, Ravi, Chandra, Sani and Buda respectively. The lord of Lagna, Chandra, and Ravi are rulers of the next three months respectively. The foetal growth depends upon the strength and weakness of the planets, who govern the particular month.

NOTES.

Kalala in Sanskrit means the united fluid of the male and the female after sexual union and the discharge of Sperm. When a male joins sexually with a female, vital essence is discharged from the male organ into the ovum of the female. At the time of discharge from the male, the female organ receives it, but it does not enter the ovum and hence proves useless. But after menstruation and at the time of fecundity, this discharged sperm from the male organ, is directly received into the ovum of the female and mixes with the discharged essence of the female. The sperm of the man is generally yellowish white, but the

fluid discharged by the female, at that time of conception, will be reddish white. The male's sperm is called Sukra or Sukla (white) and that of the female is called Shonitha or blood-like fluid. As soon as they are mixed in the ovum, fecundation begins, and what is technically called pregnancy commences. Vedas openly declare that the sex of the child may be changed before delivery and before the formation of the sex-organs in the foetus by certain rituals, which are full of medical and chemical significance. A ceremony called the *Pumsavanam* is specially recommended in the 5th month of pregnancy, and if we take the trouble of examining the real purport of the incantations, (*mantras*) therein chanted, we will be struck by the vastness of chemical and physical knowledge, the ancient Rishis possessed, about the process of conception, and the gradual development of the foetus in the womb. When in the union and discharge of the essences of the male and female, if the fluid discharged by the male is greater in quantity, a male child is formed and if the female discharge is greater a girl's birth takes place, but when both fluids are equal in quantity, the birth of a eunuch, must be predicted. Charaka, one of the greatest Ayurvedic writers in India on medicine thus refers to *Pumsavanam* in his immortal Samhita. The learned sage

observes, "Instructions will be laid down about those vedic rites, by which the sex of the child (in the womb) before its manifestation may be changed observing that a woman has conceived, the medicines (with proper rites) called *Pumsavana* should be administered to her before the manifestation of the sex of the child in the womb." (See P. 824 and 825 Eng. Trans. of "Charaka Samhita" by Avinash Chandra Kaviratna). The translator says that *Pungasavana* is performed just after the expiration of 3 months, from the date of conception. Therefore, studying these delicacies and secrets of birth, foetal development and sex, the joining couple are strictly, recommended to follow, certain regulations, laid down, by Dharmastras, containing the essence of Vedic teachings with a view to give every advantage, for the birth of a good and healthy child. These ceremonies are not meaningless and ought not to be neglected. During the sexual union and the first month of conception, the whole process will be under the control of Venus and hence he is also called *Sukra* or one who controls sperm and vital essence. *Ghana* (solidified) is the state of this united fluid, in the second month governed by Mars, when it condenses and becomes thick, and takes the form of a kidney bean. *Ankura* means sprouting, or building when all the different bodily

organs, will begin to show themselves during the third month governed by Jupiter. In the fourth month *Asthi* or bones are formed and it is governed by the Sun. In the fifth month *Charma* or skin begins to gather on the body, under the control of the Moon. In the 6th month hairs are formed (*Angaja*) under Saturn. During the seventh month, consciousness (*Chaitanyatha*) or knowledge begins to develop in the foetus governed by Mercury or Buda. In sanskrit Buda (knowing) is derived from *Bud bodhana* or consciousness. In the eighth month, the foetus takes through the umbilical cord, the essence of the food consumed by the mother, and this is governed by the lord of conception time (sign). In the 9th month, *udvaga* or the desire to get out of the mother's womb, actuates the foetus and is governed by the Moon. During the 10th month *Prasava* or delivery takes place and this important month is governed by the Sun. In this work, the lords of the 8th 9th and 10 months are given, but not the state of the foetus and the development. Bhatotpala quotes his authority from the *Laghnjataka* of Varahamihira. There is some slight difference, between Varahamihira and Yavaneswara, who says that the first month is under the control of Mars while the second is governed by Venus. Yavaneswara is more to the point and gives greater details as re-

gards the foetal development. In the fourth month, bones, blood vessels, and nerves are formed. In the fifth *Majja* (marrow) and skin are developed. In the sixth, blood, hairs, nails and *Ekruta* are formed. The last term has two significations. (1) some fleshy part developed in the hand and (2) some *Kosha* in the left side of the stomach, which has its opposite pleura in the right side of the stomach; when there is any disturbance to these two, *mahodara* or dropsy results and the man dies. In the ninth month the foetus feels the touches which affect its mother. In the 10th month all nerves, all blood vessels and all other necessities will be fully developed, and the child will be born in complete human shape. At the time of conception, the strength and weakness of planets should be specially noted, and there will be miscarriage in that month, which is governed by an afflicted planet. The foetus suffers much during that month, which is governed by a lustreless, or contracted planet, but when the planet is strong and possesses its natural brilliancy, the development will be what is most desirable. Bhatotpala quotes some special points from Saravali, which deserve reproduction here, not only to give instruction to the readers of this work, but also to show, how deeply the ancients had grasped the minutest details of this important and all absorbing question of human reproduction.

tion. The bad and good Karma of the Atma (Soul) during its states of previous existence, lies encumbered upon it, and joins the fluid at the time of connection by the decrees of Karma. The child partakes of the nature of the mental composition, which rules supreme over the parties at the time of sexual union before conception. The child partakes of the nature of Vata, Pitha, or Sleshma, which is elevated at the time of sexual union. If the Sun is powerful at the time of birth, the child takes resemblance after the father, but if the Moon is powerful, then the child resembles more its mother. A few references to grand medical ideas may be made here. Saravali, which succeeded Varahamihira, knows the important medical and Vedic idea, that the child is greatly influenced, by the mental attitude of the joining couple at the time. The Karma theory is directly supported by Astrological works. The Atma encumbered with its good and evil acts in previous births or states of existence, will be driven, as it were, by invisible energies, the decrees of Karma, and will be attracted to such male and female and such environments, as are suitable to its orders, and the results which it has to endure, during the present state of existence.

In short notes, such as these, a colossal question like that of Karma, and its decrees cannot be raised and satis-

factorily solved. I refer my readers to some of my own contributions, in my Astrological Magazine Vol. IX. for fuller information on these points. The idea of fixing a very auspicious time for the first contact of the couple in nuptials, shows the anxiety of the earlier astrological writers to afford good opportunities for the birth and breeding of healthy, well behaved, intelligent and long lived children. The time was not confined to only for the first occasion. Even in the ordinary days, when the couple felt a desire to have sexual correspondence they were religiously enjoined to avoid connection on all such evil lunar days and week days as were governed by malefic planets. The Lagna for sexual contact should be clean in the 8th house and good planets must aspect it or occupy other favourable positions. New Moon days, evil constellations and unsuitable times are to be scrupulously avoided. When carefully examined, these show that the sole abject of the Maharishis in laying down such injunctions was to minimise the chances of producing undesirable and deformed children, and afford every possible chance for improving the physical and mental breed of the future generations.

STANZA 17.

If Buda is in Thrikona, and other planets are powerless, then the child, will have two faces, four hands, and

four legs. If Moon is in Taurus, and evil planets, are in Ruksha Sandhies, predict a dumb child. If in this conjunction, Moon has beneficial aspect, the child begins to speak, very late in life.

NOTES.

If Buda occupies 5th and 9th with powerless planets in other houses, a double body joined in stomach will be the result. Some say that Buda must be in Moolathrikona but this view is directly negatived, by the authoritative quotation from Maharishi Gargi. If Chundra is in Vrishaba and evil planets occupy the last Navamsas of Kataka, Vrishika and Meena, then a dumb child is produced, but when Chundra is subjected to beneficial aspects, the child may begin to speak after some years. The planets may be in one or two or three last Navamsas of the signs stated above, Gargi says, that if the two sets of planets, evil and good aspect Moon and if benefics are stronger than malefics, the speech comes after a long time, but if malefics are stronger than benefics, the child becomes dumb. Ruksha Sandhies are the last Navamsas of Kataka, Vrishika and Meena, and this is clearly stated by Gargi.

STANZA 18.

If Sani and Kuja occupy Buda's houses or Navamsas, the child will be born with teeth. If Kataka is Lagna with Chundra in it having the aspects

of Sani, and Kuja the child will be dwarf. If Meena becomes Lagna aspected by Sani, Chundra and Kuja, the child becomes a cripple. If the Rasi sandhis, are occupied by malefics and Moon, the child will be deaf. In all these cases there must be no beneficial aspects.

NOTES.

There are some children who are born, defective or with abnormal developments. Children generally get their teeth after some months. But here is a combination which brings in a child with teeth already, present at the time of birth. Budas Rasis or Amsas are Mithuna and Kanya. If these are occupied by Sani and Kuja, then this abnormal development occurs. Some are of opinion that both Sani and Kuja must be in Mithuna as well as in that Navamsa or in Kanya and also in that Navamsa. The full aspects of the benefics negative these results while partial beneficial aspects may produce traces of such defects or deformities. When there are no beneficial aspects these results will be fully realised.

STANZA 19.

If the last Navamsa of Makara is Lagna aspected by Sani, Chundra and Ravi then a dwarf is born. If malefics occupy the fifth, 9th and 1st Drakkanas, handless, feetless and headless child respectively must be predicted.

NOTES.

The last Navamsa of Makara is Kanya and if this happens to be the birth and Saturn, the Sun and the Moon aspect it, the birth of a dwarf will be the result. The second half of this verse, is the object of some discussions by Bhatotpala.

Referring to these drakkanas there are some who say that as the 5th is the 2nd drakkana, and if that forms the lagna, occupied by a malefic and aspected by Sani, Chundra and Ravi the child will have no arms. As the 9th is the 3rd Drakkana, and similar combinations as above are present the child will have no feet, and as the 1st drakkana, is the first and similar conjunctions are present the child will be headless. This may be simply a lump of round flesh and may live for a short time. In the division of drakkanas we have seen that the lords of the Drakkanas are (1) the lord of the house itself (2) the lord of the 5th (3) and the lord of the 9th. Reference is made in the light of this, information. The malefic refers to Mars as the other two evil planets the Sun and Saturn are required to aspect the Lagna. Some other astrologers even go to the length of simply saying that if these drakkanas are occupied by evil planets the results may be predicted even when, unaspect- ed by Saturn, the Sun and the Moon. Some say that the word respectively

need not be considered at all as any one of these deformities may be predicted by any one of these combinations sketched above. Some say that if Lagna falls in the first drakkana then the fifth will be the first division in the fifth from it or the second drakkana and the first in the 9th will be the first in the 3rd drakkana. If every one of these 3 divisions is occupied by a malefic then these deformities must be predicted. Bhatotpala, explains his own views thus. If at the time of conception the drakkana in the fifth house is occupied by Kuja and aspected by Sani, Chundra, and Ravi then armless person will be born. If the Drakkana which rises in the 9th house, is occupied by Kuja having similar aspects by Sani, Chundra and Ravi, then the child will have no feet.

If the Drakkana which rises in the Lagna, is occupied by Kuja aspected by Sani, Chundra and Ravi then predict a child without a head. This is supported by Bhagavan Gargi, and the author of Saravali, both of whom are simple and clear on this point.

STANZA 20.

If Leo is birth occupied by the Sun and Moon, aspected by Mars and Saturn the child will be blind. If in the above combination there is also beneficial aspect the vision will be dim. Moon in the 12th house causes

loss to the left eye, the Sun there causes loss to the right eye. Beneficial aspects give some relief in these combinations.

NOTES.

Ravi and Chundra must be in Simha, the birth sign, having the evil aspects of Sani and Kuja to produce blindness. Blindness is of many sorts. A child may be born perfectly blind or it may have dim sight and then lose it later on or it may have good sight early in life, and lose it by accident, small pox or decease. Beneficial aspects to Lagna Chundra and Ravi there, will greatly modify this blindness and a child will be born with Budbudaksha or some defective vision in the sight. If the Sun is in Leo, as birth and has aspects of Mars and Saturn, the child will have the right eye blind. If Moon is there and has these evil aspects, the left eye will become blind. If one of the two planets the Sun or the Moon, is in birth which is Leo, then the blindness will be partial. In these and the previous recorded combinations care should be taken to gauge the intensity of the misfortune by the strength of the evil planets and the absence of the beneficial influences. When evil influences are attributed to aspects of malefics their conjunctions will, of course, intensify the evil, although this has not been hinted at by the diligent commentator. Suppose Simha is the

Lagna and along with Ravi and Chundra, Kuja and Sani are also there without any beneficial aspects or conjunctions? What would be the result? I believe that the blindness will be there, though no mention of this is made in the Commentaries. Although this is my view it is possible to imagine that results predicted from aspects of planets may not be produced by their conjunctions and those results which they give in conjunction may not be attributed to their aspects. These are difficult astrological points whose solution can only be offered when we have any authority in the ancient works. Those who have certain inferences on their personal experiences will be doing very little credit by placing too much confidence on such knowledge and twisting the plain texts of ancient astrological literature to support their limited experience.

STANZA 21.

The birth of a child takes place in the sign occupied by the Moon, which is represented by that number, in which Dwadasamsa, the Moon is fixed at the time. The day, or the night and the ghatis of the birth time must be known by the number of the ghatis at the time of the question and the nature of the sign whether diurnal or nocturnal.

NOTES.

The wording in the original sanskrit is simply untranslatable. The

author subjects his verse to so many omissions and undustandings that in a poorly constructed language like the English it is almost impossible to reproduce the brevity of expression stated in the original. I shall however explain the verse in clear and simple language by examples. It is desired to know when a child will be born after conception either by reference to that event or to a query or to an actual birth. The directions given here explain the time and the division of the day or the night. The Moon occupies some sign or Rasi at the time of conception query or birth. Find which Dwadasamsa Moon occupies and then count from there by that number of the Dwadasamsa and find out what sign it will be. The birth takes place, in the tenth month under normal conditions, when that sign is occupied by the Moon. Take Aries as the Rasi for conception with the Moon in the 9th house Sagittarius and in its tenth Dwadasamsa. The tenth Dwadasamsa in Sagittarius will be Virgo or Kanya. The birth takes place in the tenth month of conception when the Moon occupies the tenth from Virgo i. e. the Gemini. The commentator wisely restricts the time of birth to be predicted to the tenth month as students in their ignorance of higher knowledge of Astrology may predict the birth in any of the other months. As Chandra moves

in a Rasi in $2\frac{1}{4}$ days, he will be found in each of the Rasas every month. Take another example as the question is very important. Suppose the conception takes place in Libra when the Moon is in Gemini in its fifth Dwadasamsa. The fifth Dwadasamsa of Gemini is the fifth house from it namely Libra. The birth of the child must be predicted, in the 10th month, when the Moon moves in Aquarius which is the fifth from Libra, the Dwadasamsa occupied by the Moon at the time of conception. There is some difference here between Saravali and Varahamihira. And Bhatotpala wisely quotes Bhagavan Gargi in the explanation above offered and considers that as the best interpretation. Saravali says thus "The Moon is found in some Dwadasamsa at conception time. Take the number of the Dwadasamsa and count it from the first sign Aries, and say that the child will be born in the 10th month on that day when the Moon occupies that sign" This seems to make some difference. Take the above example. The Moon was found in the 5th Dwadasamsa of Gemini, the birth happens at that time in the 10th month, when the Moon moves in Leo, for that is the 5th sign counted from Aries. The number of the Dwadasamsa occupied by the Moon at the conception time. Bhatotpala here suggests a way to find out the constellation, about which the

author, is quite silent in the verse. The Moon moves $2\frac{1}{4}$ days in a Rasi and therefore this verse enables one when rightly understood, to fix the time of birth within $2\frac{1}{4}$ days. Each Rasi contains 30 divisions called Bhagas or degrees and each of these Bhagas again is divided into 60 ghatis or nadis. Thus for a Rasi we get $30 \times 60 = 1800$ Kalas or ghatis. When the whole Rasi is represented by 1800 Kalas and also by $2\frac{1}{4}$ constellations, we get by division 800 Kalas for each star. 1800 Kalas represent the full Rasi and this divided by 12 gives Kalas for each Dwadasamsa. Thus 150 Kalas make one Dwadasamsa. In the above example Chandra is found in the 5th Dwadasamsa. He will be moving in that part of the zodiac which is represented by Kalas 600 to 750 in Mithuna. This must be divided by 800 Kalas the value of a star. To get one star complete we have still to pass 50 Kalas. Therefore the Moon is within the first constellation which composes Gemini. But Gemini is composed of the last two padams of Mrigasira the four padams of Aridra, and the 3 padams of Punarvasu or 9 padams in all. The Moon therefore is within the first 300 Kalas or within the 2nd padam of Aridra. But the Kalas passed by the Moon is 600 and say he is in the 700th Kala. Thus as each Nakshatrapadam gets 200 Kalas he has passed 3 padams

and is in the 4th padam. He is just in half of the 2nd padam of Aridra or the birth of the child takes place when Aridra has passed $22\frac{1}{2}$ ghatika on that particular day. If the conception or query sign is nocturnal the time of birth will be night, if it is diurnal, it will be day and the ghati will be the time of the ghatis passed over by the rising sign above referred to. But this point will also be easily found by the measure of the constellation explained by Bhatotpala. In the first example given above the lagna is Mesha, and it is a nocturnal sign (See St. 10, Ch. 1) suppose the month was the 1st of Kanya. The first degree of Meena sees the sunset on that day. Suppose 2 ghatis of Mesha elapsed before the rise of conception time. Then we have four of Meena and two of Mesha = 6 ghatis. The birth will take place at 6 ghatis after the sun set on that day when the Moon is moving in Kanya during the tenth month of conception. Bhatotpala omits one question. The author uses Tat Kala in the verse and this is explained by the commentator as referring to (1) prasnakala (question time). The above explanation will be consistent if the data is conception time for then we may wait for the tenth month and find out the movement of the Moon and fix the birth, etc. But how to regulate the 10th month with reference to question

time. Suppose the woman is full nine months and the question, when she would deliver, is put to the astrologer, without giving him any reference to the time of sexual union or conception. How should the astrologer proceed. This vital question wants solution. In st. 2 of this Ch. Varaha Mihira explains combinations at query to find out the nature of the sexual union. The astrologer must proceed safely as follows. Either find out the fact of conception and its proper development (1) by the combinations of planets at the time of query and predict from that knowledge the birth of the child in the tenth month when the Moon is moving in a particular sign or (2) by the nature of the conjunctions of the planets at the time of question in the light thrown in Ch. II st. 14. This enables the astrologer, to say when the child will be born. Manitha says clearly to this effect — "the happening of a result has to be fixed with reference to such time as is indicated by the lord of Navamsa rising in the question time, multiplied by that number which the Navamsa has moved in that sign." Take an example. Suppose Leo is the sign and the 7th Navamsa rises in it. The lord of the 7th Navamsa in Leo is the lord of Libra viz., Venus. He is given a fortnight as his time. But the Navamsa has moved to the 7th division; therefore this (fortnight) or

more correctly *paksha* must be multiplied by 7, and it gives us $3\frac{1}{2}$ months. The astrologer may say that the child will be born after $3\frac{1}{2}$ months.

STANZA 22.

If Makra or Kumbha Navamsa rises at the time of conception expected by Sani the child will be born after 3 years. If the Katakamsa then the birth occurs after 12 years of pregnancy. The details in this chapter must be carefully understood and applied with sense and judgment.

NOTES.

Pregnancy is supposed to last generally for 9 months after conception and then usually in the 10th month the child is born. But there are certain cases (*gajagarbham*) in which pregnancy is supposed to last for 3 years, and even for 12 long years. These are of course special and peculiar cases which must have happened in the world to make the astrological adepts to record these combinations. The elephants have the same age as men but their pregnancy lasts for 3 years. A caution is given to students here both by the author as well as his illustrious commentator. When questions are asked and the combinations denote conditions inconsistent with the events the man should study the problem well and answer it. The astrologer must be careful, prudent and well versed in the nature of times, conditions, classes

and the circumstances before he ventures into the fields of future predictions. In fact a high intellectual development, practice in yoga and excellent mathematical and predictive skill must be combined in a man to make him a successful astrologer. Blind fools who study only a few stanzas and whose general education is most ordinary can never hope to become successful astrologers whose predictions people can place implicit confidence. Refer to my article. "Who should be Astrologers." In the Astrological Magazine, Vol. IX, Bhatotpala thus summarises his advice. Such events as defects in organs, parents, uncles and aunts must be predicted from birth combination. That which is inconsistent must not be predicted. For instance miscarriage ought not to be predicted in a case where a child is born and so forth. The three methods of gauging the influence of time should be carefully compared and such of the results which are reasonable be predicted. The three methods are birth time, conception time, and question time.

End of Chapter IV.

BHATOTPALA.

(His work and age.)

Mr. S. Narayan Ayangar, Sanskrit Pandit of the Office of the Astrological Magazine, Madras, thus writes

on this illustrious commentator of Varaha Mihira's works. "He calls himself as Utpala, in his commentaries on Varaha Mihira's Brihat Samhita, and as Bhatotpala in his Pracna work entitled *Pracna Gnyana*. It is not clear to what country he belonged, but it seems certain that he belonged to North India. He has written commentaries on all the works of Varaha Mihira excepting his *Pancha Siddhantika* and also for *Shat Panchacat* by Varaha Mihira's son *Prithuyasasara*. He seems to have composed an original work on *Pracna* (query) called *Pracna Gnyana* and also completed the missing or unfinished portions of *Sarawali*.

There is a Stanza which runs to this effect and which is well known to the learned in astrology. It says. The work *Sarawali*, which was largely used by the Chinese and which remained unfinished for one hundred years, was taken up by Bhatotpala and completed. Some strong color is given to this passage by Bhatotpala quoting largely from *Sarawali* in support of his interpretations of the texts in *Brihat Jataka*. It is difficult to say that Bhatotpala did not write commentaries on the *Pancha Siddhantika* of Varaha Mihira. Bhatotpala has also written commentaries on *Khanda Khadya* of Brahama Gupta, one of the famous earlier astrological writers. The following are the works of Varaha Mihira.

1. Brihat Samhita.
2. Samasa Samhita.
3. Brihat Jataka.
4. Laghu Jataka.
5. Pancha Siddhantika.
6. Vivaha Patala.
7. Yoga Yatra.

commentaries by Bhatatpala for all these (except Pancha Siddhantika) are available.

There are also two works, named by Bhatatpala, as having been written by Varaha Mihira, entitled Brihat Yatra and Laghu Yatra. Whether these are the same as Yoga Yatra or different it is not easy to say, because no copies of such separate works are yet before the public.

As regards the age during which this illustrious commentator lived, I beg to refer your readers to P. 135 of the Astrological Magazine, Vol. X. Feb. Issue. There your suggestion seems to be a little wide off the mark. You refer to Salivahana and convert 888 years which Bhatatpala gives for the completion of his invaluable commentaries on Brihat Jataka, and also suggest that it may refer to Samvat or Vikramarka Saka. There is no necessity to convert them into Salivahana at all, as Bhatatpala, clearly refers the Saka to Vikramaditya and not to Salivahana.

In Ch. VIII. St. 20 of Brihat Samhita Bhatatpala converts the Saka years from the Era established by

Vikramaditya after his conquest of Sakas or Mlechas. Thus he finished his commentaries of Brihat Jataka in April 832, A.D. Therefore it is clear that Vikrama Saka is meant and not Salivahana. The commentaries of Bhatatpala are always to the point and are expressed in clear and simple language. His power of quotation is hardly surpassed by any other writer, on astrology and indirectly he has conferred a great boon on the succeeding generations, by handing over to them fragments of astrological works many of which now seem to have been either lost or have not yet been brought before the public. His scholarship and reading must have been simply colossal, to have enabled him to deal with the original texts in the masterly way in which he has explained their hidden truths. I do not think there is another commentator in the whole field of astrological literature, who could equal Bhatatpala in the valuable services he has rendered to the public and so long as the astrological literature stands in the world his name is likely to be cherished with affection and reverence. Learned as Varaha Mihira is, I feel certain that he would not have been so well known to the public as he is now, but for the commentaries of Bhatatpala. Throughout the length and breadth of India and now by English translations, in other coun-

tries, Varaha Mihira's works have been popularised by these commentaries, and placed within the reach of ordinary intellects.

CHAPTER V.

JANMA KALA LAKSHANA (Peculiarities of Birth)

STANZA 1.

If birth sign is unascended by Moon father will be absent at the birth. If the Sun occupies a movable sign (*pathitha*) from the 10th the father will be away in a foreign country at the birth of the child.

