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करोति गोभिः सुमनोविकासं । विभाति यो विष्णुपदे च नित्यम् ॥
सर्वेशिता जीवनमुख्यहेतुर्जयाय भूयाद्भगवान् रविर्नः ॥

Kerala Astrological Magazine.

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[No. 3.]

INFANT MORTALITY.

BY KRISHNASUTHA.

THE appalling death rate of infants is a matter of deep regret, but one for profound consideration. In the Administration reports published every year by the Madras Government, it is characteristic that special mention has to be made of "Infantile mortality"; and there it is recorded that, while the average birth rate in the Presidency is 30 per mile of the population (rural areas 29 per mile, municipal areas 35 per mile), and death rate is 23 per mile (rural 23 & municipal 32 per mile) the infant mortality is 183 and 244 per mile of births registered in rural and Municipal areas respectively. These figures, based on the registers kept under the Births and Deaths Registration Act VI of 1886, strike one dumb and make him sit with folded arms in deep meditation on the vast number of human lives which perish before they bloom, and set an inquiring mind to think on the why and wherefore of this phenomenon.

The first and foremost question which deserves the attention of the student of Astrology when he is given the birth data of an infant, is whether it will be reared to maturity. So he should consider whether the Lagna, Surya and Chandra are strong and beneficially aspected and free from evil afflictions, or whether they are weak and aspected by evil planets. For it is an elementary principle, that unless the constitution is strong, the child will not live long, but will succumb to the slightest bodily affliction, say, a cold. On the other hand, if the constitution is denoted to be strong and enduring, even a Maraka Dasa will not deprive the infant of its life but only pass it through a dangerous crisis. More than all, the Sun should be strong, for it is the planet that denotes the strength of the constitution as inherited from the parents; while the Moon only denotes ephemeral conditions—health and disease

which come and go. But since infant-hood is generally (owing to the carelessness of mothers) a period of several ills, and at that stage of life the living tissues of the infant are susceptible to the slightest affections, the period is appropriately placed under the domain of Moon. If the Moon is seriously afflicted in the horoscope, a note of warning is sounded, and we are asked to consider whether at least the Sun and the Lagna are free, strong and beneficially aspected; else it can be safely predicted that the tender baby will never come out of the cradle.

Yet there are cases frequently met with where apparently there is nothing in the horoscope of birth to indicate short life, but still the tender creature withers on its mother's breast. It is such cases that are attempted to be dealt with here. An explanation of these is also the solution of the riddle of the death of one child, while another lives, though both are born at practically the same time. The key to the problem is to be found in the horoscope for the time of conception (Nishikakala). This takes us to the consideration of a much neglected chapter of Astrology, the Nisheka Adhyaya, which deals with the "Act of generation" or "Detumescence".

"To everything there is a season and a time to every purpose under the heaven". The agriculturist sows his baddy seed at an auspicious time in the proper season and reaps a bountiful harvest. But unfortunately we don't

hear of them selecting the proper season and a propitious time for the sowing of the seed which is later on to develop into a human being—the temple of the Divine being, for there is no temple which delighteth Him as the human heart, says Sri Krishna—a being which is to bring cheer, mirth and life in the otherwise desolate home. Nor do they think of their responsibility to their country and still less to the world. If we want to be nation, we should have men and women of sturdy frame, mighty intellect and sterling character. Do any couple think of the sacredness of their physical act and realise that thereby they are fulfilling their duty to God in preparing a vehicle for an ego set free through the ethereal world to take its birth in the womb of a woman? Do they pause and consider whether they are then in the best of their physical and mental conditions and whether the fertilisation of an ovum at that time will result in a foetus which will in course of time develop into, and be delivered as, an infant which is to increase and improve the family and the race? We cannot expect the issue of parents who are both physically weak and sickly to live long, though the horoscope of birth does not give any such indication. For we cannot ignore the principles of one branch of knowledge when we are applying the rules of another branch. Even if the parents are otherwise ordinarily strong, if at the time of "detumescence" which resulted in the pregnancy, they were in debilitated health or

temporarily weak or sickly or in drooped spirits, or the planets were not in harmonious and congenial combinations, the resulting issue cannot at all be expected to live long if it ever safely comes out of the womb. The last consideration takes us to the *Muhurta Sastra*; but, there is yet one point to be dealt with.

It may be said that if it is fated that we should have sickly children, we will have them despite our care and that we will be led to select a time which is obviously bad and fraught with evil consequences. This suggestion amounts to a prostitution of intellect, a negation of rationalism in the human being. (See my article on "Are we fated?"). True, it is a curse to mankind that it is endowed with reason. For, I won't be letting out a secret when I mention that, while animals (by us called "beasts") have regular mating seasons, and they do not allow covering or serving unless they desire it, in the human species, on the otherhand, the unfortunate 'intellect' (King Stark which has been granted to us) dwells on the sensual instincts and the sight or touch of the beloved partner sends forth motor impulses to the sex regions creating a counter current of desire for the physical act which is allowed to take place as a matter of course—tumescence automatically resulting in detumescence; and, it is lamentable to note that even in the intellectually advanced people, the sexual relations have drifted into a nightly affair, occur with the same

regularity as going to dinner or getting up for breakfast or attending office, and thus become so common place as to be unworthy of the name and deprive the life of all that is beautiful and ennobling. Now let me pass on to the subject.

Muhurtha Sastra or the Doctrine of Election is one of the principal branches of Hindu Astrology from times of yore. We have regular and famous treatises on the subject—Kalamrita, Muhurta Marthanda, Muhurutha Darpana, etc. These, as well as chapter IV of Brihat Jataka and chapter III of Jataka Parijata, mention the Ruthu kala (or period of fecundity) during which sexual intercourse is desirable and permitted, the best days and times to be selected and the evil days and times to be avoided, in addition to the planetary positions suitable to or in discord with, the individual horoscopes. The rules are given with such clearness that it is unnecessary to refer to them at length, but I will try to give the basic reasons therefor. I have to impress on the minds of the readers the supreme importance of the dictates of the Muhurtha Sastra in this connection. It ordains the selection of the most propitious time, a time at which the planetary rays are in harmony with the planetary rays which have impressed their characteristics on the individual as denoted by the natal chart, and also in harmony *interse*. Since the Sun and the Moon (especially the latter) are the fundamental principles in relation to the sex function, the several dates and times are based

upon their mutual and respective positions. When once we grasp this and find that in practical life a plant seed sown during eclipse or New Moon does not sprout or fructify, and if it does so at all it is not healthy, should we not apply the same principle to the most valuable seed entrusted to us to be deposited on human soil and nurtured by divine love expressed and fostered by the kind look or the gentle touch of the beloved partner which thrills the soul and stirs therein emotions high and inspiring, resulting in another human being tied to us by golden chords of affection and bringing us nearer Heaven? Hindu legends prove this when they state that Parasara made love to a boatman's daughter at an auspicious moment, and the resulting issue was the great Vedavyasa, and that Salivahana was the son of a potter's daughter approached by a Brahmin astrologer. I may also draw attention to the sixteenth sloka of chapter IV of Brihat Jataka. There Varaha Mihira mentions the rulers of the several months of pregnancy and thus gives the clue to the months during which any miscarriage or abortion may take place, if the ruler thereof is afflicted (specially by Mars). The dangers and sufferings consequent upon an abortion are so well known that it is not necessary for me to appeal to all husbands to have sympathy for their beloved partners and save them from all physical and consequent mental ills, and to this end to avoid the prohibited days and times for sexual relationship.

I wish to say a few words only on Ruthukala. The male is always ready in a sexual way; he simply awaits the call of the female, while the latter has certain periods during which alone her passions can be aroused. These periods are usually found two or three days before menstruation and several days thereafter. It is a matter of Providence that such period alone is also conducive to pregnancy, the ovum of the female being in a fertilisable condition only during the three days before and seven days after the monthly periodic. Sex was not intended primarily for the pleasure associated therewith; the Creator had a deep underlying purpose:—

"Whatever hypocrites austere talk
Of purity, and place, and innocence;
Defaming as impure what God declares
Pure and commands to some, leaves free to all
Our maker bids increase; who bids abstain
But our destroyer, foe to God and man?
Hail, wedded love, mysterious law, true source
Of human offspring, sole propriety
In Paradise, in all things common else!"

(Milton).

The Love of children is innate in every human being and the yearning for the prattling voice of a child is a healthy sign of a good and noble character. But it is imperative that the yearning should be for a child which will be a superior representative of mankind—a child which will raise the family (Kulod-dharaka) and thus the race by its strength of frame, intellect and character. It behoves therefore every married man to consider whether he should not pay attention to the Election system propounded in our Sastras and act in accordance therewith for the benefit of himself and his beloved, his family, his race and his country.

"FRIENDS ON THE FRONTIER".

By DR. V. V. RAMANA SASTRIN, PH. D., F. R. A. S.

PROF. W. H. Pickering announces that Neptune has recently begun to deviate from the place computed for, in using Newcomb's elements. It is falling behind the computed place, in the manner that it should do, if perturbed by an unknown body. This body is believed to be of terrestrial size, travelling in highly elliptical orbit, and at present about 68 astronomical units distant. At its next opposition, about December 30 next, its position should be near $6^{\circ} 35' + 23^{\circ}$, magnitude 15. The deviation of Neptune, is at present a little over², but, if this is due, as is thought, to the perturbing action of an outer planet, the deviation will increase to about 15", in the course of a few decades. Prof. Pickering points out the desirability of securing as many observations as possible of the position of Neptune, so that the perturbation may be accurately determined. It will also be necessary to redetermine the annual parallax of Neptune which Newcomb pointed out to be rather larger than his theory required. The discrepancy was attributed by him to systematic errors varying with the hour of the night.

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The possible discovery of an outer planet will increase the number of "astrological planets" to ten, and therefore necessitate a re-allocation of them to the dominion of the several signs of Zodiac. In the early days of astrology only seven "planets" did duty, including the Sun, the star of our system, and the

Moon, the Satellite of our planet: the luminaries were treated as 'planets' as the Symbolism of astrology was reared on a Geocentric observation of the sky. Later on, the nodes of the Moon's orbit, were added as subsidiary "Planets". Still later on points of the Zodiac, which were neither 'Planets' nor orbital nodes, were made use of, points which represented measurements in celestial longitude, from known positions. Finally, Uranus and Neptune were found to be convenient prognostic symbols, and, for that reason, regarded as "astrological planets, whose total number came up thus to nine. Current astrological theory associates Neptune with the sign Pisces, but in actual practice, it is seen that the influence of the planet is more 'accidental' than 'essential', and more felt in the 'angles' than elsewhere.

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The Gregorian calendar has been adopted in Roumania by an official decree dated 6th—19th March 1919. The change in the calendar was made on 1st April 1919 (old style), that, date becoming 14th April, though the Church continues to use the Julian Calendar. It may be of interest to mention that the Julian Calendar is now 13 days behind the Gregorian, the former being called Old style (O. S.) the latter, New Style (N.S.). The Gregorian Calendar, named after its originator and introducer, Pope Gregory XIII, came into vogue in 1582, although it was not adopted in England until 1752, and has not been, in Russia or Greece, till this day.

At the time of its adoption in England the Julian Calendar was 11 days behind, so much so, that an equal number of days had to be omitted from the year, to bring it in line with the Gregorian. The Julian Calendar was only the reformed Roman Calendar of 46 B. C. and we owe it to Julius Caesar, and the Alexandrian astronomer Sosigenes: it makes the average year consist of 365.25 days. For astrological purposes, it is essential to be aware of the difference between the Old and New Styles (O. S. and N. S.); when dealing, for instance, with the birth-data of persons belonging to Russia or Greece. The measure of modern astrology is the tropical year of about 365 days 5 hours, 48 minutes and 45.51 seconds: and that of a section of Hindu Astrology, the sidereal, which is rather longer than the tropical.

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Father J. N. Strassmaier, S. J. who died in London on the 11th January, was a leading assyriologist, and a savant of international reputation. The interest of his life-studies for students of "Judicial Astronomy" lies in his deciphering of the little clay bricks in the British Museum on which are inscribed ancient observations of the stars and the Planets. If these could be co-ordinated, although they are written in characters most difficult to interpret, an invaluable series of records would be available, dating back several centuries before the Christian era. Father Strassmaier appealed to Father Joseph Epping, S. J., whom he met in Holland in 1880, to help him with the necessary mathematical calculations.

The difficulties of deciphering the records were enhanced by their damaged condition, but Father Epping began by recognising on one of the tablets a list of intervals of successive new Moons. To discover which planets were meant by *Dilbad* and *Guttu*, last months of mathematical work. The opinion then generally held that *Guttu* was Jupiter, led him hopelessly astray, but, finally, he came to the conclusion that *Guttu* was Mars. This conclusion was verified by the discovery of another more accurate copy of the tablet in question, which, at the same time helped him to identify *Sakku* as Saturn, and *te-ul* as Jupiter. These discoveries were fundamental for Babylonian astronomy, astrology and chronology. The tablets referred to the years 111 B. C. and 123 B. C. After eight years of assiduous joint-labours, the two collaborators published in 1889 the work, "Babylonian astronomy or, the Chaldeans knowledge of the Starry Skies" (Herder, Freiburg).

In "Notes on the working of the 'New Navigation'" (Cairo: Government Press, 1918), Dr. John Ball gives a convenient method of calculating altitude from hour-angle (h), latitude (l), and declination (d), a method which is apt to stand the student of prognostic astronomy in good stead. First find an auxiliary angle M from the equation.

$$\cos^2 M = \cos^2 \frac{h}{2} \cos l \cos d.$$

Then —

$$\sin^2 \frac{Z + D}{2} = \sin \left\{ M + \frac{l + d}{2} \right\} \sin \left\{ M - \frac{l + d}{2} \right\}$$

Use upper sign for l, d , same name, lower for *contrary* name. But even

this calculation may be saved by those who can afford to have the very useful "Altitude Tables" of the Rev. F. Ball, R. N. (London: J. D. Potter), which give the altitude for every degree of l, d, h , to an accuracy of 0.1' (nearly). The altitude of a body is the arc of a circle passing through the Zenith, the body and the nadir intercepted between the body and the horizon. This is the element that is virtually furnished when in a diurnal geniture, for instance, we chance to have, instead of the time of day, only the length of a shadow in the Sun. The hour-angle is a fundamental conception in spherical astronomy, as the so-called mean time is only the hour-angle of the mean Sun. The hour-angle of a body at any instant is an angle at the pole of the equator, contained by the meridian passing through the body and the meridian of the place: it marks the time between the instant of observation, and that of the body's meridian passage. The so-called "sidereal time" which is of such constant use in determining the points of the ecliptic on the horizon and the meridian, is only another name for the hour-angle of the Vernal Equinox, or the right ascension of the meridian. The latitude is the elevation of the pole. The declination of a body is its distance from the equinoctial, measured by the arc of the meridian passing through it, which is intercepted between the body and the equinoctial.

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Indian astrology makes use of the sun-dial time, known as "apparent time"

or "solar time" which is the hour-angle of the Sun. The sun-dial days are unequal, while the clock-days are equal. It sometimes happens that with reference to a birth on a moon-lit night the time is indicated in terms of the length of a shadow in moon-light; in such a case, we can readily find out the altitude of the Moon, and thence the hour-angle of the Moon: but the steps from that hour-angle to the hour-angle of the Sun are a bit difficult. The difference between the time shown by a sun-dial and a clock is technically known as the "equation of time": we may also speak of this difference as that between the hour-angles of the "apparent Sun" and "mean Sun": at mean noon, it indicates the difference in mean time between the meridian passages of the "mean sun" and the "apparent Sun". The time of birth in a dark night may also be shown by noting a star or planet that is on or near the meridian. Here, as the hour-angle of the body is actually or nearly zero, we readily find the altitude of the body by the formula already cited (noting however that the "auxiliary angle" equation is, in this case, reduced to $\cos^2 M = \cos l \cos d$, as $\cos^2 \frac{h}{2} = 1$), and then, by the use of other formulae, the hour-angle of the apparent or mean Sun, as the case may be. Again, the circumstance that a star souths that we know the Right Ascension of the meridian, or, what amounts to the same thing, the hour-angle of the first point of the ecliptic at that instant: thence, we readily ascertain the points of the

ecliptic on the meridian and the horizon by the use of the needed formulae. For a given hour-angle of the Vernal Equinox, the southing point of the ecliptic will be the same for all altitudes of the pole, as the meridian under consideration is identical: but, the rising point is bound to vary with each altitude of the pole, as the plane of the horizon cannot be constant.

"The Alfonsine Tables" which played a very large part in the history of European Astrology is the subject of a special paper which Dr. Dreyer read before the the Royal Astronomical Society in January last. These tables, called after Alfonso X, King of Castile, were first printed in Venice in 1483, but they had been in use in manuscript form all over Europe for nearly 200 years. There were about a dozen editions in existence, with no marked difference between them. None of them gave direct longitudes and latitudes of planets, but longitudes at a certain epoch (January 1, A. D. 1) and the changes for definite later intervals. The unit of time was 1 day divided into 60 minutes (corresponding to Indian *ghatis*), which were each divided into 60 seconds (corresponding to Indian *vighatis*). The large units were 60 days (corresponding to Indian *ritus*), and 3,600 days (corresponding to sixty Indian *ritus*). The Alexandrian astronomer and astrologer Ptolemy, who lived in the 2nd century A. D. had also divided the day into 60 minutes (*ghatis*), and it would appear that the adoption of the sexagesimal system was probably due to the superior influence

exerted by Ptolemy and Aristotle over early European culture. The Alfonsine tables put the longitudes of planets in terms of a sign of 60° (and not 30°), and adopted the value of precession at 10 in 66 years. With respect to precession, a peculiar theory was maintained. A Constant term of $26''$ a year was taken, together with a variable term called trepidation. About 1252, the two terms happened to come within 10' of the true value of precession since Ptolemy's time. All longitudes were reckoned for the end and not the beginning of the year, so that $1251 + 5$ months, means June 1, 1252, which is also the epoch of the tables, by reason of the day being that of Alfonso's Coronation.

I had always thought that the late Prof. C. A. Young's books on Astronomy were remarkably accurate in their descriptions in spite of Kelvin Mc Kready's observation on page 146 of "A Beginner's Star-Book" (1912). But the chatly article by Mary E. Byrd in number 271 (January 1920) of "Popular Astronomy" gave me occasion to look up the Urano-graphical Chapter in Young's "Lessons in Astronomy" (Revised Edition, 1903), with the result that I came across in section 53 (page 46) the curious mistake in description that *Gamma Leonis* is at the south-east corner of the irregular quadrilateral formed by Alpha, Gamma, Delta and Beta. As a matter of fact *Gamma* is at the Northwest (and not the south-east) angle of the rough trapezoid. The Hindu Star-group known as "Magha" includes, besides *Gamma Leonis*, Alpha, Eta, Epsilon and (Mukerji: *An Atlas of Hindu Astronomy* page 6). I have sent up a communication

pointing out the above error in Prof. Young's book, to the Editor of "Popular Astronomy", Goodsell Observatory, Carleton College, Minnesota.

Messrs George Routledge and Sons, Ltd., of London, have quite recently published a work by Mr. Spence under the name "Encyclopedia of Occultism" It is priced at £1.5.0 net and ranges from four to five hundred pages of closely-printed double columns. So far as the article on astrology is concerned, it is plain that the author is not a good student, but nearly possessed of a slight smattering of superficial information on the subject. In enumerating the aspects of the planets he omits the Sesquare, but mentions the quintile, though the latter is the weaker of the two: the sesquare is of equal potency with the semi-Square, as the one is geometrically supplementary to the other. He defines the Conjunction of the stars (*sic*) or planets as their location "in the same sign" a definition which is by no means correct of the 'Conjunction', as known to modern successors of Tycho Brahe and Kepler in the apotelesmatic art. Again, the list of books he brings together, as authoritative treatises on European astrology, is of the most haphazard and inconsequential sort. The old authoritative classics, such as Ptolemy, Placidus de Titus, Junctinus, Ramsay and others are not so much as even mentioned, and among the modern manuals, he is culpably silent about those of Worsdale, Wilson, Morrison and Pearce. And even of Alan Leo's publications, with which the astrological market has been literally glutted, nightly or wrongly of

late years, only one is referred to. But grotesquely enough, H. T. Waite's dainty toy of the pocket natal astrology comes in for very prominent mention. It is indeed an anomaly that for the best books on modern European astrology we have yet to depend on German and French.