NOTES.

Pathitha (fallen) is explained by Bhatatpala as a fall for the sun, on either side of the 10th house up to two houses i.e., when the sun is in the 11th or 12th he will be fallen from the 10th in front and when he is in the 9th and 8th he will be fallen in the rear. He must occupy one of these which should be a movable sign to keep the father away in a foreign country. If the Sun is in a fixed sign the father will be in the country but absent from home and if he is in a common sign the father will be on his return from a foreign place. If birth is not aspected by Moon the child will be born when the father is away. Sarawali runs to the same tune.

STANZA 2.

If Saturn occupies lagna or if Mars is in the 7th or if the Moon is between Mercury and Venus the father will be

absent at the birth of the child.

NOTES.

Three combinations are given here to show the absence of the father at the time of birth. He may be in his own country or in a foreign country or may be on his way back. Venus and Mercury may be on both sides of the Moon, in the same sign, or they may be in the next house in either side of the Moon, i.e., 2nd or 12th house. Venus and Mercury follow close upon the movements of the Sun and have constant combusts and risings and settings. This is specially so with Mercury. Therefore this conjunction can only take place on Amavasya or a day or two on either side of it. Between the Moon and Venus and Mercury on either side there must be no other planet.

STANZA 3.

If the Moon occupies Mars's Drakkana and benefics are in the 2nd and the 11th houses predict a serpent's birth. If an evil sign falls in Kuja's Drakkana and has benefics in the 2nd and the 11th the child will be bound by a serpentlike bandage.

NOTES.

The Drakkanas of Mars are the first of Aries, the 2nd of Cancer, the 3rd of Leo, the first of Scorpio, the 2nd of Sagittarius and the 3rd of Pisces. In the 2nd half, the evil sign referred to which possesses a Kuja Drakkana will be (1) Aries (2) Leo and 3rd Scorpio.

Then all the benefics must occupy 2nd and 11th houses. Gargi supports this view. It strikes me as most strange that while Chundra occupies a Kuja Drakkanna and has benefics in the 2nd and 11th houses, he produces a serpent while an evil sign rising in Kuja Drakkana with similar beneficial combinations produces a child bound with a serpentlike appendage.

The intensity of evil appears to me to be greater in the 2nd than in the first set of combination. But the text is plain and it is supported by Maharishi Gargi and also by Saravali.

STANZA 4.

If the Sun occupies a quadruped sign, if other powerful planets occupy common signs, twins will be born covered with a common hood.

NOTES.

The quadruped signs are Mesha, Vrishabha, Simha, the 2nd half of Dhanus and the first half of Makara. The twins will be enclosed in one common bag.

STANZA 5.

If Mesha, Simha or Vrishabha falls as lagna, occupied by Sani or Kuja the child will be born with a cowl or cord in that organ which is represented by the rising Navamsa.

NOTES.

In Chapter 1st Stanza 4 the different organs of Kalapurusha have been stated. The child born will have a cord or nerve-like appendage in that organ

which is represented by the Navamsa rising at the time of birth. For instance take Aries as the birth and the Navamsa of Leo rises at the time. Leo represents stomach or belly of Kalapurusha and the child will have Nala (Nadi) about the belly.

STANZA 6.

If Jupiter does not aspect birth and Moon, or if he does not aspect the Sun, in conjunction with the Moon, if Moon with a malefic combines with the Sun then say certainly the child is born to another person or to adultery.

NOTES.

This is a very important stanza where the question of the mother's character arises and the students should not hastily run away with misinterpretations and thus throw blame upon the character of innocent women. Every astrologer must, in the first place, confine himself to predict such events as are particularly referred to by the consultant. Even if, from stupidity or neglect the native puts a senseless or ungentlemanly question the astrologer must be careful and must decline to answer it in case it is likely to disturb the harmony of the person's life or that of his family or relation. Suppose a man in his youthful vagary and inexperience asks an astrologer whether his wife is adulterous. The astrologer should decline to answer such a silly question and give him better advice. Similarly many horoscopes

show want of chastity on the part of their mothers, wives or sisters. Although the astrologer first notices this point he must be reticent on this head and omit the point altogether unless he has very grave necessity to express his views upon such delicate question as the chastity of females or the morality of males. The world is a world of great diversities of tastes and morals and prostitution, whether public or private, is so strongly rooted in the nature of human beings that it is found in all countries, in all nations, during all times and in all sects and families where the number of members assumes a respectable figure. "It is a mere absurdity to assert," says Dr. W. Sanger "that prostitution can ever be eradicated. Strenuous and well directed efforts for this purpose have been made at different times. The whole power of the Church (religious and political) has been in vain directed against it. Nature defied the mandates of the clergy and the threatened punishment of an afterlife were futile to determine men from seeking and women from granting sinful pleasures in this world. Monarchs, victorious in the field and unsurpassed in the council chamber have bent all their energies of will and brought all the aids of power to crush it, but before these the vice has not quailed. The guilty women have been banished, scourged, brand-

ed, executed, their partners have been subjected to the same punishments, held up to public opinions as immoral, denuded of their civil rights, have seen their offences visited upon their families, have been led to the stake, the gibbet and the block, and still prostitution exists. The teachings of morality and virtue have been powerless here. In some cases they restrain individuals, upon the aggregate they are inoperative. The researches of sciences have been unheeded. They have traced the physical results of vice and have foreshadowed its course. They have demonstrated that the suffering parents of their generation will bequeath to their posterity a heritage of the ruined powers that the malady which the illicit pleasure communicates, is destructive to the hopes of man, that the human frame is perceptibly and regularly depreciating by the operation of this poison and have shown that even the desire for health and longlife, one of the most powerful motives that ever influences a human being, has been of no avail to stem the torrent (See pp. 19 and 20. *The History of Prostitution by William W. Sanger, M.D. New York 1859 A.D.*)

Therefore many horoscopes give room for such combinations as would show adultery on the part of men and women and the astrologer has no option, but to be silent on this

point. Further on, the character of the wife comes in, and the astrologer will be in a nice funk, when he is asked by a gentleman whose children all are born to adultery and who wishes to know, by the examination of his childrens horoscope when the father would die. In some horoscopes, under our observation, the paramour of the women dies early if the combination is unfavourable to the progenator while her so called husband puts the question as regards the longevity of himself. A merchants' wife gave birth to a son. The planets indicated immediate death to the father. His wife had connection with a washerman and the child was the result of this illicit intercourse. The Astrologer consulted told the man that the father would be drowned in a day or two. The time passed and he learnt that his washerman had died by drowning as predicted and inferred that, in that particular instance, he was not the father and it was good for him that he was not so, as death would have snatched him away. Jupiter's aspect of the lagna or Moon or his aspect of the Sun and Moon combined is favourable and no imputation should be made. Even if the birth or Moon occupies beneficial amsas or divisions the result is favourable and the mother will be chaste. The Sun and the Moon join on the amavasya day (New Moon) and if they have malefic associations

or aspects without beneficial conjunctions or aspects there will be a strong presumption of guilt on the part of the mother.

STANZA 7.

If malefics occupy the signs of cruel planets and are in the 7th, 9th or 5th from the Sun, the father will be imprisoned when the child is born. The sign occupied by the Sun determines the locality of his bondage.

NOTES.

Malefics are Mars and Saturn and the signs of the cruel planets are Aries, Leo, Scorpio, Capricornus, Aquarius and Cancer, when moon is weak, in the dark half of the month and Virgo and Gemini when mercury is in evil conjunction. If the Sun occupies a movable sign the father suffers from imprisonment in a foreign land, if in a fixed sign in his own country and if in a common sign on his way home.

STANZA 8.

If full Moon is in Cancer, if Mercury is in lagna and benefics in the 4th the delivery takes place in a boat. If birth is watery with Moon in the 7th the same result happens.

NOTES.

Some read *Shubhaihi* benefics and think that as the plural is used three or more benefics must be understood. The text reads *Shubhay* in the singular and Bhatotpala interprets this as Jupiter in the 4th. Since *shubha* means 'benefic' it may also refer to

Venus. But when Mercury occupies birth Venus cannot be placed in the 4th from it. When Moon is full and in Cancer then necessarily the Sun must be in the 7th from it namely Capricorn. If Mercury is in Lagna and three benefics are in the 4th then we must take birth as Aries with Mercury in it and the three benefics as in Cancer namely full Moon, Venus and Jupiter. This view of some Astrologers is quite untenable as when the Sun is in Capricornus, Mercury can never be in Aries and much less could Venus be in the 7th from him. Bhatotpala therefore rightly renders the verse by taking the text as *shubhay* (singular) and referring it to only Jupiter. But some say that in ancient times such combinations may have occurred and the authors who recorded such facts—now impossible—may have been perfectly true. Later on some combinations of such stamp are also recorded by the learned Varaha-Mihira and he there says that although they may look now as absurd they may not have been so in the earlier times and the recorded combinations of the Maharishis cannot be rejected as untrue. It is very difficult to make remarks on such events, as in the numberless revolutions of the planets and the earth and the countless changes the universal phenomena undergo during immense cycles of time and produce such inconsistent and contradictory

phenomena that nobody has any right to condemn them as impossible. What is absurd now may have been perfectly consistent in times remote and what was absurd then may now become perfectly true and practicable. Those who affirm dogmatically that such and such events could not have happened in the world, at any time, simply expose the shallowness of their brains and the weak comprehension they have on matter terrestrial and celestial. They are absurd at one time, but possible at another age. Here combinations are given to denote the delivery of the child in ships or boats on watery surfaces. Watery signs are, Cancer, the second half of Capricornus and Pisces.

STANZA 9.

If birth falls in watery sign as also Moon the delivery will be close to water. If Lagna (a watery sign) has full Moon's aspect the same result happens. If, for such Lagna the Moon, is there or in 5th or 10th then similar result happens.

NOTES.

This refers to births close to watery surfaces like lakes, seas, large tanks or rivers. If watery sign is birth possessing full Moon's aspect delivery occurs near watery surfaces. Weak Moon's aspect may not have this effect. If birth is watery and the Moon occupies it or the 5th or the 10th from it delivery occurs near water.

STANZA 10.

If Saturn occupies the 12th, and a malefic aspects the Moon the women delivers the child when in bondage or jail. If Saturn is in Scorpio or Cancer one of which is the birth aspected by the Moon the delivery takes place in a hole or hollow or pit.

NOTES.

This denotes that birth and Moon must be in the same sign to have Saturn in the 12th. Malefics here may refer to Mars and the Sun. There are many women who are imprisoned and who deliver while they are in jail or they may be captured by vagabonds and kept in bondage or confinement and the delivery may take place there.

STANZA 11.

If birth is watery with Saturn in it, aspected by Mercury, the Sun and Moon the birth takes place in play grounds, temples, and uncultivated fields, respectively.

NOTES.

Three combinations are sketched here. If the rising sign is watery with Saturn in it aspected by Mercury the delivery occurs in play grounds, or pleasure resorts. If similar Saturn has the Sun's aspect the birth takes place in temples or places of worship and if similar Saturn has Moon's aspect the delivery occurs in barren or uncultivated ground.

STANZA 12.

If birth with Sani falls in a Nara Rasi aspected by Kuja the birth happens in a graveyard; aspected by Sukra and Chundra in pleasant places; aspected by Guru in sacrificial places; aspected by Ravi in royal mansions, cowsheds, or temple premises; aspected by Buda in libraries, art colleges or carpenters premises.

NOTES.

Nara rasis are Gemini, Virgo, Libra, the first half of Sagittarius and Aquarius. Saturn must be in birth in any one of these signs and have the aspects of planets referred to to produce the results indicated there. The birth happens in places indicated by the rising sign and its Navamsa. If it is movable the delivery occurs in travelling, if fixed at a house and if the amsa is the same as the Rasi at her own home. The result must be ascertained according to the strength of the sign and its Navamsa.

NOTES.

For places represented by the different signs refer to st. 5 Chap. 1. If the birth sign and its Navamsa are movable, then the delivery takes place when the woman travels in places congenial to such signs. If they both are fixed there, she delivers at places similar to their nature in her own house. If both of these are common signs then in places congenial to those signs outside the premises of

her house. If the Navamsa falls in the same sign as the Rasi (that is if it falls in its Virgottama the birth takes place in her own house, even if they are movable, are double bodied. The nature of the place of birth must be determined by the Lagna or its Navamsa according to the strength they possess. This Stanza, Bhatotpala remarks, will apply only when the previous planetary combinations are not found. He means that if such combinations are present then the results named in this stanza should not be predicted.

STANZA 14.

If Moon is in the 9th, 5th and 7th from Saturn and Mars the child will be forsaken by its mother. If in that combination Jupiter aspects it the child lives long and prospers although forsaken by its mother.

NOTES.

Here Saturn and Mars combined in any house, have the Moon in the 5th, 9th or 7th houses from them to make the mother forsake her infant. In this combination if Moon is aspected by Jupiter the forsaken babe will be taken care of by others, will live long and be happy and prosperous.

STANZA 15.

If Moon is in birth aspected by a malefic and has Mars in the 7th the forsaken babe will perish. If in this combination Mars and Saturn are in the 11th, the child dies, if aspected

by a benefic the child gets protection by such caste man as is indicated by the benefic, if aspected by malefics the child falls to different hands and dies.

NOTES.

If Moon occupying birth, has the aspect of the Sun or Saturn with Mars in the 7th the child is forsaken by the mother, and it dies. If Moon occupies birth aspected by the Sun with Saturn and Mars in the 11th the forsaken child dies. If Moon occupying the birth as above stated, has also the aspect of a benefic the forsaken child will be taken care of by such casteman as is indicated by the benefic who aspects the Moon and the child lives long and prosperously. Bhatotpala clearly declares this benefic to be Jupiter to make the child live and prosper on the strength of the combinations given by the Saravali. Other benefics are Mercury and Venus but their aspect to the Moon will not protect the life of the infant. The caste of the person who takes care of the mother forsaken child will be that which is governed or indicated by the most powerful of the aspecting planets. Here even if Jupiter is very weak and aspects the Moon the child lives and thrives although it may be taken care of by a Brahmin, Kshatriya, Vaisiya, Sudra, or Antyaja. The significations conveyed by these caste divisions have already been explained by me in stanza 7, Ch. 11.

STANZA 16.

The birth takes place in the house of the father or mother according to the strength of their lords. If benefics occupy debilitated places, under trees, roads, etc. If benefics occupy Neecha and if Moon and birth are un-affected by planets occupying one house the birth occurs in lonely places.

NOTES.

In st. 5 Ch. IV reference has already been fully made as to the lordship of the planets about father, mother, and other relations. If the planet representing father; the Sun during the day and Saturn during the night; is stronger, then the birth must be predicted in the paternal house. All the benefics must be debilitated to produce birth in open places and roadsides. The word *Adi* used by the author makes the meaning much wider and includes rivers, wells, tanks, gardens, and mountains where there is no covering. In the last case of birth in lonely places, the benefics must be debilitated, all the other planets must be in one house and they should not aspect birth and Moon. Probably this refers to birth in wilderness and other unfrequented places where the woman may have strayed away or left alone by others. Sarawali supports this view and is quoted by Bhatotpala.

STANZA 17.

If the Moon joins Saturn's Amsa or is in the 4th or has the aspect of Saturn or occupies watery signs or

conjoins with Saturn, the birth takes place in darkness. If there are three or more, debilitated planets birth takes place on the ground. The birth takes place similar to the Rasi which rises on a level with the equator. If malefics occupy the 4th or the 7th from the Moon or join the Moon the delivery is attended by much pain.

NOTES.

Certain characteristics pertaining to the birth are given here with a view to find out the correct time of the birth and the sign which rises then. Theories must be supported by practice while practice must also be confirmed by theory. By carefully reading this stanza, the astrologer will be able to predict whether the birth occurred in darkness or on the ground and whether the head or foot of the child came first. Zodiacal signs have already been described as rising with head or tail or both and the birth of the child takes place similar to the process represented by the Rasi which rises on a level with the Earth's Equator.

(See st 10 Chap. 1). Bhatotpala says that place where the earth and the sky appear to meet is called *Harija* and directs the student to watch the birth sign which rises in the horizon. Probably the English word *horizon* is derived from the Sanskrit word *Harija*. The birth takes place say in Aries Aries rises in the Hari-

zon with prasta and therefore, says the learned commentator, the child comes out of the yoni (sexual organ) with first showing its middle part. In Sirshodayas the head presents itself first and the birth takes place. In Oobhayodaya the sides will be first visible and then the birth occurs. Saturn's amsas are Capricornus and Aquarius. The watery signs are Cancer and Pisces. Birth takes place in dark rooms or places without any light when the Moon occupies the Navamsas of Saturn or joins him or watery signs or has Saturn's aspect. Saturn is a dark planet capable of absorbing all light and reflecting back dark rays. Three or more neecha planets deprive the woman of any bedding or clothes and at the time of delivery she lies down on the plain ground or that covered with grass. If evil planets are with the Moon or in the 4th or 7th from him the delivery is attended with great pain and suffering for the mother. Bhatotpala quotes in this connection Sarawali, Yavaneswara, and Manitha. In all the above cases if the Moon has the aspect of the Sun, there will be no darkness and many lamps will be burning at the time of birth. What will the result be when the Sun is with the Moon? Manitha differs from the author about the manner of the birth. He observes that if the lord of birth or the planet in it or the lord of Navamsa is retro-

grade the process of birth will be reversed. He remarks that if the lord of the birth is retrograde then the child will be born the reverse of what it would do ordinarily. In ordinary delivery the child presents its head first and it is thus thrown out. But when any of the planets above named is retrograde the child comes out with feet or back first.

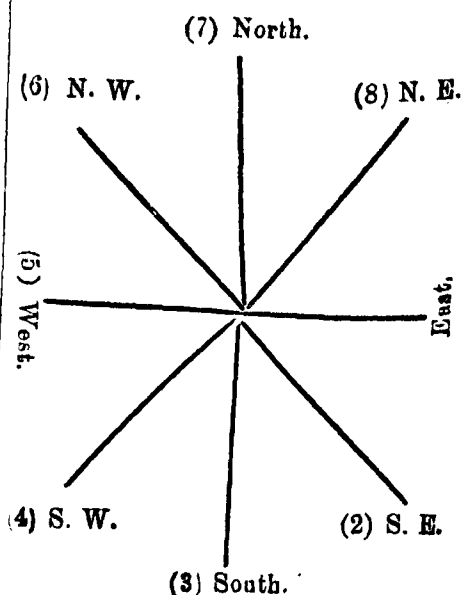
STANZA 18.

The quantity of oil by the Moon, the wick by the birth sign and the light by the Sun, the door by the planets in the Kendras or by the most powerful of the planets must be ascertained.

NOTES.

This verse enables one to have an idea of the quantity of oil in the lamp at the time of birth. If the Moon is full then the lamp is full of oil, if it is new then there will hardly be any oil. It may be asked that as on the Amavasya day the Moon is not visible the lamps in the rooms of all those who are born on that day, had no oil in them. Bhatotpala anticipates this question and observes that if the Moon is in the beginning of the Rasi then the quantity will be full. When he is in the last degree, of it there will hardly be any oil. If the birth takes place in the beginning of the Rasi then the wick was just lighted. If half the Rasi has advanced then half of the wick had been burnt and so on the measurement to

be determined by the simple rule of three. If the Sun is in a movable sign the light will be moving, if in a fixed sign it will be fixed in one place and if he is in a doublebodied sign the light will be moved now and then. The direction of the lamp is determined by the cardinal direction shown by the Rasi occupied by the Sun. If the Sun is in Aries, the light is kept in the eastern part of the room as the sign indicates East. There are some who maintain that the direction of the lamp will be determined by the position of the Sun to be located by dividing the day into 8 Yamas and by finding out where the Sun is at the time of birth. This is a little difficult and I shall give an example. Say that a child is born on a Sunday at 25 ghatikas after sunrise. The day contains 60 ghatikas and this divided by 8 will give $7\frac{1}{2}$ ghatikas for a Yama or three English hours. The day has advanced 25 ghatikas and therefore $25\frac{1}{2}$ will give us the Yamas passed. Birth, we find, falls in the 4th Yama on that day. The fourth from the East will be the direction in which the Sun is to be located for that purpose.



The fourth from the East is the South West and the Sun should be placed there. The lamp must be represented to have been placed in the S. W. in the delivery room. The door has to be determined by the planets in the Kendras or if there are none there, by the most powerful of the planets in the horoscope. (see Chap. II st. 5) These are ably supported by quotations from Manitha and Sarawali. Manitha says that the direction of the door may be determined by the direction indicated by the rising Dwadasamsa in the sign. Since the origin and development of Astrology is not clearly known and since the Maharishis gave out these facts by their Divya Drishti or divine sight evolved by long meditation we have to simply record here these differences without being in a position to affirm or contradict them.

STANZA 19.

If Saturn is the strongest the house will be one newly repaired, if Mars is so partly burnt, if Moon new, if the Sun, house contains much wood and weak, if Mercury built by many artists, if Venus handsome, painted and new, if Jupiter strong house; the adjoining houses must be indicated similarly by the planets in the Rasis.

NOTES.

The author enables the readers to predict or to know the nature of the house where the delivery takes place. If Saturn is the most powerful among the planets at the time then the house will be old, but newly repaired. If Mars is the strongest then it will be partly a burnt house. If Moon is the strongest then the house will be quite new. If Moon is waxing then the house will be white washed. If the Sun is the most powerful the house contains a lot of timber work but in a weak condition, if Mercury is the strongest the house will have been built by many good artists and masons. If Venus is the strongest the house will be beautiful, new, and adorned with pictures and paintings. If Jupiter is the strongest then the house will be strong. He now gives an idea of the neighbouring houses. Having found out the strongest planet and determined the nature of the delivery house, take this planet as the lagna and proceed to divide the 12 houses by four cardinal directions. We get 3 houses for each direction. Take an example.

	Chand Rahu.	Birth.	Sani.
Ravi Buda Guru.	Rasi.		
Sukra.		Kuja Keetu.	

For arguments sake we shall consider Mercury as the strongest of the planets. Then as per above rule the person must have been born in a house well built by various skilful workmen. Thus we have a knowledge of the delivery house but what about the adjacent houses. As Buda has been found to be the most powerful take him as the first or Lagna the ascendant. Then Kumbha, Meena, and Mesha—the first three houses from Buda form the eastern direction and the houses indicated by the planets there will be found situated to the east of the house where delivery took place. The next three houses viz. Vishabha, Mithuna and Kataka represent the houses adjoining the delivery house in the southern direction and the planets there show the nature of those houses. The next three houses viz. Simha, Kanya, and Thula represent the west, and the planets there will show the nature of the houses adjoining the western direction. The next three houses

namely Vrischika, Dhanus, and Makara represent the north, and the planets there show the nature of the houses to the north. Thus the Zodiac has been divided into four equal divisions commencing with the most powerful planet as the starting point. Bhatotpala cites from Laghujataka and explains rules to find out whether the house is single, double or treble storied. If Jupiter occupies degrees in Karka before his deep exaltation, and this forms the 10th house, then the house will be three storied. If he is in deep exaltation there then it will be four storied. If Jupiter has fallen from his deep exaltation the house will be double storied. If Dhanus is strong in conjunction with Jupiter and happens to be the 10th house the house will be treble in extent. If Mithuna, Kanya, or Meena forms the 10th house with Guru there, it will be double in extent. The extent probably refers to partition or accommodation for two, three, or four families.

STANZA 20.

If birth falls in Mesha, Karka, Thula, Vrischika and Kumbha, or in these Navamsas the delivery will be in the Eastern part of the house. If the birth falls in Guru's or Buda's houses or Amsas the delivery happens in the northern part of the house. If it falls in Vrisha or its Amsa the birth takes place in the west and if it falls in Makara or Simha or their Navam-

sas the birthplace will be in the southern side.

NOTES.

Hitherto the house and its nature have been shown. Now the author explains in what direction of the house the birth takes place. If the rising sign is Aries, Cancer, Libra, Scorpio or Aquarius, the delivery must be predicted in the eastern part of the house. If birth occurs in the houses or Navamsas of Jupiter or Mercury, the delivery occurs in the northern portion of the house, Taurus and its amsa indicate the western portion and the signs Capricornus and Leo as well as their Navamsas denote delivery in the southern portion of the house. These suggestions help the astrological adepts in finding out the true time and thus enable him to cast the future results of the individual with tolerable certainty. They will also prove the value of the science in knowing the minute of the important events of birth.

STANZA 21.

The cardinal direction of the lying down must be indicated by two signs from Mesha etc. and the corners by the double bodied signs. Similarly it must be ascertained for the direction of the bed etc. The legs of the cot or sides of the bed must be ascertained by the 6th, 3rd, 9th and 12th houses from lagna.

NOTES.

The brevity of the Sanskrit language throws great difficulties in the way of easy translations. The etc. of the English tongue cannot be really put as equivalents to the Sanskrit term *Adi*. There the high development of the tongue has laid down certain rules for explanation which are wanting in the English language. Take the two signs. Mesha and Vrishabha as representing the East, then Mithuna indicates the South East, Kataka and Simha indicate the South and Kanya shows the South West. Thula and Vrischika represent the West while Dhanus indicates the North West. Makara and Kumbha represent the North while Meena shows the North East. Whichever Rasi happens to be the lagna then the direction indicated by it will be the direction in which the bed is placed. The front legs are indicated by the 3rd and 12th of which the 3rd is the right and the 12th is the left leg. The 6th and 9th are hind legs of which the 6th is the right and the 9th is the left. The lagna and the 2nd represent head side. 4th and 5th right side; 7th and 8th feet side and 10th and 11th denote left side. The uses for these will be to judge the nature of the bed or cot etc. If the Rasas are cruel or common then there will be damage or depression on that side.

By this it seems that there can be no cot or bed whose legs are not damaged or depressed on some side or the other. But Bhatotpala explains away this anomaly by saying that such defects are cured by the conjunction or aspecting of benefics or the lords of the houses. Even malefics occupying or aspecting such will not cause these defects, if they are exalted or are in Moolathrikona or their own houses.

STANZA 22.

The number of women to assist the delivery must be determined by the number of planets between the Moon and the lagna. Their presence inside or outside the delivery room has to be learnt by the planets in the invisible and the visible half of the zodiac respectively. Some say quite the reverse.

NOTES.

Take the horoscope given under stanza 19. Between the lagna in Vrishabha and the Moon in Mesha we have 6 planets and therefore the number of women there will be six. But this number is to be modified i.e. multiplied or subtracted as per directions given in the 'Aurdayadhayaya' (see ch. VII st. 11). But some of the women may be in the room while there may be others outside. This can be identified by the number of planets in the invisible and visible halves of the zodiac. The two halves are thus

determined. Take the number of the degree rising in the sign. From that up to the same degree in the 7th house the division of the zodiac is called invisible (Adrusya) half. The remaining houses up to the degree of rising in the birth will form the visible (Drusya) half of the zodiac. Planets in the visible half of the zodiac denote the number of women outside the room while planets in the invisible half of the zodiac indicate the number of women inside the room. The features, wealth, stature and complexion of the women will be denoted by the characteristics represented by the planets there as also their character and caste. Jivasarma maintains this point quite contrary to Varahamihira. He says that the planets in the visible half of the zodiac represent the ladies in the room while planets in the invisible half of the zodiac show their number outside. This is quite unacceptable to the author as he has distinctly stated so in his Laghujataka. But under what authority do the two authors differ?

Varahamihira, who had carefully studied the systems of horoscopy expounded by the greatest of the Maharishis, has always advanced views which had ample confirmation in the ancient works. Bhatotpala has not given his opinion here. It looks reasonable to suppose with Varahamihira that the planets which are in

the invisible part of the zodiac represent the women in the room, for when they are inside the room, the ladies will be invisible. Visible planets must represent the women who are visible and therefore outside the delivery room where they could be seen by others.

STANZA 23.

The body of the child will resemble the planet who is the lord of the Navamsa or who is the most powerful. The color of the infant will resemble that of the lord of the Navamsa occupied by the Moon. Taking the Lagna as head etc., the limbs resemble the Rasis in which they fall.

NOTES.

The author here gives important instructions to find out the body, its color and the proportion of the various limbs. Planetary characteristics have already been made clear in Chap. II in sts. 8-9 10 and 11. Find out the Navamsa and its lord and describe the body as per that planet. If this does not tally then find out the most powerful planet in the horoscope and describe his characteristics to the child born. Judge the color by the lord of the Navamsa occupied by the Moon. In Ch. 1 st 19 Varaha Mihira has explained which signs are long and which are short. He now advises his readers to take Lagna as the head etc., and find out the proportion of the

various limbs by the length of the Rasis occupied by them. Suppose a man is born in Vrischika. This will represent his head. As Vrischika is a long sign the head will be long or big. The next house represents Face. It is Dhauas and this is moderate, therefore the face will be neither small nor long. The 3rd will be Makara and it is long. Therefore the chest will be long and broad. Mithuna is the 8th from Vrischika and this represents the sexual organ. As it is ordinary the organ will be moderately sized. Again if the lords of the long signs may be found located in short signs, the result must be accordingly modified. If the Rasi is short and it also has a lord of a short sign then that limb which it governs will be very short.

STANZA 24.

If the first Drakkana rises in the Lagna; by the Drisya and Adrisya halves of the zodiac, left and right sides of head, eyes, ears, nose, temples, cheeks and face must be determined from the Lagna respectively. If the second Drakkana rises in the Lagna neck, shoulders, arms, sides, chest, belly and navel should be similarly determined. If the 3rd Drakkana rises in the Lagna lower stomach, sexual organ and anus, testicles, thighs, knees, calves and feet must be similarly delineated.

NOTES.

The meaning is highly compressed and I shall explain it fully to remove doubts and difficulties. Have the human body divided into 3 parts. (1) part represents head, the 2nd part comprises all below the neck and above the navel and the 3rd part shows all the organs below the navel. In order to find out any marks, cuts, scars, moles, and defects or malformations in the different organs, the author asks the reader to take the rising Drakkana. If it is the first it represents the head, if second it shows the organs below the neck, and above the navel and if the 3rd Drakkana commences then the lower part of the body from the navel are shown. The signs to the right of the Lagna represent the right side, while the signs to the left of the Lagna indicate the left side organs. Suppose the first Drakkana rises in Mesha at the birth of the child. This represents his head. Taking this Drakkana as the Lagna and head we now proceed to find out the right and left side organs. The second house indicates right eye while the 12th shows the left. The third and 11th houses shows right and left ears respectively. The 4th and 10th houses from the Lagna show the right and left nostrils.

respectively. The 5th and 9th houses show the right and left temples respectively. 6th and 8th indicate the right and left cheeks respectively and the 7th house shows the general face. Suppose the second Drakkana rises. Then the Lagna shows the neck. The 2nd and 12th houses show right and left shoulders. The 3rd and 11th houses show the right and left arms. The 4th and 10th indicate the right and left sides. The 5th and 9th show the right and left side of the chest. The 6th and 8th indicate the right and left side of the stomach and the 7th house shows the navel. If the Lagna has the 3rd Drakkana rising at the birth, then it represents the lower stomach or waist. (That region which is below the navel and above the sexual organ.) The 2nd and 12th houses show sexual organ and anus. The 3rd and 11th indicate the right and left testicles. The 4th and 10th show the right and left thighs. The 5th and 9th from the Lagna show the right and left knees. 6th and 8th indicate the right and left calves and the 7th shows the feet. The first half of the 7th house probably shows the right foot while the 2nd half shows the left foot.

STANZA 25.

If those Rasas are occupied by malefics there will be sores or wounds, if these are occupied or aspected by

benefics there will be marks; if such planets causing sores etc.—are in their own Rasis or Navamsas or in fixed signs or Navamsas the sores etc. will accompany birth, if not they come by accidents after birth. If such a planet is Saturn the wounds will be caused by stones and windy diseases. If Mars by fire, weapons and poisons, if Mercury by the earth or the ground; if the Sun by wood or quadrupeds, if the Moon by horned animals or aquatics, if they are other planets then there will be no wounds.

NOTES.

The division of the body into 3 parts and the process to find out the right and left side organs have already been fully explained in the previous stanza. If after finding out the organs by the zodiacal houses they are occupied by evil planets then wounds or sores must be predicted, but if benefics are there or aspect them, then there will be some marks or moles, but no sores. The author has apparently omitted the aspects of evil planets. In such cases the results will probably be lighter in intensity than when they occupy them. Bhatotpala distinctly says that if such Rasas are not cruel and occupied by evil planets, then the mere aspect or presence of the benefics will not cause even these marks or moles

He means thereby that when the Rasas are occupied by evil planets without beneficial conjunctions or aspects then they will cause certainly wounds, cuts or sores. When the evil planets are there in conjunction with or aspected by benefics then there will be marks or moles in these organs, but when they are not occupied by malefics but have beneficial aspects or conjunctions there will be no marks or moles. The wounds if accidental would be inflicted during the periods of such planets or their sub-periods. Varabamihira proceeds to say how those wounds etc., are caused.

STANZA 26.

If Mercury joins three other planets in any Rasi he will cause wounds in that organ which is governed by it. If an evil planet is in the 6th from birth there will be wound in that organ represented by that Rasi. If such a malefic has beneficial aspect then there will be Thilaka, Masaka, etc., there. If benefics join him there will be Lakshya etc.

NOTES.

See Ch. I st 4. Find out where Buda is with 3 other planets. This means that in any house if Buda joins 3 other planets then that organ which is represented by that house in the *Kalanga Vibhaga* will have wound or sore. An evil planet in the 6th will cause wound in that organ which is controlled by that Rasi under St. 4

of Ch. I as already described. If such an evil planet has beneficial aspect then there will be moles and marks. If such a planet has beneficial conjunction then there will be black marks or other cutaneous indications.

End of Chapter V.

BALARISTA OR EARLY DEATH.

STANZA 1.

Children born during *sandhy* as when birth in Chandra Hora, when evil planets occupy the ends of signs or when four malefics (including the Moon) occupy the quadrants, will die.

NOTES.

The importance of a chapter which deals with combinations indicating early death can hardly be overrated. In fact all events in life can only assume importance in relation to their being enacted during the life career of a man. There can be no painting without canvas and no results can be worth detailing which do not happen to an individual when he lives. This Chapter has been advanced by the author with a view to find out the longevity of the infant. *Balarista* or death in early life refers to death of infants before they complete their 8th year. Children born during the two twilights morning and evening when the Moon's hora is rising and when the evil planets are found located in the last degrees of the signs or when

malefics occupy the four quadrants with the Moon, die early. The twilights are described in Bhara-dwaja samhita clearly. About 48 minutes after the sunset is called the evening twilight while about the same period before the Sunrise is called the morning twilight. But there are some regions where these two twilights extend for many days or many hours. All such cases should be taken as special and dealt with separately.

The planets in the last Navamsas of the houses occupy their ends. In the second case of Balarista the author refers to four malefics to occupy the four quadrants. Properly speaking there are only 3 malefics. The Sun, Mars, and Saturn. The two real benefics are Jupiter and Venus. The Moon and Mercury are changing. Weak Moon as on Amavasya days and badly associated Mercury are evil while full Moon and well associated Mercury are benefics. If so why should the author say particularly Moon and other malefics should occupy the four Kendras. It will be seen that in order to make Mercury bad he must be in evil company. If he is with Saturn or Mars he becomes evil but then he cannot be in a Kendra to the Sun for he never goes beyond 17 degrees from him. The author therefore is perfectly justified in calling for the fourth planet on Moon. Moreover to have the Moon to be weak the birth

must fall a few days before Amavasya and a few days after it. But Chandra must at least be in the fourth house from Ravi and he cannot be so unless it is for 7 days before or after Amavasya; in which case it is difficult to say he is Kshina. This difficulty probably does not seem to have struck the learned commentator for the whole significance of this question has been entirely over looked by him. See Ch. II Sta. 5.

STANZA 2.

If cruel and beneficial planets occupy the first and the 2nd halves of the zodiac respectively and the birth rises in Kita Rasi or if the birth and the 7th are placed between malefics the child dies straight.

NOTES.

The first or poorvabhaga of the Bhachakra (zodiac) as well as the parardha is described as follows. Leaving as many degrees in the 4th house as have passed in the rising sign (Lagna) the remaining portion of it and the 5th, 6th, 7th, 8th, 9th, and as many degrees in the 10th as have passed in the Lagna form the parardha or the 2nd half while the remaining portion of the Zodiac not covered by the above houses will have to be taken as the first half or Poorvabhaga. Kita means cancer and scorio. If cruel planets occupy the first half and the second

birth or when Moon approaches the birth sign predict death. The death must be predicted within one year. But it may be questioned that as the Moon moves in all the Zodiacal signs within 27 and odd days how are we to find out the correct day or time of death during the year for the Moon approaches such planet or his own Rasi or the Lagna, twelve or thirteen times a year. A clue is thus given. Death takes place at that time when the Moon approaches any one of the above named signs, powerfully aspected by malefics. Then alone death must be foretold. All these facts have been stated by Varaha Mihira in accordance with principles of astrology, long before enunciated by the renowned Munis of this land. He openly disclaims all pretensions to originality or facts deduced by his own observations. Bhatotpala now approaches with a vast store of information on this most vital point of early death and says that individuals with such arista combinations sketched by Varahamihira have been known to live long within his own experience and that it is his sacred duty to humanity to collect all such conjunctions of planets which are considered in various different authors to protect the child, which will enable them to live when the Aristayogas are present in their horoscopes.

Life and death are so supremely important and interesting to mankind in all ages and climes that I make no apology to give the full quotations brought to bear upon this vital questions by him. The students should very carefully learn these combinations and see if they are present in horoscopes which are afflicted with Balarista conjunctions. He gives 16 stanzas which are very necessary in judging of the Balarista yogas.

(1) If powerful Jupiter with bright rays occupies birth he averts all aristas (evils) as does Shula Dhura (Shiva) to get rid off a man's sins when he devoutly prostrates before that God.

(2) If the lord of birth is most powerful, unaspected by malefics and aspected by benefics occupying the kendras, the evils will be averted and the child lives long in wealth and prosperity.

(3) Even when Moon is in the 8th house, if he occupies the Drakkanas of Mercury, Jupiter, or Venus he will avert all evils and give long life.

(4) If the Moon is full, occupies beneficial signs with beneficial aspects, the evils will be averted, much more so when Venus aspects.

(5) If Venus, Mercury, or Jupiter, occupies powerfully a Kendra although in conjunction with malefics he will avert early death.

(6) Even when Moon occupies the 6th house, if he joins the Drakkanas of Mercury, Jupiter or Venus, the child will be protected as does a serpent-bitten man by the medicine of *Siddhas*.

(7) If full Moon is between two benefics with bright light the child will be protected completely as men can be protected by Garuda against all serpents.

(8) Even if full Moon occupies 6th or 8th during the night of the bright half of the lunar month, he protects the child from all dangers.

(9) If Jupiter is bright, powerful, and lustrous and is found in a quadrant he averts all evils.

(10) If, Jupiter, Moon, Venus and Mercury occupy beneficial signs or divisions they avert all evils.

(11) If the lord of the house occupied by the Moon at the time of birth joins a Kendra with benefics he protects the child from all evils as the devout prayers addressed to Vishnu protect a man from all his sins.

(12) If benefics join beneficial divisions and aspect malefics in beneficial divisions they cut away all evils as does a bad woman her husband.

(13) If Rahu joins 3rd, 6th, or 11th house having beneficial aspects all the evils will be blown out as cotton threads by powerful winds.

(14) If all the planets occupy *śirshodayas* all evils will be metted

away as does the ghee placed on the fire.

(15) If a successful benefic in the planetary fight is aspected by another benefics the evils are blown away as does the trees by a violent storm.

(16) If the Moon is aspected by all the planets the evils will be conquered as a powerful emperor would conquer a petty Chief opposed to him.

End of Chapter VI.

CHAPTER VII.

Ayurdaya (Life.)

STANZA 1.

Sun etc. in deep exaltation give 9+10, 15+10, 5+10, 2+10, 5+10, 11+10, 10+10 years of life respectively according to Maya, Yavana, Manitha, and Saktipurva.

NOTES.

Before he gives his own views Varahamihira quotes previous authorities about the length of life each planet gives to the child, when he is in deep exaltation, and suggests that such term of life granted by each planet various proportionately as per a planet's full etc. from that place of deep exaltation. The Sun gives 19 years, Moon 25 years, Mars 15, Mercury 12, Jupiter 15, Venus 21, and Saturn 20 years. Thus we get 19+25+15+12+15+21+20 years or 127 years. Bhatotpala could have thrown greater light on the lives of the famous authors quoted by Varahamihira,

but he has been mercilessly short about them. Maya was an Asura (*Bakshasa* or giant) who prayed devoutly to the Sun and to whom a personification of that God, gave the whole work, of *Suryasiddhanta* so famous all over the world. Yavana is said to be a Mlecha Astrologer of great note. Mlechas refer to Mussalmans or those who inhabited Turkey, Arabia, Persia etc., Manitha was an acharya, a Brahmin of great astrological proficiency. Saktipurva is the son of Sakti or Parasara the renowned father of the great Vedavyasa and the grandson of the venerable Vasista the preceptor of Sri Rama. The views of these authors are here expressed.

STANZA 2.

Where a planet is debilitated he cuts away half of the term of life and in the middle rasis he gives terms of life as per rule of three. The Lagna is supposed to give that number of years, which is represented by its *Amsa*, while others say the number will be similar to the Rasi. A planet in an unfriendly sign cuts one-third of his term unless he is retrograde. The combust planets except Venus and Saturn, cut off half their term of life.

NOTES.

As this touches the mathematical portion of Astrologer to some extent the notes must necessarily be long and thoroughly explanatory. Planets in their lowest debilitation take away

half the term of life granted by them while they are in deep exaltation. Thus when the Sun is at his lowest debilitation he gives $\frac{1}{2}$ of 19 or 9½ years=114 months.

The Moon at his lowest gives 12½ years or 150 months. Mars gives 7½ years or 90 months. Mercury gives 6 years or 72 months. Jupiter gives 7½ years or 90 months. Venus gives 10½ years 126 months and Saturn gives 10 years or 120 months.

There will be 6 signs or 180 degrees between the degree of deep exaltation and that of debilitation for a planet. Multiply the Bhagas (degrees) into ghatikas (minutes) we get 1800 for each sign. This multiplied by the distance in Rasi between exaltation and debilitation gives $1800 \times 6 = 10800$ Ghatikas. When a planet falls from his exaltation take the number of degrees from it and convert them into Ghatikas. When a planet has risen from his debilitation take the number of Bhagas (degrees) from that and convert them into Ghatikas. These are called the Ghatikas gained by the planet. When the planet takes away half of his term of life for 6 signs (from his exaltation to his debilitation) or for 10800 Ghatikas how much

does he take away for the Ghatikas he has travelled from his exaltation or debilitation? In the case of a planet's fall he loses the term of life proportionately till he reaches his minimum in

the lowest debilitation. But in the case of a planet rising from his debilitation till he approaches his exaltation, he gains proportionately above the lowest term given to him till he gets the highest term mentioned to his credit. Take the number of Ghatas gained by the planet and multiply this by the number of months, it would give in its lowest debilitation.

Then divide the total by 10800. The figure obtained represents months. Take the remainder and multiply by 30, and divide the total by 10800, the figure obtained represents days. Then take the remainder and multiply it by 60 Ghatas and divide the total by 10800 the figure thus obtained will be Ghatas, and so on for the minuter divisions. When the figure representing the months is divided by 12, we naturally get the years. The figure obtained by this procedure must be subtracted from the total period the planet gives when it falls from its exaltation. But when the planet rises from his lowest debilitation this figure must be added to the term of life which the planet gives at its lowest debilitation. Thus if the Sun is in Taurus, he is fallen from his exaltation in Aries. His total term in the highest elevation is 19 years and from this 19 years the total obtained by the above process must be deducted. But suppose the Sun is in scorpio, then he has risen from the lowest fall in Libra.

where he gives only $9\frac{1}{2}$ years. Whatever is obtained by this process of the rule of three, that must be added to $9\frac{1}{2}$ years.

Bhatotpala gives an easy method. Take any given planet and find out the degree etc., he has gained, deduct the exaltation degrees etc., if possible. But if the degrees he has gained cannot be deducted from the exaltation degrees then add the 12 Rasis (signs) and from this total deduct the exaltation degrees and keep the remainder separate. If this remainder is less than 6 signs then deduct that from the 12 signs and keep it. But if the remainder is more than 6 signs half is combined by benefics and the birth rises in cancer or scorpio the child dies at once. If there are evil planets in the 12th and 2nd signs of the birth as also in the 8th and 6th the child dies at once quoting various authors and their views Bhatotpala explains these combinations in a clear language. If there are evil planets in the 2nd and 12th the child does. So also the infant dies if there are evil planets in the 6th and 8th. If there are evil planets in the 12th, 2nd, 6th, and 8th early death of course is ensued. If all the evil planets are (1) in the 12th and 2nd (2) in the 6th and 8th death should be predicted. Some writers say that planets in the 8th and 2nd are confronting the 7th and first respectively. This is oppo-

of astrology, long before enunciated by the renowned Munis of this land. He openly disclaims all pretensions to originality or facts deduced by his own observations. Bhatotpala now approaches with a vast store of information on this most vital point of early death and says that individuals with such arista combinations sketched by Varahamihira have been known to live long within his own experience and that it is his sacred duty to humanity to collect all such conjunctions of planets which are considered by various strong enough authors to protect the child, and which will enable them to live when the *Aristayogas* are present in their horoscopes.

Life and death are so supremely important and interesting to mankind in all ages and climes that I make no apology to give the full quotations brought to bear upon this vital question by Bhatotpala. The students should very carefully learn these combinations and see if they are present in horoscopes which are afflicted with Balarista conjunctions. He gives 16 stanzas which are very necessary in judging of the Balarista yogas.

(1) If powerful Jupiter with bright rays occupies birth he averts all *aristas* (evils) as does Shula Dhara (Shiva) to get rid off a man's sins when he devoutly prostrates before that God.

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(2) If the lord of birth is most powerful, unaspected by malefics and aspected by benefics occupying the kendras, the evils will be averted and the child lives long in wealth and prosperity.

(3) Even when Moon is in the 8th house, if he occupies the *Drakkanas* of Mercury, Jupiter, or Venus he will avert all evils and give long life.

(4) If the Moon is full, occupies beneficial signs with beneficial aspects, the evils will be averted, much more so when Venus aspects.

(5) If Venus, Mercury, or Jupiter, occupies powerfully a Kendra although in conjunction with malefics he will avert early death.

(6) Even when Moon occupies the 6th house, if he joins the *Drakkanas* of Mercury, Jupiter or Venus, the child will be protected as does a serpent-bitten man by the medicine of *Siddhas*. These are men with wonderful psychic development.

(7) If full Moon is between two benefics with bright light the child will be protected completely as men can be protected by Garuda against all serpents.

(8) Even if full Moon occupies 6th or 8th during the night of the bright half of the lunar month, he protects the child from all dangers.

(9) If Jupiter is bright, powerful, and lustrous and is found in a quadrant he averts all evils.

(10) If, Jupiter, Moon, Venus and Mercury occupy beneficial signs or divisions they avert all evils.

(11) If the lord of the house occupied by the Moon at the time of birth joins a Kendra with benefics he protects the child from all evils as the devout prayers addressed to Vishnu protect a man from all his sins.

(12) If benefics join beneficial divisions and aspect malefics in beneficial divisions they cut away all evils as does a bad woman her husband.

(13) If Rahu joins 3rd, 6th, or 11th house having beneficial aspects all the evils will be blown out as cotton threads by powerful winds.

(14) If all the planets occupy sirshodayas the evils will be melted away as does the ghee placed on the fire.

(15) If a successful benefic in the planetary fight is aspected by another benefic the evils are blown away as do the trees by a violent storm.

(16) If the Moon is aspected by all the planets the evils will be conquered as a powerful emperor would conquer a petty Chief opposed to him.

End of Chapter VI.

CHAPTER VII.

Ayurdaya (Life).

STANZA 1.

Sun etc. in deep exaltation give 9+10, 15+10, 5+10, 2+10, 5+10, 11+10, 10+100 years of life respectively according to Maya, Yavana, Manitha, and Saktipurva.

NOTES.