At the meeting of the Royal Astronomical Society of Canada which was held in the Physics Building of the University of Toronto, on the 16th of December last with Mr. A. F. Miller in the chair, Prof. Alfred Baker gave the address of the evening on "astrology" which, in the reporting words of the recorder of the Society, "aimed at foretelling the future from the heavenly bodies. It undertook in its day, to throw light upon the relations the Deity was supposed to have established between the constellations and the planets, and human affairs by the use of horoscope." The lecturer cited references to astrology in the Bible, and in the literature of Chaldaea, Greece and Rome. In the middle ages, Astrology flourished all over Europe everyone either casting a horoscope, or having one cast for him. Prof. Baker exhibited examples of horoscopes and explained their interpretation by the use of tables on the blackboard. He remarked that at the present time Astrology flourished in India, and there were instances of the survival of palmistry in Canada itself. There is a Journal devoted to the subject, published in Boston. The lecturer was of opinion that, owing to its use of the geocentric theory, astrology probably delayed the progress of astronomy, in the earlier centuries. Forecasting the future was a practice almost universal, extending to the animal, vegetable and mineral kingdoms, without

restriction: The lecturer explained how they cast a horoscope—indicating the functions of the various houses, planets and constellations, both the Sun and the Moon being considered as 'planets' for astrological purposes. The Chairman, Mr. A. F. Miller stated that Mr. Thomas Lindsay, a former member of the society, had devoted much attention to the subject of

astrology, "not because of any belief in it, but for a better acquaintance with the ideas of former times". Several other members contributed some interesting remarks to the discussion and after a cordial vote of thanks to the lecturer for his interesting address, the meeting was adjourned.

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COMMERCIAL (FOR MAY.)

Cotton—We see a fall in the cotton market till the 14th when Broach Good will considerably decline and fall down to 440. After 14th we expect a sudden rise in the market. On the whole we advise buying Broach early in the first week rather than selling at that time in anticipation of a further decline. The tone of the market is very favourable in this period. Broach may even touch 550. New York market will be very strong.

Cloth—The cloth market is likely to remain firm and steady till 20th, after which there will be considerable improvement. There will be enquiries for whites and greys. We will advise merchants not to speculate as we anticipate a substantial decline in June—yarn will be very much in demand.

Shares—Among mill shares that will focuss attention from the public, will be, Currimbhoys group, Tatas, Swadeshi and Davids especially from 6th to 19th. We see a decline in the last week when buyers

are to be very careful to liquidate their securities.

Money—will be in good demand and the bank shares will remain steady.

Gold—There will be a substantial decline in the first 15 days but at the close of this month the gold will recover its price.

Rice—The rice will be much in demand after the 12th when the market will improve substantially.

Sugar—will improve from 6th to 25th when Karachi and Calcutta markets will remain strong. One rupee increase per cwt. is clearly foreseen. Java market will remain steady, and may even improve.

Opium—The last two figures may be 75 or 35.

Coffee—The market will be very dull.

Cocoanut—The market will fall and the speculators will not find sufficient stimulus to keep stock so that towards the end of the month the price will show signs of improvement.

NOTES.

EXPLANATION OF THE TWELVE HOUSES AND THEIR ASTROLOGICAL SIGNIFICATIONS.

Cadent or 12th house.	Ascendent, or Lagna, or 1st house. East angle	Succedent or 2nd house	Cadent or 3rd house
Suc- cedent 11th house.			North Angle or 4th house
10th house or South Angle or M.C. or Mid heaven			Suc- cedent or 5th house
Cadent or 9th house.	Succedent or 8th house	West Angle or Descendent or 7th house	Cadent or 6th house

FOR all practical purposes we shall suppose the whole globe to be divided into four equal parts; now each of these into four quadrants and each quadrant into three equal parts. Thus the whole globe is divided into twelve houses of heaven. The lines thus drawn will make the above figure. These twelve houses are either angular, succedent or cadent.

The angular or kendra houses are four Viz., ascendent or Lagna. 10th house or midheaven, the 7th house and the 4th house. These are considered as the most powerful, influential and fortunate.

The Succedent or panapara houses Viz. 2nd 5th 8th and 11th are next in force and virtue to the angles.

The Cadent or apokliba houses Viz. 3rd, 6th, 9th, and 12th, are considered of the least efficacy or weakest of them all.

The 3rd, 6th, 10th and 11th, houses are called Upachya houses:

Of the kendras, the 1st, and 10th, houses are the strongest. The planets posited in these would influence the native throughout his life.

Next in power are placed the 7th, and 4th; 9th, and 3rd, are weak; the 6th, and 8th, are the weakest.

The first house or Lagna signifies body the personal appearance and disposition, life, character, wisdom, strength and habit. Planets posited therein bear the most powerful influence upon the life and destiny of the individual born. Saturn or Mars (kuja) in this house, often causes accidents or ill health, trouble and chequered career. While Jupiter and Venus therein cause good health and fortunate life.

The second house relates to wealth or property, prosperity or adversity loss or gain, relations, face, speeches, truth, education, right eye, jewels, metals and family happiness. Saturn in this house when viewed by the Sun or moon, causes pecuniary difficulty, and loss of money;

while Jupiter therein is a constant source of wealth. Mars causes losses by rash enterprises.

The third house relates to brothers, sisters, power, instructions, help, medicine, anger, right arm, left ear, voice, patience, adventure, neighbours, short journeys and writings or correspondence. Planets in this house influence the mind greatly. Moon therein causes many short journeys. Saturn and Mars therein cause trouble from kindred, neighbours and journeys.

The fourth house, prefigures property inheritance, happiness, fields, gardens, heart, mother or more generally the parents, vehicles, friends, the position and condition at the end of life and end of things. It is sometimes called the grave. Mars in this house causes trouble between the native and the parents. Saturn indicates trouble in the eventide of life, sickness to the father or mother.

The fifth house governs reasoning, parents religion, precepts, education, intelligence, belly, children, speculation, gaming, lotteries, merrymaking of all sorts, pupils and drinking and eating, cooking and bathing, and physical pleasures. The house has much to do with our previous in life in the physical world.

The 6th house is associated with maternal relations, disease, fear, boils; stepmother, theft, servants, magic, superstition, sickness, animals, pets, enemies, debt. Saturn with sun in this house would lower the vitality greatly, causing sickness, and weak constitution. It causes troubles from servants and inferiors. Benefics here

tend to increase the intensity of the affairs of this house.

The seventh house corresponds to sunset and signifies marriage, discription of wife or husband, partnership, law suits, public enemies, opponents, public officers, sexual conduct, dealings, enjoyment, price and urinary complications. Mars here causes domestic infelicity; Saturn here gives trouble and delays marriage or prevents it altogether. Jupiter or Venus here portray the best of husbands or wives, superlative happiness and felicity in marriage and success in public dealing.

The 8th house shows the nature of death. It relates to debt, disease of lower regions, wife's or partner's wealth, or dowry, suddenly acquired wealth, legacies, wills, lotteries, loss and occultism, free-masonry etc., Mars or Saturn here causes loss and trouble concerning wills or the goods of the dead. While Jupiter here vouchsafes legacies and hereditaments.

The 9th house signifies luck, higher learning and success of long journeys either by sea or land, religion, preferences, fame, dreams, morality, pilgrimage, good, maternal relations, abode, sisters-in-law, father and grandchildren. It is the house of new birth. Planets here have great influence on the mind of the native. Saturn here adds, gravity, reserve, kindness, fear of the unknown and reverence for Divine things; if Jupiter is here, the native becomes very religious as Jupiter adds sincerity of soul, a serious spirit and the strongest regard

for equity. The native leads a subjective life and becomes conscientious.

The 10th house is the most elevated part of the globe or the heavens being the M. C. or meridian. It settles all questions concerning persons in power and authority. It has signification of honour, title and preferment, employment or profession, business and success therein. Saturn here causes discredit in many ways. Jupiter vouchsafes honours and distinctions. It deals with prominence, authority, the king or government, persons in authority, general character, living in foreign lands and estate.

The 11th house denotes gain, profit, friends, eldest brother, hopes, wishes and desires, acquisitions, legs etc. Friends correspond to the nature of the planets therein. Jupiter brings here many good friends who contribute to happiness and good fortune. Mars and Saturn here cause bad friends who cause trouble and disquietude and cause difficulty in recovering money lent to others. The house relates to sons-in-law and daughters-in-law. Benefics indicate patronage received at others' hands.

The 12th house is the house of deep occultism, tribulation, affliction, anxiety of mind, trouble, distress, imprisonment and absolution. It is the house of secret-foes, back-biters, assassination, treason, suicide, and other misfortunes of mankind. It is the house of losses and expenses. A benefic here shows a parsimonious, un-enterprising,

and sometimes suspicious person. Such a person is a good keeper of money but does not necessarily acquire it. A malefic here, shows extravagance, loss by theft, robberies and other causes. It also denotes enterprise and pluck. Two malefics here reduce the native to beggary by means of this extravagance and losses.

The above list is by no means exhaustive and analogy must supply the rest, in as much as every event that has connection with the person must be indicated by a house.

The colour of the Signs.

<i>Mesha</i> - Red.	<i>Thula</i> - Black.
<i>Vrishabha</i> - White.	<i>Vrischika</i> - Green.
<i>Mithuna</i> - Yellow.	<i>Dhanu</i> - Flame.
<i>Karkataka</i> - Grey.	<i>Makara</i> - Various.
<i>Simha</i> - Pale yellow.	<i>Kumbha</i> - Green.
<i>Kanya</i> - Diverse.	<i>Meena</i> - Pale.

The colour of the planets.

<i>Ravi</i> - Copper.	<i>Guru</i> - Bright-yellow.
<i>Moon</i> - Whitish.	<i>Shukra</i> - White.
<i>Kuja</i> - Blood-red.	<i>Shani</i> - Black.
<i>Budha</i> - Green.	<i>Rahu</i> - Smoke colour.
<i>Kethu</i> - Diverse.	

Tastes.

<i>Ravi</i> - Pungent.	<i>Budha</i> - Mixed.
<i>Moon</i> - Salt.	<i>Shukra</i> - Sour.
<i>Kuja</i> - Astringent.	<i>Shani</i> - } Bitter.
<i>Guru</i> - Sweet.	<i>Rahu</i> - }

Power.

<i>Ravi and Moon</i> - Kings.	<i>Shani</i> - Servant.
<i>Kuja</i> - Commander.	<i>Budha</i> - Prince.
<i>Guru and Shukra</i> - Ministers.	

Caste.

Guru and Shukra — Brahmins. *Ravi and Kuja* — Kshathriyas. *Moon* — Vaishya. *Budha* — Shudra. *Shani* — Porceya.

Character.

Guru, Ravi, Chandra indicate Satwaguna producing mildness, love of truth, charitable, righteous, god-fearing, loving, helping others.

Budha and Shukra indicate Rajasaguna (royal nature), making men of

taste, loving romantic enterprises, well informed in many knowledges, fond of women, courageous and luxurious.

Kuja and Shani are of Thamasa-guna (valgur nature). These are cheats, tale bearers, quarrelsome, stubborn, lazy, and cruel.

Sexes.

Moon and Shukra — Female. *Budha and Shani* — Neuter. *Ravi, Kuja and Guru* — Male.

DISCUSSIONS.**Freedom—An Illusion.****A REPLY (I)**

To

THE EDITOR,

"KERALA ASTROLOGY"

SIR,

After reading the article "Freedom—An illusion" which appeared in your last issue it struck me that Mr. Sarma has misunderstood the expression "Freedom in determinism" in "Are we fated?" which also was published in the same issue. That phrase, if referred to our actions, means that some of our actions have been preordained while the rest are performed by our own free will granting that we have a free will. So I do not see any occasion for the remark "If any Freedom is adulterated . . . it ceases to be itself unless the writer believed that Freedom meant absolute freedom which was certainly not indicated by "Krishnasuta."

According to the Karmic theory ultimate Freedom means complete freedom. Thus the statement "If Freedom is worth having up to determinic doses" seems to be superfluous. Again I object to that being put forward as an argument against the Karmic theory. Supposing that ultimate Freedom is not absolute freedom, are we justified in denying its existence merely on account of its worthlessness? If we grant that ultimate Freedom is a fact though a bit "adulterated" it will have to be considered whether it falls short of our ideal or is unpalatable to us.

"In the realm of Science . . . (up to) . . . with freedom altogether" says Mr. Sarma. This seems to me to be arguing in a vicious circle or rather begging the question. He starts with the hypothesis that all phenomena are regulated by the laws of nature

and naturally, his conclusion, which is the same thing differently worded, follows at once. Is the hypothesis valid? Because it is applicable in a few of the Sciences we cannot dogmatise its applicability to all cases. We do not as yet know all the laws which govern biological phenomena. The laws, if any, determining the will, thought and other psychological phenomena have been little understood. Hence the inapplicability of the above premise in settling the dispute between the various theories about man's Freedom, science then does not give us any clue either to freedom or to fate or to karma.

A difficulty is raised by Mr. Sarma. He asks "who is responsible for the first act that subsequently enchained the individual in the Karmic meshes?" "He himself has hinted at an answer which is not quite convincing. A satisfactory reply has, however, been given. An individual, in his first birth, is endowed with a certain amount of energy, free will etc but as yet is not enchained by Karma. On account of his energy he does some act. That binds him down to this world the amount of bondage being determined by the nature of his act. On account of his energy and free will, which is as yet not fully developed, he will go on performing actions without serious thought until his movements are seriously hampered by the ever increasing Karmic meshes. We may liken this to the trapping of a tiger by means of gummed leaves. The tiger, when it comes to catch the goat tied so conveniently to a yonder tree treads on a gummed leaf which at

once sticks to the foot. The tiger advances unimpeded by the first leaf until the leaves have become so numerous as to seriously hinder its progress. It then tries to rub the leaves off its soles with its face; rolls on the ground and so on until its whole body is covered with the leaves something very like the individual entangling himself in Karma. Of course the analogy cannot be pushed much further.

"The argument usually advanced . . . (up. . . to) merely maudlin sentimentality". writes Mr. Sarma. If this is true either something is wrong with almost the whole world or with the above opinion. Why do we find that almost every one has an ideal put before him? what is the use of the various proficiency prizes? why do we ask our young dependants to work hard now so that they may earn a living later on? Surely all this is not done uselessly as Mr. Sarma is inclined to believe. If we are merely puppets I do not see any reason why the wire-puller behind the screen should make some of us think we are free, some others as being fated and the rest believe in the Karma theory.

Another argument has been brought forward in support of the fatalistic theory. A chooses a red coloured kerchief. why? Because the stimulus sent by the red colour produced a powerful reaction in A and the stimulus sent by the other colours produced less powerful reactions in him. Thus he selected the red colour. This is the fatalistic explanation coupled with a little bit of modern

psychological research. The selection can also be explained by the karmic theory. The various colours produce different reactions in *A* who, of his own free will, yields to the reaction produced by the red colour suppressing the rest. Thus the illustration in question can be cited equally well in favour of the fatalistic or the karmic theory.

One other point remains to be discussed. Mr. Sarma says that if we realise the philosophy of fate we will be as happy and cheerful as the skylark. In addition to this it seems to me that we are likely to become callous to the sufferings of others. The incentive to do good things will go away. The indifference to another's misery will be the outcome of

Mangalore, 18-4-'20.

S. Srinivasa Rao.

A REJOINDER (2).

To
THE EDITOR,
"KERALA ASTROLOGY"

SIR,

Allow me some space in the pages of your esteemed journal for my rejoinder to Mr. Srinivasa Rao's reply. I do not, for obvious reasons, propose to enter into any elaborate Ethical or metaphysical discussion of the question of Freewill but shall deal with the objections raised by Mr. Rao *Seriatim*.

(1) He says:—"That phrase—i. e., Freewill in determinism—if referred to our actions, means that some of our actions have been preordained while the rest are performed by our own Freewill

the realisation of one's own helplessness and the futility of one's exertions. To do a good act will generally cost a person some pain while a wicked one will mean sometimes a great source of happiness which in a few cases will last till the life time of the individual. Thus a bad action is likely to be preferred to a good one.

In this letter I have tried to show that all the illustrations used by Mr. Sarma in favour of the Fatalistic theory can also be cited in favour of the Karma theory. Looking from an impartial point of view these seems to be nothing at present which will decide in favour of the one or the other theory. Future research in to psychic phenomena is likely to throw some light on this point.

granting that we have a freewill". While I am thankful to him for the aforesaid explanation, I am at a loss to understand why he believes I misunderstood the phrase in question. I stated in my previous contribution and even now prepared to maintain that if Freedom is worth having or worth striving for, it should not be adulterated by the admixture of any deterministic doses. If on the other hand, Mr. Rao's explanation be true, will he tell us which of our actions are and which are not pre-ordained? Why should some of them be and others not determined? What is the real and fundamental nature of the action which are so deter-

mined? Whether the ultimate goal of a man's highest and noblest spiritual endeavour is Absolute freedom as opposed to Freedom viewed *Sub Specie Temporis*; whether in fact anything Absolute *qua* Absolute has any existence are questions whose discussion is strictly beyond the limited scope of this rejoinder. But my main contention remains that the freedom which is believed to be the crowning achievement of the spiritual aspirant can not for a moment tolerate any alien injection of determinism; And if it did, it commits suicide.

If the ultimate freedom is actually adulterated, I for one shall never endeavour to secure it. According to the argument of Mr. Rao himself, who appears to have a terribly firm faith in Ideals, no rational person will waste his energies for the sake of a worthless Ideal.

(2) When I said that the rigorous sway of laws does away with Freedom altogether, Mr. Rao accuses me of begging the question and concludes "Science then does not give us any clue either to Freedom or to Fate or to Karma." I submit that the vicious circle, which Mr. Rao believes he has detected in my argument, is the merest mare's nest. I said that all the Inductive and the Experimental Sciences are based on the deterministic Postulate, on whose universal applicability I never, by the way, dogmatised. Clearly Mr. Rao has absolutely no idea of the researches and the conclusions of the modern experimental and physiological psychology. He is blissfully ignorant of the classic

controversy between the schools of psychology headed by William James and Dr. Mac Dougal respectively regarding the question of Freewill and the voluminous literature that has sprung around it. Taking stock of the present advancement in psychology, we can safely assert that a willed action is as much a determined action as any other.

The investigations in Biology and particularly in Embryology conducted by the late lamented Prof. Ernst Haeckel—a name to conjure within the modern scientific world—have proved beyond doubt the existence of the rigorous sway of laws. The astonishing discovery that a developing Embryo is obliged to recapitulate the entire history, with all its vicissitudes, of the race or the species it belongs to, lends very strong support to the deterministic theory. The attitude of science is not non-committal. It favours Determinism.

(3) Regarding the question of responsibility for the first act, Mr. Rao says that "an individual in his first birth is endowed with a certain amount of energy, freewill etc, but as yet is not enchained by Karma." The answer hinted at by me is not quite convincing to Mr. Rao, while his is a satisfactory reply. I am rather sorry to state that the merest tyro in philosophy is acquainted with Mr. Rao's satisfactory answer which is mentioned only to be subsequently condemned. All Indian systems of thought—and even the western ones for the matter of that—are unanimous in the opinion that *birth* itself is the result of Karma.

So Mr. Rao's first birth, the hypothetical first birth that is not the outcome of Karma, is another mare's nest. Again granting that there is such a first birth, are *all* individuals endowed with the *same* amount of energy therein? who makes this equal distribution? If so, why are individuals placed in environments and amidst surroundings that differ as poles asunder? Not being able satisfactorily to answer these questions, the Vedantic thinkers cut the gordian knot by saying that Karma and the individual have no beginning in time.