Before he gives his own views Varahamihira quotes previous authorities about the length of life each planet gives to the child when he is in deep exaltation, and suggests that such term of life granted by each planet varies proportionately as per a planet's fall etc. from that place of deep exaltation. The Sun gives 19 years, Moon 25 years, Mars 15, Mercury 12, Jupiter 15, Venus 21, and Saturn 20 years. Thus we get 19+25+15+12+15+21+20 years or 127 years. Bhatotpala could have thrown greater light on the lives of the famous authors quoted by Varahamihira, but he has been mercilessly short about them. Maya was an Asura (Rakshasa or giant) who prayed devoutly to the Sun and to whom a personification of that God, gave the whole work, of *Suryasiddhanta*, so famous all over the world. Yavana is said to be a Mlecha Astrologer of great note. Mlechas refer to Mussal-mans or those who inhabited Turkey,

Arabia, Persia etc., Manitha was an acharya, a Brahmin of great astrological proficiency. Saktipurva is the son of Sakti or Parasara the renowned father of the great Vedavyasa and the grandson of the venerable Vasista the preceptor of Sri Rama. The views of these authors are here expressed.

STANZA 2.

Where a planet is debilitated he cuts away half of the term of life and in the middle rasis he gives terms of life as per rule of three. The Lagna is supposed to give that number of years, which is represented by its Amsa, while others say the number will be similar to the Rasi. A planet in an unfriendly sign cuts one-third of his term unless he is retrograde. The combust planets except Venus and Saturn, cut off half their term of life.

NOTES.

As this touches the mathematical portion of Astrologer to some extent the notes must necessarily be long and thoroughly explanatory. Planets in their lowest debilitation take away half the term of life granted by them while they are in deep exaltation. Thus when the Sun is at his lowest debilitation he gives $\frac{1}{2}$ of 19 or 9 $\frac{1}{2}$ years=114 months.

The Moon at his lowest gives 12 $\frac{1}{2}$ years or 150 months. Mars gives 7 $\frac{1}{2}$ years or 90 months. Mercury gives 6

years or 72 months. Jupiter gives 7 $\frac{1}{2}$ years or 90 months. Venus gives 10 $\frac{1}{2}$ years 126 months and Saturn gives 10 years or 120 months.

There will be 6 signs or 180 degrees between the degree of deep exaltation and that of debilitation for a planet. Multiply the Bhagas (degrees) into ghatikas (minutes) we get 1800 for each sign. This multiplied by the distance in Rasi between exaltation and debilitation gives $1800 \times 6 = 10800$ Ghatikas. When a planet falls from his exaltation take the number of degrees from it and convert them into Ghatikas. When a planet has risen from his debilitation take the number of Bhagas (degrees) from that and convert them into Ghatikas. These are called the Ghatikas gained by the planet. When the planet takes away half of his term of life for 6 signs (from his exaltation to his debilitation) or for 10800 Ghatikas how much does he take away for the Ghatikas he has travelled from his exaltation or debilitation? In the case of a planet's fall he loses the term of life proportionately till he reaches his minimum in the lowest debilitation. But in the case of a planet rising from his debilitation till he approaches his exaltation, he gains proportionately above the lowest term given to him till he gets the highest term mentioned to his credit. Take the number of Ghatikas

gained by the planet and multiply this by the number of months, it would give in its lowest debilitation.

Then divide the total by 10800. The figure obtained represents months. Take the remainder and multiply by 30, and divide the total by 10800, the figure obtained represents days. Then take the remainder and multiply it by 60 Ghatis and divide the total by 10800 the figure thus obtained will be Ghatis, and so on for the minuter divisions. When the figure representing the months is divided by 12, we naturally get the years. The figure obtained by this procedure must be subtracted from the total period the planet gives when it falls from its exaltation. But when the planet rises from his lowest debilitation this figure must be added to the term of life which the planet gives at its lowest debilitation. Thus if the Sun is in Taurus, he is fallen from his exaltation in Aries. His total term in the highest elevation is 19 years and from this 19 years the total obtained by the above process must be deducted. But suppose the Sun is in Scorpio, then he has risen from the lowest fall in Libra, where he gives only $9\frac{1}{2}$ years. Whatever is obtained by this process of the rule of three, that must be added to $9\frac{1}{2}$ years.

Bhatotpala gives an easy method. Take any given planet and find out the degree etc., he has gained, deduct the exaltation degrees etc., if possible. But if the degrees he has gained cannot be deducted from the exaltation degrees then add the 12 Rasis (signs) and from this total deduct the exaltation degrees and keep the remainder separate. If this remainder is less than 6 signs then deduct that from the 12 signs and keep it. But if the remainder is more than 6 signs then keep it as it is. Multiply this figure by the total number of years the planet gives in exaltation. Take the case of the Sun, here we have to multiply the Rasis, degrees, Ghatikas etc., each by the total sum of 19, and convert the same into Ghatis, Bhagas and Rasis. Sarawali gives instructions in a similar manner. Unfortunately Bhatotpala gives the theory but not the practical solution and in order to verify it two or three examples must be given here.

Example 1.

The Sun is in 5 Rasis, 15 Bhagas, and 20 Kalas; convert the whole into Kalas thus $5 \times 30 = 150 + 15 = 165 \times 60 = 9900 + 20 = 9920$ Ghatis (Kalas). If the Sun loses $9\frac{1}{2}$ years for 10800 Kalas, what does he lose for 9920 Kalas $= 10800 : 11\frac{1}{2} :: 9920$ Kalas to an

answer =

$\frac{114 \times 9920}{10800} = \frac{38 \times 248}{90} = \frac{19 \times 248}{45} =$
 $\frac{4712}{45} = 104$ months $\frac{32}{3} \times 2$ days $= \frac{64}{3} =$
 21 days and $\frac{1}{3} \times 60 = 20$ Kalas (Ghatis) This total of 104 months 21 days and 20 Kalas must be deducted from his total of 19 years. Thus we get 10 years, 3 months, 8 days and 40 Kalas as the term of life granted San.

Example 2.

The Moon is in 11 Rasis, 20 Bhagas and 45 Kalas. Thus $11 \times 30 + 20 = 350 \times 60 = 21000 + 45 = 21045$ Kalas $= 21045$ Ghatis or Kalas.

If Moon gets $12\frac{1}{2}$ years for 10800 Kalas what does he get for 21045 Kalas

$$\frac{1408 \times 15}{72} \text{ months} = \frac{7015}{24} = 292$$

months and $\frac{7}{4} \times 5 = \frac{35}{4}$ 8 days and $3 \times 15 = 45$ Ghatis or 24 years, 4 months 8 days and 45 Ghatis or Kalas will be the term of life granted by the Moon. Take other planets in a similar way.

The birth gives the number of years denoted by the Navamsa it occupies, say birth falls in the 10th degree and 30' of Gemini.

The Navamsa by calculation falls in the 4th division. The whole sign Gemini gives 9 years of life. But Gemini covers 30×60 or 1800 Ghatis

(minutes) this divided by 9 gives 200 Ghatis for each year. In Gemini the birth has advanced 10 degrees or $10 \times 60 + 30$ Ghatis $= 630$ Ghatis (minutes) this, $\frac{630}{200}$ gives the number of years the birth denotes that is 3 years and $\frac{3}{20} \times 3 = \frac{9}{20} = 1$ month and $\frac{1}{20} \times 30$ days $= 24$ days.

Therefore to a person born when Gemini has advanced 10 Bhagas and 30 Kalas, the term of life given by that sign is years 3, months 1 and days 2. Similar procedure must be adopted for all birth terms of life. Manitha and others say that the number of years etc., given by birth depends upon the Rasi.

Take the same Lagna. It has advanced through 2 Rasis and $10\frac{1}{2}^\circ$ sign. Two Rasis give two years.

By rule of three if 30 degrees give 1 year what would be given by $10\frac{1}{2}$ degrees? Converting the year into months we get the sum $= 30 : 12 :: 10\frac{1}{2} \text{ months} : \text{req.}$ $\frac{21 \times 5}{25} \text{ months} = \frac{21}{5} = 4$ months and 6 days.

Thus according to Manitha and that school of Astrology, a person born when $10\frac{1}{2}$ degrees of Gemini have passed will be given 2 years, 4 months and 6 days of life by the birth Rasi or Lagna Ayurthaya.

In the first case the birth sign cannot give more than 9 years at the most

as there are only 9 Navamsas in each sign, while in the second case the birth sign cannot give anything more than 12 years. There will thus be a maximum difference of three years, and that certainly makes a great deal of difference in fixing correctly the period of life the man has. Bhatotpala sides with Manitha and denounces the view of Varaha Mihiracharya. The author of Saravali cuts a happy medium. He says that the Lagna gives Rasi longevity if its Lord is powerful and Amsa longevity if its Lord, is strong. Excepting the retrograde those planets which occupy unfriendly signs take away $\frac{1}{3}$ rd of their term of life. The word used in the original is Vakram Kiteva which means leaving aside the Vakra or Retrograde planet or Vakra which also means Kuja or Mars and therefore excepting Mars. This is supported by Badarayana who clearly mentions Bharniputra. Saravali says excepting retrograde Varaha Mihira latter on says in st 11 of this chapter that planets in Vakra or retrogression become powerful and give thrice the term of their life; so probably he means by Vakra retrogression.

STANZA 3.

Evil planets in the 12th, 11th, 10th, 9th, 8th, and 7th take away $1, \frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$ and $\frac{1}{6}$ th of the term of life allotted to them respectively. If benefices occupy the same houses they take away only,

one half of that which the malifics do. Satyacharya says that, if there are many planets in anyone of the houses, only the most powerful among them will eat the proportion of life granted by it.

NOTES.

A malefic in the 12th house from Lagna absorbs the whole of the turn of life granted by it. In the 11th one half of it, in the 10th $\frac{1}{2}$ of it, in the 9th $\frac{1}{3}$ th of it, in the 8th $\frac{1}{4}$ th of it, in the 7th $\frac{1}{5}$ th of it, take an example. Saturn is in the 12th house. He absorbs all his 20 years and gives to the child none at all as his share. If he is in the 11th he cuts away half and gives 10 years. If he is in the 10th he cuts away $\frac{1}{2}$ of 20 in 6 years and 8 months. If he is in the 9th he takes away $\frac{1}{3}$ of 20 or 5 years. If he is in the 8th $\frac{1}{4}$ of 20 or 4 years he absorbs. If he is in the 7th he takes away $\frac{1}{5}$ of 20 or 3 years and 4 months.

If on the other hand there is Jupiter instead of Saturn in the 12th house, he absorbs $\frac{1}{2}$ of his life or $\frac{1}{2}$ of 15 years. If he is in the 11th then he takes away $\frac{1}{2}$ of his period of 15 years. If he is in the 10th he takes away $\frac{1}{3}$ th of his term and when he is in the 9th, $\frac{1}{4}$ th of his term. If in the 8th he removes $\frac{1}{5}$ th and when he is in the 7th he removes $\frac{1}{6}$ of his period.

If there are, for instance Saturn, Jupiter Mars and the Sun in the 12th house, then the most painful among

them will cut away the proportion or the whole of his period while the others do nothing at all. By quoting Satyachariya the author shows no difference in opinion but only as an authority to support him.

STANZA 4.

If an evil planet occupies the birth the number of Amsas etc., passed by the Lagna must be multiplied by the total of the planetary terms of years etc., and then divided by 108, and deducted from the total term of life the figure thus obtained. If a benefic aspects the above conjunction half of this must be deducted.

Take the time passed by the Lagna and convert the whole into Kalas. Divide this by 200 and we get the number of Navamsas gained by Lagna. Multiply this by the total planetary terms of life. Take the total and then divide this by 108. The figure obtained must be deducted from the total term of life for the malefic and half of this for the benefic. Take an example:—

Gemini is the birth and it has passed 3 amsas and 1 Bhaga and 20 Kalas. Suppose Mars and Saturn are in Gemini and the total number of years granted by all the planets is $40\frac{1}{2}$ years. Gemini has passed $3\frac{50}{100}$ Navamsas = $3\frac{1}{2}$. To this add 18 amsas of Mesha and Vrishaba. This must be multiplied by $40\frac{1}{2}$ years and divided

by 108. Thus we get

$$21\frac{1}{2} \text{ this } \times \frac{81}{2} \times \frac{1}{108} \text{ years}$$

$$\frac{107}{5} \times \frac{81}{2} \times \frac{1}{108} = \frac{107 \times 3}{5 \times 2 \times 4} = \frac{331}{40} \text{ years.}$$

8 years and $\frac{21}{40} \times 12$ months = $\frac{63}{10}$ months = 6 months and $\frac{3}{10} \times 30$ days = 9 days or 8, years 6 months and 9 days. Deduct this from the total granted by the planets viz 40 years and 6 months. Thus there will be a balance of 35 years 11 months and 25 days. But suppose Jupiter aspects these planets then only half their terms should be deducted. That is for Saturn we have to deduct 4 years 3 months and $4\frac{1}{2}$ days, and the same for Mars if he is that. The author of saravali seems to make some difference in this connection. His process has been gained here for ready reference. Convert the Lagna into Kalas, and multiply the same by the term of life granted by each planet, and then divide this by 21600 Kalas the total of the 12 Rasis. Then convert the quotient into years etc. The length of life thus obtained for each planet will be the true measure of life the man enjoys. If there are malefic and benefic planets in Lagna take the term of life granted by that planet which is close to Lagna. Thus if Saturn is 20 degrees from the Lagna and Mars must be taken in preference to the former. By evil planets the Sun, Saturn, and Mars alone must be under-

1	Chun- dra 1	1	0
0			1
0			1
1	1	1	0

In the horoscope Chundra is in Mesha. When Ravi moves in Mithuna, Kaarya, Makara and Kumbha he produces good and in the rest unfavourable results. From Buda in 10, 3, 11, 6, 12, 9 and 5, Ravi is good. We find Buda in Kumba at birth. When Ravi moves in Mesha, Mithuna, Kataka, Thula, Vrischika, Dhanus and Makara, he forms favourable angles and produces good results. From Lagna Ravi is good in 10, 3, 11, 6, 4, and 12

1	0	1	0
Buda. 1			0
0			1
0	0	0	1

0	0	Lagna. 1	1
0			0
1			0
1	1	0	1

When Ravi moves in Kataka, Simha, Thula, Kumbha, Meeua & Mesha he produces good and in the rest unfavourable results. I have shown to each of the planets and Lagna the favourable and unfavourable angles formed by Ravi in his gochara movements, and this is called *Suryastaka Verga*. The author gives such positions for all the planets and whenever in a house, we have more ciphers, that indicates good. Ciphers and figures are lectimical. Ciphers are placed for good angular positions and figures for unfavourable positions.

STANZA 2 *Chundrastaka Verga*.

Chundra in 6, 3, 10, 11 from Lagna.

in 6, 3, 10, 11, 2, 5, 9 from Kuja.

in 6, 3, 10, 11, 7, 1 from himself.

in 6, 3, 10, 11, 8 and 7 from Ravi.

in 6, 3, 11, and 5 from Sani.

in 5, 3, 11, 8, 1, 4, 7 and 10 from Buda.

in 12, 11, 8, 1, 4, 7 and 10 from Guru.

in 9, 4, 5, 3, 11, 10 and 7 from Sukra produces good.

STANZA 3. *Kujastaka Verga*.

Kuja in 3, 6, 10, 11 and 5 from Ravi.

in 3, 6, 11, 10, 5 and 1 from Lagna.

in 3, 6 and 11 from Chundra.

in 1, 4, 7, 10, 8, 11 and 2 from himself.

in 9, 11, 8, 1, 4, 7 and 10 from Sani.

in 6, 3, 5 and 11 from Buda.

in 6, 12, 11 and 8 from Sukra.

in 10, 12, 11 and 6 from Guru

produces good.

STANZA 4. *Budastaka Verga*.

Buda in 2, 1, 8, 11, 9, 4, 3 and 5 from Sukra.

in 2, 11, 8, 9, 4 and 10 from Kuja and Sani.

in 12, 6, 11 and 8 from Guru.

in 9, 11, 6, 5 and 12 from Ravi.

in 9, 11, 6, 5, 12, 1, 10 and 3 from his own position.

in 6, 2, 11, 8, 4 and 10 from Chundra.

in 6, 2, 8, 11, 4, 10 and 1 from Lagna.

will produce good results.

STANZA 5. *Guruastaka Verga*.

Guru in 10, 2, 1, 8, 7, 11 and 4 from Kuja.

in 10, 2, 1, 8, 7, 11 4 and 3 from himself.

in 10, 2, 1, 8, 7, 11, 4, 3 and 9 from Ravi.

in 5, 2, 9, 10, 11 and 6 from Sukra.

in 7, 11, 2, 9 and 5 from Chundra.

in 3, 6, 5 and 12 from Sani.

in 10, 5, 6, 2, 4, 11, 1 and 9 from Buda.

in 10, 5, 6, 2, 4 11, 1, 9 and 7 from Lagna.

produces good results.

STANZA 6. *Sukrastaka Verga*.

Sukra in 1, 2, 3, 4, 5, 11, 8 and 9 from Lagna.

in 1, 2, 3, 4, 5, 11, 8, 9 and 12, from Chundra.

in 1, 2, 3, 4, 5, 11, 8, 9 and 10 from himself.

in 4, 3, 5, 9, 10, 8 and 11 from Sani.

in 8, 11 and 12 from Ravi.

in 9, 10, 11, 8 and 5 from Guru.

in 5, 2, 11, 9 and 6 from Buda.

in 3, 9, 6, 5, 11 and 12 from Kuja.

produces favourable results.

STANZA 7. *Saniastaka Verga*.

Sani in 3, 5, 11 and 6 from himself.

in 3, 5, 11, 6 10 and 12 from Kuja.

in 1, 4, 7, 10 11 8 and 2 from Ravi.

in 3, 6, 10, 11, 1 and 4 from Lagna.

in 9, 11, 6, 10, 12 and 8 from Budo.

in 3, 6 and 11 from Chundra.

in 6, 11 and 12 from Sukra.

in 11, 12 5 and 6 from Guru.

produces good.

NOTES.

Readers must be very careful as regards predictions. They are based upon a large number of facts and events, that when persons do not take into account all the source of strength and weakness relating to the positions, conjunctions and aspects the planets possess along with the Lagna they may not be successful.

STANZA 3.

The places mentioned above are good and the rest are evil. The good or bad results will be ascertained by the ciphers and figures made as stated above and the balances show good. Planets in oopachaya, friendly and own houses, and exaltations will give plenty of good; planets in Apachayas, in Necha or unfriendly houses give no good.

NOTES.

As the places mentioned above are good, ciphers have to be put in there, and in the other house not mentioned put figure 1, in each. Here as the planets keep certainly moving from house to house, it will be seen that they take

endless positions both with reference to themselves as well as with reference to other planets and the birth sign. Light, heat, and other invisible agencies radiated and reflected by the planets, will undergo endless varieties of changes and the ancient Maharishies seem to have found out that when they move in certain houses, they shed good influences and when they move in other houses, they produce bad or neutralise the good effects indicated. Therefore when these ciphers and figures have been placed as per directions given above, we get a certain number of ciphers and a certain number of figures. Deduct the figures from the ciphers in each sign and take the balance of ciphers. In each Rasi if the balanced ciphers are eight then predict complete good, but when the ciphers are 6, then $\frac{2}{3}$ ths of the original good only has to be expected. When there are only four ciphers, the good will be half and when there are only 2, the good anticipated will only be $\frac{1}{2}$ of the promised good. But when the Rasi contains no cipher there will be only evil there.

Referring to the horoscope given in Stanza 6 of Cha. VII Bhatotpala gives the Astaka Verga for Kuja.

Applying the rules given in Kujastaka Verga we get the following ciphers and figures.

Birth. Sukra.	Ravi.	Chend Budha.	
			Guru.
		Rasi.	
Kuja.			
		Sani.	

11111 000	11111 000	11111 000	11111 000
1111 0000		1111 0000	
111 00000		00000 111	
111111 00	111111 0	111 00000	11111 00

In Mesha we have five figures and three ciphers. Deduct the ciphers, we have only two figures. Therefore whenever Kuja moves in Mesha he causes $\frac{2}{3}$ th of bad to the man concerned.

In Vrishaba a similar result, and in Mithuna the same. But in Kataka, figures and ciphers are equal and cancel each other. Therefore when Kuja moves in Kataka there is neither good nor bad. In Simha we have five ciphers and 3 figures. Therefore there

is a balance of two ciphers and whenever Kuja moves in Simha he produces $\frac{2}{3}$ th of the happiness. In Kanya we have 6 figures and two ciphers, subtracting we have four figures and therefore when Kuja moves in Kanya he will give $\frac{4}{5}$ th of evil. In Thula we have 3 figures and five ciphers and therefore there will be $\frac{2}{5}$ th of good.

In Vrishika we have seven figures and one cipher and deducting this from seven, we get 6 figures thereby indicating that when Kuja moves in Vrishika he produces $\frac{6}{7}$ th of bad. Similarly it must be judged for all other signs. But when there are 4 ciphers and four figures as in Kumba given above then there will be no result.

When there are eight ciphers, the best results must be expected, and when there are eight figures the result will be most unfavourable. This is supported by quotations from Badarayana. There are many Astrological writers who say that the results predicted by the Gochara will be very general and cannot be depended upon, while the results predicted by the system of calculations based on Astaka Verga Sodhana, are certain and could be depended upon.

the 10th house from the birth, Moon and the Sun and then find out which Navamsa, is occupied by him. Then take the lord of that Navamsa and if he is the Sun, the person makes money by scented articles, gold, wool, and medicines. He may be a medical man himself or may be an attendant or nurse upon the patients. If he is the Moon, he gets money by dealing in corals, pearls, shells, agricultural products and dependence upon women. If Mars owns that Navamsa, he will make money by minerals, ores, or compounds, by weapons of various kinds, by fire in being engaged in fire work, kitchens, engine driving or whenever there is work connected with fire and by rash adventures or speculations and venture some deeds or such actions, in which physical strength is utilised. If Mercury becomes the lord of that Navamsa, the person becomes a writer, mechanic, painter, sculptor, engraver, poet, mathematician, architect or scent maker.

STANZA 3.

If the lord of the Navamsa is Jupiter, he gets money from Brahmins, Priests, Gods, in mines or manufacture, from charities. If that Lord is Venus he makes money by gems, silver, cows and buffaloes etc.

If he is Saturn he gets money from labour, by execution, by carrying, and by low artisanship. The source of in-

come may be such a ment that which is controlled by the lord occupied by the lord Gochara.

NOTES.

When Jupiter becomes the lord of the Navamsa occupied by the lord of the 10th, the person gets money through Brahmins, Priests, education, classes, temples and charities, mining operations and manufactories, sacrifices, discipleship, Pilgrimage, and Khedda operations. When Suk becomes the Navamsa lord, he gets wealth by gems, metals, cows, and buffaloes. When he is Saturn the man earns money by labour, such as travelling and carrying, by being an executioner or hangman, & such mean trades which are against the traditions of his family. All these refer to the planetary combinations at the time of birth. But now Varaha Mihira gives a clue to read the sources of income by the gochara of the planets. Karmasa is the lord of the 10th. Find out in which Navamsa he is at any given time, by the Gochara movements. Then ascribe such means of income as are controlled by the lord of that Navamsa. This is supported by quotations from Gargi. This Gochara method says the learned commentator applies only to those who have their birth horoscopes but not to others. There are many who have no horo-

scopes and for whom lost horoscopes (Nasta Jatakas) are prepared according to the methods given at the end of this book by Varaha Mihira. To such this system probably does not apply.

STANZA 4.

Planets give wealth similar to the houses they occupy. If the Sun is exalted and powerful he gets by self acquisition. If powerful benefics are in Lagna, 2nd or 11th, he gets money by many ways.

NOTES.

Take the lord of the 10th from Chandra or Lagna, and find out in what house he is. If the house he occupies is his own he gets money in his house. If it is his friends then he gets money through friends. If he occupies unfriendly houses, then he makes money through his enemies. If he happens to be Sun, and is in his exaltation, and is otherwise powerful the person acquires wealth by self exertions. This is clearly explained by Gargi. By marking the Sun with this characteristic of self acquisition it sounds as if other planets are not able to do such work. If all the benefics are powerful and occupy the Lagna, 2nd and 11th houses, the person will make money, by various ways. The commentator says that such a person will succeed in any business.

he undertakes, however divergent it may be from his original work.

End of Chapter X.

CHAPTER XI RAJA YOGA.

Raja Yoga = Combination for Royalty.

STANZA 1.

Yavanas say that three or more cruel planets in exaltation will produce a cruel minded king. Jeevasarma and his school say that exalted cruel planets will not raise a man to kingly power.

NOTES.

Three or more planets when exalted make a person king when born in a royal family, and five or more planets exalted make any person a king. The same may be said of planets in moolathrikonas. This is a well-known principle of astrology found in all works on the subject. Yavanas and Jeevasarma differ in this combination for a king. Yavanas (Yavanacharya, Yavaneswara and their followers) maintain that when 3 cruel planets are exalted they raise a man to king's position and make him a cruel or tyrannical ruler. Jeevasarma says that three exalted cruel planets cannot make a man king, but will produce a rank almost equal to his, and the person will be wealthy cruel and evil minded. Manithacharya supports Yavana's views and says

that if the three planets exalted are cruel the king becomes cruel minded, if they are benefics he becomes a generous minded king and if they are mixed (malefics and benefics, the temper of the king would be mixed. Bhatotpala says that Varaha Mihira supports the views of Yavanas.

STANZA 2.

If Mars, Saturn, Sun, and Jupiter or any three of them are exalted, and one of these three occupies the Lagna, 16 Raja Yogas arise. If the Moon is in his own house, and any two of the above planets in exaltation, with one of them in the birth, or if any one of the above named planets is in exaltation occupying the Lagna they produce 16 Raja Yogas.

NOTES.

If Mars, Saturn, Sun and Jupiter are exalted and one of them occupies the birth sign, we naturally get four combinations for royalty. Take an example. Sun in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn, with other planets in any order produce (1) with the Sun in birth in Aries (2) with the birth in Cancer with Jupiter in it (3) with birth in Libra with Saturn in it and (4) with Capricorn as birth with Mars in it. If three of these planets are exalted, with one of them in birth, they give rise to 12 Raja Yogas. Thus

—Take the Sun in Aries, Jupiter in Cancer, and Saturn in Libra, with other planets in any order, these produce 3 combinations for royalty i. e. (1) when Aries becomes Lagna, (2) when Cancer becomes Lagna, and (3) when Libra becomes Lagna. Then again take Ravi in Mesha, Guru in Karka and Kuja in Makara with other planets in any order. This gives rise to 3 combinations for royalty, by the Lagna being placed in Mesha, Karka, or Makara respectively. Then place Ravi in Mesha, Sani in Thula, and Kuja in Makara with other planets in any order, we get 3 combinations by the Lagna being placed in Mesha, Thula or Makara. Then take Guru in Karka, Sani in Thula, and Kuja in Makara. Three combinations arise by the Lagna being placed in Karka, Thula or Makara respectively. Thus we have 12 conjunctions for royalty and adding the first four yogas (combinations) we get 16 *Rajayogas*. If the Moon is in his own house, (Karka) with any two of the above four planets in exaltations with one of them in the Lagna we get 12 Raja Yogas. Thus—Sun in Aries, and Jupiter and Moon in Cancer give two combinations by the Lagna being placed in Mesha or Kataka. Take the sun in Aries and Saturn in Libra with Moon in Cancer. We get two combinations by the Lagna being posted (1) in Aries and (2) in Libra. Similarly the

other ten conjunctions can easily be worked out. If any one of the four planets, Saturn, Mars, Jupiter, and the Sun, is exalted, with that exalted planet in birth and with Moon in his own house, we get four combinations for royalty. Thus—Take Aries as Lagna with the Sun there and moon in Cancer (1) Take Cancer as Lagna with the Moon and Jupiter there (2) Take Libra with Saturn there and Moon in Cancer (3) and take Capricorn as Lagna with Mars there and Moon in Cancer (4) Thus we have 16 combinations for royalty sketched here.

In all the latter 16 cases there will be no yoga if Chundra is not in his own house. I beg to offer a few observations here based upon an examination of thousands of horoscopes extending over a period of thirty years. I have in my possession many horoscopes with Chundra and Guru in Karka as the Lagna and the men are in ordinary circumstances. Then again there are many who have Ravi in Mesha as birth sign and Chundra in Karka, who have no pretensions to royalty or even a high social life. Bhatotpala is mercilessly silent in this connection and I feel almost certain, that whatever may have been the strength of the planets in those good old days, (Vara Mihira lived nearly 19 centuries), to produce

Rajayoga, when one of the four planets was in exaltation with birth there and Chundra in his own house, they have lost that good influence of making persons kings or even his equals, and consistent with those great authors erudition and grasp of Astrology, it may be said that the last combinations would raise a man to kingly or ruler's position only when he is born in a royal family but not otherwise.

STANZA 3.

If Lagna or Chundra occupies Vargothama and has the aspects of four or more planets (excepting Chundra) twenty two Rajayogas are generated.

NOTES.

By these combinations forty four Raja yogas are arranged thus—Vargothama is the 1st, 5th and 9th Navamsas of moveable, fixed and common signs (see st. 14. ch. I).

But for easy grasp it may be thus explained—if the Navamsa of any sign falls in it, it becomes Vargothama. Thus Mesha Navamsa in Mesha, Vrishaba Navamsa in Vrishabha, Mithuna Navamsa in Mithuna and Karka Navamsa in Karkataka become Vargothama. If Lagna rises in Vargothama and is aspected by four or more planets twenty two Raja yogas are arranged. Chundra is excepted.

But if he aspects, the yoga is not disturbed. The aspecting planets must be four without Chandra. In a similar way if Chandra occupies Vargothama, and has the aspect of four or more planets, there arise twenty two Raja Yogas. If the Lagna or chandra is aspected by four planets 15 Raja Yogas arise.

Thus (1) Ravi, Kuja, Buda and Guru aspecting Lagna or Chandra.

(2) Ravi, Kuja, Buda, and Sukra aspecting Lagna.

(3) Ravi, Kuja, Buda and Sani aspecting Lagna.

(4) Ravi, Kuja, Guru and Sukra.

(5) Ravi, Kuja, Guru and Sani.

(6) Ravi, Kuja, Sukra and Sani.

(7) Ravi, Buda, Guru and Sani.

(8) Ravi, Buda, Guru and Sani.

(9) Ravi, Buda, Sukra and Sani.

(10) Ravi, Guru, Sukra and Sani.

(11) Kuja, Buda, Guru and Sukra.

(12) Kuja, Buda, Guru and Sani.

(13) Kuja, Buda, Sukra and Sani.

(14) Kuja, Guru, Sukra and Sani.

(15) Buda, Guru, Sukra and Sani.

If five planets aspect the Lagna we shall get 6 combinations thus—

(1) Ravi, Kuja, Buda, Guru and Sukra.

(2) Ravi, Kuja, Buda, Guru and Sani.

(3) Ravi, Kuja, Buda, Sukra and Sani.

(4) Ravi, Kuja, Guru, Sukra and Sani.

(5) Ravi, Buda, Guru, Sukra and Sani.

(6) Kuja, Buda, Guru, Sukra and Sani.

If six planets aspect the Lagna there will be one combination. Thus twenty two combinations are produced.

In a similar way it must be calculated for Chandra. Properly speaking all these merge into two principal combinations. If the Lagna rises in Vargothama and 4 or more planets aspect it (1) if Chandra is Virgothama and four or more planets aspect it (2) If the permutations and combinations are taken a little more minutely viz taking Chandra in virgothama in each of the 12 signs we get 264 yogas, and a similar number, of yogas for Lagna virgothama in each of the 12 signs. Thus a total of 528 combinations for royalty are obtained by these conjunctions and aspects of planets. Mandavyya says that if powerful Lagna or Chandra occupies the Virgothama, aspected by four or more planets (excepting Chandra) the combinations produce mighty Kings.

STANZA 4.

If Sani is in Kumbha, Ravi in Mesha, Chandra in Vrishabha, and Lagna rises in one of these, and Buda, Guru and Kuja are in Mithuna, Simha and Vrischika, there will be combinations for royalty.

If Sani and Chandra are in exaltation and Lagna rises in one of these signs and if Ravi and Buda are in the 6th, and if Sukra, Kuja and Guru are

in Thula, Mesha and Kataka, they generate two Raja Yogas.

NOTES.

Here five Raja Yogas are sketched Sani in Kumbha, Ravi in Mesha, Chandra in Vrishabha and Lagna falls in one of these, and Buda, Guru, and Kuja are in Mithuna, Simha and Vrischika respectively we get three Raja Yogas by Lagna being placed (1) in Kumbha (2) in Mesha and (3) in Vrishabha. If Lagna falls in Thula, or Vrishabha with Sani and Chandra in exaltations and if Buda and Ravi are in 6th (Kanya) and Sukra, Kuja and Guru are in Thula, Mesha and Kataka respectively two Raja Yogas arise. The expression "in the 6th" in this stanza is interpreted as the 6th from the Lagna, but the quotation from Badarayana clearly explains the position of Ravi and Buda in Kanya as the 6th from Mesha. When Sukra is in Thula Ravi and Buda cannot be in Meena.

STANZA 5.

If Kuja is in Makara, Ravi and Chandra in Dhanu Lagna, rising in Makara with Sani in it, the person becomes a King. If in the above combination Moon joins Mars in birth, or if Saturn and Moon are in the 7th, if Jupiter is in Dhanus, and if Aries becomes Lagna with the Sun there exalted, the person becomes a King.

Notes.

Three separate combinations of planets are given here for producing kings.

(1) If Makara rises at birth with Sani and Kuja in it, and if Ravi and Chandra occupy the 12th from it viz Dhanus.

(2) If Makara rises with Kuja and Chandra in it and with Ravi in Dhanus.

(3) If Mesha rises with Kuja and Chandra and Sani in Thula, and with Guru in Dhanus the person rises to royal power or becomes a king. In the first part of the Stanza, the author uses "Yama Lagnay" which means, according to some, the houses of Yama (Sani) or Makara and Kumbha, and according to others, it may be any Lagna with yama (Sani) in it. This view is supported by Badarayana. Bhatipala prefers the first as meaning Makara alone, as such a view is clearly supported by Mandavyya.

STANZA, 6.

If Taurus rises at birth with the Moon in it, and the Sun, Jupiter and Saturn are in 4th, 7th and 10th respectively, the person certainly becomes a king. If Capricornus is birth with Saturn in it, and 3, 6, 9 or 12 are occupied by Moon etc, the person becomes a famous, good natured, and prominent king.

NOTES.

Two Raja Yogas (combinations) are stated in this verse.

(1) If Vrishaba is Lagna with Chundra in it, Ravi in Simha, Guru in Vrischika and Sani in Kumba, the person becomes certainly a king. If Makara is Lagna with Sani in it, Chundra in Meena, Kuja in Mithuna, Buda in Kanya, Guru in Dhanus, and Sukra and Ravi in any houses, the person becomes a famous and mighty king with good and generous qualities. This is clearly explained by Mandavya.

STANZA, 7.

If Guru with Chundra is in Dhanus, Kuja in Makara and Meena or Kanya become Lagna with Sukra or Buda respectively two Raja-Yogas arise. If Kuja and Sani occupy the 5th, Guru Chundra and Sukra join the 4th, if Kanya rises as Lagna with Buda in it, the person becomes a king with good character.

NOTES.

There are three combinations given here for royalty.

If Meena is Lagna with Buda in it, Sani and Kuja in Makara or 5th and Guru, Chundra and Sukra occupy 4th or Dhanas, the person becomes a good king.

STANZA, 8.

If Meena becomes Lagna with Chundra in it, Sani, Kuja and Ravi,

are in Kumba, Makara and Simha respectively the person born will rule the earth.

If Mesha becomes Lagna with Kuja in it, with Gura in kataka,

or

If Kataka rises with Guru in it, with Kuja in Mesha, a good king will be born.

NOTES.

Three Raja Yogas are sketched here.

Chund. Lagna			
Sani.	Rasi. 1		
Kuja.			Ravi.

With other planets in any order.
or

	Lagna. Kuja.		
	2 Rasi.		Guru.

With other planets in any order.
or

With the other planets in any order.

This is a powerful combination and the prince becomes a great King.

STANZA 10.

If Capricornus is birth with Saturn in it and if Aries, Cancer and Leo are combined with their lords and if Gemini and Libra are occupied by Mercury and Venus the person becomes a renowned ruler.

NOTES.

This is a good conjunction of planets and the king born must become famous.

	Mars.		Mer.
	Rasi.		Moon.
Birth. Saturn			Sun.
		Venus.	

With Jupiter in any other house.

Reading the commentaries of Bha-
totpala I expected an explanation as regards the relative positions of the Sun and Mercury. Mercury never goes beyond 25° of the Sun either in the front or in the rear. Then again, in this combinations Mercury is placed in Gemini while Venus is placed in Libra. This combination can never

	Kuja.		
	3 Rasi.		Lagna Guru.

With other planets in any order.

In all these cases, peculiar powers seem to characterise the angular positions of the planets, which enable persons born under such combinations to become kings. Kings are of various descriptions and their nature, extent of their empire or Kingdom and their resources will be determined by the strength of the planets generating these royal combinations.

STANZA 9.

If Cancer is birth with Jupiter in it, and if Moon, Venus and Mercury are in the 11th house, and the Sun is in Aries, a mighty king will be born.

NOTES.

There is one Raja yoga given here.

	Sun.	Moon. Venus. Mercu.	
	Rasi.		Birth. Jupit.

happen. It is explained thus. Now in any house Mercury can only be 24° distant from the sun. Suppose the Sun is placed in the 10° of Leo. Then the most distant position that Mercury can attain would be the 24° from him i. e. Mercury can go back as far as the 16° of Cancer.

Venus never goes beyond 47° from the Sun and thus the extreme limit at which Venus can be placed from the Sun in front would be 47° i. e. Venus may be found in the 27° of Virgo. Thus the greatest distance at which Mercury and Venus may be imagined to be will be $24 + 47 = 71$ degrees. Thus if Mercury is in the 16° of Cancer Venus will be in the 27° of Virgo. This is clearly explained by Bhatotpala in stanza 6 chapter 12th (see notes to st. 6 ch. VII). But here there are three clean rasis separating Venus and Mercury and the mean distance must be more than 90 degrees which appears absurd according to present movements of the planets. Then again Mercury is placed at a distance of more than 30° from the Sun which is also observed. But there are some places in this work where Varahamihira gives conjunction of planets which are impossible under present conditions but which probably might have been possible under a different set of planetary movements with velocities con-

siderably differing from those of the present.

Varahamihara says in such places that as these yogas were found recorded by the Ancient Maharishis he has placed them also in his works but which he clearly says could not happen as being opposed to present Mathematical calculations relating to planetary bodies.

STANZA 11.

If exalted Buda occupies Lagna, Sukra occupies the 10th Chandra and Guru join in the 7th and Sani and Kuja occupy the 5th the person becomes a Raja.

NOTES.

One Raja Yoga is sketched here

Guru. Chand.	Kuja.	Rahu.	Sukra.
	Rasi.		
Sani. Kuja.			
			Lagna. Budha.

and the Sun may be placed in any house. Very rarely can such a combination as Budha being in the fourth from Sukra may happen. Theoretically this may not be improbable as the distance may be within 70° from each other.

STANZA 12.

In the combinations for royalty sketched before, persons born in poverty will become kings; much more so persons born in royal families. The combinations to be given hereafter will make men kings who are born in royal families and others born in ordinary families will become equal to kings.

NOTES.

In all the conjunctions of planets stated in the last eleven stanzas even persons born in humble families become kings and therefore, remarks Varahamihara, there is no doubt whatever of persons becoming rulers who are born in royal families. Whatever may be the rationale of the political codes, and the moral codes taking their stand upon politics, there is not the slightest doubt that even fools born in royal families have greater chances of becoming rulers than the best of men born in the humbler spheres of life. The starting advantage possessed by royal family men is tremendous and throws the best men in the humbler families far behind them to achieve distinction. Thus the fool of an emperor's son is at once declared to succeed his father while the best men in the empire will be simply asked to obey that fool and be guided by him. Therefore Varahamihara realises this inequality and ascribes

royal powers to persons only when the planetary combinations are very very powerful. Thus in all the previous Raja Yogas he says that men will become kings or rulers who are born in such combinations. But in the combinations he is going to mention hereafter only those who are born in royal families become kings while those who are born in poor families will rise up to great eminence and will be similar to kings but will not become actual kings.

STANZA 13.

If there are three or more powerful exalted or Mulathlikona planets in a horoscope a person born in a royal family will become a king. If this number is five or more then persons born in ordinary families will become rulers. If these planets are powerless the persons will not be kings but wealthy men.

NOTES.

There must be three or more powerful planets in exaltation or Mulathrikona to make a man king when he is born in a royal family. If there are five or more similar planets in a horoscope the man becomes a ruler wherever he may be born. But if the three or more planets in a exaltation or Mulathrikona are not powerful (Kala, Nisargika, Chasta, Dik etc) then even a man born in a royal family will not become

a king but will remain a wealthy man. All the planets need not be in exaltation or Mulathrikona. Suppose two are exalted and one in is Mulathrikona, does the person become a ruler? If born in a royal family he will become a king, but in other families he will become a wealthy man. If there are three planets in Mulathrikona and two planets in exaltation the person becomes a king wherever he may be born. If there are more planets then certainly Rajayoga happens.

STANZA 14.

If Aries is Lagna with the Sun half-rising and Moon in it. Mars in Capricorn and Jupiter in Sagittarius the person born in a royal family becomes a king.

NOTES.

Mesha must be the lagna with Chandra in it and Ravi rising with his disc half-visible in the horizon in Kuja, Makara and Guru in Dhanus to constitute the above combination. A person born in ordinary family in such time will become wealthy and influential. The word used in the original is *lakha* which means the Sun half-visible in the eastern horizon. Some read it as *laya* which means leo or simha. This is also acceptable as it forms Mulathrikona for Ravi.

STANZA 15.

If Sukra occupies his house which forms the 4th from Lagna, Chandra

occupies the 9th and the rest are in 3rd, 1st and 11th houses, the person becomes a king.

NOTES.

This is possible for two lagnas, Kumbha as Lagna will have Sukra in the 4th, in Vrishabha or Kataka as Lagna will have Sukra in the 4th in Thula, In this combination a person born in royal family will become a king and one born in any other family will become wealthy.

STANZA 16.

If powerful Buda is in Lagna, a powerful benefic in the 9th and the rest of the planets in 2nd, 9th, 3rd, 6th, 10th or 11th, the person born in royal family will become a good and charitable king.

NOTES.

The Lagna must be combined with Buda while Guru or Sukra or both must be in the 9th. The rest of the planets must be in the 2nd, 3rd, 6th, 9th, 10th or 11th house or in two or three of these houses in any order. The idea seems to be that the remaining five planets must be in any one or more of the houses named and not outside. Some read *sukha* for *subha* and make the 4th house occupied by a benefic, under such a combination the person will become a good natured king if born in royal family and a wealthy man in other families.

STANZA 17.

If Vrishabha is Lagna and in the 1st, 2nd, 6th and 11th, Chandra, Guru, Sani and other planets occupy them respectively the person becomes a Raja. If Guru is in the 4th Chandra and Ravi in the 10th and Sani in Lagna and other planets in the 11th the person becomes a king.

NOTES.

Two combinations are sketched here for Rajayoga. In the first we have

Sukra. Ravi. Kuja. Buda.		Lagna. Chand.	Guru.
	Rasi. 1st.		
		Sani.	

There are three planets exalted here and the person becomes a King.

In the 2nd combination we have

	Guru.		
	Rasi. 2nd.		
Lagna. Sani.			
	Kuja. Buda. Sukra	Ravi. Chand.	

Here the Lagna is not given and I have simply put it in Makara. The Lagna, therefore, may be placed in any house, only there should be Sani in it.

STANZA 18.

If Chandra, Sani and Guru are in the 10th, 11th and 1st respectively, Buda and Kuja in the 2nd and Sukra and Ravi in the 4th, the person becomes a king. If Kuja and Sani are in Lagna, Chandra, Guru, Sukra, Ravi and Buda are in the 4th, 7th, 9th, 10th and 11th houses respectively the person becomes a Raja.

NOTES.

Two royal combinations are given here.

	Chund.	Sani.	
	Rasi. 1st.		Lagna. Guru.
			Buda. Kuja.
		Sukra. Ravi.	

Here we notice the same objection of positing, Buda in the 3rd house from Ravi backwards and thus giving him a minimum distance of more than 30 degrees which is not possible now. It is curious that even a great scholar and mathematician like Bhatotpalad does not point out these inconsistencies.

The author makes no mention of it, But as Bhatotpala clearly says that the greatest distance between Ravi and Buda can only be 25 degrees, all combinations in which this measurement is transgressed must be taken to be those which the ancient Maha Rishis have written down in their works and which have been stated by Varabamihira in accordance with them.

(See commentaries of Bhatotpala on St 6 ch VII and my notes on that)

In the 2nd combination we have

	Kuja. Sani. Lagna.	
Buda.	2nd Rasi	Chand.
Ravi.		
Sukra.	Guru.	

In the first as well as in the second the Lagna has been simply given by me by way of illustration. Any Lagna may be taken provided the planets are given their allotted places. In all these combinations kingly power must be predicted only for those who are born in royal families but for others born in humbler surroundings great wealth and position may safely be predicted.

STANZA 19.

The person gets the royal power in the Antardasa of the most powerful planet or of the planet who combines the 10th or the 1st. He loses that power in the Antardasa of the planet who is in unfriendly or neecha house because such period is called *chidra dasa*, then he must seek protection from a powerful king.

NOTES.

By this stanza the author enables the astrologer to fix the period when a person may get kingly power and when he may expect to lose it or try to get over the misfortune. Take the planets in the 1st and 10th and whichever is the stronger then predict the acquisition of power during his antardasa. But his antardasas may come several times and then the author says that antardasa must be fixed as power-giving which appears as the most powerful with reference to Gochara movements. If there are no planets in the 1st and 10th then find out which of the whole lot of planets is the strongest and ascribe the power to him during his antardasa. Such kingly power or office will be lost when the antardasa of a planet which occupies an unfriendly or debilitated Rasi intervenes. This is called *chidra dasa* which means accident or misfortune as well as a hole and therefore he

gets into unfortunate position by losing his power. Then he must seek protection from a powerful king and thus try to get rid of his threatened misfortune. Bhagavan Gargi clearly speaks to a similar effect and the matter is also referred to by Varabamihara in his *Yatra* a book on travelling he has written.

STANZA 20.

If Guru, Sukra or Buda is in Lagna, Sani in the 7th and Ravi in the 10th the person will enjoy his life well. If beneficial signs are powerful and fall in kendras and malefics occupy cruel signs, the person will be master of hunters, thieves and wealth.

NOTES.

These are important combinations. The conversation of Alexander the Great and the Robber may be remembered. There are some persons who enjoy their life very well although they may have no money and there are others who become masters or leaders of wild tribes, hunters and thieves or dacoits and become wealthy and very powerful. They command hundreds or thousands of persons, live in wealth and put on all the luxuries of rulers and kings. Guru or Sukra or Buda must be in Lagna, Sani must be in the 7th and Ravi must occupy the 10th. Persons born under such conjunctions of planets will enjoy their

lives well even when they are poor or quiet. In the latter part of the stanza the beneficial signs namely Vrishabha, Thula, Dhanas, and Meena, must fall in the Kendras, while the evil planets must occupy evil signs. Then the person will lead dacoits, or hunters, get money and live happily.

End of Cha. XI.

CHAPTER XII.

(NABHASA YOGA.) BL. AN.

STANZA. 1

By combinations of two, three and four the multiples of 9, 10, 8 by 3, 3 and 4 respectively will be the number of Nabhasa Yogas obtained by this process, Yavanas have described 1800 varieties but I will describe them here briefly.

NOTES.

Nabhasa Yogas are of four Varieties (1) Akuti (2) Akuti Sankhya (3) Akuti Sankhya Asruya (4) and Akuti Sankhya; Asruya and Dala. There are 20 of Akuti, 7 of Sankhya, 3 of Asruya and 2 of Dala, 9×3 , 10×3 and $8 \times 4 = 27$, 30 and 32. By taking combinations of two planets we get 27, by three 30 and by four 32. Thus Akuti is 20 and Sankhya is 7, the two together will give 27. Add to this Asruya Yogas 3 we get 30. Add to this two Dalayogas we get 32. Old Yavanas have described these under 1800 varieties. Suchi-

Dwaja declares that Navabhāsa Yogas are countless. Purna Yavanas give 23 Akriti Yogas, Sankhyayogas at 127. This will give 150. As the Lagna may fall in each of the 12 houses and as these 150 Yogas happen for each of the Rasis they have multiplied $150 \times 12 = 1800$ Yogas. Varahamihira says that he has made an abstract of all these Yogas and given them as 32. All the other Yogas are incorporated in them and therefore they can be easily grasped when the whole chapter is carefully perused.

STANZA 2.