(4) In my opinion, the existence of Ideals does not prove our Freedom. There are perhaps as many differing Ideals as there are human beings. Why should different people select different Ideals? Why should Mr. Rao leave off the lucrative profession of a lawyer, as an Ideal, and content himself with being a school-master? Even then, why is he a teacher of physical science and not of philosophy or comparative anatomy? Is anybody *free* to choose any Ideal? Obviously not. Slavery and submission to an Ideal are no Freedom. Whether you are a slave of Ideals or of Fate, it does not matter. You are all the same a slave throughout. Speaking of proficiency prizes, I am tempted to make the following remark. Is anybody *free* to secure any prize he or she likes? Dr. Rabindranath, the recipient of the Noble prize, on one occasion failed, I am told, to secure adequate recognition, for some of the books he had written, as text books, at the hands of the Calcutta University. My conviction is Dr. Tagore is *Fated* to

get the Noble prize, while Sri Sankara got none though he is incomparably superior to Dr. Tagore in the exposition of mystic philosophy.

(5) Lastly, Mr. Rao sheds a profusion of tears over a probable moral calamity if one is to believe in Fate. Let me hope his are not crocodile tears. If you believe in Fate, says Mr. Rao, the "incentive to do good things" will go away." I am not convinced by this argument at all. I may be quite powerless as against Fate, but that does not prove my inability to pay something to a Fated beggar. Belief in fate will make a person highly sympathetic to his fellowmen. One who realises the philosophy of Fate with all its implications, will genuinely feel for his fellowmen suffering from the Karmic bondage. I may be a Fatalist. I do not burn incense at the feet of those who are believed to preside over and guide my mundane destinies and career. Belief in Fate fosters a healthy spirit of self-respecting independence. I may, consistently with my fatalistic doctrines occasionally give something by way of charity to a poor man. Charity is rather a pompous—and otiose if you like—way of satisfying oneself that he did some virtuous deed that day before retiring to bed and thus earned the good will of the Supreme Deity.

In conclusion, whatever the nature of the future psychological investigation—for, future research must owe a certain allegiance to the past—we can say, taking stock of the present, that the psychology of volition rather inclines to Fate than Free will.

OUR OBSERVATION.

THE point worthy of attention in the May map* for India is that Mars, the ruling planet of England, is placed in the mid-heaven for Capricorn, the ruling sign of India, in opposition with Sun, Venus, Ketu and in square to Jupiter. Does not this show that there will be considerable unrest in India, political and industrial? Is it not that England's executive ability is much relied upon?

On account of the numerous afflictions which Mars receives from Sun, Venus, Ketu and Jupiter Indians especially the Moslems are likely to be disappointed in their endeavour to get the Turkish question favourably settled.

We will take the most marked afflictions and deal with each in turn. One of the most important is the opposition of Jupiter in square to Mars. From this aspect we see the possibility of opposition from the conservatives and religious-minded people of England as well as the likelihood if care be not exercised, of hypocrisy and deceit in the utterances of statesmen.

Mars in the mid-heaven dominates the map, while the Sun exalted is in the Nadir. This will account for some of the things which will be done to promote Indian unrest.

We now turn to the position of Saturn in Leo in trine to the Sun in exaltation. Here it seems to demand self-determination, a true realisation of Brotherhood

of man and patriation to the mother India, But this influence will be the beginning of the New Era. Amongst the younger generation, there will be many who will respond to this influence in order to help the mother country which will lead to cooperation in the work of reform.

The afflictions of Mars, show that the hopes of the nationalists will not be easily attained. The squares and oppositions to three planets in England's sign promise inevitable delays and obstacles, disappointments and disillusion. This indicates that young people in England and in India are not likely to be fairly dealt with.

The positions of planets indicate that in India there will be discontent. The outbreak of an epidemic is threatened in North-western India—Bombay will suffer from strikes and accidents. There will be despair in Bengal. Deaths of an eminent Bengal politician, of an eminent Mahratta writer and of a great social reformer somewhere in southern India in the coming two months are shown. Elation followed by despair, enthusiasm alternating with depression, are the key-notes of this month.

Bhakti Sandesha.

We have just now received what we may call a consolidated number of *Bhaktisandesha* for the months of December, January, and February. It is ably edited in Canarese and published

*See frontispiece.

by Mr. D. K. Bharadwaj, Mangalore. As usual, the number contains very interesting articles, of which we make a special mention of the following. Swami Shradhananda's life from the pen of the editor himself written in such a lucid manner, that it brings out vividly before the eyes of the readers a true picture of that remarkably minded political Sanyasin that has lent a helping hand to

the suffering Punjab in the hour of her direst need. We may make mention of the correspondence published between Srijut Aravindo Ghosh and his wife. The correspondence is throughout animated by mutual love and good-will, thus setting forth what the ideal of Indian marriage means. Finally we may draw the attention of our readers to the life of Shri Madhvacharya.

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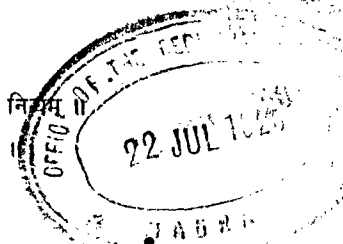
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• APPLY TO - **Kerala Astrology, MANGALORE.**

॥ श्री ॥

करोति गोभिः सुमनोविकासं । विभाति यो विष्णुपदे च निभम् ।
सर्वेशिता जीवनमुख्यहेतुर्जयाय भूयाद्भगवान् रविर्नः ।



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L A G N A .

BY SRIPADA RAO.

As there are various methods of calculating lagnasputa there are instances of horrible errors occurring in horoscopes and muhurtas. Most of such methods are not interpreted in the correct way which causes error. To avoid such differences, most accurate method will be explained clearly here-under. To find this, we must know right ascension of mid-heaven or the first point of equator (celestial not geographical equator) cut by the celestial meridian. This can be easily converted into what is called nonagesimal point when we know the geographical latitude of the place of observation by the following formula.

Nonagesimal point is the middle point of ecliptic between eastern and western horizon. - This is called tribhonalagna in sidhanta system. This is different from Dashamalagna or 10th house. Dashama Lagna is the point of ecliptic cut by the meridian. Difference between nonagesimal and dashamalagna will

increase as the latitude of the place of observation increases. It will be nil at places where Latitude is nil or where equator passes. As nonagesimal is middle point of ecliptic 90° or 3 signs added to it will give lagnasputa and 3 signs subtracted from it will give sapta-masputa. Mean solar time that has lapsed since mean noon converted into degrees at the rate of 4 minutes per degree added to the correct value of mean Sun or ravimadhya gives the R. A. of midheaven. Ravimadhaya here should be sayana madhaya and all results will be in sayana Ayanamsa and should be deducted from sputa if niryanalagna is needed. Standard time introduced in India is the mean solar local time of a place where longitude is $82^\circ 30'$. Hence to know our mean noon we should add difference between longitude of the place and $82^\circ 30' E$ to 12 hours if the place is west of $82^\circ 30' E$. Thus as Mangalore is $75^\circ E$ longitude mean noon at Mangalore will be 12-30 Noon Standard time. Thus R. A. of mid-heaven and

from it nonagesimal point and lagna can be accurately calculated. An easier method that of sidhanta system which comes very near the truth . . . will be explained in a latter issue.

$$\text{Cot } \gamma = \text{Sin } R. A. \text{ Cot } L$$

*Where L=latitude of place
R. A.=R. A of midheaven
 $B=Y-W$; W being obliquity of ecliptic
which is at present $23^{\circ} 26'$ nearly
 $\text{Tan } N = \frac{\text{Cos } B. \text{Tan } R. A.}{\text{Cos } Y}$ N being non-agesimal point.

DISCUSSIONS.

Freedom—An Illusion.

A REPLY (1).

MUZZLED OR FREE.

To
THE EDITOR,
Sir,

While I should be thankful to Mr. Nagaraja Sarma for having kindly responded to my invitation, I regret that he has entirely misunderstood my position. I am therefore constrained to deal with the question finally and at some length.

He first raises a preliminary objection to my use of the phrase "Freewill in Determinism". It is not a verbal quibble as he lightly calls it. It puts in a nut-shell the ideas which would otherwise require a lengthy expression. And he states that I have thereby surrendered my position. Has he understood what my position is before he could say that I have surrendered it? Next he says "My personal conviction is either you are fated or Free. There is no compromise possible between them" There is no question of *via media* at all. We are in search after Truth. The soul may be bound, free or partly bound and partly free. Why should the last

alternative be rejected if it exists in fact?—I do not understand. What I meant was that such a theory was possible and I attempted to prove that it was so. I did not advocate absolute Freedom, nor could I acknowledge "serfdom to Fate" resigning my "Happy State"—"happiness in my favour left free to will, he having ordained my will by nature free, not overruled by fate inextricable or strict necessity" "Serfdom"?—Whom do we serve? Are we slaves if we serve ourselves or serve our Lord? "God requires our *voluntary* service, not our necessitated; such with him finds no acceptance nor can find; for how can hearts not free be tried whether they serve willing or no, who will but what they must by destiny and can no other choose?" Postulating serfdom, he asks me to "fight" but how can I fight if I have no capacity to fight, if I have no free action. Mr. Sarma comes to my rescue when in the next breath he states that I "cannot and will not sit idle in a state of *resigned*

inactivity" i. e. I am capable of *free action* and I need not resign myself with belief in fate (and mind you 'resignation' itself is an active volition).

Mr. Sarma then proceeds to say that the scientific facts adduced by me do not support the Doctrine of Free Will. Have I stated that they did? As already said above, I have not posited absolute Freedom. First I wanted to show the limitations; then I showed that there was a real but Qualified Freedom. I agree with Mr. Sarma that Law of Causality holds unquestioned and inexorable sway; but there we are in parting ways. Every such Laws only gives the "possibilities" and "likelihoods"; so does Astrology—that is my point. As I have stated in my previous article,—"Invariability of Law is the Bedrock of the Science of Astrology as it is of all Sciences, we can calculate and foresee results with the utmost precisions, for nature is Law" but then I proceeded to explain the Law of Causality in its true sense: We can foretell the happening of certain events in succession *provided nothing else intervenes*. This proviso is a large one and is the foundation of the Muhurtha Sastra (Election system) and Santhi Sastra (Remedial measures) which are important chapters in Hindu Astrology. Law of Gravity enables me to predict when and where an apple of a specific size and weight will fall to the ground if I let it fall from a particular height. But do you falsify the law if you stretch your hand and catch the apple half way? By the

Predictive branch of Astrology all that you say is that my horoscope *shows* certain *tendencies* and probabilities or even possibilities, and they are *likely* to happen. True, but this prediction may come out correct only if things are allowed to have their own course. It is how Nadigranthams may turn true in some cases—in the case of persons who can't go beyond tether. But "I" or the "Abiding self" though enveloped by these characteristic and tendencies is a part from and above them, and as such can gradually get over these tendencies by putting forth its energy. I can change the circumstances and therefore my destiny—"Man makes the circumstances and not circumstances the man." In this lies our strength and the use of Astrology as a Science. The Science of Foreknowledge else deserves no study as it will serve no useful purpose in the world. You predict from my horoscope that I am likely to get an appointment this year or that I may fall ill at a particular time. But will I get the appointment if I do not strive for it or even qualify myself for it? ("God helps those who help themselves"); and can I not get over the period of probable illness if I take proper precautions? ("Forewarned is forearmed"). If these are denied, Astrology as a science is not worth study, and I would ask my readers not to trouble themselves about their horoscopes or the study of Astrology; for, if Mr. Sarma is correct" what is to come will come".

Given all the pre-requisites for a volition except the act itself, does it necessarily follow?—this is the question. My answer is:—"not necessarily". Mr. Sarma does not deny that we have got *Reason*; and "Reason is choice". When we attend to any object, we see that we *guide* the course of our thoughts. Our attention is selective. We select one experience and leave off another. If there are two alternative courses with regard to some intended action, we deliberate and indentify ourselves with one line of action rather than the other. Sometimes we go against the strongest motive by strengthening the weaker one. Also when we choose we have the sense of effort. When we decide or choose one course we are conscious that the choice is done by *us*, and we could have as freely chosen the other. It is '*I*' that choose. *Mine* is the casting vote. (Note that Determinism is a failure in as much as it does away with the Self altogether). It is at such times that we peculiarly feel that we are not the mere sport of circumstance but are free agents and masters of our fate. "The choice to loose or curb or deadlock, to set off against each other the various powers in our nature and thus determine the the resultant act—that power is *ours* as we through wisdom gradually learn to use it". This is the principle underlying the well-known statement of Paracelsus: "The wise man rules his stars, the fools obey them"

Let me consider the socalled "Philosophy of Fate", which says that

there are no ambiguous possibilities in the world, every thing having been pre-ordained when the world was created and asks you to be "happy and cheerful and free as the skylark" in that idea. Now, my dear reader, pause and look at the world. At every turn of your eye, you meet thousands of repentant, sinners: The face that was a little before lit with radiant joy now lowers and presents a gloomy appearance—a physical concomitant of the mental regret. Look within. Hardly an hour passes in which you do not wish that something might have been otherwise. If you have voluntarily yielded to some evil temptation or knowingly done a wrong act, or if you have been deliberately unjust, you, when you reflect upon these, judge that you ought to *regret* then and *repent*. This regret, remorse, or repentance is due to the awareness of the breach between your action and your cherished ideals—the loftier the ideals the greater the pang. You regret because you know that you *could* have done otherwise but you *freely* chose the wrong path. There lies the sting; and many a time have you not cried in the bitterness of your soul: "Oh Heavens! that it should be possible by a momentary blindness, by listening to a false, false whisper from my own bewildered heart, by one erring step, by a motion this way or that' to change the currents of my destiny, to poison the fountains of my peace, and in the twinkling of an eye to lay the foundations of a life of long repentance."? But if Determinism be true, regret becomes sense-

less. According to that theory, as Maher says "it is just as rational to indulge in remorse or self-condemnation for an attack of heart-disease or for being caught in a railway accident as for having committed an act of perjury. If all my acts, whether deliberate or indeliberate alike *inevitably* result from my nature and circumstances, it is not virtue but irrational folly to indulge in remorse for sin and it is mendacious to teach that it is right and reasonable to repent of a crime which we believe to have been has unavoidable as an earthquake" "The theoretic and the active life" says the late Professor William James, "thus play a kind of seesaw with each other on the ground of evil. Murder and Treachery cannot be good without regret being bad; regret cannot be good without treachery being bad. Both, however, are supposed to have been foredoomed; so something must be fatally unreasonable, absurd and wrong in the world. It must be a place of which either Sin or Error forms a necessary part". The conclusion is a blight on our conceptions of the world and its Creator. This "Problem of Evil" is a hard nut for Determinism to crack. On the other hand, if we consider ourselves as the *sole* authors or chosers of evil which idea is symbolised in the Christian Mythology as the *voluntary* eating of the forbidden fruit—this difficulty is easily overcome. The free-will theory based on the judgment of regret "represents the world as vulnerable and liable to be injured by certain of its

parts if they act wrong; and it represents their acting wrong as a matter of possibility of accident, neither inevitable nor yet to be infallibly warded off. Karma theory, as propounded by Sri Krishna, does uphold free will as it recognises that man has power to choose one line of action than the other, that he might regret and change his course by repentance and reformation; in one word, it is "Self-deterministic" in its treatment of the matter. Further determinism does away with all Responsibility or obligation and hence of Crime or Sin and the necessity for Punishment. Punishment is sensible only when I avoid the right path where there are the two alternative before me and I *choose* the wrong one. All responsibilities and obligations in the world will be mere illusions if we accept the Deterministic theory; for according to the well known dictum of Kant, "*ought implies can*" If Mr. Sarma be correct, our Courts of Justice may be closed, the prison gates may be opened, the Law Books (not excluding our Dharma Sasthras) may be thrown into the Bay of Bengal as mere scraps of paper.

Lastly, let me answer briefly the question which Mr. Sarma pertinently asks at pages 49-51:—"Why should X be born at a time when Venus showers favours on him and why on the other hand should Y be born under an evil aspect of Saturn? or why should an individual be born when Jupiter is exalted and another not?" The answer to this question is the

foundation of the True Science of Astrology, i. e. the Philosophy of Astrology. In our Hindu Philosophy, Jyotisha Sastra (The Science of Fore-knowledge) is one of the Shadangas (The Six Accessories) of Veda (Science of knowledge). Self knowledge, Self Improvement, and Self-Determination are the principal things for which the Hindu Philosophy-nay any Philosophy-asks us to strive. As a great and useful step in our endeavours in this directions we should know our present condition, capacities and potentialities as we have got or are *likely* (not bound) to get as a result of our purposive actions (i. e. Karma) in our previous births. We should know what obstacles we may have to encounter, which difficulties to overcome, what helps we can get, and from what sources any favours may be expected in our onward march to our goal. These obstacles and difficulties or helps and favours are *indicated* in our horoscopes by Saturn and Mars or Jupiter and Venus. The horoscope shows the several *possibilities* and *tendencies* which are *likely* to happen or be exhibited and asks us to use our Reason (which means choice) and follow the Path of Least Resistance which always safely leads to Progress. But why we are born in a particular manner at a particular time in particular surroundings with particular possibilities is answered by the Law of

Karma. The Law of Karma *rationaly* understood (and so stated in Bhagavad Gita) posits free will and is against the theory of fate as it starts with the notion that man is a being apart from and above Nature having in him the unique power to direct his own life in conformity with his Ideals—a power that distinguishes him from the rest of God's creation and brings him closer to God. The Law of "Karma" (or "Indeterminism in Determinism") states that *we* have *determined* in our previous lives our environments and circumstances in the present life (as denoted by Jupiter, Saturn etc., and their positions and aspects in our horoscopes) and subjects to such circumstances, being endowed with Reason which means freedom of will and action, we can determine our conditions in the life to come. This is the freedom vouchsafed to us and how we are masters of our Destiny or Architects of our Fortune. "We cannot justly accuse our Maker or our making or our fate, as if predestination over-ruled our will, disposed by absolute decree or high fore-knowledge; *we decree*; we are authors to ourselves in all, both what we judge and what we choose; for, so we are formed free; and free we must remain till we enthrall ourselves: He else must change our nature and revoke the high decree, unchangeable, eternal, which ordained our freedom.

Krishnasuta.

MADRAS,
14th April 1920.

REPLY (2).

To

THE EDITOR

Sir,

I crave the hospitality of your columns for the following remarks suggested after reading Mr. Sarma's rejoinder. This reply has been necessitated by the fact that though he proposed to deal with my objections *Seriatim* he has not really done so as I shall try to show below.

(1) Regarding the misunderstanding I pointed out in my reply, he says he does not know why I belived in his misunderstanding. Let me try to make it clearer if possible, now even at the expense of prolixity. Speaking about freedom he said in his "Freedom—an illussion" "If any Freedom is adulterated..... it *ceases* to be itself" (the *italics* are mine). My contention was that this remark could not have been made unless Freedom was supposed to mean *complete freedom*. But Krishnasuta clearly indicated by "Free will in determinism" that the freedom we are at present having is incomplete or partial. Thus the misunderstanding lay in interpreting Krishnasuta's "Freedom" as *complete freedom*.

Could the remark have been made about ultimate freedom? According to Karmic theory the final freedom—the goal of every man—is complete union with God and hence it is complete freedom answering the standard laid down by Mr. Sarma. In this case Mr. Sarma's remark is superfluous.

(2) I cannot say which of our actions are and which are not preordained for the simple fact I am not blessed with ज्ञानदृष्टि; but I can tell him why some of our actions are predetermined and the others not. According to the Karmic theory those of our actions, which are the result of a strong past karma, are preordained, for, to change them is beyond our power. The rest for which the Karma is not so strong can be changed to suit us if we so will.

(3) In his article on "Freedom—an illussion" Mr. Sarma holds that there cannot exist a freedom which is adulterated because such a freedom is not worth having, and justified; for example, in disbelieving the existence of the law of Gravitation merely because it does not suit my fancy to stick to this Earth or because I believe it is *not worth* being tied down to this miserable world? I pointed out in my reply that such an argument is unsound and said that if ultimate freedom is a *fact* though a bit adulterated we *cannot deny* its existence *merely because it falls short of our ideal*. Instead of meeting the argument he goes off at a tangent and tells us what he and other rational persons, "will do if such a freedom exists". While thanking him for having suggested a 'rational' cause of action should such a dire calamity befall us I maintain that it is no reply to my argument.

(4) Even now I affirm that Mr. Sarma has argued in a vicious circle. You

start with the postulate that *all the phenomena are under the vigorous sway of laws* and then "come" to the conclusion that Freedom cannot exist. If this is not arguing in a circle I do not know what else is. First justify your statement and then and then only draw your conclusion. So my "discovery" of the arguing in a vicious circle is *not* a mere mare's nest as Mr. Sarma wants us to believe.