If the planets are in Chara etc. Rajju, Musala and Nala Yogas are formed respectively according to Saya. These are Asraya Yogas. Parasara mentions two Yogas as Dala under *sruk* and *sarpa* when the benefics and malefics are in the Kendras respectively.

NOTES.

The stanza is very compressive and baffles easy translation. There are three sets of houses viz., Chara, Sthira and Dwiswabhava or movable, fixed and common signs. According to Satyacharya it will be Rajju Yoga when all the planets occupy the movable houses. It is Musala when all the planets are in fixed houses. When all planets occupy common signs it will be Nala. Planets

in these three cases need not be found in all the movable, fixed or common signs. There are four movable signs Aries, Cancer, Libra and Capricorn. All the planets may be in any one or two or three or four of these houses in any order to constitute Rajju. The word Rajju is Sanskrit means a rope. Musala means Pistle and Nala means grass. Satyacharya gives the results of these different Yogas which are of great importance to be omitted here. Garga lucidly explains these in his inimitable yet homely style. One who is born in Rajju will be unjust, resident in foreign countries and wealthy. Musala produces men of self respect and wealth. Nala makes persons short of limbs or long limbed, skilful, hoarders of treasure and enjoying life. If all the benefics are in kendras the Yoga is called *sruk*. If all the malefics are in kendras it is called *sarpa*. Bhatotpala, with his vast learning, gives the following summary, which otherwise should have been very difficult to make out. He quotes from Badarayana, Parasara, Gargi, Manitha and Satyacharya. All these are agreed on the points at issue and hence Bhatotpala explains the latter half of this stanza in simple language. If three quadrants are occupied by Mercury, Jupiter and Venus without any malefic, either with them or in the other Kendra it constitutes *sruk* yoga which gives enjoyment in life and all that is pleasant. When the three ma-

NOTES.

lefic, Saturn, Mars and the Sun occupy the three kendras without any benefic with them or in the 4th kendra it is called Sarpayoga and produces a sorrowful and unpleasant life. The *Sruk* Yoga is also called a Mala (Garland) Yoga. Only three good and three evil planets are mentioned and not the Moon. He is both good and bad as he waxes or wanes and his presence or absence makes no difference in the Yoga.

Suppose the three malefics occupy the three kendras and a full moon occupies the 4th kendra he does not disturb the Sarpayoga. Suppose the three benefics occupy the three quadrants and a weak Moon joins the 4th kendra then the yoga is not also disturbed. In fact all the great Maharishis quoted above have not taken any notice of Chandra in this connection.

STANZA 3.

Asraya yogas, according to some, are really incorporated in the Yava, Abja, Vajra, Andaja, Golaka, etc. to be stated hereafter. Dalayogas have no separate significance, according to some, as the results of benefics and malefics occupying the Kendras have already been indicated.

Some take objection for describing Dala yogas separately as it is well known that benefics in kendras produce good while malefics there cause evil. Bhatotpala justifies their enumeration here by Varahamihira in this way. All Nabhasa yogas have permanent influences and their results good or bad are manifested in all periods and subperiods. Dalayogas have a similar influence and therefore they have been included in this chapter by the author. Parasara declares that all Nabhasayogas have a continuous effect as opposed to the influences of particular planetary periods and subperiods.

STANZA 4:

When two adjacent quadrants are combined with all the planets it goes under the name of Gada.

It will be called Sakata when all the planets occupy the 1st and the 7th houses. When all the planets occupy the 4th and the 10th it is called Vihaga. If all the planets occupy 1st and 5th and 9th houses it is called Sringataka. If all the planets are in 5th and 9th it is called Hala. So say the learned in Astrology.

NOTES.

The readers should be careful in adjusting the results for all these *yogas*. In sanskrit *yoga* is derived from *yuj* to join or combine. Most of these *yogas* are mechanical or chemical combinations and are produced by the interchanging of the various planetary rays whose junction is designated as a *yoga* or combination. If a planet occupies the 1st degree of Aries and another occupies the same it must naturally be expected that some interchange takes place there producing certain definite results. The positions of other planets have also great power to modify these conjunctional results. Varahamihira here sketches many such combinations and indicates that their influences are permanent and effective. But the readers have to be careful. Suppose Mesha is Lagna with Ravi, Buda, Kuja and Sukra there and the rest of the planets are in Kataka. Kindly consider the splendid positions occupied here as against the same *yoga* appearing in the second Horoscope.

	Lagna. Ravi. Kuja. Sukra. Buda.		
		1st. Rasi	Chand. Guru. Sani.

Guru. Chand. Sani.	2nd Rasi.		
		Lagna. Ravi. Sukra. Buda. Kuja.	

In both these horoscopes the 1st and the 4th houses contain all the planets. But the relative strength, aspect and position of all the planets change considerably and although the *yoga* is Gada the same results must not be predicted.

In the 1st the Sun is exalted Kuja is in Mulathrikona, Guru is exalted and Chandra occupies his own house, that will be a splendid combination for anybody to have. But in the second Ravi is debilitated, Kuja occupies an unfriendly sign, Guru is debilitated, while Chandra is in a cruel sign and cruel associations. The results must differ and they do. Take a practical illustration. There is village magistrate who has nominal powers, there is a town magistrate who has a larger area and powers, there is a district magistrate whose powers are still greater and whose jurisdiction must embrace a wider area. All go under the name of magistrates but there is a world of difference in power, pay, personal respect and status in life.

Thus the result of Gada may be produced on a small or large scale according as the planets are powerful or weak. There are four Gada Yogas (1) when all the planets are in 1st and 4th (2) when they are in 4 and 7 (3) when they are in the 7th and 10th (4) and when they are in the 10th and 1st. All these Yogas are called *Akriti Yogas*. The names are indicative of the forms the planets present when occupying the different signs. Gada means a club Sakata means a cart, Vihaga indicates a bird, Sringataka denotes a triangle, Hala means plough. If all the planets are not in the houses named here then this combination is not formed and its results must not be predicted.

STANZA 5.

When benefics are in first and seventh and malefics are in fourth and tenth it is called Vajra. If the planets are reversed then it is called Yava. If the planets are mixed it is called Kamala. If the planets are outside kendras it is called Vapi.

NOTES.

In the Vajra the benefics must be in the 7th and 1st while the malefics are placed in the 4th and the 10th. In Yava the malefics must be in 1st and 7th while benefics must be in the 4th and

10th. If all the planets—benefics and malefics occupy all the four Kendras in any order it is called Kamala. Benefics and malefics may join or be separate in the houses.

When all the planets occupy either *Panaparas* or *Aupoklimas* it is called Vapi. In all these cases there must be no planet outside the specified houses. For *Panaparas* and *Aupoklimas* see at 18 ch. I.

STANZA, 6.

I have given these Vajra Yogas etc., in accordance with older Sciences, but how can Buda and Sukra be in the 4th from the Sun?

NOTES.

Vajra and Yava do not happen but Varaha Mihira says he has recorded them under the sanction of the older sciences. The author uses *Adi* after Vajra to show that all such improbable or impossible combinations have been mentioned by him, as he found them described by Maya, Manitha, Yavana and Satyacharya. When the Sun is in a house, Mercury can only be at a distance of 25 degrees from him either in the East or in the West and therefore either in the same sign or in the 2nd or 12th sign occupied by the Sun. Venus has been shown already

not to move more than 47 degrees from the Sun, and therefore the utmost distance he can be found from the Sun will be either in the 3rd house or 11th from the Sun. A few points may be advantageously discussed here with reference to astronomy and astrology. Varahamihra was a great mathematician and composed a work called *Pancha Siddhantika*. This means that it gives the purport of five Siddhantas which he has named in st. 3 ch II. of *Brihat Samhita*. They are (1) Poulisa (2) Romaka (3) Vasista (4) Saura and (5) Paithamaha. Vasista is venerable and has written various learned works on Astronomy and Astrology. Paithamaha or Brahama and Saura or Surya, have also written Siddhantas. Combinations of planets are given here which cannot be found under the present velocities and movements of planets. The question therefore now arises as to whether Varaha-Mihra blindly quotes combinations which he found recorded in the older works of Vasista and Gargi, Badarayana and Parasara, or did he seriously believe in their possibility in the earlier centuries of the earth's creation; where a thing is recorded which looks quite absurd on its face whatever may be the reverence to the professor who recorded it, the duty of the later writers is to simply omit them as savouring of impossibility under the present mathematics.

Another important question which crops up at this stage is whether Vasista, Surya, Paithamaha, Vyasa, Parasara, Marichi, Kasyapa, Chandra and other eminent astronomers recorded facts, which happened during their time or whether they simply blindly recorded combinations of planets which they found in still older works of which we have not got now even bare references. These are really extremely difficult, but very interesting questions which better men than myself may attempt to answer.

It strikes me from a careful perusal of the existing astronomical and astrological literature, that it would be unreasonable to apply one set of physical conditions, and their results to another set of similar conditions, after a long lapse of Time in the womb of which may be marked an inexhaustible series of changes. In the *Mahabharata*, Vyasa deliberately says that *Budaprakaso Jagadaprakasaha*, i.e., when Mercury shines well—visible to the naked eye—the destruction of the world may be predicted. See staz 1 Ch VII *Brihat Samhita*. Kasyapa and Vriddha Gargi give similar opinions. See also *Romasa*. Vyasa is an astronomer and astrologer, a Maharishi, compiler of the Vedas, author of the *Bhagavath Gita* and the immortal *Brahma Sutras* in addition to his 18 voluminous Pu-

ranas. There must, therefore, be times during which Mercury may either gain greater velocity than he possesses now or may be separated from the Sun far beyond what we have been now accustomed to calculate mathematically as possible. There is no guarantee that the planetary movements as now ascertained, were the movements many many millions of years ago. Geologists and astronomers are now reaching their 4 brains to determine the physical development of the earth from its earliest evolution. 800 millions of years are reached by some of them while others say that they are not sufficient to bring the earth to the present condition in which we find it. It would be unreasonable therefore to determine that planets could not have assumed certain angular positions, some billions of years ago which they are now able to do just now, or Vice Versa. The age of the creation of the earth in its present form is given by Hindu Astronomers as 195 and odd crores of solar years, and it would be absurd to maintain now what the conditions, physical and celestial were some 195 crores of years ago. Without calling upon the present generation of mathematicians either to support or to criticise me in my views, it looks to me reasonable to suppose that there were times when the planets were moving at far higher rates, than

they are doing now, and that combinations such as those which have been mentioned by Vasista and Parasara, were combination of planets actually seen by them or were considered quite reasonable and mathematical during their times. The Sun attracts all other planets of the solar system with the solar gravitation at a certain rate now during the last some thousands of years ago but who can dogmatically maintain unless he is a fool, who does not care to take the changes wrought by the all powerful hand of time, that these solar attractions and their rates are stationary and that planets have been moving all along at the present rates uniformly? The Sun constantly changes his position in space, his position on his axis and his position with reference to other planets and so also other planets. This is clearly shown by the *Sayana* and *Nirayana* systems. Attractions are guided by the quantity of heat and light and electricity and ether, which any planet exhibits towards other planets, and if there is any sense or truth in these statements, then we can easily imagine the conditions for the Sun and the attendant planets when their mutual attractions and repulsions were quite different from what they are now, and we can as reasonably predict that such attractions and repulsions which the present astronomical mathematics give us, may not be found existing when the planets have made

some more revolutions on their axis and the orbital lines fixed for them by the solar attractions. All these and many more facts show clearly that in the earlier centuries of the world, there were conjunctions of planets, in which Sukra and Buda could have taken angular positions from the Sun, and that there may be some occasions in the remote future when they may attain to such positions with reference to their master and lord the Sun.

STANZA 7.

If all the planets are within the first four houses of the 1st, 2nd, 3rd, and 4th Kendras Yupa, Ishu, Sakti, and Danda yogas are respectively formed.

NOTES.

If all the planets are in the 1st, 2nd, 3rd and 4th houses from Lagna it is Yupa, if they occupy the 4th, 5th 6th and 7th then it is called Ishu. If all the planets are in the 7th, 8th, 9th, and 10th it goes under the name of Sakti and if all these are in 10th, 11th, 12th and 1st, they constitute Dandayoga.

STANZA 8.

If all the planets are in the first 7 houses from the 1st, 2nd, 3rd, and 4th Kendras they give rise to Now, Kuta, Chatra, and, Ohapa Yogas respectively. If

these Yogas are in their houses they are called *Ardachandra*.

NOTES.

If all the planets are in 1, 2, 3, 4, 5, 6 and 7, it forms *Now* Yoga. If they are in 4, 5, 6, 7, 8, 9, and 10, it is called *Kuta*. If all these occupy 7th, 8th, 9th, 10th, 11th, 12th, and 1st, it is called *Chatrayoga*. If all are placed in 10, 11, 12, 1, 2, 3, and 4 it goes under the name of *Chapa*. In the other half of the Stanza; if all the planets are placed in *panaparas* we get four Yogas and if all be placed in *aupoklimas*, there will be four Yogas. These are styled *Ardachandra*. Thus if all the planets are found in 2, 3, 4, 5, 6, 7, and 8, or in 5, 6, 7, 8, 9, 10, and 11, or in 8, 9, 10, 11, 12, 1, and 2, or in 11, 12, 1, 2, 3, 4, and 5. In all these four cases the Yogas take their start from *Panaparas* (see Stanza 18, Chap. 1.) Now take the *Aupoklimas*. If all the planets are in 3, 4, 5, 6, 7, 8, and 9, or in 6, 7, 8, 9, 10, 11, and 12; or in 9, 10, 11, 12, 1, 2, and 3; or in 12, 1, 2, 3, 4, 5, and 6. In all these eight cases the Yoga goes under the name of *Ardachandra*.

STANZA 9.

If all the planets are in the alternate houses from the 2nd, from Lagna, it goes under the

name of *Samudra*. If from Lagna planets are similarly situated, it forms *Chakra*. This is the summary of *Akruti* Yogas.

NOTES.

If all the planets are in 2nd, 4th, 6th, 8th, 10th, and 12th, houses, it is called *Samudra* Yoga.

Guru.		Lagna.	
		Chund.	
			Saturn
Kuja.			
	Sukra.		Ravi.
			Buda.

Guru.	Lagna.	Chun.	
			Sani.
Kuja.			
	Sukra.		Ravi.
			Buda.

Varahamihira says that he has made a summary of the *Akruti* Yogas mentioned by the previous writers on this science.

STANZA, 10.

By all the planets occupying, 7, 6, 5, 4, 3, 2, and 1 houses, they form seven Yogas viz *Vallaki*, *Dama*, *Pasa*, *Kedara*, *Shula*, *Yoga*, and *Gola*, respectively. These are to be considered in the absence of the previously mentioned Yogas.

NOTES

When all the planets are within seven houses they form *Vallaki*.

When they occupy 6 houses it goes under the name of *Dama*. When they are in 5 houses they form *pasa*, when they are in four houses they compose *Kedara*, when they are in 3 houses they form *Shula*, when they are in two houses, they compose *Yuga* and when all the planets are in one house, they make the *gola* Yoga. In the previous stanzas the planets are required to be in all the houses consecutively or alternately as stated. But in these *Yogas*, the planets may be in any order. If they occupy a definite number of houses they form a special conjunction. Take an example. It may be questioned that when there is *Ardachandra* Yoga, there must necessarily be *Vallaki* also. When both are present and satisfy the conditions mentioned by the author are we required to prescribe these two Yogas separately or take one Yoga in

preference to another which is suppressed by its presence. The latter is the case. When Ardhachandra and Vallaki are present Vallaki is suppressed and the results must be ascribed only to Ardhachandra.

	Lagna. Sukra.	Ravi.	Buda.
	Vallaki.		
			Kuja.
Guru.	Sani.	Chand.	

	Lagna	Sun.	Mercy.
	Ardachandra.		Venus.
			Mars.
Saturn	Jupi.	Moon.	

Sukra.	Dama.		Chund.
			Sani.
Ravi.	Buda. Guru.	Birth.	Kuja.

Birth.	Sani. Buda.	Ravi. Chand.	Sukra.
	Pass.		Kuja.
		Guru.	

Birth.			Guru.
	Kedara.		Sani.
			Ravi. Kuja. Buda. Sukra.
		Chund.	

Chand	Sukra		
Ravi. Buda.	Sani. Kuja.	Guru.	
	Shala.		
	Birth.		

NOTES.

The author sketched the planetary combinations forming these Yogas already and now proceeds to give the results of these planetary conjunctions. As the results are stated in simple and clear language, no further commentaries are I believe needed to explain them.

STANZA 12.

As Raja Yogas, when they join other Yogas become fruitless, the Yogas with which Asrayas join will give results when asrayas are free and they give their own results.

NOTES.

Varahamihira observes that when Asrayayogas join with other Yogas or are present with other combinations they give no results, and they only produce results when these are not disturbed by the presence of other Yogas. Yoga means a conjunction or continuation of planets. When a moveable sign rises at birth and all the planets are in fixed or common signs, or when a fixed sign rises at birth and all the planets are in moveable or common signs or when the birth falls in a common sign with the other planets in moveable or fixed houses, then these Asraya Yogas do not combine with other combinations,

Ravi. Buda. Sukra. Sani.	Birth.	Kuja. Guru. Chun.	
	Yuga.		

	Ravi. Chandra Sani. Kuja Guru. Sukra. Buda.	Birth.	
	Gola.		

The students should carefully mark all these conjunctions and then predict their results according to the strength and position of the planets, their aspects and associations.

STANZA 11.

Rajju produces envy, foreign residence and fondness for travelling. Musala makes one proud, wealthy, and capable of doing many works. Nala makes a person limbless, determined, rich and, courageous. Srik makes him happy and Sarpa gives him great misery.

STANZA 13.

Gada=fond of sacrifices, rich,

Sakata=lives by carriages, sickly, bad wife.

Vihaga=Ambassador, traveller, quarrelsome.

Sringataka=happiness after a long age.

Hala=Agriculturist

NOTES.

The Combinations for all these Yogas have already been explained.

STANZA 14.

Vajra=enjoys happiness in the beginning and end of his life popular, Courageous,

Yava=warlike, happy in the end.

Padma=well known reputation, great happiness, and good character.

Vapi=Good health, accumulator of money and miser.

There are many peculiarities in the enjoyment. Some are born in the lap of luxury, are brought up so for some years and then become hopelessly miserable. Some are born on the lap of poverty and endure there hard lot throughout the first period of their life, then become prosperous and enjoy life, during the rest of their days. Some are born in misery, spend two thirds of their misery in that stage then mount the ladder of fortune and die in plenty, some are poor in the middle of their life and enjoy life well at the other two ends.

STANZA 15.

Yupa=liberal, watchful, performs sacrifices.

Sara=fond of killing, jailor, maker of weapons.

Sakti=Mean, lazy, devoid of wealth and happiness.

Danda=Servitude, rejected by or separated from those who are dear.

NOTES.

Sacrifices are those which are done according to Hindu Shastras, but this is a restricted sense. It means any offerings which are made to their deities by men in different parts of the world according to their religious

STANZA 16.

Now=famous, unsteady fortune, and miserly.

Kuta=liar, imprisonment.

Chatra=helping relations, enjoyment in old age.

Chapa=Courageous, enjoying life in the first and last parts of his days.

STANZA 17.

Ardhachandra=popular, handsome, leader.

Samudra=equal to a ruler, happy.

Chakra=respected by sovereigns.

Veena=intelligent and skillful, clever in dancing and music.

NOTES.

Veena is called by Varaha Mihira as Vallaki in st 10.

STANZA 18.

Damini=liberal, philanthropic, protector, many cattle.

Pasa=possessing relations and servants who are clever in acquiring wealth, and bad in behaviour.

Kedara=Agriculturist, helping many

Shula=Courageous, having wounds, fond of wealth, but poor.

STANZA 19.

Yuga=poor, unbeliever.

Gola=penniless, sinful, ignorant, skilful in mean arts, lazy, travelling. These are Nabhasa yogas related by me, and they will always be productive of their own results.

NOTES.

The Nabhasa yogas are continuously productive of results good or bad as the case may be. If they are really so, then there is some objection against some of these Yogas in which Varaha Mihira has clearly stated that the person will have happiness in the first and last periods of a man's existence. The answer is simple. When the results of a combination of planets take a particular turn, then other rules or principles cannot be applied to them. For it is the nature of such a combination to produce those results irrespective of general influences. What he means here is that the results delineated here as pertaining to conjunctions of planets under Nabhasa-yogas will make themselves prominent in a man's career although

now and then they may not be present so prominently on account of the persence of other Yogas. If these results are permanently felt then some will have all good, while others will have all evil. It is not so. Bhatot-pala very clearly remarks—rich men may have external objects for enjoyment, but their minds may be greatly affected and they may feel themselves miserable, through various other causes. Poor men may have external marks of misery, but at heart they may feel quite happy and contented. Happiness and misery are relative terms and are made so by the bent of the mind the man possesses and the view he takes of the presence of evil and good about him. There are evil and good results which come to man as the natural consequence of planetary periods and sub periods. Then there are the results which happen to him as the results of the planetary movements as ascertained by *Astaka Verga*. Then again there are the results of the planetary combinations or yogas on the man exercised by their peculiar angles and states. All these do not counteract each others influences but confer enjoyment during their respective periods and in a conjunctional or individual manner. Dala Yogas and Akriti Yogas do not come together. Dalas and Asraya do not concurrently happen. Dalas and Sankhyas may come together, then Dalas will have preference. Akriti

and Asraya may come together when Akriti will produce its results. Akriti and Sankhya Yogas may come together when the influences of Akriti will when Asraya will have preference. Asraya and Sankhya may come together prevail. Asraya Yogas always contain Sankhya Yogas but we may have Sankhya Yogas separately and by themselves. Therefore when Asraya and Sankhya Yogas are present preference should be given only to Asraya Yogas. For example, if all the planets are in one house, there is Sankhya yoga but not Asraya. The old Yavanas have given 1800 varieties of these Nabhasa Yogas. Sankhya yogas are 127. There are 23 Akriti yogas. The two sets added $127 + 23$ will give 150 Yogas. But there are 12 different Zodiacal signs and if each of these signs has 150 Yogas the total number of Nabhasa yogas possible will be $150 \times 12 = 1800$ Yogas or planetary conjunctions. When the number of planets taken is seven one yoga arises. When six planets are taken at a time there arise seven Yogas. When the number of planets taken is five we get 21 Yogas. When that number is four we get 35, when three planets are taken at a time we get 35, when two planets are taken at a time we get 21 and when we take one planet at a time we get seven. Thus we get $1 + 7 + 21 + 35 + 35 + 21 + 7 = 127$ Yogas. When we add 23 Akriti yo-

gas to these we get 150 Yogas for each Lagna of the Zodia or 1800 for the 12 signs.

End of Chapter XII.

CHAPTER XIII.

Chandrayogadhyaya.

Results from Lunar positions and

Conjunctions.

STANZA 1.

By the Moon occupying Kendras etc from the Sun, three Yogas arise called *Adhama*, *Sama*, *Varisat* respectively producing politeness, wealth, wisdom, intelligence and skill, accordingly. If the Moon is in his own or friendly Navamsa during the day and night possessing the aspect of Jupiter and Venus respectively, the person will be wealthy and happy.

NOTES.

The brevity, and suggestiveness of Varaha Mihira's verses are admirable and cannot be done justice to in English translations like this. If the Moon is in a kendra from the Sun at the time of birth he will have very faint or no traces of politeness, wealth, wisdom, intelligence, and skill. If the Moon is in Panaparas from the

Sun i.e., in 2-5-8-11, then he will have all these characteristics to a moderate extent. But if the Moon is in Aupoklimas from the Sun viz in, 3-6-9 or 12, the person will have all those qualities to the fullest extent possible. For those who are born during the day, if the Moon occupies his own Navamsa or that of the Navamsa of his intimate friend aspected by Jupiter, he will give wealth and happiness. The same result must be predicted when the Moon in any of those above named Navamsas has the aspect of Venus. Some say that Moon in his own Amsa during the day and in his friendly Navamsa during the night aspected by Jupiter and Venus respectively, cause these results. But Bhagavan Garga clearly says as I have explained above and Bhatotpala quotes also Yavaneswara to the same effect.

STANZA 2.

When Benefics occupy the 6th, 7th, and 8th, from the Moon they cause Adhiyoga and the result is the birth of a Commander, a minister, or a king. Persons born in this Conjunction (Adhiyoga) will be gentlemanly, happy, surrounded with luxury, fearless, long-lived and rejected by the diseases.

NOTES.