(5) I may be "blissfully ignorant of the classic controversy between the schools of psychology.....regarding the question of 'freewill'; but I ask what does the controversy show?" Whenever there is a controversy on any subject it means that the subject has not been completely investigated otherwise there cannot be two opinions about a well established fact. Thus, for example, no rational person will question the result $2+2=4$. The very fact that a controversy still exists regarding Freewill shows that the question is still at large.

(6) To me the investigations in Embryology seem to have little connection with the point in question. Ordinarily man is believed to exercise his freewill to the fullest extent after his eighteenth year. The younger a man is, the less is he able to use his freewill. What does "the astonishing discovery that a developing Embryo is obliged to recapitulate the entire history.....of the race," lead to? The only conclusion that can be drawn is that *an individual is unable to exercise his freewill so far as his development as an Embryo is concerned*. Can we and are we justified if we extend this

without further investigation to a man's actions after, say, the eighteenth year? Certainly not. It is here that the fallacy of Mr. Sarma's argument lies.

(7) Talking about an individual's first birth, Mr. Sarma starts with an incorrect statement and tries to be merry over the supposed fallacy in my argument. "*All Indian systems of thoughtare unanimous in the opinion that birth itself is the result of Karma*" (one of the italics is mine.) I challenge the truth of the above statement. So far as I have understood the Karmic theory, the first birth and all the births *after* an individual more or less attains perfection, are *not* the result of Karma. Perhaps Shri Ramakrishna Paramahansa is one of those highly evolved Egos who deliberately choose their own parents, the sex for their bodies etc. when they find this world of ours sadly needs an inspiration from them. So the supposed fallacy lies with his own 'blissful ignorance.'

Two other elementary questions have been asked by Mr. Sarma which leads me to conclude that he has paid but little attention to the study of the Karmic theory. However, I shall try to answer them as briefly as I can.

The Just God is supposed to endow each individual with the same amount of energy and freewill and to place each in precisely the same or exactly equivalent surrounding at the first birth. Since this is a case of freewill the exercise of which follows no law or order it is no wonder that different egos will act quite differently. *A* might have been lethargic for

some time soon after his first birth while *B* might have immediately begun to work. Thus at the end of the first birth itself it would be a surprise indeed if any two individuals are found to be *exactly* in the same condition as regards freewill, energy, karma etc. The exact time, the place, the surroundings etc; for the second birth of an individual will be determined by the Karma he accumulates in the first birth and so even if the individuals started their first birth simultaneously all of them will not be contemporaries during their succeeding births and they will differ from one another widely. When all these are taken into consideration together with the supposition that all individuals did not have their first birth at the same time it is not surprising that we find no two individuals exactly alike. I hope this explanation will prove that there is in this no gordian knot, the existence and the cutting of which seems a bugbear to Mr. Sarma.

(5) Speaking of ideals he has condescended to give us his opinion, namely 'the existence of ideals does not prove our Freedom.' Why? In my opinion their existence does prove our Freedom, to some extent. Mr. Sarma himself admits that there are different ideals to different persons. Why should there be an ideal put before a person? According to the fatalistic theory if a man is destined to be a rogue even the ideal of a saint put before him will not change him an inch from his destined end. The ideals of a thief will be equally useless to him for he can very well do without it. The very fact

that men are building reformatories, penitentiaries, juvenile courts, hospitals etc., shows that man not only believes but has succeeded to a large extent in reforming criminals and alleviating the sufferings of men. This shows that we are really able to change somewhat the destined course of an individual *unless* we are prepared to believe that all this is done quite uselessly and that man would not have been worse for their absence.

(6) Mr. Sarma asks 'Is my body free to choose any ideal? and answers 'obviously not'. Why? He has not told us that. To me it certainly is *not obvious*. These mere statements without any arguments to support them lead me to believe that either the writer had none to uphold his views or he thought that the statement from him carried more weight than arguments would give it. Setting aside this question he goes to "prove" that the man as depicted by the Karmic theory is still a "slave". Let me discuss this point at some length. *A* is an individual as represented by the Karmic theory. *B* is another as depicted by the Fatalistic theory. *A* of his own freewill chooses an ideal and submits to it. Is this and can this be strictly called slavery in the ordinary sense of the term? Worse still, can it be compared to the state of *B* who is compelled to do this or that without his being able to do anything of his own accord? Stop Mr. Sarma. Do you really, honestly believe that *A* is a slave? Well and good. Let me consider *A's* case again. *A* of his own accord chooses an ideal. He does an act. Why?

Because he wants to attain his ideal. He submits his freewill to get his ideal. According to Mr. Sarma's extended definition of slavery he is a 'slave' and so he has no 'freedom'. Consider now a person *C* who is *completely free* and whose freedom passes quite easily the standard laid down by Mr. Sarma. *C* does an act. Why? Say to get something *X*. Therefore *C* submits his freewill during this act to attain his temporary ideal *X*. Therefore according to Mr. Sarma he is a slave and has no freedom. Therefore *C* who is completely free is not free. The fallacy is very obvious now. I had to write so much because I feared that the fallacy was skilfully hidden and my argument might lose some of its force if I sacrificed prolixity in favour of terseness. What Mr. Sarma has introduced in his above conclusion is a mere verbal quibble and I am very sorry to see verbal quibbles taking place of arguments in a serious discussion like this when the latter are found insufficient.

Another similar point discussed by me is that men *have found* the institution of proficiency prizes does encourage persons to exert their powers in the right direction and so it means that it is possible to change one's destiny. Instead of arguing out that question he takes up another. He asks 'Is anybody *free* to secure any prize?' He further says 'my conviction is Dr. Tagore is *Fated* to get the Noble prize'. No body wants to know anything about his conviction except what led to it. I am

tired of mere opinions and wish for arguments.

(6) Mr. Sarma says that he is a weak and helpless slave—a slave who is ruled so ruthlessly by Fate. Then what is the meaning in saying that his belief in Fate fosters self-respecting independence? Where does the independence come from and in what does it lie? If you feel you are independent, then according to the fatalistic theory you *are mad to think* that you are independent. Is this independence? Can this be called *even faintly* independence?

On looking over my letter 'A reply' again I could not see any passage in it whereby my shedding of tears is even slightly suggested. My whole attitude has been to discuss these points very coldly so as to thrash out the truth, if possible, in all its nakedness and so I believe that the phrase was suggested to Mr. Sarma by his apperception mass or by his own mental temperament after reading my letter. Now that I am reminded of tears I am more inclined to shed them over the Fate-slave who suffers so much yet pretends to be cheerful rather than waste them on mere arguments.

One other weak point in the fatalistic theory is the want of explanation of the necessity for the birth of religious teachers at different times. In the light of the fatalistic theory even the Lord Shri Krishna himself, whom we all adore, is at once degenerated into the greatest humbug that has ever walked this earth; for, does not The Lord know that we

are mere slaves? If He knows this fully well what is the meaning of His asking us to *leave off* evilways and to *lead* a better life when according to the fatalistic theory no choice is left to us. I use the word humbug advisedly, for I think it explains accurately the character of a religious teacher should the fatalistic theory be true. What has the Fatalist to say regarding this question?

MANGALORE, }
5-5-1920. }

S. Shrinivasa Rao.

A few weak points in Astrology.

To

THE EDITOR

Sir,

It has long been my intention to put forward what has always seemed to me to be the weak points in astrology. The writing of this article has, however been hastened by the so-called scientific explanation of the planetary influence on man put forward by Krishnasuta in 'are we fated?' which appeared in the March issue of the "Kerala Astrology."

"The rays of the various planets when analysed through the spectrum present innumerable diversities of the several bands showing the changes in the particles constituting the bodies of the various planets and the light transmitted therefrom" says Krishnasuta. I have never been able to understand what is exactly meant by him except that he seems to have a vague and erroneous notion of spectroscopy. Since the influence of the planets are attributed to the

rays sent out by them, it is well to understand clearly the nature of these rays before discussing their part in fixing the destiny of man. So, I hope I will be pardoned if I dwell at some length on this point.

Sun's light when passed through a spectroscope is split up into what is called a spectrum which differs from the spectrum of the light from an ordinary lamp in that it is crossed by numerous fine black lines while the other is continuous. The lines in the solar spectrum are so fine that they are visible only after the spectrum is seen through a magnifying glass.

Let us now consider the effect of Sun's light on living beings. Krishnasuta has been misinformed about the work of Dr. Sir. J. C. Bose. That solar energy is necessary for living beings was demonstrated more than two or three centuries back. Dr. Bose's discoveries are of a much higher order than this though they have practically nothing to do with this.

To put it succinctly the sun gives us warmth, pure air, pure water in the form of rain and considerably helps the growth of our food grains. It is not clear in what way he will bring misery to one and happiness to another by his mere position in the sky during the birth of different individuals.

Coming to the planetary influence upon man, it is difficult to understand the nature of the influence itself. All planets shine by the Sun's light which they reflect. When the light of a planet is examined through a spectroscope it shows the same spectrum as that of the Sun, only it is far feeble. A planet does not give us warmth, or pure air, or pure water. Its light is too feeble to help the growth of cereals and other food grains. Its light being so feeble, how can we expect it to fix our destiny once for all when it has absolutely no visible effect upon anything living or nonliving.

For the sake of argument let us, however, grant that the rays from the planets "do act in different ways on different things at different periods" and that "beings surcharged with rays of several planets at the same time but in different proportions and diverse modifications will exhibit multifarious divergencies in their mental and physical constitutions," though it is not made clear what is meant by "diverse modifications" of the planetary rays and how these changes are brought about. According to the science of astrology it is enough to know the exact birth time of an individual from which the various positions of the

planets at that time can be determined and the future of the individual can be predicted. Does Krishnasuta, actually believe that at the time of his birth an individual is surcharged with the planetary rays? The planetary rays, which are light rays, cannot penetrate the walls or the roof of the room in which the individual is born. The individual is, in fact overcharged with the rays of a cocoanut oil lamp or kerosene oil lamp burning in the room. So even this explanation falls to the ground.

Let us still further grant that the planetary rays somehow pass through the roof and a double set of walls and "surcharged" the individual at his birth pushing out from his body the rays of the lamp in the room. Why is the influence not extended to Uranus and Neptune? Is it because they are invisible to the naked eye? They will exert their influence whether man is able to see them or not. For that matter Budha is very rarely seen. Yet he takes a prominent place in astrology. Ancient astrologers might be excused for having omitted these two planets as they had never known about their existence. Modern astrologers will however have to include them, otherwise they can never justify the omission.

Besides Uranus and Neptune, there are numerous small planets called Asteroids. They are small in size but much nearer than Jupiter and their number is so large that the cumulative effect of the rays sent by them may far outweigh that produced by Jupiter or Saturn. The toughest problem in

astrology will be how to allow for the influence exerted by these asteroids.

Having conceded so much of our ground to the astrologer, let us blindly believe in the influence of the rays sent out by the planets including Uranus, Neptune and the Asteroids. Still a difficulty arises. What are, Rahu and Kethu? They are merely moon's nodes, that is, the points in which the moon's orbit cuts the ecliptic on the celestial sphere. They are not bodies and so they cannot send out any rays. To what then is their influence due?

There is yet another difficulty. If the planetary influence is so important in determining a man's career, how much

more so should be the influence exerted by stars? There are innumerable number of stars whose light give spectra similar to that of the Sun i.e. similar to that of the planets. The light of those stars being thus similar in composition to that sent out by the planets, the influence of these stars must be similar to that exerted by the planets. How will the modern astrologer take all these into consideration?

These are a few of the criticisms levelled against astrology. I have re-echoed them mainly for bringing home to the astrologers the defects in astrology at present. I shall be very glad to know what your readers have to say regarding points raised in this article.

S. Shrinivasa Rao.

To

THE EDITOR,

"KERALA ASTROLOGY".

PITHRABHAVA (Father).

Sir,

At pages 69-71 of your journal for April 1920, it is stated that the fourth house prefigures mother or more generally the parents and the ninth house signifies father, while the tenth governs only honour and avocation. All are not agreed as to the house which represents father and I would press upon your readers the view which makes tenth house and not the ninth govern father.

Varahamihira in Brihat Jataka, ch. I, Sl. 15 + 16, states 9th and 10th house signify Dharma or Guru and avocation or Mana

respectively; while in his Laghu Jataka, Ch. I Sl. 15 he states that they denote Dharma and karma respectively. But it is Bhattotpala that makes 'Guru' mean preceptor or father (in his commentary on B. J. I 16 & XVIII 8). Sarvarthachintamani (sloka 51) states the 9th house governs Dharma, Paithrika bhagya and Guru; and (sloka 52) 10th house signifies Egnya, Manam, Karma, and Rajyam. It is only Paithrika bhagya or paternal Estate and not Pithru and Bhagyam. Jataka Parijata Ch. I Sl. 36 makes the 9th house govern Dharma Guru and Bhagya and 10th house denotes Vyapara, Mana, Rajya, and Karma.

The above references thus do not state that 9th house represents father, but only make it govern Guru or father's estate got by inheritance (2nd & 8th).

But two other authorities clearly state that 10th house represents Father.

According to Jatakalankara, (Ch. I Sl. 5 & 7) 9th house denotes Bhagya, Dharma and Guru, while (Ch. I Sl. 5 & 8) 10th house denotes Pitra (father) Mana, Karma and Vyapara. Similarly Brihad-Yavanjatka (Ch. X Sl. 2) states that by means of the 10th Bhava we can predict about Vyapara Rajya and Pitra (father).

While the 9th house is only said to govern 'Guru' it is the commentator that adds 'father'; This was owing to the fact that Father was also the Guru or Preceptor, but a Guru need not necessarily be a father. Now-a-days, though the farce is yet kept up during upanayanam, yet the principle cannot hold good with the changed conditions and specially when applied to Non-dwijas of the females who have no Upadesam. Hence even if there was any warrant for making the 9th house signify the father, it cannot stand now. Further, 10th house as it shows credit, honour etc; accords well, with the representation of father to whom we owe our own rank, position and

station in life and perhaps also our vocation.

There is yet one other consideration. It is admitted on all hands that fourth house represents mother. Therefore it is but natural that 10th house (7th from 4th) should represent the father. This fits in well as Sani (lord of the 10th sign) represents father and Chandra. (Lord of the 4th) represents mother. (See Jataka Parijata chapter III verse 15) while nowhere is it stated that Guru (lord of 9th sign) is Pitra Karaka or significator of Father. This ought to be so as there is a well recognised correspondence between the signs and Houses. Further, as fourth house is said to signify Mathrageha (Jatakaparijata Ch. I. 36) tenth house should mean Pithrageha.

I Would, therefore, suggest that the 10th house and not the 9th house should be taken as governing father—No doubt this does not solve the problem as to whether in a female horoscope the 4th house represents father and the 10th mother.

Krishnasuta.

MADRAS,
14th April 1920.

OUR OBSERVATORY.

NEW ERA—Astrology, old or new, has ever been the wisdom of the stars, and whether we are to re-discover the ancient truths or adapt its teachings to a new epoch it still remains the wisdom to which we can neither add nor take away.

Astrology, which has neither been exploded nor refuted, although ignorantly associated with false notions and coloured by foolish superstition remains the reason of the stars and explains the eternal laws which govern all manifestations of nature,

the destiny of nations, and the fundamental principles underlying every phase of religious teachings.

Astrology and the wisdom Religion are practically the same names for identical teaching. If they are separated to suit certain types of mind, they can be traced to the same Rishis, who, in a far and remote past, came to this earth to teach humanity. Without their superhuman aid we should still be in a state of darkness.

It was one of the Rishis who taught mankind the Zodiac, and gave forth what has been known as the mysteries of astrology. All light and knowledge has come to us from those Rishis, who are our spiritual guardians, the founders of what is known as wisdom Religion, the wisdom that contains all Philosophies and religions. It was the ancient astrologers or wise men who saw the stars of New Movements during the last six thousand years, and it was they who give to the world at the beginning of each new cycle the teachings suitable to the New Era. At the close of the last century, this teaching you will find in the utterances of Swami Vivekananda who revealed in his masterly lectures from which most of our future knowledge will be drawn, that, Astrology teaches the secret potency of things in Nature and the wisdom Religion, the truths underlying all Religions.

Astrology was originally taught as a religion the wisdom Religion—later as a philosophy, and finally as a science—The astrological aspect of the wisdom Religion gradually crystallised into Sun and star

worship, and then the grand conceptions of spiritual influences embodied in the stars could no longer be conceived apart from the concretions of the form, and the humanity came to identify the spirit of the stars with the stars themselves. To the infinitive few, the wisdom of astrology, became philosophy and was taught latter through a wonderful symbology in which the truths of Astrology were preserved even to this day. Later, Astrology as a Science was the forerunner of Astronomy and it was not until science and Religion were divorced that the scientific aspect of astrology was converted through Astronomy in a materialistic form.

We are not witnessing the dawn of a new era when Astrology will assert itself as a science and dispel the darkness of materialistic age—Many theories have been brought forward to explain the great war which came to break up the concrete mind of the mechanical age, known as the Kali Yuga: and much error in thinking has been shown by various writers who have attempted to deal with this subject in the hope of solving the problem of the world's madness at this period of human evolution, but none have probed more deeply than those who seek to find a correspondence between the wars in heaven and those which occur on earth, and who find that cyclic changes recur at certain epochs in world's history which are more or less serious and disturbing according to the conditions existing at those times. A study of national Astrology reveals the present conditions

in the world much better than any other theory, for the history of the world is written indelibly on the wall of heaven.

A return to star worship and a knowledge of the influence that radiate from the Sun and the planetary spheres seem to us even preferable to the attempt to follow teachings that the masses cannot hope to understand; since they are based upon dogmas that cannot be logically proved or explained.

The marvellous teaching of the immaculate conception, and the strange doctrine of an everlasting heaven or hell, or the curious belief of vicarious atonement, are too mysterious for the ordinary mind to understand; and yet with a little care they might have been better explained.

It is an established fact that the wise Men of the East saw the star of the new Christian religion some two thousand years ago, and it is also true that the astrologers see the star rising of a new era in the immediate future especially for the east.

The position of Rahu, in Libra, the sign of Justice, the transit of Jupiter in Leo and the transit of Saturn in Virgo utter a very harmonious note of brotherhood in politics and reviving spirituality in religion. The next conjunction of Jupiter and Saturn in Virgo in 1922

will cause a new epoch for India and China when we in India shall remain equal partners in and citizens of the British empire—

OBITUARY—We regret to record the sad death of Ganesh Patkannaya, of Manjeshwar which took place in his own house a few weeks ago. The extraordinary power of Ganesha Patkannaya, the celebrated astrologer of Manjeshwar used to attract the attention of learned men and societies of Malabar and Carnatic. Since the vogue of Purushottama Acharya, some years ago, there has been no one who has met with anything approaching the success that he had, but the advantage that Patkannaya's talent possessed lay in for the fact that a personal interview with him was not necessary at all, he being able to place himself in touch with his clients who may be hundreds of miles away. Indeed people who have consulted him, have never talked ill of him although innumerable people all over this part of country have been able to avail themselves of his undoubted ability. The way in which clients speak of him proves how highly his judgment is valued and how sincerely his clients regard him. His death is the loss not only to the family but to the astrological world in a more serious sense.

"FRIENDS ON THE FRONTIER".

BY DR. V. V. RAMANNA SASTRIN, PH. D., F. R. A. S.

(continued from page 68).

MR. M. L. Dey, of the "Central Chemical Laboratory", Naini Tal, writes in *nature* (No. 2630), under date, February 5 "On Wednesday, February 4, at 6 P. M., a very bright meteor appeared in the sky at Naini Tal. It travelled from west to east at an altitude of about 60°, and was visible for fully 5 seconds. The yellow fireball left a bluish-white trail, which remained hanging in the air for a considerable time, and then gradually dispersed. About half-way through its course a big puff of vapour came out of the meteor, which probably indicated the bursting. Half a minute later a thundering noise was heard, which continued to rumble for a quarter of a minute. It had been snowing an hour before, but the sky was perfectly clear at that time." As a comment on the above, Mr. W. F. Denning adds: "It is curious that on the same date a large fire-ball was observed in England at 6-14 P. M., but in this case the object moved from east to west, *i. e.* in a contrary direction to the one seen by Mr. Dey. It is, however, by no means rare that two or more fire-balls appear on the same night, though they are seldom members of the same meteoric system". Mr. Denning is an expert in the calculation of Meteor Radiants, and his table is a regular feature of the "Annual Companion

to the observatory." At page 22 of latter publication for 1920 (London: Taylor and Francis), he notes, against February 4, that the chief radiant-point for that night has for its Right Ascension 61°, and its Declination, +28°, and the average number of visible shooting stars is 7, but he makes no mention of the display being noticeable in any degree.