In this Adhiyoga all the benefics viz Mercury, Jupiter and Venus must

be in one of these houses. All of them may be in the 6th, 7th, and 8th or in 6th or 7th or 8th, or in the 6th, and 7th, or 6th and 8th, or in the 7th and 8th. Thus seven varieties of Adhiyogas have been named here. If all these benefics are completely powerful, the person will become a great king, if they possess ordinary (medium powers) power then he will become a minister, and when all these are powerless, the man becomes a commander.

Srutakirti observes that if in these places there are evil planets from the Moon then they will produce the same results, but the persons will be evil minded and tyrannical. If mixed, planets are found there, the results will be mixed, and when the benefics are there the results will be good. But the quotations from Badarayana, Mandavya, and Saravali, clearly indicate the presence of benefics in those houses and Srutakirti does not seem to have been supported by them in his inference of making Papadhiyoga by putting evil planets in those houses. But as their quotations are not full we cannot draw any conclusions definitely. Mandavya and Saravali declare that this Adhiyoga belongs to Rajayoga and produces kings and emperors, when the planets are powerful. It is not always possible to say why a certain combination produces a certain result, but it is easy to say,

from study and experience that a special combination of planets produces special and definite results. It will be seen in this world that there are many varieties of power developed by the planetary conjunctions, each of which has its own value and power and several of which may be combined in one and the same individual. As objects drawn together under special physical and mental conditions exhibit different moods in their behaviour so also men produced by different planetary conjunctions exhibit a wonderful variety of phenomena, which requires long and tedious study to understand its nature and complications. Some have wonderful talking power while others have special walking capacity. Some are excellent hunters while others are splendid fighters. We have refined writers and magnificent poets. Some are eminent in art while others are great in religious faith. Some are great tyrants while others are honorable philanthropists. Some have special theiving propensity while others distinguish themselves in giving to others what they have. Some think deeply while others see far into the future. Some have easy reproductive capacity while others are characterised by stern barrenness. All these and many more are due to planetary influences as moulded into definite forms by the energy which results from good and

bad Karma. The Astrologer will be a great naturalist. His capacity must be great and his observation keen and piercing. It is a most interesting and intricate science and has been most profoundly dealt with by the ancient masters in this field of sublime knowledge.

STANZA 3.

With the exception of the Sun other planets in the 2nd house from the Moon, in the 12th from him and in the 2nd and 12th from the Moon cause Sunapha, Anapha, and Dhuradhura Yogas respectively. If these are not so, many say it is Kemadruma. If planets are in Kendra from birth or Moon or if Moon is combined with planets there is no Kemadruma. Some say these Yogas arise from Kendras and Navamsas, but their doctrine has not been accepted.

NOTES.

This is a very important stanza and explains some of the most prominent permanent Yogas (conjunctions) which affect the careers of individuals. Several systems are brought out and the most acceptable among them have been clearly indicated. After fixing correctly the planetary positions in a

horoscope, take the position of the Moon. If in the second house from the Moon there are planets a special Yoga called Sunapha is generated. When there are planets in the 12th house from the Moon the Yoga goes under the name of Anapha. When planets are found both in the 2nd and 12th houses from the Moon the Yoga is called Dhura Dhura. If there are no planets on both sides of the Moon or 2nd and 12th houses then the Yoga is called Kemadruma. Many have said so, and they are quoted by Dhātōpālā. If in the Kendras from birth or Moon, planets are found, or if the Moon joins with any other planet, there will be no Kemadruma. The presence or absence of the Sun does not interrupt these Yogas. That is if there is Sun in the 2nd house from the Moon he does not cause Sunapha unless there is some other planet with him. If there are one or more planets in the 2nd house from the Moon and also the Sun with them he does not disturb the Sunapha Yoga. Some say that the word *Kendrasitakuray* should be interpreted as in Kendras, from Chandra but this is against the spirit of quotations from Gargi and Saravali. Some Acharyas represent these conjunctions from the Kendras of the Moon. Srutakirti observes, "When planets are in the 4th house from the Moon, it is Sunapha when they are in the 10th from Moon it is Anapha, when

- (3) Mars and Jupiter
- (4) Jupiter and Mars
- (5) Mars and Venus
- (6) Venus and Mars
- (7) Mars and Saturn
- (8) Saturn and Mars
- (9) Mercury and Jupiter
- (10) Jupiter and Mercury
- (11) Mercury and Venus
- (12) Venus and Mercury
- (13) Mercury and Saturn
- (14) Saturn and Mercury
- (15) Jupiter and Venus
- (16) Venus and Jupiter
- (17) Jupiter and Saturn
- (18) Saturn and Jupiter
- (19) Venus and Saturn
- (20) Saturn and Venus
- 21 Mars—Mercury and Jupiter
- (22) Mars—Mercury and Venus
- 23 Mars—Mercury and Saturn
- (24) Mars—Jupiter and Venus
- (25) Mars—Jupiter and Saturn
- (26) Mars—Venus and Saturn
- (27) Mercury—Mars and Jupiter
- (28) Mercury—Mars and Venus

- (29) Mercury—Mars and Saturn
- (30) Mercury—Jupiter and Venus
- 31 Mercury—Venus and Saturn

Similarly if we go on counting the different combinations of planets, we get the large number of 180 varieties for Dhura Dhura.

STANZA 5.

Person born in Sunapha, will be king or his equal with self acquired wealth, intelligent, wealthy, and reputed. A Person born under Anapha will be a ruler, healthy, moral, renowned, enjoying good pleasures, fond of decorations and free from mental sorrow.

NOTES.

Varahamihira now gives the results of Sunapha and other Yogas he has given in stanza 3. A person will be a King or his equal only when the planets, causing this (Yoga) Sunapha are exalted and powerful. But when they are weak and debilitated they give the persons some position, which may be important in small localities. Suppose Moon is in Pisces and Saturn is in Aries. There is Sunapha so also when Moon is in Virgo and Saturn is in Libra. The student in these two cases ought not to predict the same

NOTES.

results and position as Saturn is in fall in Aries and elevated in Libra. These general sources of strength and weakness play their role all through human experience and astrologers must be very careful and cautious in making their predictions.

In the Anapha Yoga the word Vishaya Sukha, sense-pleasures or enjoyments is purposely used and Bhatotpala clearly explains by saying that this combination does not give that grand pleasure which the Yogis enjoy as the result of their deep contemplation on Parabrahma. The pleasure will be from the satisfaction of sense cravings, but not in immoral ways. For instance if a man has a good wife and enjoys her company or has good horses and drives or rides on them, has nice houses and furniture, excellent food and clothing, he may be said to gratify his sense cravings but in the approved methods.

Stanza 6.

Man born under Dhuradhura, enjoys all pleasures, has wealth and conveyances, will be liberal and possessed of good servants. The person born under Kema-drama, although he may take his birth in a royal family will be dirty, sorrowful doing work against his caste, poor, dependent and roguish.

Enjoying all pleasures may mean, that the person will be fortunate enough to get objects from different parts of the world which are likely to give him pleasure or will have pleasure from products grown in the places where he happens to live. There is a slight difference in reading *Su Britya* and *Sa Britya*. The first means good servants, while the second means with servants. The first is preferred as Bhatotpala supports it. *Kema drama* seems to be a dreaded Yoga as evils are predicted for it. Varahamihira adds emphasis by saying that men born even in royal families suffer these evils predicted by Kema drama, and therefore those who are born in ordinary families will surely have much more of them. *Malina* is interpreted as having dirty unwashed clothes and person. Sorrow refers to physical as well as mental sorrows. *Nicha* used here means that the person will do such acts as are prohibited by his religious and social codes and therefore degrades himself in the estimation of his fellow subjects. *Khala* means all roguish and desperate acts which unprincipled men are apt to do.

STANZA 7.

If Mars causes these Yogas, the person will be energetic, wealthy, warlike and adventurous. If Mer-

NOTES.

The stanza is easy and requires few notes. Those who appear on the stage may do so under various capacities and forms and all these varieties have to be made out by the relative strength and position of these planets.

STANZA 5,

Venus with Saturn gives a man small eyes, wealth, forms depending upon some friends, artistic capacity, ordinary writing and painting. Similarly results of combinations of more than two planets must be made out.

NOTES.

The last part requires some further explanation. Varaha Mihara true to his motto of writing little and suggesting much, asks the readers to make out results similarly for larger combinations. Suppose the Sun Moon and Mars are in one house. Then we have to take out the results of the conjunction of the (1) Sun with Moon (2) Sun with Mars and (3) Moon with Mars. Suppose there are two planets in one house and three planets in another house. Then all the results mentioned here must be traced out according to their relative strength. Suppose there are 4 planets in one house viz. Sun, Moon, Mars and Mer-

cury. As above suggested conjunction of all results for all these must be made.

End of Chapter XIV.

CHAPTER XV.

Pravrajja Yoga

(Renunciation of the world or Sanyasa)

STANZA 1.

When there are four or more powerful planets in one house, the persons born will be come Sakya, Aajivika, Bhikshu, Vriddha, Charaka, Nirgrantha, and Vanyasana, when Mahaya, Gnya, Guru, Kshapakara, Sita, prabhakari, and Ina. are powerful respectively. The Pravrajja Yogas are determined by the most powerful planets. When these planets have suffered a defeat, the person will renounce the pravrajja afterwards.

NOTES.

To the Hindu the spiritual has as much attraction—if not more as the Material Comforts and taken from such a standard the combinations sketched out here are really very valuable as the person can make out. When and what kind of Sanyasi, he will be come

and what would be his spiritual progress after renouncing the worldly pleasures. There must be four or more planets in a house for this Yoga. The following strong planets in this conjunction will produce the under mentioned varieties of pravrajja Yoga—

1. Powerful Mars Sakya—those Sanyasis who wear red clothes.

2. Mercury—Aajivika—a Sanyasi bearing Ekadanda or single staff.

3. Jupiter—Bhikshu—ordinary Sanyasis who have yellowish rose colored clothes.

4. Moon—Vriddha—Kapalika or one who moves about with a skull in his hand.

5. Venus—Charaka—one who carries a chakra or ring or circle.

6. Saturn—Nirgrantha—moving about in rude forms.

7. Sun—Vanyasana—those who live on roots and bulbs in a forest. Bhatpala quotes for the first time from "Vankalakacharya" elaborate verses in pure Prakrit and in excellent style. Who this great astrologer was and where he lived would be a very interesting research to make. The language unmistakeably shows his remote antiquity and it would be quite again to astrological literature if we could throw some light upon this ancient astrological writer and his works. He apparently seems to have been the author of a Samhita Vriddha

stands for Vriddhasravaka and is beautifully explained by Vankalakacharya. These Sanyasis stand for devotion to Iswara while Aajivikas are those who are devoted to Vishnu.

When two planets are powerful among the lot, the order of Sanyasi will be determined first by the most powerful among them, and then the person may embrace the second. It is only when a planet is very strong that he makes the man a Sanyasi for a long time. If the planet is weak then he will only make the person long after it but will not induce him to take it up. When the most powerful planet is defeated in the planetary fight the person will take up Sanyasa, and after some time renounce it. If the lost powerful planet is not defeated then the person will die in that Yoga which is ruled by that planet. If two of them are powerful and suffer no defeat then when the first planets sub-period comes he embraces the first and when the sub period of the second planet comes he will renounce the first and take up the second and keep it on. If only one planet is powerful and has not suffered defeat then, he takes the order indicated by him and keeps it on uninterruptedly.

STANZA 2.

If the powerful pravrajja causing planets are in combust with the sun then the persons born will

not take up sanyasa but will greatly worship those who have embraced sanyasa. If the Yogakaraka and defeated planets are aspected by other planets the person would be making application for Diksha.

NOTES.

Provrajja arises only when there are four or more planets in a house of the most powerful of these which cause this Yoga, the combusted planets produce no Diksha or Sanyasa but produces admiration or regard for those who have taken Sanyasa similar to that which the planet governs. Regarding combustion or Asta, Bhatotpala says that simply because a planet is in the same house with the Sun, it must not be presumed that he is in combustion neither should it be presumed that the planet who is in the 2nd house from the Sun is not in combustion. The fact of combustion or not must be ascertained by regular mathematical calculations and in the Drigganitba system. If the powerful Yogakaraka planets are defeated and aspected by other planets, then the man will simply make application to be admitted but they would not become Sanyasis. In the first stanza it was alleged that powerful planets, defeated in planetary fight would give sanyasa and then would make him renounce it afterwards. But now

he clears this by saying that the man would take up sanyasa only when the planet is not aspected by other planets. But when others aspect the planet then the man will only be applying for it with-out taking or getting. The planet will give Sanyasa during his sub period, when in the gochara movements, he obtains the greater strength.

STANZA 3.

When *janmasa* is not aspected by other planets, but aspects Saturn, or when saturn aspects the weak *janmasa* or if moon is in saturns drakkana and occupies the Amsa of Saturn or Mars and has saturnine aspect the person will have *Diksha*.

NOTES.

Now he gives three sets of combinations, when the *Diksha* or the ordainance of a Sanyasi may take place even when there are not planetary conjunctions of four or more in one house. Bhatotpala explains *Janmasa* as the lord of the house occupied by the moon at the time of birth.

(a) If this lord is not aspected by any other planets but aspects Saturn then there will be a Pravrajja yoga. The Sanyasa then will take that form which is ruled by Saturn as mentioned

in the first stanza. This comes in during the sub period of the most powerful among these two—viz Janmasa and Saturn.

(b) When Saturn is powerful and aspects the weak lord of the house occupied by the Moon, then the Saturnine form of Pravrajya will be obtained.

(c) If the Moon occupies a saturnine Drakkana in any sign, and also occupies the Navamsa of Mars or Saturn, and is not aspected by any other planet than Saturn then the man will assume the Sanyasa peculiar to Saturn.

Here the commentator insists on the necessity for also applying the conditions laid down in the first two stanzas, that is we must take into consideration the planetary combustions and defeats

STANZA 4.

If jupiter, Moon and birth are aspected by Saturn, and if jupiter is in the 9th, the person born would be a Raja who would write on Shastras or sciences. If 9th is occupied by Saturn unaspected by any planet the person will become a Dikshita when he is born in Raja yoga.

NOTES.

Here Varaha Mihira gives two combinations peculiar to Kings.

(a) If Saturn aspects the Moon, birth and jupiter, with jupiter in the ninth (9th) house, then, a king in whose horoscope such conjunction rises, becomes a writer on sciences. Bhatotpala here gives instances of persons, who, although born as rulers and princes, became great as scientists and philosophers. This is a strange fact brought to light by him.

He quotes Kanada, Buddha, Pauchasikha, Varahamihira and Brahmbha Gupta; Kanada was the first great writer on Tarka or Sanskrit logic and his system even to-day goes under the name of Kanada matham. From what Bhatotpala says Kanada must have been a royal personage, who devoted himself to sciences and who became a great authority on 'Hindu Logic, or Tarka.

Buddha is too well known a royal personage, who renounced the regal pleasures when young and enunciated one of the most profound systems of religious faith and philosophy. Pauchasikha must have been a well known Prince and writer on science before Bhatopalas time. Who he was and what he has written are now not known. From this statement of Bhatotpala, VarahaMihira appears to have

been a petty Raja or Chief and whose scientific works are now so well known to the educated public. Brahmagupta was a great astronomer and probably, he belonged to a royal family and was a high personage in Cashmere. Some explain the first part of this stanza as referring to the two houses of Jupiter and the sign of Moon viz Sagittarius, Pisces and Cancer. But this is contradicted by the clear quotation from Maha Rishi Mandavya. If there is a Raja yoga coupled with the above named Yoga then the person will not be a king but only will be a scientist. If the person has two Raja Yogas along with this Yoga then he will become a ruling king and also a great writer on sciences. Instances of Jina, Kasiraja and Sphujidhwaja are quoted in support of this principle. Jina was probably the great reviver of Jainism and must have been of a high royal family. Kasiraja was the King of Benares who taught the great Medical Science of Ayurveda to Susruta, Upadhenava, Vytharana, Ourabhfa, Poushkalavatha, Karavirya, and Gopurarakshita and claims to have received his knowledge from heavenly Gurus. But if a person has no Rajayoga but has this combination then he will become a Sanyasi.

End of Chapter XV.

CHAPTER XVI.

Rikshasiladhyaya

Influences of Constellations.

STANZA 1.

The person born in Ashvini will be fond of decoration, handsome, popular, skilful, and intelligent. One born in Bharani will be determined, truthful, healthy, skilful and happy.

STANZA 2.

The person born in Krittika will be a voracious eater, fond of others wives, jealous and renowned. Rohini makes a man truthful, clean, sweet in speech, fixed mind and handsome.

STANZA 3.

Mrigasira—Capricious, skilful, cowardly, good speaker, hopeful, rich and enjoying. Auridra—stubborn, proud, ungrateful, cruel and sinful.

STANZA 4.

Punarvasu—religious endurance, happy-good, dull, sickly, thirsty, and pleased with small gifts.

STANZA 5.

Pushya—Control over passions, popular, learned, rich and charitable.

Auslasha—Stubborn, accumulator, sinful, ungrateful and a cheat.

STANZA 6.

Makha—Many servants and great wealth, enjoying, respecter of elders and gods and very enterprising. Pubba—sweet speech, liberal, handsome, fond of travelling and royal servant.

STANZA 7.

Uttara—popular, self acquired property—enjoying and happy.

Hasta—enterprising—intelligent or (shameless), drunkard, cruel and thievish.

STANZA 8.

Chitra—using various cloths and garlands, good looks.

Swati—polite, merchant, kindhearted, sweet tongued and generous.

STANZA 9.

Visakha—Jealous, avaricious, handsome, clever speaker, and quarrelsome.

Anuradha—Master, living in foreign countries, not able to bear hunger and fond of travelling.

STANZA 10.

Jaista—few friends, contented, charitable, very irritable.

Moola—proud, rich, happy, good, steady and enjoying.

STANZA 11.

Purvashadha—good and pleasant wife—proud and a steady friend

Oottarashada—Polite, knowing, virtue, many friends, grateful and popular.

STANZA 12.

Sravana—handsome, learned, good wife, wealthy and renowned.

Dhanista—liberal, rich, courageous, fond of music and of money.

STANZA 13.

Satabhisha—truthful, stricken from sorrow—through females etc. Killer of enemies, adventurous and irreconcilable.

Poorvabhadra—sorrowful, loss of money through females—skilful and miserly.

STANZA 14.

Oottarabhadra—good speaker, happy, many children and grand children, successful over enemies and charitable.

Revati—well developed organs, popular, courageous, clean and wealthy.

NOTES.

Riksha has been explained by Vuraha Mihira to mean (1) constellations and (2) Zodiacal signs (see st. 4 ch. 1). Here both of these are explained.

In st. 8 of this there are two readings.

1 Kripalu=generous

2 Thripalu=thirsty.

In st. 9 there are two readings.

1 Vachanapatuhu=clever speaker.

2 Arthapatuhu=clever in earning money.

In st. 13 two different interpretations are given (1) *strijitaha*, conquered by females and *Dhani*=wealthy and *patuhu*=clever. Or *Strijithadhau*=one whose wealth has been conquered by females. These results must be predicted according to the strength of the Moon. If he is weak in a constellation then there will be very faint traces of the characteristics. If he is

strong then these qualities will be possessed to a large extent

CHAPTER XVII.

Rasisiladhyaya or the Lunar effects in the various signs.

STANZA 1.

1. Moon in Aries—Round and red eyes, eating hot and light food, fond of grains, easily calmed—traveller, passionate, fleshless knees, changeable wealth, courageous, liked by females, good servant, bad nails, cut or scar in the head, proud, chief among brothers, has *sakte rakha* (line) in the palm, capricious and dreading water.

STANZA 2.

2. Moon—in Taurus, Handsome, playful walk, long thighs and face, back and face contain some marks, liberal, bearing fatigue, possessing paraphernalia, begetting girls—phlegmatic, separated from elders, relations, family, wealth and children, popular, patient, strong digestion, loved by females, firm friendship and happy in the middle and end of his life.

STANZA 3.

3. Moon in Gemini—Fond of women, skilled in sexual science, red eyes, scientist, ambassador, curled hairs, clever knowledge in wit and human nature and gambling, handsome organs, sweet speech, good eater, fond of music, skilled in dancing, playing with impotents, high nose.

STANZA 4.

4. Moon in Cancer—Walking in curves quickly, high buttocks, submissive to women, good friends, astrologer, many houses, waxing and waning wealth like the Moon, short stout neck, amenable to kind words, fond of friends, water and gardens.

STANZA 5.

5. Moon in Leo—Angry, high or broad cheeks, colored eyes, few children, hater of women, fond of flesh, wilderness and mountains, long displeasure, suffering from complaints arising out of hunger, thirst, stomach, teeth and mind, liberal, courageous, fixed, proud mind and obedient to mother.

STANZA 6.

6. Moon in Virgo—Walk and sight will be characterised by modesty, bent shoulders and hands, happy, sweet speaker, truthful, charitable, skilled in arts, learned in shastras, intelligent, passionate, possessed of others wealth and houses, foreign residence, calm speech, female children and few issues.

STANZA 7.

7. Moon in Libra—Fond of worshiping Gods, Brahmins, pious, people, intelligent, clean, submissive to women, tall, long nose, weak and disjointed organs, traveller, rich, ill developed organs, clever in merchandise, having the second name pertaining to God, sickly, helping relations and coerced and rejected by relations.

STANZA 8.

8. Moon in Scorpio—Broad eyes and chest, round knees and thighs, separated from parents and Guru. Sickly in infancy, respected by Royal members, honey-colored, cruel, has marks of fish *vajrayudha*, and bird, secret sinner.

STANZA 9.

Moon in Sagittarius—Long face and neck. Paternal wealth, liberal poet, strong, clever speaker, thickteeth, ears, tips, and nose, active worker, fine arts, bent shoulders, bad nails, strong arms, highly intelligent skilled in righteous knowledge, hater of relations and won over by fair means, and kind words.

STANZA 10.

10 Moon in Capricorn—Pleaser of wife and children, pretending charity, lean in the lower half, good eyes, lean buttocks, grasping intelligence, popular, idle, not able to bear cold, traveller, strong or liberal, poet, learned, miserly. Incestuous intercourse, shameless and merciless.

STANZA 11.

11. Moon in Aquarius—Long neck like a camel, bulging viens and arteries, rough, closely haired, and long body, big legs, thighs, buttocks, back and face, stubborn, fond of others wealth women, and sin, changeable, fortune, surrounded by good flow-

ers, scents and friends, bearing fatigue on the way.

STANZA 12.

12. Moon in Pisces—enjoying others wealth and aquatic articles, fond of wife, and cloths, well proportioned and handsome body, prominent nose, big head, conquering enemies, submissive to women, charming eyes, enjoying treasure trove, lustrous articles, wealthy and learned.—

STANZA 13.

When the Moon, the sign in which he is and its Lord are powerful, the results indicated, above will be fully verified.—The other planetary results must be similarly suggested.

NOTES.

The Moon at the time of birth occupies a zodiacal sign and this is technically called the janmaras. Moon is identified with the rising constellation at the time and will be moving there. If the Moon is strong as well as the house and its lord he occupies, the results predicted will be completely visible. But when two of them are powerful, they will be partly visible. When one is powerful there will be traces of these characteristics. But when all

of them are weak then there will be no traces even of the qualities named in the respective places. The author is now going to relate the results from the occupation of other planets in the various houses of the zodiac and desires the readers to judge of them on the lines of argument suggested here. As the results of the occupation of the Moon in the 12 zodiacal signs are clearly given in simple language I do not think any further notes in this connection are wanted.

CHAPTER XVIII.

Rasisiladyaya

Or the results of planets in the various houses of the Zodiac.

STANZA 1.

When the Sun is not in his deep exaltation in Aries the person will become famous, clever, traveller, possessed of little wealth and bearer of Arms. When the Sun is in Taurus the person will sell scents and clothes, hate females and be clever in drumming and music.

NOTES.

Aries extends over 30 degrees of the zodiac and in its 10th degree the Sun is in Swatunga or deep exaltation. But

in the 1st 9 degrees and from the 11th to the 30th degrees inclusive he is said to be in exaltation in Aries. When he is in deep exaltation the Sun will make the man very famous, clever, wealthy, and commander of men bearing arms. So much is not in the original, but Bhattotpala rightly adds in his commentaries the results above sketched getting his information from other valuable sources.

STANZA 2.

When the Sun is in Gemini the native becomes educated, astrologer and wealthy. In Cancer he makes the native angry poor, doing others work, and suffer from fatigue by travelling and other cares. In Leo the Sun causes love in forests, mountains, and cattle, courageous and dull. When the Sun is in Virgo, the person becomes skillful in writing, painting, poetry and mathematics, and possesses a feminine body.

STANZA 3.

When the Sun occupies Libra he makes the man a toddy seller, traveller, goldsmith, and mean. When the Sun is in Scorpio he makes the man cruel, adventurous, making profits by sales of poisonous substances and skilled in

military weapons. When the Sun is in Sagittarius the person will be respected, rich, angry, doctor and artisan. When the Sun is in Capricornus the person will be mean, ignorant, seller of low articles, little wealth, covetous and enjoying at others cost.

STANZA 4.

The Sun in Aquarius makes a man mean, separated from children and wealth and poor. The Sun in Pisces causes wealth through articles found in water and fondled by women. When the Sun and the Moon are combined in a Rasi marks or moles in the organ which is governed by Kalapurusha, are found.

NOTES.

The stanzas are easy enough. As per author's previous suggestions the results indicated by the Sun in the twelve zodiacal signs will be full when the Sun as well as the house he occupies and its lord are strong. In stanza 4 ch. 1 of this work I have clearly explained the different organs governed by Kalapurusha. Thus if the Sun and the Moon are in Aries the person will have a mole or

mark on the head. If they are in Scorpio the mark will be on the sexual organ.

STANZA 5.

Mars in Aries and Scorpio—Respected by Kings, traveller, commander, merchant, rich, cut or scarred body; thief, running through various sense pleasures or objects—

Mars in Taurus and Libra—Submissive to women, ungrateful friend, fond of others wives, cheat, fop, timid and unsocial—

STANZA 6.

Mars in Gemini and Virgo—jealous, sons, friendless, grateful, clever in music and martial work, miserly, undaunted, and mendicant.

Mars in Cancer, rich, wealth procured through ships, intelligent, wanting in organs and cruel.

STANZA 7.

Mars in Leo—poor, enduring travelling in forests, few children and wife.

Mars in Sagittarius and Pisces—Many enemies, minister, renowned, courageous, and few children.

Mars in Aquarius.—Sorrowful, poor, traveller, untruthful and irritable.

Mars in Capricornus.—Much wealth and many children, and King or his equal.

STANZA 8.

Mercury in Aries and Scorpio.—Fond of gambling, borrowing and drinking. Atheist, thief, poor, bad wife. Cheating and untruthful.

Mercury in Taurus and Libra.—Fond of getting instructors, children, wives and wealth. Liberal, and respectful to elders. Mercury in Gemini—liar, skilled in arts and sciences, polite speeches, and fond of happiness. Mercury in Cancer—wealth through water, and hateful to his relations.

STANZA 10.

Mercury in Leo.—Hateful to women, without wealth, happiness and children, traveller, stupid, fond of women, and disgraced by his own community.

Mercury in Virgo.—Liberal, learned, many noble qualities, happy, patient, expedient or resourceful and intrepid.

STANZA 11.

Mercury in Capricornus and Aquarius.—Engaged in others work, poor, not fond of arts, debtor, carrying out others orders.

Mercury in Sagittarius.—Respected by King, learned, timely speech.

Mercury in Pisces.—Winning over servants to his side, and mean artist.

STANZA 12.

Jupiter in Aries and Scorpio.—Commander, possessed of large family, children and wealth, liberal and good servants, forgiving, handsome, good wife and famous.

Jupiter in Taurus and Libra.—Healthy, possessed of friends, wealth and children, liberal and popular.

Jupiter in Gemini and Virgo.—Surrounded by paraphernalia, or titles, children and friends, minister and happy.

STANZA 13.

Jupiter in Cancer.—Possessed of great wealth and gems, children, wife, enjoyment, intelligence and happiness.

Jupiter in Leo.—Commander and all the results indicated above in Cancer.

Jupiter in Sagittarius and Pisces.—King or minister or commander or miserable.

STANZA 14.

Venus in Aries and Scorpio.—Fond of other women, losing money through their flattery and hater of his race.

Venus in Taurus and Libra :—Acquired property, respected by rulers, leader of his men, renowned and courageous.

STANZA 15.

Venus in Gemini.—Doing rulers work or service, wealthy and learned.

Venus in Virgo.—Doing mean acts.

STANZA 16.

Venus in Leo.—Getting wealth through a woman, handsome wife and few children.

Venus in Sagittarius.—Adorned with many good qualities and rich.

Venus in Pisces.—Learned, wealthy, respect by rulers and very popular.

STANZA 17.

Saturn in Aries.—Ignorant, itinerant, cheat and fondless.

Saturn in Scorpio.—Imprisonment, whipping, capricious and merciless.

Saturn in Gemini and Virgo.—Childless, poor, shameless, unhappy, not knowing painting, protective officer and chief man.

Saturn in Taurus.—Connections with prohibited and low caste women, ordinary wealth and many wives.

Saturn in Libra.—Famous, respected by communities, towns, army and villages, wealthy.

Saturn in Cancer.—Poor, losing, leader, early motherless, childless and ignorant.

Saturn in Leo.—Bad, childless and unhappy, carrying loads.

STANZA 19.

Saturn in Sagittarius and Pisces.—Good death or happy in the end, confident with princes or rulers, good children, wife and wealth, Commander of towns, armies and villages.

Saturn in Capricornus and Aquarius.—Getting other women's wealth and other houses, chief of towns, villages and army. Short sighted, dirty, permanent wealth, general prosperity and enjoying.

NOTES.

In the results sketched above, they must be predicted in full, when the house is strong, as also its lord and the planet which occupies it. If two of these are strong, the results will be moderate, if one of them is strong there will be traces of these characteristics: but if none of these is strong, then there will be no results at all.

STANZA 20.

The results which have been stated for the presence of Moon in each Rasi, and the results of aspects on Moon by other planets in the different signs will have to be applied for Lagna. The prosperity and adversity of each Bhava, must be predicted by the

strength of the Bhava and its lord.

NOTES.

What the author means by this is that all those results which are attributed to the Moon in each sign will also apply to each of the signs or Lagnas. A man born in Aries will have the results predicted similar to those attributed to the Moon when he is in Aries. (See St. 1 ch. XVII).

Maharishis have said that the results of the Lagna as well as of the Moon are similar, and bear no difference, because they are similar in nature. (See Notes on st. 8 ch. VII) Satayacharya the great authority on whom Varaha Mihara relies for support thus gives the results of the various Lagnas.

Aries as Lagna—Bad nails, irritable, creating quarrels, stammering, bilious and windy temperament, miser, suffering much from diseases, losing parents at an early age, few children, helping relations and brothers, perilous, going to foreign countries, doing unremunerative work getting as a wife a woman who was already married, or who is base in character, or a tale-bearer, or who has lost a limb, friendly, windy or bilious complaints, death by poison, or by the treachery of his own men or by

fire, or rain or by falling from fort walls.

Taurus as Lagna.—Thick lips, nose, cheeks, big forehead, windy and phlegmatic, liberal, spending in various ways, female children, few sons, doing much evil to parents, active, engaged in immoral work, wealthy, fond of wife destruction by weapon, doing always bad to relations; he will die in a foreign country by weapons, chance, beasts, fatigue, water, state travelling or quadrupeds.

Gemini as Birth sign.—Defective or abnormal organs, polite, specially skilful in work, mixed temperament, two mothers, ordinary intelligence and body, respected by holy men and parents, few brothers, suppressor of enemies, virtuous, fond of many works, charitable, making remedies for illegal sources of wealth, many wives, gets over many diseases, death by rutted elephants, wild beasts, poison, animals or water.

Cancer as Lagna.—Capricious, diseased sexual organ, timid, mole or mark on the chest, windy and phlegmatic temperament, quick comprehension, sinful, troubled by enemies, misappropriating others monies, rejected by relations, having miscarriages, doing hard work in foreign countries, leader of other people, unrivalled wife, suffering defeats, respected by large communities, death by neck disease,

ropes, phlegm, breaking of bones, separation of limbs by cuts or dropsy.

Leo as Lagna.—Fond of flesh, bilious, suffering big losses, undertaking many enterprises, big family, misery, loved by good people, famous, causing trouble to brothers, destruction to relations, warlike, sorrowless, accomplishing work by various devices, uncharitable, many wives from different castes, suffering pain from back knees and teeth, death by weapons and poisons, sticks, phlegmatic diseases, aquatic animals or thirst.

Virgo as Birth sign.—Polite speech, handsome, long arms and legs, mixed temperament, good, sores, wealthy, miser, loving many, daughters, quarrels among brothers, virtuous, satisfied with small profits, clever in work, death by quadrupeds of various kinds, weapons, bilious complaints, sorrow, burning sensation from diseases or ropes.

Libra as birth.—Deformed organs, crooked temper, windy and phlegmatic constitution, capricious, short neck, grateful, reputation by large deeds, fond of serving parents and instructors, respected by father, brothers, and other people, traveller, charitable, ruin by family troubles, widower, quarrelsome, suffering various sorrows, death by leader, relations, quadrupeds,

sorrows from separation, fasting or travelling.

Scorpio as birth.—Large nose, belly and face, cruel, bilious, golden eyes, soft and quick walk, leader of foreigners, big family, and relations, extravagant, many issues, unhappy, many bulls, unrighteous, disgust through wife, victorious over enemies, not inclined to give many charities, has enemies in his own family, many diseases, death by fever, cutting of limbs, capture, ropes, beating, sinful diseases or fire.

Sagittarius as Lagna.—Thick lips nose and teeth, windy and phlegmatic, large sexual organ, big arms and thighs, bad nails, active, warlike, company with bad and base men, loss of wealth through thefts, fire, fines from rulers, highly intelligent, greatly respected, fond, murdering brothers, and going to foreign countries, getting wealth from rulers, not much inclined to charity, quarrelling with wife, facial diseases, death by quadrupeds, serpents, rulers, imprisonment and populace.

Capricornus as Lagna.—Small nose, long face, arms and legs, windy, deer-faced, timid, capricious, imprisonment, bad wife, little wealth, miserly, daughters, deaths among relations, many brothers, earning wealth through strength, kings or forest, fasting, get-

ting a base woman as wife. Quarrelsome, short hairs, weak knees, sickly, death by children, wind, weapon, ruler, poison, falling, elephant, bile, indigestion, or loss of way.

Aquarius as birth.—Idle, cruel, chief in family, windy and bilious disposition. Good nose, spending all earnings, many servants, becoming poor through various expenditure, enemy to parents, clan or race, people, friends and relations, sinful, acquiring profits to his desires, looking generous and charitable and religious, quarrelsome wife. Phlegmatic or lung complaints, death by stomach diseases, vomiting or feminine screams.

Pisces as birth.—Thick lips, fishy eyes, long nose, windy and phlegmatic temperament, dignified, cutaneous eruptions, capricious mind and unsteady work, good earning and spending money servants, respected by his relations and women, chief among his brothers, engaged in righteous work, brought up by father, base but handsome wife, many enemies, danger through nasty blood diseases, lions, elephants, death by base disease in sexual organ, medicine, fast or travelling.

When the Lagna and its lord are strong, there will be good health, when the second and its Lord

Mercury, Jupiter, Venus, Saturn, Sun and Mars as we are treating of the aspects of these planets upon the Moon. Here to cut short the language and give greater suggestion the last three planets are malefics—viz—Saturn, Sun, and Mars and hence he gives one result for all these malefics.

If the Moon is in Leo aspected by Mercury the person becomes learned in Astrology. This term *Astrology* in Sanskrit includes both Siddhanta [Astronomical Mathematics] and phalabhaga predictive or Judicial Astrology. If the Moon in Leo is aspected by Jupiter the person becomes a lord, if aspected by Venus ruler, aspected by Saturn barber, aspected by the Sun king, aspected by Mars a ruler. Similarly for other signs. The word *Yugmapita* is used. Aspected by Mercury applies to a person who is the father of twins. In the last case it is to be explained as a man being born to one father and then if his mother marries another man and he gets another father. This is very frequently met among the western nations. The first *Yugmapita* suits well grammatically as respecting the father of twins, but the second interpretation seems to be strained from a grammatical point of view.

STANZA 3

If the Moon is in Sagittarius aspected by Mercury the person

will protect relations etc., be a king, master of many, aspected by malefics the person will be showrey or dissimulator and respectively in attentive to others interests. If the Moon is in Capricornus aspected by Mercury etc., the person becomes King of Kings, Raja, Pandit, wealthy poor and Raja respectively.

If the moon is in Aquarius aspected by Mercury etc., he becomes a Raja equal to a ruler fond of others wives and aspected by other planets he will be fond of others wives respectively.

If the Moon is in Pisces aspected by mercury etc., the person will be a Jester, Raja, Pandit and aspected by malefics becomes sinful.

NOTES.

Here he has not given the results of the aspects of Moon upon Lagna. Bhattotpala thus reconciles or explains this omission.

(See Ch. I Stanza 19) The Lagna becomes powerful when aspected or joined by its lord, by Jupiter or Mercury. Therefore when Cancer becomes Lagna and Moon aspects it becomes powerful and good results

must be predicted. When other signs become Lagna (Ascendent) and Moon aspects them, they do not become powerful and therefore no good results would follow.

STANZA 4

If the other planets occupy the same horas as the Moon and aspect him the results will be beneficial. When the lord of the Drakkana occupied by the Moon aspects him the results are favourable. If the Moon is aspected by planets in friendly houses, it is good. The results which have been stated above for each of the houses of the Zodiac by the occupation of the Moon and the aspecting of other planets will also be similar when the Moon occupies the Dwadasamsa of those planets. Hereafter the aspects of the Sun etc., in the Navamsas, on the Moon in the Navamsas will be detailed.

NOTES.

Hora means half of a sign (see Sts. 6 and 11 Ch. 1) The Moon necessarily occupies some hora of a sign at the time of birth. Suppose he occupies the Solar Hora in Aries. Then if he has the aspects of planets in Solar Horas in any other sign or signs the results

will be favourable. But if they occupy Lunar Horas and aspect such Moon the results will be malefic. Suppose Moon is in the Lunar Hora in Virgo; then if he has the aspects of planets occupying Lunar Horas in any other house the results will be favorable but if they occupy Solar Horas and aspect the Moon in a Lunar Hora, the results are evil. Lagna must similarly be explained. Coming to the Drekkana (one third part of a sign) suppose Moon occupies the third Drekkana in Aries. The lord of this Drekkana will be Jupiter. If Jupiter aspects the Moon the results are good. The word used is *Tatpathibihi* i. e., lords of those houses. By this Varahamihira includes the aspects in *Navamsas*, *Dwadasamsas* and *Trimsamsas*. When the lords of these divisions (aspecting the Moon) are benefics the results are very good, but when they are malefics, the results are moderate. In support of this view Bhattotpala quotes from Varahamihir's *Laghu-jataka*. Planets in friendly or own houses will produce good when they aspect the Moon, thereby implying that planets in unfriendly houses will produce bad. Similarly for Lagna. The results now explained in re the position of the Moon in the various signs of the Zodiac and the aspects of the other planets upon him will hold good in his Dwadasamsas.

process must be reversed—then when the Moon is in other Navamsas the evil results indicated by planetary aspects will be completely given; when the Moon is in his own Navamsa, the evil results will be moderately given, but when the Moon is in his Varagottma Navamsas the evil results indicated by the planetary aspects will be less or nominal. Similarly the results must be explained for Lagna and Ravi in the Navamsa.

Bhatotpala explains by saying that the results of planetary conjunctions, of mutual exchanges of places, in Rasis and Amsas, and of their aspects etc are as immeasurable as are the waters of the mighty ocean and quotes a beautiful stanza in support of his view from Yavanswarar. The Lord of the Navamsa occupied by the Moon or Lagna at the time of birth, if powerful will give the amsa aspect results in perference to Rasi aspect results. By this Bhattotpala infers and rightly too, that the results of aspects etc in the Hora, Drakkana and Dwadasasmas, are not affected by the strength of the Amsa lord. But when this Amsa lord is not powerful both the results of the rasi and amsa aspects must be predicted. This refers to the Moon and Lagna and not to the Sun.

CHAPTER XX.

Bhavadhyaya.

Effects of planets in the different significations.

STANZA 1.

When the Sun is in birth the person will be courageous, slow, short or defective in sight, and cruel. In Aries the Sun makes a man rich and deceased in eyes; in Leo the Sun makes a man night blind. In his neech a sign the Sun makes a man blind and poor. In Cancer the Sun gives defective sight. When the Sun is in the 2nd house the person will be very rich, pays heavy sums to rulers and has a deceased face.

NOTES.

This is called the *Bhavadhyaya*. Bhava means the exact house which controls a certain event of the man's life. Take a person born in the first degree of Aries. Then the next 30 degrees from the first Bhava and those planets which are within 30 degrees from it are supposed to remain in the first Bhava and affect it according to their powers. The importance of mathematical astronomy in determining the different Bhavas, the correct positions of the planets

their conjunctions, aspects, exaltations, retrogrades, combustions, etc., cannot be sufficiently urged. Every student of Astrology who approaches this science without mathematical ability to determine the various planetary positions would be going to draw water in a well which is dry or adorning a body which is forsaken by the soul. They must know the preliminary. Rasis are different from Bhavas and positions in a house are different from real conjunctions. When the Sun is exalted in Aries and it happens to be the birth the person will be rich. But when the Birth falls in Libra and the Sun is there (debilitated) the person will be poor. When the Sun is in the 2nd house from Lagna, he will give great wealth, but it will be confiscated or taken away in fines and penalties, by the rulers under some pretext or the other. The person will also have some diseased face. This means that the face will not have a healthy appearance and probably there will be cutaneous eruptions, sores, or boils or other skin diseases.

STANZA 2.

The Sun in the third produces intelligence and valour. In the fourth he makes a man unhappy and worried in mind. In the fifth the Sun makes a man, issueless and

poor. In the sixth house he produces strength, defeat by enemies.

NOTES.

About the results of the Sun and other evil planets in the 6th house, there seems to be some divergence of opinion. But on a careful examination there is apparently no cause for any contest. Satyacharya lays down a general principle in the following words—all houses or Bhavas (significations) occupied by benefics prosper while the same will be destroyed when malefics occupy them. Take the 2nd house—denoting wealth. If Jupiter, Full Moon, Venus, or good Mercury, occupies it, the person will have much cash, but if malefics, like Saturn, Mars, or the Sun occupies it the person, must lose wealth or be in poor circumstances. The sixth house denotes debts, diseases, enemies and sorrows. What would the good planets do there as opposed to malefics is a question the solution of which is most interesting for astrological students. Bhatotpala with his usual keen perception of these difficulties comes to our relief and quotes from eminent authors to throw light upon this vexed question. Satyacharya says that if the Sun is in the 6th house he will destroy enemies, disease and sorrow. But Varahamihira in this instance seems to rely more upon the doctrine of Yavanes.

wara, who says that evil planets, in the 6th increase enemies, disease and sorrows. Quoting from Sphuji Dhwa, Bhatotpala observes—When the Sun is in the 6th house he makes the person suffer from poison, weapons, burning, hunger, and enemies. He also makes him to lose his teeth by fall or by sticks, makes him travel and gives danger or wounds from wild beasts. If Mars is in the 6th house he causes wounds in the bodily organs, eye diseases, rejected by many. If Saturn is in the 6th the man has danger, from the falling of stones or thunder bolt, windy complaint and blows from fists. Varahamihira says later on that the results of malefic conjunctions in the 6th will be similar to those produced by the Sun. Hence there seems to be agreement in his doctrine and that which is propounded by Sphujidhwaja (See notes on St. 10. of this Ch.)

STANZA 3.

Sun in the 7th—disgrace from women.

Sun in the 8th—fine children, defective sight.

Sun in the 9th—possessed of children wealth and happiness.

Sun in the 10th—happiness and courage.

Sun in the 11th—very wealthy.

Sun in the 12th—irreligious.

NOTES.

About the results of the Sun in the 8th house Varahamihira differs from his leader Satyacharya. The latter gives the results thus:—

When the Sun is in the 9th the person will act against recognised moral rules, suffer from disease and be a humble mendicant. Experience has shown that Satyacharya seems to be nearer the mark than Varahamihira, as persons born with the Sun in the 9th are more prone to suffer than to enjoy.

STANZA 4.

The Moon in birth makes a man dumb, deranged, stubborn, blind, base, deaf, or servant. If that birth falls in Cancer, Aries or Taurus he gets wealthy, many children or rich respectively. In the second house Moon produces a big family, in the 3rd he makes a man cruel, or an executioner, in the 4th or 5th he will increase those significations. In the 6th house he gives many enemies, tender body, weak digestion, weak sexual inclination, cruel mind and laziness.

NOTES.

Moon is specially detested in the 6th, 8th and 12th houses as he produ-

ces great misery. When he is full or powerfully aspected by benefics these evil results must be greatly modified. When he is weak and has powerful evil aspects he produces much unpleasantness. Weak sexuality may mean that the person may have little inclination to indulge in sexual copulation or that the seminal discharge takes place very quickly.

STANZA 5:

Moon in the 7th makes a man envious and passionately fond of women. In the 8th Moon produces capriciousness and suffering constantly from physical ailments. In the 9th popularity, children, wealth, relations and friends. In the 10th house Moon gives success in all undertakings, charitable, rich, intelligent and courageous. In the 11th house Moon produces fame, gains and all those items indicated by that house. In the 12th he makes the person troublesome and defective in bodily organs.

NOTES.

In all these cases the general principles of astrology, viz., the four declared to give similar results as of strength and weakness affect the Sun does there. For instance these planets must not be forgotten when the Sun is in the 3rd from birth in making predictions and at that produces intelligence and courage

or as the case may be, their absence altogether. Suppose Gemini is Lagna and Moon is in Taurus. Here he is exalted at good. But suppose he is in Scorpio debilitated and the Lagna is Sagittarius. In both these cases moon is in the 12th from birth and the student must make a difference in prediction results suitable to these places. In Taurus he gives less evil than in Scorpio.

STANZA 6.

Moon in Lagna—wounds or cuts the body.

Moon in the second—dirty meals.

Moon in the 9th—sinful.

other houses (Bhavas) from Mars produces results similar to the Sun.

Mercury in the first eight houses, produces learning, truth, baseness, wisdom, Minis-foeless, versed in philosophy, endowed with good character respectively and in others he is similar to the Sun in results.

NOTES

Varahamihira is short and suggests. In the 2nd, 4th, 5th, 6th, 7th, 10th, 11th and 12th houses Mars

or valour. When Mars is in the 3rd from birth, he gives also intelligence prowess. Mercury produces the following characteristics in the man when he occupies the birth and the next seven houses respectively. In counting in these matters it should begin from Birth itself as one. Thus if Aries is birth and Mars is in Leo we have to count from Aries as one, Taurus two, Gemini three, Cancer four and Leo five. Therefore Mars is in the fifth house from birth and results named for the Sun in the fifth must be applied to Mars also. Mercury in birth produces learning, in the second wealth, in the third baseness, in the fourth wisdom, in the fifth a minister, in the sixth no enemies, in the seventh a philosopher and in the 8th a man famous for his character. And in the 9th, 10th, 11th and 12th houses Mercury gives results similar to the Sun.

STANZA 7.

Jupiter gives the following results in the 12 Bhavas—from birth thus—learned, good speech, miser, happy, intelligent, foeless, eclipsing father, debased, pious, wealthy, profitable work and unscrupulous respectively.

NOTES.

When Jupiter is in the 1st or birth house the person becomes learned, in the second Jupiter gives good speech

in the third miserliness, in the fourth happiness, in the fifth intelligence, in the sixth no enemies, in the seventh Jupiter makes the person greater than his father in goodness, in the eighth the person becomes mean or debased, in the ninth pious, in the tenth wealthy, in the eleventh profitable engagements and in the twelfth unscrupulous character.

STANZA 8.

Venus in Lagna gives skill in sexual indulgence and happiness. In the 7th he makes the native fond of quarreling and sexual intercourse. In the fifth he gives happiness and in other houses the result will be similar to Jupiter. And in the 12th Venus gives health.

NOTES.

The word used for the 12th is Antya end or last house. Bhatotpala explains this as Pisces or Meena and says that when Venus is in Meena wherever this may fall in, the person becomes wealthy. A patanthara runs thus—*Jhasha Dronicesayath* which means that Venus in Meena wherever it might fall, gives wealth while the other reading is—*Antya Griha Sudhanontya* which means that Venus in the 12th gives wealth. The *Antya* here must be constructed as Pisces.