The fire-ball noticed by Mr. Dey at Naini Tal is not an ordinary shooting star but a "detonating meteor". Now, ordinary shooting stars are not accompanied by any audible sound, though they may sometimes be seen to break into pieces. But, detonating meteors are shooting stars of extraordinary brilliancy, which are succeeded by an explosive noise like the sound of distant cannon. Their average height at the first instant of apparition is 92 miles and at the instant of vanishing is 32 miles. Their average velocity is 19 miles per second. The ordinary shooting star and the detonating meteor do not probably differ much from each other, except in size and density. The noise following the apparition of a detonating meteor is possibly due to the collapse of the air rushing into the vacuum which is left behind the advancing meteor. No audible sound proceeds from the ordinary

shooting star, because it is a small body, of feeble density, and usually consumed even while at an elevation of 50 miles above the earth's surface. The most important Meteor Radiants, capable of very brilliant displays, diverge from the constellations, Perseus, and Leo, which means that the paths of most of the meteors are situated in a definite geometrical relation to the plane of the earth's orbit, at distinct points, that the meteors revolve about the sun in ellipses of considerable eccentricity, if not in parabolic paths and that many of the meteors are grouped together into completed or in-completed rings of minute bodies in their orbital revolution, rings which the earth encounters in the course of its Annual Journey.

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The apparition of meteors forms a basis of prediction in "Natural Astrology" or what was styled by Bacon, *astrologia sana*. There is clear evidence to show that both in India and elsewhere *astrologia sana* preceded horoscopy, and Garga, an ancient Indian author who felt the superiority of Greeks in all branches of Astrology, was full of *Astrologia Sana*, if not of horoscopy. But to make a positive pronouncement about the entire scope of the author of the *Gargi Samhita*, it will be necessary to have an edition of it, though, as Prof. E. J. Rapson (*Ancient India*, Cambridge, 1914, p. 132) remarks, "It is much to be regretted that no edition of this interesting work is at present possible". It will be interesting to

compare Chapter XXXIII of the *Brihat Samhita* of Varaha Mihira, with the final paragraph of Chapter XIV, Book II of Proclus summary of the *Tetrabiblos*, from the point of view of *Astrologia Sana*, and note their validity or the reverse in actual experience. After all that may be urged on the value of the symbolism of meteoric phenomena in "Mundane Astrology" and "State Astrology" a Conscientious and rational student will have to take account of the position of the radiant-point in relation to the ecliptic, and of the direction of emanation of the meteor from the radiant-point, and to Co-ordinate them with received precepts in Astrology connecting specific segments of the ecliptic with known climis (or even towns), before the value of the symbolism can be put to apt test.

* * * * *

Prof. C. V. Boys describes in the *English Mechanic* for March 5 an ingenious little instrument for determining apparent solar time within a second. It is essentially a transit instrument; a small mirror, $\frac{1}{4}$ inch, in diameter, is mounted on an axis about 2 inches long, with cylindrical ends which rest in two yards, mounted on a stand capable of being firmly fixed in a window of southern aspect. Small movements for fine adjustment in level and azimuth are allowed for in the design. The mirror is so small that the reflection of the sun on the opposite wall is fairly well defined, like a pinhole image, and the author states

that he has frequently been able to see large sun-spots clearly. There is a certain amount of penumbra, but by practising uniformity in observing either the inside or the outside of the penumbral fringe, the time of transit of the sun's centre may be determined, to a second. The meridian is marked by a line on the north wall of the room: the noon-image of the sun may be brought to the same point at all times of the year by rotating the mirror axis in the yards. This striking invention may be termed a "Noon Reflector." With such an instrument and a publication like the English "Nautical Almanac" or the French "Connaissance des Temps" the correct mean time can always be maintained any where, as long as we are sure of an unclouded sky when the sun souths. It will be worth while mentioning in this connection that among the scientific exhibits at the "Annual At-home" of the Royal Astronomical Society of Canada, held on January 27 last, there was "a watch showing both sidereal and mean time" an instrument which ought to prove a boon to the working Astrologer ever in request for the sidereal time whether to enter a "table of houses", if one is at his elbow, or to determine the boundaries of the several 'houses', with the help of the needed formulae of spherical trigonometry and a hand-book of tabular logarithms. A watch registering, on the same dial, sidereal as well as mean time, can be put to numerous uses, which will be both

profitable and convenient, by the astrologer who is anxious to gain some insight into the problems of astronomy connected with time, the name of which, by the way, is legion.

* * * * *

Under the title, "Calendars of the Indians North of Mexico" (University of California Publications in American Archaeology and Ethnology, Vol. XVI No. 4) Miss Leona Cope has brought together a large amount of information dealing with the divisions of time in use among the Indians of North America. The term "Calendar" must be taken in a very elastic sense, for the Indian power of keeping account of an interval of time is usually limited to two or three years, and never went so far apparently as even to fix the number of days in a month. The basic period is naturally the lunation, and reckoned generally from new moon, but in some cases from full moon. The month is sometimes divided into "weeks", roughly depending on the lunar phases, but very variable in length and number. The seasons are vaguely marked periods not directly connected with the months though the latter are sometimes divided into a summer and a winter series. When the wide range of latitude in the area is considered, a corresponding variety of practice is natural. Thus the Greenland Eskimo finds a convenient division of the day in the ebb and flow of the tides, and the point Barrow Eskimo says that there are nine "moons", and after that no moon, but the sun

only. There is no uniformity in the time of beginning the year. In general, twelve months are recognised and are designated by purely descriptive names associated with some seasonal event. Some tribes have thirteen or even more months, but the mode of adjustment is quite crude, a month being sometimes intercalated or omitted only when a palpable discrepancy with the seasons shows the need. Only in the south-

west, along the Pacific coast, and among the Eskimo of the far north, is an astronomical element introduced. This takes the form of observing the winter solstice (as in South India;) the equinoxes, if recognised, are never used for the purpose. The Kaniagmiut Eskimo is alone in naming months from the rising of the Pleiades or Orion.

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COMMERCIAL (FOR JUNE).

Cotton—We are of opinion that broach good will considerably improve till the 22nd after which we see a slight decline. On the whole we advise buying broach for July and August delivery. There will be considerable demand for ready cotton. New York and Liverpool will be very strong. A remarkable rise is to take place in the second week.

Cloth—The cloth market will have a substantial shock till the 18th after which it may slowly recover. At the end of this month, people may safely go in for whites and greys.

Shares—Among mill shares, we see rise during the first half and then they may remain steady. Bombay Dyeing Bombay uniteds, Century Central India, Kohinoor, Madhawjis, Morarjis, Shapurjis. Indore-Malwa will attract much attention.

Money—Will be in good demand.

Gold—will improve in the first twelve days and afterwards we see a decline and

bar Gold ready may even come down to 20-2-0.

Rice—Rice will substantially improve till the end and we advise dealers to keep a stock early this month.

Sugar—Will clearly show a great rise after 6th and Karachi, Calcutta and American markets will be very strong. Two Rupee rise per Cwt. is clearly foreseen. Java will remain firm if not strong.

Coffee—will rise in price slowly from the first week till the third week after which it will be steady till the end of the month. Sellers would do well to dispose of their stock during the above period.

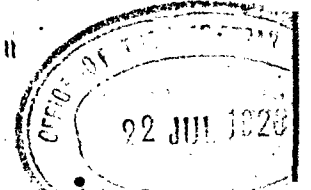
Cocoonut—The oil market is likely to be strong from 5th to 28th when Teji contracts can be freely made; even after 28th the market will remain steady.

Silver—The tendency will be upwards. China be favourable to Indian market.

Miscellaneous—Colours and chemicals will be much in demand.

॥ श्री ॥

करोति गोभिः सुमनोविकासं । विभाति यो विष्णुपदे च नित्यम् ॥
सर्वेशिता जीवनमुख्यहेतुर्जयाय भूयाद्भगवान् रविर्नः ॥



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"FRIENDS ON THE FRONTIER."

BY DR. V. V. RAMANA SASTRIN, Ph. D., F. R. A. S.

(continued from page 98).

Mr. A. R. Hinks read a paper at the meeting of the Royal Astronomical Society on March 12 on the conditions along the track of totality in the total Solar Eclipse of September 20, 1922. The nearest available station is in the Maldive Archipelago, where the Sun's altitude is $34\frac{1}{2}^\circ$ and duration $4' 11''$. It is recommended that an uninhabited islet be selected, as there is less risk of illness on one of these, the others having a bad reputation for Europeans. Also it should be an islet in the centre of a lagoon, as the outer ones experience vibration from the surf, which could spoil fine definition. Christmas Island south of Java is near the noon point; the sun's altitude is $78\frac{1}{2}^\circ$ and the duration $3\frac{1}{2}$ m. at the south point of the island. Much of the island is covered with forest (haunted by large land-crabs,) so some clearing might be

necessary to give enough sky room for adjusting the equatorial mounting which it is intended to use here. The weather conditions in September promise to be very good. The west coast of Australia offers difficulties, the country being barren, and there being no port in the neighbourhood of the track. The east end of the track in Australia is in Queensland, just south of Brisbane. The sun's altitude here is only 18° , but it is possible to obtain an altitude of about 26° by travelling by rail into the interior. The programme will include a repetition of the investigation of the Einstein shift; there is a fair field of stars round the eclipsed sun, though they are much less bright than those of the eclipse of May, 1919.

* * * * *

It is one of the recognised precepts of "judicial Astronomy" that an eclipse,

solar or lunar, exerts a powerful influence for evil on the individual in whose "radix" it falls on the degree of the ecliptic occupying the horizon or the meridian, or occupied by the sun or the moon, or in quadrature or opposition to the sun or the moon: if the longitude of the eclipsed luminary agrees with the place of, or the point in opposition to an evil promittor which is also a malefic by nature, the evil is so much the more aggravated in terms of the "house" and "sign," tenanted by that promittor and the make-up of its configurations. The segment of the eclipsed luminary's declination-circle, intercepted between the eastern horizon, and the meridian passing through the same luminary at the middle of the eclipse, is the index of the time that may generally have to lapse from the date of the eclipse, for the maturation of the influence betokened: the time being computed according to the conventional equation, 360° of the diurnal circle in question = one full year. When the luminary under consideration is the moon, it will require some real astronomical ability to determine the angular measure of the segment from the data available in an astronomical ephemeris; but it is customary also to measure this hour-angle of the moon on the declination-circle of the mean sun and evaluate it solely with reference to that circle.

* * * * *

In India, as elsewhere, the lunar zodiac preceded the solar, and was divided into 27 or 28 "mansions" on the

basis of the moon's Sidereal period. These "mansions" took their names after the star-groups which chanced to occupy them or their vicinity, when they came to be recognised. They were generally, though not always, regarded as of equal extent, and arranged regularly along the moon's orbit, and having a north and and South latitude somewhat in excess of the maximum ever attained by the moon. The solar Zodiac was however not indigenous to India, and the Hindus cannot, as in the case of their lunar zodiac, point to any star-groups after which they named the several divisions of it: in fact, the Indian naming of the twelve signs should strike one as fantastic, if one did not know that it was no more than a translation of the names found in Greek, in which however, they represented also regular constellations. The solar zodiac was divided into 12 signs, so as to parcel out the ecliptic, the path of the sun, into as many compartments as there are synodical lunar months in a solar year, and these compartments or signs were named after the constellations which served to define their position when the solar zodiac was invented. And so, when the twelve constellations of the Sun's path gave the name to the "twelve signs of the zodiac", these two series agreed, the constellations were real pointers of the signs, and vernal equinox was in the constellation Aries. After Hipparchus made the discovery of the precession of the equinoxes in the course of verifying an observation of Timocharis, it was found out that the zodiacal constellations and the zodiacal signs were bound to be different.

The vernal equinox is called at the present day the "first point of Aries", a name which is distinctly reminiscent of the ancient days when the solar zodiac originated, when the year began to be counted from the day of the vernal equinox, to the day of the vernal equinox, and when the vernal equinox was at the beginning of the constellation Aries, and not in the constellation Pisces, as now. When the solar zodiac was introduced into India, the count of the zodiacal constellations had already begun to be made from Aries by reason of the vernal equinox continuing to occupy that constellation from year to year, and the constellation Libra had taken the place of the "Chelae of the scorpion" of Aratus. Though 'Libra' may be said to have a uranographic value scarcely less useful than the "Chelae of the scorpion," it is a little hard to believe that the name was not directly suggested by a striking feature of the seventh sign of the solar zodiac. If the opinion advanced by Tannery that Hipparchus was the author of the name, should be accepted, there would be no escape, perhaps, from the conclusion that in the term 'Libra' we are face to face with a tropical sign of peculiar astronomic interest, and not a zodiacal constellation of obvious uranographic worth. It will thus be clear that what reached India from Greece or by the agency of Greek culture, was the solar zodiac and not the zodiac of constellations known to Kleostratus, Eudoxus and Arats. Astrology among the Greeks was based on the solar zodiac, after

the adoption of the solar year, commencing with the day of the vernal equinox, was recognised by them in Astronomy: hence the sequence of signs which the solar zodiac of Greek astronomy accepted, as well as their nomenclature, became also the ground-work of Greek astrology.

* * * * *

These are distinct precepts in Ptolemy's *Tetrabiblos* pointing to prognostics based on constellations, in addition to those based on signs: a feature that shows that although astrology based on the tropical zodiac was the standard in his day, there was enough of proven worth in the earlier constellational canon to induce him to make use of it in his text-book. When the Greek solar zodiac was introduced in India, an effort was made to bring the indigenous lunar zodiac into line with it, and the result was the assignment of $2\frac{1}{4}$ 'mansions' to each sign: that Garga and Sphujidhvaja were among the earliest authors to whom this assignment was a matter of common knowledge, is seen from Utpala's Citations from them in his commentary on the *Brihat-Jataka*. This unification of the solar and lunar zodiacs resulted in the identification of the "first point of Aries" with the "first point of Asvini" (अश्विन्यादि) an identification which was imperative, because the lunar zodiac, which was quite distinct from the star-groups which first gave the names to the several "mansions" of it, had been recognised to be tropical, and its first point, supposed to indicate the position of the vernal

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equinox. Now, the term "the first point of Asvini" as denoting the place of the vernal equinox, shows unmistakably that when it first came into fashion, the vernal equinox was thought to occupy the place of the योगतार of the star-group अश्विनी. When the vernal equinox came to occupy the place of the योगतार of the star-group रेवती about 560 A. D., the lunar and the solar zodiacs had come to be regarded as sidereal instead of as tropical, with the result that the terms, "the first point of Asvini" and "the first point of mesa" became the synonyms of the योगतार of the star-group रेवती, a state of affairs which has remained in permanent vogue since. And this sidereal zodiac has rightly or wrongly come to be regarded as the basis of the Hindu astrology whether as understood today, or as taught in the past. But it is a most important point whether Varaha Mihira, and the authorities whom he cites or on whom he depends for his precepts, did really recognise the sidereal zodiac as the basis of their astrology. And it is certain that when the Greek solar zodiac and the astrology that was based on it, were introduced in India, the Hindus knew that the zodiac in question was tropical, and the precepts of the astrology, related to the conventions and measures which were associated with such a zodiac. This tropical zodiac of the Greeks could not have come, as a surprise, to the Hindus, as they had already a lunar zodiac the initial point of which was doing duty as

the indicator of the vernal equinox. The heyday of Arsacid glory was very probably the period when the largest transmission of Greek astrology to India, came about, as a historic necessity, and from a statement of Utpala in his commentary on the Brihat-Jataka, VII, 9, it is inferable that Varaha Mihira drew upon the teachings of Pre-Sakan Greek astrologers.

The longitude of the point of the ecliptic that rises on the horizon at a given time and place is accurately determined by the equation,

$\sin h \cos z + \cos h \cot l + \sin z \tan p = 0$, where h stands for the hour-angle of the vernal equinox, z , for the obliquity of the ecliptic, l , for the longitude required, and p , for the altitude of the pole. From the longitude thus determined, if we take off the longitude of the "first point of Asvini", which, let us presume, is *Zeta Piscium*, we shall obtain the so-called *nir-ayana-sphuta* of that same point of the ecliptic. As it is not usual in standard Astronomical ephemerides to register the ecliptic co-ordinates of stars, we must determine them for ourselves from the available equatorial co-ordinates, by the formulæ,

$\tan \text{Long} = \frac{\tan R. A. \times \sin (a + O. E.)}{\sin a}$
and $\tan \text{Lat} = \cot (a + O. E.) \sin \text{Long}$, where a is determined from the equation,

$$\tan a = \sin R. A. \cot \text{Dec.}$$

In these formulæ, the abbreviations of the angles employed are obvious.

COMMERCIAL (FOR JULY)

Cotton—We expect an improvement early this month in Broach Good till the 21st after which we see a decline. At the end of July, we advise people to go in for buying for August delivery. There will be considerable demand for ready cotton. New York and Liverpool markets will be steady. Egyptian may decline in the latter half. Broach Good may even touch 500.

Cloth—The cloth market will have substantial shock till 15th and then slowly improve. People may go in for whites and greys in the second week when it is safe for all teji speculators in cloth.

Shares—Among mill shares that will focuss attention from the public, Currimbhoy groups, Tatas and Davids, Kohinoor, Shivrajpoors and Century will attract much attention from 10th to 28th. The tone of the Tramways will be decidedly improving.

Money—will be in good demand but the bank shares will remain steady.

Gold—we see an improvement in gold and it may touch 21-4-0.

Rice—The rice is likely to show a decided improvement till 22nd after which there may be a decline.

Opium—The last two figures may be 65 or 56.

Sugar—Will remain more or less steady till the 13th after which there is a decline. Java market will be steady. Karachi and Calcutta markets are likely to decline at the close of this month.

Coffee—The market will be dull in the middle of the month. There will be gradual improvement in the price towards the latter half.

Cocoanut Oil—The market will rise very slowly in the first half and will be very steady during the 2nd half.

EDITORIAL NOTES.

Outside world—Sun's transit in Cancer at 9-15 P. M. on 15th July, the entry of Venus at 7-30 A. M. on 12th July, Jupiter's entry in Leo at 9 A. M. on 28th July, and the square of Mars with Mercury, Venus and Sun in Cancer are unfortunate and should be followed by discontent and unrest in several parts of the world. Jupiter in conjunction with Saturn in Leo causes unrest among the labouring classes in the central and western Europe. Italy and Austria are likely to suffer from labour troubles

and strikes. Germany will suffer from revolutionary movements. There is likely to be a little unrest in France. Ireland will groan under misrule. Mars being in Libra in the sign of Justice, suggests an attempt at a reconciliation on the part of some of the belligerents and the exchange of notes and enquiries as to terms of peace in regard to Turkey and Ireland,—it is unlikely that final peace can come yet.

At London, financial prospects and general prosperity are better than for

some time past; for, Jupiter is forming a trine with Aries, England's ruling sign. The group of planets in the fourth house from aries indicates important measures under consideration in Parliament and great changes are foreshadowed. Mars strongly aspected in Libra shows the increase of England's forces in all directions

At Berlin and Petrograd, questions relating to the government of the countries will focuss the attention of the public very considerably. In Russia, a stonger rule is likely to be established.

In America, negotiations and political activity will be carried on under hopeful auspices for the time being, thus heralding a relaxation of the warlike spirit and a nearer approach to an understanding of each other's claims.

Returning to Turkey and other Moslem countries we are not very hopeful. A state of unrest will exist all throughout the Moslem world. We would wish the Moslems not to lose courage but be united to present their case in an independant manner before the world at large. We are sure that Jupiter's entry in Leo in July will be somewhat, if not altogether, satisfactory to the Moslems religious sentiments.

India—Oppositions and squares of planets to Capricorn, India's Ruling sign, reveal the Indian Leaders' openly expressed sympathy with the younger generation, another attempt to guide

it away from anarchy and bloodshed. Jupiter in the eight house from Capricorn in affliction of Saturn shows confinement and enforced seclusion of many political agitators in the next quarter. The cause of internment would be through working for an alteration of the peace terms offered to Turkey. Much struggle is shown between the government and the governed, and the intense nervous effort sustained through all difficulties, overcoming obstacles, the final victory, and undying fame in centuries to come. India will assert her spiritual sovereignty over the world. By hard work and political agitation, India will attract the attention of the world.

That the outside world has respected India's sacrifices is evident by her being admitted as a member of the league of Nations.

That Mahatma's Gandhi's influence upon India, is to be permanent there can be no doubt when the time is ripe, another may come from among the Moslems, who, combining Moslem executive ability with Hindu spirituality or philosophy will continue the work inspired by Mahatma Gandhi.

It may be possible before many generations are past to see the return of the greater Golden Age for India.

Rainfall—We clearly foresee that the Malabar coast will have ample rain in July. Bengal, Bombay, Deccan and the Punjab will fare equally well. Rajputana will suffer without it.

NOTES.

Table of Friends, Neutrals and Enemies.

Planets.	Friends.	Somas or Neutrals.	Enemies.
RAVI	{ Moon, Kuja, Guru, Kethu.	{ Budha.	{ Shukra, Sani, Rahu.
MOON	{ Ravi, Kethu, Budha.	{ Kuja, Guru, Shukra, Sani.	{ Rahu.
KUJA	{ Ravi, Moon, Guru, Kethu.	{ Shukra, Sani.	{ Rahu, Budha.
BUDHA	{ Ravi, Shukra, Rahu.	{ Kuja, Guru, Sani, Kethu.	{ Moon.
GURU	{ Ravi, Moon, Kuja, Kethu.	{ Shani, Rahu.	{ Budha, Shukra.
SHUKRA	{ Budha, Sani, Rahu.	{ Kuja, Guru.	{ Ravi, Moon, Kethu.
SANI	{ Budha, Shukra, Rahu.	{ Guru.	{ Ravi, Moon, Kuja, Kethu.
RAHU	{ Budha, Shukra, Sani.	{ Guru.	{ Ravi, Moon, Kuja.
KETHU	{ Ravi, Guru, Moon, King.	{ Budha.	{ Shukra, Shani.

Ravi is the friend of moon, Kuja, Guru, and Kethu. By this we mean that the sun's rays are not, counteracted by those planets who are his friends; while on the other hand the rays of moon, Kuja, Guru and Kethu intensify the rays of the Sun. Samas are those planets who neither retard nor extinguish the rays of the other planets. In the case of the enmity, one planet's rays will be counteracted by another planet's rays. Hence the expected results will be negatived by the conjunction or aspect of the unfriendly planets. It may be stated that the moon alone has in fact no enemies. (Rahu excepted)

The Triangular Theory of Friendship.

Let us take the Sign Mesha. Its Lord is Kuja. We can draw from Mesha lines to touch its 5th and 9th house, Simha and Dhanu, so as to form an equilateral triangle.

Here the Lords of three angles, Kuja, Sun and Guru of Mesha, Simha and Dhanu are friends. Planets of houses other than these three are enemies. Similarly we can examine other triangles, such as Vrishabha, Kanya, and Makara—Mithuna, Thula and Kumba—Karkataka, Vrischika, and Meena. In all these, the lords of the houses are friends.

Another simple method of finding out the relationship between any two planets is as follows. Here we are to remember the Moolathrikonas of planets whose relationship with another is to be known. Here we shall have also to count the lords of the 2nd, 4th, 5th, 8th, 9th, and 12th, houses from the Moolathrikona of the planet. In this process, a planet twice counted over or invited will be a friend, once invited a neutral and uninvited, an enemy. Sun and moon

alone once invited will be friends since they have only one house each.

Let us now find out the Sun's friends, neutrals, and enemies.

×	×		
			×
			Simha Ravi
×	×		×

Place the Sun in Simha—its Moola-trikonam (page 119 I issue). Mark the 2nd, 4th, 5th, 8th 9th and 12th houses from it as noted in the above chart. From the above it is obvious that Kuja and Guru since twice invited are Sun's friends. Mercury since once only invited is neutral or sama. Moon also is sun's friend, remembering that a single invitation is sufficient to make sun or moon a friend. Similarly we can find out the relationship existing amongst all other planets.

Tatkalika or Temporary Friendship.

Planets may be inveterate enemies; but when close at hand they may for a time forget their mutual enmity or mis-understandings. Similarly they may be permanent friends but circumstances may compel them to become temporary enemies as follows.

Rahu	Venus Sun Ketu		
Shukra			
Sun Kuja Budha			
Moon	Guru	Sani	Ketu

Planets which are in the 2nd, 3rd, 4th, 10th, 11th, and 12th houses from where a planet is at birth are its temporary friends. Else they are temporary enemies. If the temporary friend also happens to be a permanent friend, they become intimate friends. If a temporary enemy should chance to be a permanent enemy they become inveterate enemies. If one is a friend, and the other is an enemy they become samas or neutral. For example let us find out the temporary friendship of the moon. From the previous table, we find Guru is neutral to moon. But since he occupies the 12th house from moon he becomes the moon's temporary friend; mixing up the two relationships, Guru becomes a friend of the moon. Similarly Sani, Kuja and Shukra become the moon's friends. Ravi and Budha are already permanent friends of the moon. In the position above, their relationship is intensified and they become intimate friends; Rahu is the moon's permanent enemy. In the position above he becomes neutral.

By mixing up the temporary as well as permanent relationship we deduce the following:—

Friend & friend = Intimate friend,
 Friend & enemy = Neutral
 Enemy & enemy = Inveterate (enemy).
 Enemy & neutral = Enemy
 Friend & neutral = Friend.

Offices of the Planets.

Certain conditions and powers are laid down to planets. Ravi and Chandra represent Kingly power, Kuja shows military strength, Budha represents the heir apparent, Guru and Sukra signify the

Councillors or advisers and Sani represents the labourer or workman. This will help us to judge of the future of a man, and the kind of work he may undertake for his livelihood.

Nature of Signs.

Mesha	}	Fiery Signs.
Simha		
Dhanu		
Vrishabha	}	Earthy Signs.
Kanya		
Makara		
Mithuna	}	Airy Signs.
Thula		
Kumbha		
Karkataka	}	Watery Signs.
Vrischika		
Meena		

(1) Fiery signs imply inspirational and ardent temperament, robust and active travelling and exploring life.

(2) Earthy signs show practical and sordid temperament. Those that have major planets in these will be quite practical and would love agriculture, experimental science and surveying.

(3) Aerial signs indicate mental or intellectual temperament. Those that have major planets in these will be intellectual giants and would evince immense taste for science and literature.

(4) Watery Signs signify psychic or emotional temperament. Those that have the major planets in these signs become sailors, oil or spirit merchants etc;

Mesha is a cardinal or moveable sign; Vrishabha is a fixed sign and Mithuna is a mutable or common sign and so on other signs in the same order.

Now we propose to deal with the results of the majority of the planets in these three kinds of signs as mentioned above.

Majority of planets in moveable signs indicate executive ability, business aptitude, pioneer spirit, ambition, Capability to cut out a line in life, to make headway against difficulties. Persons with these are generally found in the most progressive movements, reforms etc;

Majority of planets in fixed signs imply stability, patience, method, caution diplomacy, originators of good schemes, fixity of purpose determination, independence. These persons sit still while the world revolves round them.

Planets in common signs signify versatility, suavity, flexibility, adaptability, & lack of originality. These persons have too many iron in the fire and are ready to take in hand more than they can bring to a satisfactory issue. They are jack of all arts but master of none. They hopelessly lack the persistence bring their knowledge to a practical effect. Their agreeableness and sympathy make them very popular.

An Instructive Horoscope.

No. 1.

Ravi			
Budha Shukra Rahu	GRAHA CHAKRA.		Moon Guru
Lagna Kuja			Kethu
		Sani	

The above chart No. 1 is one of the many horoscopes received by us for examination. It is an interesting one and it will easily attract the attention of our numerous readers and specially students of astrology. The positions of the planets are so delusive that an ordinary astrologer will be surprised at the greatness of the horoscopian. For almost all the planets are seen exceedingly strong, Sani, Kuja and Guru being exalted, Shukra and Ravi being nearer exaltation and moon being in his own house in conjunction with the best planet Guru forming an excellent *yoga* called the *Gajakesari yoga*. The students should not be carried away by these seeming superficial planetary positions and strength but should dive deep into their intrinsic nature before any attempt is made to judge this nativity.

The judgment of the horoscope is the most difficult part of astrology and this of course depends entirely upon the natural aptitude, high common sense and the constructive power of the

No. 2.

	Sani		Lagna Kethu
Shukra	AMSA CHAKRA		Kuja
			Budha
Rahu	Moon	Ravi	Guru

student. The lack of development of both the perceptive and reflective portions of the students' brain will surely fail him to read correctly the above horoscope. It is of paramount importance that the value of each aspect and the strength of position, together with the character of each sign be known. When these details are thoroughly apprehended and their respective values carefully weighed and adjusted in relation to the particular horoscope under discussion, it, then becomes necessary to synthesize these varying tendencies, to build the several components into one more or less harmonious and complete whole. It is this in which most fail.

Many will fail to read the example horoscope correctly. Though the planets seem to be very strong as stated above, almost all of them are in their debilitations.

The most important planets sun and moon are debilitated, Sani and Kuja who affect the positions and finances of the native are also debilitated. Thus what is promised much in the chart

No. 1 is denied or negated in the chart No. II as planets are generally stronger in *amsa Chakra*.

The native was born of an ordinary respectable family. His father lost all he owned after his (son's) birth and was reduced to mere beggary. Ere long the mother also was lost. The native was bread up with great difficulty against odds and ends. His student life was very dark and irregular. He had to lead a rambling life before he ceased to be a student. He mainly depended upon the public charity and munificence. He had to become a cook to many officers and attender in many offices hardly getting anything necessary for the livelihood of his family. Yet with dogged perseverance and unflagging zeal for his study, he picked up some smattering of English which has very recently enabled him to enter a business office as an errand boy on a pittance. It remains to be seen how far he will prosper in his career possessing as he does such a seemingly good horoscope as given above.

Planetary Characteristics.

Sun—He is round, of dark red colour, of warrior caste, male, malignant, of raja quality, pungent in taste, bilious in constitution, of old age, lord of the East disposer of jewels, land and gold, King of the planets and becomes strong at noon and represents *Satwaguna*.

He is the life-giving planet and the most powerful of all the planets.

He is the significator of credit, honour dignity and substance. He is hot and dry, constructive and generous. His mental conditions are punctuality, a grave manner, a nature honourable in all things,

industrious, of noble thoughts, aspiring and fond of grandeur and power. He is weak in watery and earthy signs, but has great power in the three fire signs. Spring and summer are his periods; therefore, Mesha, Vrishaba, Mithuna, Karkataka, Simha, and kanya and their corresponding houses constitute his best positions. He is the essence of the individual and his position indicates the spot from which the energy of the figure comes. Generally he indicates the Will.

His diseases are affections of the heart, arteries, eyes and the vital organs; swooning and impurity of breath.

His professions are positions of trust and authority and those controlling the Government, Such as commander, banker and artists of dignified purpose.

Sun in the Lagna prefigures a person with great force of character, immense physical power, commanding presence and individuality. He makes the native large, boney, and strong of body, with straight and well-proportioned limbs, high forehead, with light or Curling hair and fine eyes, full and piercing. If the Sun were either in Mesha or Simha, the person will be proud, firm, generous and lofty in disposition. He is not of many words. He speaks to the point. He is reserved, humane, kind and affable. A faithful and sincere friend he is and true to his promises. He scorns all that is dishonest and mean. He is quick in anger and resentful of impertinences.

But when the Sun is in Kumbha or Thula or if aspected by Mars or Saturn, the person becomes unfortunate, submissive, often sycophant, pompous and pedantic. The disposition will be proud and arrogant and the heart cruel and ill-natured. (to be continued)

ASTROLOGY—ITS SIGNIFICANCE AND UTILITY.

(CONTRIBUTED)

ASTROLOGY is "The message of the stars" or in its etymological signification "The Science of the Stars". Among the ancients it is synonymous with *astronomy*; subsequently, it has come to mean the art of judging the stars and of fore-telling future events by their position and aspects.

Astrology was much in vogue during the middle ages and became the parent of modern astronomy, as Alchemy did of chemistry, which pretended to foretell the fate and acts of nations and individuals and naturally astrology, which predicted events of brute and inanimate nature, such as changes of the weather etc.

It is the soul of the astronomy, and, freed from all the rubbish that has become associated with it, stands as the most practical and scientific exposition of Fate and Destiny the world has ever known. Although astronomers now reject altogether the doctrines of judicial astrology, it is impossible for the true lover of that science to regard astrology altogether with contempt. Astronomy, indeed, owes very much to the notions of believers in astrology. Astrology bears the same relation to modern astronomy as alchemy bears to modern chemistry. Though the known facts of astronomy oppose themselves irresistibly to any belief in planetary influences upon the fates of men and

nations, yet before those facts were discovered it was considered rightly reasonable to believe in the influences of planets and their movements in the heavens in such sort as to indicate what would happen.

Therefore, we receive astrology as a part of physics without attributing more to it than reason and the evidence of things allow and strip it of its superstition and conceits and so astrology now-a-days possesses a real interest to those who have risen superior to the narrow limitations of prejudice and incompetent criticism and not to those whose mental atmosphere has become darkened and one sided by preconceived notions and prejudices against the splendid art of utilitarian value. It is unfortunate that there should be so much misunderstanding with regard to the science, but owing to its very nature it demands a highly organised brain and a metaphysical trend of thought to grasp its true significance. This has caused many to regard Astrology as no more than a juggler's method of divination, solely devoted to fortune-telling. Nothing could be farther from the truth, for indeed this science is none other than "the law which governs our solar system".

The art of astrology reveals to us what is in store for a man as the deposit of the results of his deeds done in the previous states of existence. It

is necessarily a science intended for the guidance of man both in his temporal and spiritual affairs. It enables him to foreknow his future, for to foreknow is to be forearmed. It helps him to chalk out for himself the exact line

of vocation in which he may prosper. In fact it throws great light on the complicated problems of psychology and on the changes indicated by the planetary positions, aspects and conjunctions at a particular time and place.

SHRI RAMA'S HOROSCOPE.

BY R. NAGARAJA SARMA.

Ketu Shukra	Sun Budha		
	"Shri Rama"		Lagna Guru Moon
Kuja			
		Sani	Rahu

IT is universally known that the Hindus regard Sri Rama as a perfect divine incarnation and worship him with religious love and devotion. The almighty incarnate as He was, he had to undergo like an ordinary individual many difficulties of a most trying kind in the course of his earthly career, thus exhibiting clearly that the planetary influences are almost merciless in their operations. Whether for example, an individual is a king or a beggar in the meanest and the humblest of the surroundings, he is subject to planetary influences adverse as well as favourable as the case may be. To the student of astrology therefore, a consideration of the various aspects of Sri Rama's horoscope is bound to be of immense interest, seeing that even though he was born a Sovereign he had to surrender up his claims to his Father's throne; had to lead as is well-known to all

a miserable and by no means enviable life of an exile in the forests; had also, as fate would have it, to lose the company of his devoted consort and so forth. All the difficulties, dangers, and misfortunes which Sri Rama had to face can be accurately traced to the adverse influences of the planets and likewise the ultimate triumph which he attained by vanquishing his enemies and his happy coronation after the period of his exile, are due to the planets being placed in favourable aspects.

A chart is given at the outset indicating the positions of all the important planets at the time of Sri Rama's birth. 7 planets are marked in their respective positions, Rahu and Kethu being left out of account as they are regarded in some of the astrological works as minor planets whose influence does not count for much. Some-however would locate Rahu in Kanya and the Kethu in Meena but the present writer does not vouch for the accuracy of their positions.

The most striking feature in Sri Rama's horoscope—a feature he who runs may read—is to be seen in the simultaneous exaltations of 5 of the leading planets. Jupiter in cancer is exalted, so is sun in Aries. Sani in

Libra, Venus in Pisces and Kuja in Capricorn are exalted. All these are summed up in the following 'उच्चस्थग्रहपंचके, सुरगुरोसेन्दौ नवम्यां तिथौ, लंघककटके पुनर्वसुयुते मेघं गते पूषणि ॥—॥

As a result of this unique exaltation of the planets Sri Rama was regarded as the overlord of Universe itself. The result of the exaltation of planets is thus summed up by a writer. — *एकग्रहोच्चजातस्य सर्वारिष्टविनाशनं । द्विग्रहोच्चेतुसामन्तः त्रिग्रहोच्चमहीपतिः । चतुर्ग्रहोच्चे स—म्राट्स्यात्पंचोच्चं लोकनायकः ॥—॥ If a single planet alone is exalted in a horoscope, the individual will overcome all difficulties. If two, he will be a Subordinate prince; if three, a king; if four, a more powerful Sovereign, and if five, the lord of the universe itself.

Let us now see the separate effects of each, of the exalted planets in Sri Rama's horoscope. They are as follows:— सूर्यस्वोच्चगते जातस्सेनापत्यमवाप्नुयात् । भौमस्वोच्चगते जातोवनेराजाभविष्यति ॥—॥ गुरोस्वोच्चगते जातोधनीराज्याधिपोभवेत् । शुक्रस्वोच्चगतेजातो राज्य-ध्रियमवाप्नुयात् । शनौस्वोच्चगते जातो राज्याधिपसमो भवेत् ॥—॥

If the Sun is exalted at the time of birth the individual will be a commander. If Mars, then he will be something like a king in a forest; if Jupiter wealthy and King-like; If Shukra, will acquire possession of kingdoms and if Saturn will be very nearly equal to a king. It will be very easy to see that Sri Rama was everything indicated by the exalted planets.

[* All the references from Sri Govindaraja's commentary to the Ramayana.]

The next noteworthy feature in the aforesaid is the conjunction of Jupiter and moon. The effect of such a conjunction is mentioned in the following stanza.

दृढसौहृदेविनीतः स्ववधुसमानकृदनेशश्च । शशि-
गुर्वोगुणशीलः सुरद्विजेभ्योऽतोभवेत्पुरुषः ॥—॥

A good friend, modest, one who will treat his relations kindly, wealthy, virtuous, showing respect to Gods and Brahmins.

"Again Jupiter is posited in Lagna. Consequently Sri Rama was a poet well versed in all the fine arts etc.

An author writes:—कविः, सुगीतः, प्रिय-
दर्शनः सुखी दाता चभोक्ता वृषपूजितः शुचिः । देवद्विजा-
राघवतत्परोऽथमवेन्नरो देवगुरौ तनुस्थिते. "A poet well spoken off; of pleasing appearance, happy, liberal minded, eater of delicious things, honoured by kings, pure and holy worshipping Gods and Brahmins. Sri Rama's Lagna was Karkataka and he was born under the Constellation Punurvasu on Navami in the month of Chaithra. The month, the day and the constellation have produced the following effects:— चैत्रेमधुरभाषीस्यादहंकारसुखान्वितः । दीर्घवैरीभुविख्यातोवश्यः शूरश्चपण्डितः । निर्भयस्सर्वभूते-
भ्यो नवम्यां जायतेनरः ॥ सहिष्णुर्गूढवृत्तिश्चक्षुष्मलोनाश्र-
कोविदः । अगृन्धुरः संतुष्टः शीघ्रगोदीति धिष्यजः ॥—॥

One who is born in the month of Chaithra will be a sweet speaker, a little bit self-willed and happy. He who is born on Navami will be learned, brave and fearless. He will also be famous and have longstanding enemies. People born under constellation Punur-

vasu will know dancing, will be patient and will always act secretly. They will also be easily pleased.

Sri Rama was born in the 4th pada of Punarvasu:— कान्तप्रियवपुश्छणः सजनः प्रिय-
दर्शनः लक्ष्मीवान्प्रियवादीच आदित्यान्तेप्रजायते—

Birth in the 4th pada makes one have an attractive appearance and a good temper. He is generally prosperous and talks pleasantly.

Regarding the Lagna itself—Karkataka—in which He was born it may be pointed out that as the Moon and Jupiter are both located there, the individual will be exceedingly wealthy and a man of multifarious enjoyments:—
कर्कटेलग्रकेचन्द्रयुक्तेदृष्टेचमोगवान् । गुरुणावीक्षितेयुक्ते-
धनाभ्यो बहुभोगवान्. (to be continued)

THE INFLUENCE OF THE HEAVENLY BODIES.

BY M. ANANTHA SHASTRY, B. A., B. L.

To prove beneath what appears to the naked eye and to fenet out the secrets of things great or small has been one of the instincts of man that has contributed to his advancement and made him what he is at the present day. Objects great or small, far or near have not escaped his attention in this respect. The smallest of the planets that go in their daily round, round the sun regularly, or the big nebulous mass that flits about in the horizon in its erratic career have been observed daily, monthly, nay for years. Their conduct has been studied and man is now able to say that any of these astral or planetary bodies should behave in such a fixed manner.

The Sun rises in the East and sinks in the West regularly, spreading light and heat wherever he goes, vitalizing the whole creation. No doubt he acts upon Nature, but has he got anything to do with our mental actions and our destiny is the question that is to be answered.

The Chinese long prayer to the 2nd millennium before Christ attached great importance to the celestial phenomena. The Hindus have an array of learned sages who made a special study of the subject as Gurga, Parashara, Varaha Mihira and a host of others whose writings have become classical Hipparchus, Hippocraks, Thalass, Calenius believed in astrology. Even the ever new and ever old Aristotle has made it a part of his philosophy. European Astrology owes its foundation to Claudius, Ptolemy whose Tetrabiblos has been enlarged by Julius Firmicus in ancient times and Herchel and Adams in later ages.

Are we to consider that the science to which 'Kepler was compelled' by his unfailing experience of the cause of events in harmony with the changes taking place in the heavens to subscribe an unwilling belief, the Science that was practised and advocated by Tycho Mirraha under, all assaults of fortune and adverse opinion? The art that amused

the attention of Young Newton and set him pending which fascinated the minds of such men as Francis Bacon, Uster, Italey, Michel and a host of others and which is to-day the favourite theme of hundreds of intelligent men (high officers and acting Munsiffs) is nothing but trash and class it with the predictions of common gipsy and the village Narsanna!

This testimony of all the learned intelligent of all the ages is sufficient for any one to believe in the truth and the influence of the Science of stars. The Hindu adds to this divine relation also.

The change of the Sun in this terrestrial horizon gives us winter and Summer, scathing heat and pouring rains. The heat or otherwise of the old ener-

vates our brains or sets it thinking. Shall we therefore be mistaken when we say that these orbs exercise an influence on our actions and thus on our destiny?

When a similar position of the stars is in the same position, the same result has been seen to have been reduced invariably, what prevents us from considering the one as the effect and the other the cause? Though logicians may say that this effect was mere 'accideus' or chance when we see the same effect produced on different bodies, it cannot be said that the effect was not one to the cause abovesaid.

If the stars be thus said to have effect on man and his destiny on what does this effect depend and how can it be done?

MISCELLANEOUS.

The art of Face Reading:— A large forehead indicates intelligence; a narrow one, feebleness in mind; Should it project, it indicates avarice and love of gain. A depressed forehead announces the worst passions and cruelty even; a smooth forehead indicates care or meditation. To the wrinkles on the forehead great importance is attached and their examination forms the basis for a science.

If near the full moon there be a general mist before sun rise or, if there be white clouds driving to the northwest, the weather will continue fine and dry for some days.

If air be unusually clear during rain, or a heavy sky, provided the moon be not above horizon, it indicates continued rainy and showery weather.

In July every year three days, viz, the 9th, 15th and 28th are fortunate, and four days, viz, the 3rd, 10th, 17th, and 18th are unfortunate.

The chief charm of astrology with many, does not reside in the lore and legends connected with its history but in the wonders revealed to us by the science and in the abiding strange fancies with which now-a-days it has been associated.

Tacitus says "The majority of mankind cannot be weaned from the opinion that at birth of each man his future destiny is fixed, though some things may fall out differently from the predictions, by the ignorance of those who profess the art; and thus the art is unjustly blamed.

॥ श्री ॥

करोति गोभिः सुमनोविकासं । विभाति यो विष्णुपदे च नित्यम् ॥

सर्वेशिता जीवनमुख्यहेतुर्जयाय भूयाद्भगवान् रविर्नः ॥

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NOTES.

THE 12 Signs of the zodiac are divided into four classes, viz, Poornajala (full watery), Ardhajala (half-watery)—Padajala (quarter watery), and Nirjala Rasis (waterless).

FULL WATERY SIGNS ARE—Meena, Karkataka and Makara.

HALF WATERY SIGNS ARE—Kumbha, Vrishabha, and Dhanus.

QUARTER WATERY SIGNS ARE—Mesha Thula, and Vrischika.

WATERLESS SIGNS ARE:—Mithunam, Simham, and Kanya.

Ravi Kuja and Sani are called lean planets, while Sukra and Chandra are dull and watery planets. Budha and Guru are called stout planets. The nature of the body whether lean or stout depends partly on the position of lean planets in Lagna and also on the position of the lord of Lagna in the rasis of lean planets. If the lean planets occupy Lagna or lagnadipa occupies any of their signs or joins with the lean planets or if the lagnadhipa falls in the 12th or

the 8th house from Lagna, the body will be lean. Here any medicine administered with a view to develop the the body in bulk will be futile. The emaciation of the body depends upon the intensity and strength of the evil planets and that of the lagna. But this question is subject to modification with reference to the signs occupied by the lean planets or in which the Lagna falls; taking for example, Karkataka or Meena as the Lagna, if the lean planets occupy it, or joins the Lagnadhipa, much leanness should not be predicted. Secondly taking any lean sign as the Lagna, emaciation should not be predicted, if the Lagnadipa joins Guru or Shukra if a lean sign be the Lagna and all lean planets be posited therein without any favourable combination or aspect, body will be generally lean subject to constant ill-health due to piles dispepsia, asthma or general nervous debility. Guru a big planet has been specially said to be a stout planet and when posited in a Lagna of watery sign, makes men generally well developed

and stout. If a watery sign be the Lagna, good planets joining or aspecting it, makes men stout. Chandra and Shukra being watery Globes become very powerful when they occupy the fourth house which is *Jalastanam*. When moon or Shukra is the Lagnadhipa and is aspected by Guru or Budha, the body becomes stout.

Shadbala or the 6 principle

Sources of strength of the planets.

These are (1) Stana Bala, (2) Digbala, (3) Kalabala (4) Drigbala (5) Chestabala (6) Nisargikabala. Stana-bala means the strength of the planets in particular places very favourable to them. When the planets are exalted, in friendly houses, in their own Navamsas, in their own houses, in their Drekkanas, in their Dwadasamsas, in their Shodasamsas, and in their Thrimsamsas, they are said to possess Stanabala. For planets with this strength are capable of exercising the most favourable influences on the person.

Digbala means directional strength which varies with the different planets. Guru and Budha are strong in Lagna. In the 7th house from the Lagna where they have this *Digbala*, they are weak. In the fourth house which is midway between the 1st and 7th, they will have half of their power in Lagna. They continue to lose this strength until they reach the 7th house where they have no strength at all. Again from the 7th house to the Lagna they gradually gain the strength they have lost, when

they occupy the 10th house which is midway between the 7th and the Lagna they get half the power. At any other place, their proportionate strength, can thus be determined. Sukra and chandra in the fourth house, Sani in the 7th house and Ravi and Kuja in the 10th house have Digbala.

The next is *Kalabala* which means strength arising from the influence of time. Planets in their own hora, in their months, in their week-days and in their years have *Kalabala*. On Sunday, the first hora or first hour after sunrise belongs to the Sun. The second hour or hora is governed by Sukra, the third is ruled by Budha, then Chandra then Sani, then Guru, and then Kuja; 7 hours thus passed away and the 8th again is ruled by the Sun and so on, till 24 hours after sun rise. The next day after Sunday is Monday. So the first hour or hora is ruled by moon and so on. Thus planets occupying their own horas have *Kalabala*. Months are ruled by planets and whoever rules the month gets *Kalabala*. The week days are governed by planets and this is easy enough to understand; for example, one born on Monday is said to be under the influence of the moon and then the moon gets *Kalabala*. Ruler or king for that year will be the lord of the week day on which the first lunar day of the year begins. Thus this year Roudri began on Sunday and Ravi is the king for the whole of the year. Here he is said to have *Kalabala*.

In the first half of the lunar month, the moon waxes stronger and stronger day by day, and the *benefics* or the good planets are considered powerful during this half. In the second half, the moon begins to lose the power or the brilliancy of her disk. Here the *malefics* or bad planets are powerful. Week moon, Kuja and Sani are powerful during night and they have then *Kalabala*. Ravi, Guru and Sukra are strong during the day when these have *Kalabala*. Budha has *Kalabala* both during day and night.

Drigbala means the strength or weakness derived by a planet from other planets' aspects. The aspects of auspicious planets like Guru, Shukra, Shubha Budha and poorna chandra are favourably strong. Others' aspects are bad.

Planets have various rates of movements. By invisible forces they are dragged backwards and forwards. Planets are said to have retrograde march or *Vakra gati* when they turn back. When they take the accelerated movement to make up the time lost by their *Vakra gati*, they are said to have *Atichara gati*. Retrograde planets are strong while the *atichara* planets are weak. These sources of strength are called *chastabala* or strength from doing work.

Lastly Nisargikabala indicates the permanent power of the respective planets. Sani is the weakest of all. Next comes Kuja, next is Budha, next

Guru, then Sukra, then Chandra, and the strongest is Ravi.

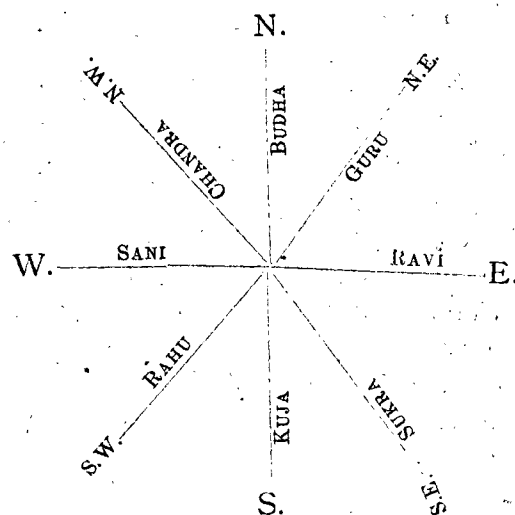
Nara Rasis (Human signs) are Mithuna, Kanya, Thula, Kumbha, and the first half of Dhanus.

Chatuspada Rasis (Quadruped signs) are Mesha, Vrishabha, Simha, the 2nd half of Dhanus and the first half of Makara. Kita Rasee (Reptile sign) is Vrischika; Nara Rasi Lagnas are very strong; Chatuspada Lagnas are only half strong while Kita Rasi Lagna is very weak.

Malefics and Benefics.

Rahu, Kethu, Sun, Kuja, Saturn, and badly associated Mercury, are malefics; Jupiter and Venus are benefics; while a strong moon of Shukla paksha or bright half of the month and Mercury well associated, are benefics. Malefics are strong during dark half of the month whereas the benefics are equally strong during the bright half. — Moon is full from the 10th of the bright half of the lunar month to the 5th of the dark half of the same. Moon is considered weak or new-moon from the 10th of the dark half of the lunar month to the fifth of the bright half of the next lunar month. Moon is moderately strong on other days. Mercury, by nature is a good or benefic planet. But if in conjunction with the Sun, Sani, Kuja, Rahu, or Kethu, Mercury is considered as malefic. His conjunction with full-moon, Guru, or Sukra will make him a malefic planet.

Planetary Directions



Planetary Movements.

The Sun moves 1 month in each sign. Moon completes his revolution of the whole zodiac in 27 days at the rate of $2\frac{1}{4}$ days in each sign. Kuja moves in 45 days in each sign, Sukra and Budha move about a month in each sign. Guru takes one year to move

from one sign to another. Rahu and Kethu move in 18 months in each house. Sani takes 30 years to complete his revolution of the zodiac or takes 30 months in each sign.

With the exception of Rahu and Kethu, all the other planets have retrograde march or *Vakram* and *athicharam*. Sun at times moves in a sign for 29 days and some times for 32 days. Chandra moves sometimes in a sign in $2\frac{1}{2}$ days and some times in less than 2 days. These differences in lunar and solar days can be easily found out in the annual almanac.

Conjunctional Peculiarities.

Excepting Rahu and Kethu, planets in conjunction with the Sun are said to be in combustion or *Astham*. They are then quite powerless. Planets in conjunction with the moon become strong. If Guru, Shukra, Budha and Sani be with Kuja, they are said to be defeated in fight.

GENERAL CHARACTERISTICS OF MOON.

NEXT to the Sun dealt with in the last issue, the Moon important to us. It is not a planet but a satellite revolving round the earth. Like the Sun, it gives rise to tides. Its mean distance from the Earth is 24 lacs of miles and it has a diameter equal to 2160 miles. The period between one conjunction and the next of the moon with the Sun is known as a lunar month the average

length of which is about 29.51 days. It goes round the path of the zodiac once in 27 days and 7 hours.

Her only sign is Karkataka. Her exaltation is in Vrishabha and her fall is in Vrischika. She is the collector of aspects and influences, and acts only in accordance with the sign that she is in, having no definite nature of her own; she is in fact coloured, as it were, by the sign

through which she passes. Her best houses are the second, third, fourth, sixth, and ninth, and the worst the fifth, and eighth from Lagna. Her office and mission is to *reflect the light*. As she passes out from the Sun, she gathers up the influences on her way until she reaches the full; thence she returns laden with the fruits of experience to the Sun, and once more re-emerges, cleansed for a new experience. Each month we see her issue forth as a rib from the side of the solar orb, waxing stronger each day as she progresses on her journey among the seven planets. She is compared to the 'long hand' of the celestial clock, marking off the minutes, while the Sun is compared to the 'short hand' the month being the hours. She is the servant of the Sun whose work she sets out to accomplish. She is often treated as the most important planet in the horoscope. She is more powerful above the earth than below. (From the 7th to the 12th house from Lagna is above the earth and from the first to the 7th is below the earth.) But in a birth during day time, she is stronger below the earth than above. She is very powerful in the magnetic quarters of the horoscope, i.e. the 2nd, 3rd, 4th, and 7th, 8th, and 9th houses from Lagna.

The Sun and the Moon are the quickest and best index to the character of an individual. The Sun is individual centre and its place at birth denotes the root from which springs the

real character so that its sign will mark off the chief characteristics of the internal person. The Moon, on the other hand, signifies the preserver, the focussing energy through which internal power expresses itself, the exterior nature with its restrictions and prejudices. In a word, the Sun signifies *individuality* while the Moon represents *personality*. Therefore according to the position of the Moon in the different signs, coupled with the aspects and the nature of the Lagna, and its ruler, the character will be expressed, the important of these influences being the sign-position and the aspects.

Moon denotes a person of fair complexion, large stature, sweet agreeable speech, lean but rounded body, watery and windy temperament, sanguine turn of mind, short arms, thick hands and feet, round face and grey eyes. When the moon is full, she will produce generally an agreeable and handsome person. If the moon is favourable at the birth of man, he becomes kind hearted very timid, very gentle, mild, fond of learning, healthy, pleasant to all men, imaginative, fond of merriments, restless and poetical. If the Moon is unfavourable she represents an idle, drunken person, having work of any kind and mean spirited. Her aspects to Jupiter, and Venus add generosity and kindness of heart, tenderness, amiability, sympathy and excessive good nature. Kuja's aspects to the moon adds will-power, courage, rashness and austerity. Sani's aspect adds economy, taciturnity, suspicion,

reservedness, and a melancholy temperament. Idiocy, madness, insanity of all kinds depends upon the Moon's position and aspects.

In every horoscope, the Lagna is the chief attractive force to unfold. In conjunction with this comes the Moon, special ruler over the brain cells, infantile stage and the home environment. During the first four years of life every child comes under the influence of the Moon as it affects the expanding brain and during this time almost exclusively reflects the surroundings—parent's influences and domestic environment. From four to seven, the Lagna gradually affects the child and from about the 7th year onwards the life begins to definitely unfold and express itself through the influence of the horoscope generally.

The moon affects the fancy, the speech and the expressive side of the nature generally whenever sensation or personal feeling is concerned. She is therefore very easily modified by the influence of any of the other planets, graduating from course and vulgar sensations through feelings sensuous sympathetic and refined, to the purest

emotions and the loftiest moral expression of the soul. This may be easily imagined by the moon waxing and waning, by her changes and motions from new moon to full when she receives most light from the Sun. But in all cases she should be studied as the personality or that fleeting, transient part of the nature which is impermanent changeable and inconstant. So she represents the native during the one physical earth-life in which experience is being gathered and garnered for permanent expression through the mind.

Mental conditions of the Moon are peace-loving, with strong desires for ease and comfort, variable, and changeable, giving a fondness for roving; the native is inclined to discontent but is active.

Her diseases are colic, dropsy, rheumatic diseases, cold stomach, gout, measles and lunacy; also hurts to the eyes, blindness and, in women, menstrues and the liver.

One or both of the luminaries (Moon and Sun) in an angle or Kendra or in good aspect to the first house or tenth house zodiacal or mundane will lift the native to fame and fortune from obscurity.

SIDHANTA SYSTEM OF LAGNA SPUTA.

BY SHRIPADA RAO.

Surya sidhanta, original work on Hindu Astronomy has laid down certain durations taken by the twelve zodiacal signs to pass through the eastern horizon at places where equator passes (Geographically, this should not be confounded with the celestial equator mentioned in the previous article on lagna). These are called lankodaya lagna pramanas—They are as follows Aries, Pisces *i. e.* I and XII signs 278 Vighaties ($2\frac{1}{2}$ Vighaties make one minute). II & XI sign—299 V; III & X—323 V; IV & IX—323 V; V & VIII—299 V; VI & VII—278 V—These should be converted into the pramanas of the required place-Tan of latitude of the place multiplied by 12 gives what is called phalabha—This is the same as the length in inches of the shadow of a vertical rod 12 inches in length obtained when the sun crosses meridian on either day of equinoxes *i. e.* 22nd March and 22nd September or what is same as Sayana Mesha and Tula

Sankramana days. Three figures obtained by multiplying this phalabha by 10, 8 and $\frac{10}{3}$ are respectively the I, II and III charakhandas. These should be deducted respectively from the I, II, & III lankodaya pramanas and added in the reverse order to the remaining 3 *i. e.* III charakhanda to the 4th pramana, II charakhanda to the 5th and I to the pramana of the 6th sign. Thus the swadesha lagna pramanas of 12 signs are obtained. Sayana lagna should be calculated by means of these pramanas and sayana surya sputa, and Ayanamsa should be deducted to get nirayana lagna which is generally used for all purposes by Indian astrologers. This method of doing the calculations in sayana is very important but is totally neglected by country astrologers though some attempt is made to arrive at swadesha pramanas either through ignorance or to avoid seemingly a little bit difficult process. This method gives result very near the truth and can be accepted for all practical purposes.

SHRI RAMA'S HOROSCOPE

BY R. NAGARAJA SARMA.

(continued from page 113).

ANOTHER, very easily discernible feature in the Horoscope under review, is the conjunction of Ravi and Budha. We are told that such a conjunction is not, after all, quite a fortunate one; nevertheless, it is not without its

beneficial influence which is summed up in the following stanza:—वेदान्तविस्तर धनो रविज्ञयोः प्रायशोयशोर्थास्यात् । आर्यः क्षितिपतिदयितः सतांचदलरूपविद्यावान् ॥—॥ The individual concerned will have a Philosophical turn of mind, and own or possess a definite

and fixed property or source of income. [Some are inclined to translate the term स्थिरधनः as one having (extensive) immoveable property.] Further, generally coveting fame, he will be respectable, favoured of kings and virtuous people, strong, beautiful and learned.

Similarly, certain astrologers do not view with any favour, the position of the Moon in the Lagna, with which aspect however we shall deal later on. Let us here note only its favourable feature. पूर्णे शितकरे लगे तेजस्वी नित्यगर्हितः ॥ The moon in the Lagna makes one proud and endows him with a striking personality. [According to some, तेजस्वी means one who has an attractive appearance.]

We may, now point a difficulty—by no means a trivial one—which is legitimately raised by some astrologers, in connection with the reading or the interpretation of Sri Rama's Horoscope according to the well-known division of दशा and भुक्ति. Their contention is that the division of दशा and भुक्ति that is at present, in vogue cannot be applied to the reading of Sri Rama's life which is described in our Puranas, as having extended over thousands of years—an incredibly long period of earthly existence; whereas, the दशा divisions are based on the assumption that the span of life vouchsafed to man, in this Kali-yuga is limited to 120 years, the general rule being that thousands of people never reach the maximum at all. According to our immortal tradition, however, King Dasaratha must have been thou-

sands of years old when Sri Rama was born, while the latter is believed to have ruled his kingdom for a fabulously—and judged by the present standards quite an incredibly—long period extending also over thousands of years. Is there, then, no way out of this difficulty? Some astrologers are of opinion that the दशा divisions are all perfectly applicable to Sri Rama's horoscope, if we base our calculations, on what they regard to be a fact, namely, that in the त्रेतायुग the maximum period of man's life was 10,000 years. Proceeding on this assumption, they say, it will be easy, proportionately to divide the given period into different दशा's as we are just now doing. But the modern Scientific man will say it is going too much beyond the limits of human credulity to put down man's life as 10,000 years!

Now, a word by the way regarding the influence of Rahu and Kethu. The modern scientific or Pseudo-scientific man simply will not learn. In certain respects his self complacent ignorance is singularly astounding. To him the entire secret of the universe has been bottled up in his laboratory jars. Rahu and Kethu are merely moon's nodes; they "send out" no rays. How then can they influence us? These are the scientific man's questions. Our astrological writers however, without paying the slightest heed to the scientific criticism have attached great importance to the influence of राहु and केतु and the राहुदशा is believed to extend over a period of eighteen years. To me, the

so-called critical question of the scientific man seems to be simply preposterous, for the reason that sending out light-rays is not the only way of influencing objects. The following answer was given by a distinguished Educationist to the whole question, in the course of a private conversation:—"our ancient astrologers were endowed richly, with the remarkable faculty of Intuition by means of which they managed to experience, so to say, a cosmic vision and thus got an insight into the scheme of things which enabled them to formulate certain generalisations regarding planetary influences. If such theories and formulations appear to some as unscientific, illogical and irrational, they do not, thereby lose their value. Ultimately the question resolves itself into one of belief. The scientific man or woman is quite welcome to discredit the influence of राहु and केतु; but one thing is certain. An intuitive interpretation of the cosmic forces will be more comprehensive, not merely that, will also prove to be the only correct one in the long run; while a scientific or a pseudo-scientific explanation may often be narrow and misleading. राहु is believed to possess the power of eclipsing even the sun who is the life-giver and the centre of the planetary system—" I really do not know how far the aforesaid answer is likely to satisfy a scientifically minded, English-educated man, but I have mentioned it for what little it may be worth.

Now, turning our attention to Sri Rama's Horoscope, we find that the

sun, the life-giver is in mid-heaven; he is also exalted. Hence, the longevity of the individual is plainly indicated. This is but a general rule which is not without any exception.

The Lagna—or the first house—is believed to indicate the general state of the body—physical frame, proportion, appearance etc.—and to a certain extent, the character of the individual as well. In the horoscope under review, the Lagna is Kataka; its owner is the moon, and has a place in the Lagna itself. Thus, it is a very happy feature that the owner of the Lagna should be located in his own house, and vouchsafes a healthy body and attractive personal appearance. The ruler of the Lagna in his own house generally makes the individual a उत्तमपुरुष. Sri Rama was a perfect man with all the thirty-two characteristic features—द्वात्रिंशद्भक्षण—a detailed description of which is to be found in the Sundara-Kanda. Sita at first very seriously doubted whether Hanuman was a bona fide messenger sent by Sri Rama and in order to set her doubts at rest, she asked Hanuman to describe in detail the characteristic features of Sri Rama. Hanuman, accordingly, gave a detailed description the whole of which is to be found in the thirty-fifth chapter. The picture drawn by Hanuman represents Sri Rama as the very model of physical and intellectual perfection. It may also be pointed out that the aforesaid effect (i. e. of the moon in Kataka,) is all the more enhanced by the position of Jupiter in the Lagna, who is exalted.

(to be continued)

ASTRONOMY AND ASTROLOGY.

BY K. VIRARAGHAVA IYENGAR, B. A., L. T.

ASTRONOMY is the foundation and handmaid of Astrology. Astronomy is a science which treats of planets and stars and other heavenly bodies with reference to their revolutionary courses and conjunctions with one another. It rests on observation of the heavenly bodies in their movements and tabulation of such movements according to certain fixed laws of nature. While on the other hand the science of Astrology steps in to utilise the results of the science of Astronomy by observing what influence the particular positions of the heavenly bodies exert on early objects, especially on mankind, the highly developed form of life on earth. Such observations are noted in a systematic way, according to the positions and conjunctions of planets, etc. at the time of birth and these are helpful to an understanding of the planetary influence on mankind when similar positions, and conjunctions occur at the time of one's birth. These are known as Astrological predictions, the correct knowledge of which saves man from a lot of trouble and worry. This science as well as astronomy attained to its full development in ancient India far off in the remote times. In fact, Astronomy is one of the 6 Angas of Vedic studies, and so as ancient as the Vedas themselves. The study of planets and stars preliminary to the study of the

Vedas was made essential; for the recitation of the Vedic hymns addressed to several deities and the performance of sacrifices and other ceremonials to propitiate the various god had to be done at the proper time when planetary positions and conjunctions are appropriate to particular Devas or deities. The error of the astronomer in fixing the positions of planets is considered to be a heinous sin and is as grave as the sin of killing a Brahmin. So an Astronomer is enjoined to keep an observatory and to have a correct record of the daily movements of the heavenly bodies. It is only the lapse of time, the foreign invasions, and their destructive work, the want of proper encouragement of Astronomers, and the neglect of study of the unpaying science that have led the science of Astrology into decay and bad repute. So it is the duty of every educated and patriotic Indian to once more restore the fallen science to its pristine purity and worth.

Now coming to the question, why Astrology should be believed, it may be observed at the outset that the influence of heavenly bodies on plant and vegetable life on earth has become an established fact of physical and chemical sciences of to-day. Dr. Bose's discovery of plant response to external stimulus and of the identity of nervous system in plant as well as in animal

life only strengthen our belief in planetary influence on human destinies, either for good or for evil. In truth every new discovery in the realms of modern physical science is only a testimony to the wonderful truths already discovered and made useful to man-kind by our ancients of hoary past. So the science of Astrology has now become unassailable, except by the ignorant and the stupid.

Having thus established the truths of Astrological science, we shall now consider the point how the planets are the indicators of one's past Karma and how their present effects can become active agents in one's life, or the question whether man is a free-agent, or pre-ordained even in the minutest detail. The answer is that man is both a free agent and a slave of his previous Karma. A servant is certainly under the control of his master. But that does not mean that he should be always miserable. He can make himself happy or miserable by his own actions, however tyrannous his master may be. He has his own will within limits, of course. No doubt a person must enjoy or suffer in his present life as his actions were good or evil in his past life. But he is the architect of his own fortune in the future. Of course he cannot go against his destiny; but in the independent sphere he is free and unfettered. What are the dependent spheres and independent spheres of actions are shown by the unfavourable

and favourable positions of planets in one's horoscope. More over, the relative strength and weakness of planets in one's horoscope give one a knowledge as to how best to attack the problem and to overcome the difficulties. To go along the current is the wisest plan; to go against the current of forces is only to court ruin. Where the forces are at a stand-still like still water, it is really here for man to exercise his free-will. Again, where the opposing forces are not strong, and when the native knows the right means to employ, he can overcome the evil forces and come out successful.

Again, even though the planets indicate one's previous Karma, it is wrong to say that they are not active agents in man's life. We may illustrate this point by taking a familiar example. A person renders a great service to the state. The king has ordered to confer on him the title of Rai Bahadur. The collector of the district in which the person resides holds a Durbar to confer the said title on him. Although the title earned is only the result of the man's great service, yet the collector of the district who confers the title on him is as much a free-agent as the man himself or the king.

So in conclusion all these above considerations go to show that the science of Astrology, based upon the correct data of Astronomy is as noble and true as any other science in modern world.

AN ILLUSTRATIVE HOROSCOPE.

No. 1.

Budha	Ravi Shukra	Chandra	Kuja
	GRAHA CHAKRA.		Lagna
		Guru Sani	

No. 2.

	Ravi	Chandra Guru	
Lagna	AMSA CHAKRA		
Kuja	Shukra	Sani	

THIS is an interesting horoscope of a famous gentleman of some renown having a University degree and possessing several titles. The horoscope contains several cross-aspects which makes it difficult for the student to readily understand.

Judgment upon the Horoscope.

At the time of birth the 24th degree of the fourth sign of the zodiac Karkataka, the sign allotted to the Moon, ascended. The Chandra, the lagnadhipa, is in her exaltation in Vrishabha and is dignified or elevated by her position in the midheaven or the 10th house. (Though Chandra is found in the 11th house she is really occupying the 10th bhava which extends up till the 8th degree of Vrishabha as each sign is intercepted on account of the rising of the Lagna at the extreme end of Karkataka.) The sun is also exalted and dignified by his position in the 10th house. Venus also is posited in the 10th house. Mercury is in the 9th house while Kuja is in the 11th house (Kuja occupies the 11th bhavam although

placed in 12th house). Guru and Sani are in the fourth house, the latter being exalted there. The majority of the planets are above the earth and in Kendras.

The Life, character and Mind.

The Karkataka Lagna is feminine in nature and receptive. Third Drekkana i.e. Guru is ascending at birth which gives many good features and the leading characteristics are shrewdness, activity, thoughtfulness and a high-spirited and contemplative nature. This Guru makes the native reliable, giving him a very enduring and docile nature. The Lagnadhipa is fixed in the firm and determined sign Vrishabha.

The Life.

The tenacious nature of Karkataka gives a strong hold upon life. The position of the Lagnadhipa in elevation without malefic aspects argues a long life. The sign rules the breasts and stomach which will be affected. There will be a tendency to rheumatism as well as to absorb disease from others.

The constitution is not of the strongest. The sun, representing the general ruler of the life-forces, being exalted at a favourable distance from Kuja, will improve the health as the life advances. There will be a tendency to desire change, yet the life will become fixed, Lagnadhipa being the Moon exalted in a fixed house.

The character.

Karkataka generally gives a somewhat reserved yet intuitive nature, pensive and introspective. Though wise and independent, there is an under-current of changeableness which makes him under its influence difficult to understand at times. The Vrishabha moon gives him a dogged perseverance, patience and endurance. The exalted sun strengthens his will and pulls up all minor short-comings. The sun is in opposition of Sani. This forms a great contrast, but the sun is in elevation and can militate against the opposition of Sani better than if below the earth. Both are strong. This is indeed spirit fighting against intellect, the fight being upon the external and practical side of existence as indicated by the moveable-signs and Kendra positions.

The mutual aspect of Sukra and Guru expresses love and devotion in twain and not one. The external beauty is worshipped and the internal unseen. Justice is demanded and objective reason desired rather than the internal faith which questions not. It is a vital point and shows the struggles of a soul with the external manifestation

of things. Never was there a better illustration of a soul struggling for Freedom.

The Mind.

The instinctual Consciousness (Moon) is here fully alive being free and fixed in the Drekkana of Sukra. The mind is a strong one refined and clear. It is concerned with the highest philosophy: this internal mentality is well shown by three planets in Kuja, Guru, and Sani in mental signs and its external expression by four planets in Ravi, Shukra, Guru and Sani in Kendras. Fame will come through the mind. He has no equals in education and intelligence. He is a lover of truth and justice. Budha is not only in a general way the ruler of the mind but in this case, rules the third or mind house. His position in the 9th house the house of philosophy, science and religion, in the house of Jupiter, makes him philosophical, religious and practical. Kuja in Kendra from Budha afflicts the mind by worry and anxiety and gives a peculiar combative nature. Thus this horoscope indicates a man of strong character but still stronger mind.

The horoscope is very strong and auspicious one as the planets are strong in amsachakra also. The environment in the case of finance, education, relatives etc. is undoubtedly good, both from a social and financial stand point as lagnadhipa is exalted and free from affliction and the ruler of the house of wealth. Ravi is exalted, and angular and the Budha, the ruler of relatives

mind etc. is well posited. But both Ravi of finance and Shukra of happiness are afflicted by oppositions of Guru and Sani. He relinquished all he possessed in view of the cause to which he attached himself on account of his splendid moral principles. His relatives do not agree with him in his actions by the affliction of the ruler of the third house, Budha, with Kuja, ruler of the fifth and 10th house; owing to the opposition of Shukra and Guru, both connected with the fourth house, the natural-home was broken up and a new home and environment made quite early.

The fifth house is ruled by Kuja. Neither children nor speculations trouble him upon this physical plane. He is a thought father. His speculations are all philosophical, the ruler being place in the mental sign - Mithuna - the energies of this house are more mental than physical. The sixth which is the house of sickness and magic is ruled by Guru in Thula, mental sign. Sickness will be produced by worry and mental strain. He abhors magic as his image-making power, thought and will are exceedingly strong. The lord of the 7th is angular and exalted in the mental sign. He married a highly intellectually and cultured woman who helped him

greatly in his studies. The intellectual union between the two is to be marked here. Shani afflicts Ravi from Thula which is the natural 7th house from Mesha; so he married for the sole purpose of uniting his lower self to the higher. The 8th house is governed by the mystic Kumbha. He believes in occultism; but he is too intellectual to realise the internal meaning of true occultism. The 9th house Meena expresses him admirably well. He is a sound scholar, the mutability of Meena makes him blend the scientific with the religious in which he finds all his troubles, sorrows, and joy of his life. He is an Editor and a good speaker. The 10th house Mesha with Ravi, Sukra and Moon (the latter in Bhava only) keeps him beyond reproach in moral character. He holds a high position in life and commands great respects and confidence of every one who knows him. The 11th house Vrishabha rules friends, hopes, wishes and profit etc. In the 11th bhavam Kuja is located. His experiences with his friends are very bitter on account of their dual nature. There are no planets in the 12th house so that his self-undoing is his own undoing.

Such in brief are a few ideas upon which to judge the nativity on a scientific and logical basis.

COMMERCIAL (FOR AUGUST)

(BY OUR EXPERT)

COTTON - We are decidedly of opinion that August will see a rise in Bombay cotton market - Decline is only possible after 25th. There is a demand for ready cotton owing to a sudden rise in Liverpool and New York markets. Broach good will even touch 525. People may safely go in for buying for August 25th delivery.

CLOTH - The cloth will have a substantial shock till the 10th after which it will steadily improve. There will be considerable demand for whites and greys - Teji business is advisable after 8th.

SHARES - The share market will have a substantial shock till the 14th after which it will decidedly improve till the end of the month.

The following are the approximate figures -

	14th	31st
Fazulbhoys	1680	1960
Currim	1120	1390
Crescent	630	740
Indore	565	680
Bleaching	230	265
Pearl	1225	1450
Nagpur	4600	5600
Swadesh	4500	5400
Tata O	160	190
Tata Def	965	1065
Tata Hyd	1200	1300
David	1400	1750
I. Cement	500	500
Simplex	800	950
Shapurji	350	400
B. Dyeing	3500	3800
Phoenix	1000	1200

	14th	31st
Swan	1200	1450
Century	1125	1375
New Great	1000	1125
Colaba	2925	3425
Kohinoor	3725	4115
Shivrajpur	34	36
Steamer	460	475
Tram	1090	1090
Katni O.	300	300
Katni Def	1540	1550
Tata Oil	390	400
Scindia	6	7

MONEY - The Money Market will be tight but the bank shares will remain steady.

GOLD - There will be a slight decline in Gold during the first ten days, after which it will steadily improve.

RICE - The rice will show an improvement after the 8th. People can be safely advised to keep a stock early this month.

OPIUM - The last two figures may be 45 or 54.

SUGAR - Will remain more or less strong till 16th when Karachi, Calcutta and Java markets will improve. In the latter half there will happen a decline.

COFFEE - The Coffee market will be seemingly very dull. There will be inquiries here and there in 2nd and 3rd week. The market will rise gradually thereafter. Purchasers are advised to go in for more stock in the first and second week only.

COCOANUT OIL—Will go down in price after the first week. Sellers will do well to dispose of their stock before the first week.

RAIN—There will be a heavy down pour attended by violent storm and breeze during the first and second week.

OUR OBSERVATION.

To all who are more or less interested in the science of astrology, the natures of planetary influences, which play on us, must always constitute one of the subjects for serious study. Why the same combination apparently produces different results in different horoscopes, why some people fail to respond to the possibilities denoted therein, these and many similar questions perplex many an aspirant for knowledge.

These problems can be solved with the help of the teachings of Sri Krishna—Gita, Chapter 11, 12, 13 and 14.

A study of above will bring us to the conclusion that the planetary vibration may come from two extremes of good and the reverse namely on the one hand the purely divine radiation from the planetary Logos, on the other hand the purely material one from the elemental essence of the planet.

In the light of the above, the expression "there is no such thing as bad aspect" finds its explanation. For it is obvious that to an unevolved person any aspect between two planets will merely mean that the lower sides are playing upon him; while to the really

advanced Soul who can respond to the radiation of the Logos or spirit of the planet, squares, trines, oppositions and sextiles, all mean an influence for good, the angular ones being merely the most forceful. For in any horoscope, squares denote force, trines and sextiles to a certain extent weakness. This remark must not be mis-understood, what is meant is that a person with a horoscope which contained no aspects but trines and sextiles would doubtless be a charming person but devoid of force or energy to cope with difficulties.

Let us consider some concrete examples. Let us take Shri Rama's horoscope which appeared in our last issue. The squares are very beneficial in this, for a highly developed moral nature is shown. He possessed an excellent character, he had no happiness of his father, (for he was taken away by Viswamitra in early childhood). He had to fight the worst class of demons in early childhood and youth and in old age he had the worries of the state. Sun in exaltation in square to Mars in Capricorn amply supports Sita's exiles too. The facts that so very few people

at the present stage of evolution have conquered the senses, that in most horoscopes aspect of this kind must be considered with great discrimination, and the horoscope must be viewed as a whole and not judged piecemeal.

Now that Astrology is spreading rapidly and many more students are practising delineations, it is necessary that there should be a clear understanding

of what the planetary influences mean and from what opposite sources they may come. Unless these things are properly studied, and some discrimination exercised with regard to the readings given, it is likely that many delineations may be given, in the future in which possible dangers will be ignored and credit given for virtues which the native has not acquired. Under these conditions a delineation is more dangerous than helpful.

MISCELLANEOUS.

In August six days viz., 6th, 7th, 10th, 11th, 19th and 25th are considered fortunate days.

If a person put on a new suit of clothes in the morning he will become wealthy and fortunate. If at noon, he will appear elegant. If at about sunset, he will become wretched. If in the evening, he will continue ill.

It has often been observed and experience has shown the observation to be a true one that some event of importance whether good or bad is sure to happen to men in their 42nd year. Observe always to take a lease for an odd number of years; an even number is not prosperous.

The three first days of the moon are the best for signing papers; and the first five days, as well as the 24th, for any fresh undertaking.

A child born within 24 hours after the new moon will be fortunate and live to a good old age. Whatever is

dreamed on that day will be pleasing to the dreamer.

A generous person will have his forehead large, fleshy, plain and smooth; the eye moist and shining; the countenance expressing joy and content; the voice pleasant; the motion of the body slow etc.

LUCKY DAYS BY MOON—Lucky days:—for business, choose the three first days of the moon's age; for marriage, the 7th, 9th and 12th; requesting favours, 14th, 15th, and 17th but beware the 16th and 21st; to answer letters, if possible choose an odd day of the moon; to travel on land, choose the increase of the moon; and to embark on the ocean, choose the decline.

A higher knowledge was vouchsafed to the Rishis of Ancient India. They had solved all the primal problems of life, which modern science, with the help of its limited knowledge, has been endeavouring to solve. Astrology,

Palmistry and the science of divination combinedly form a branch of the occult knowledge which these Rishis—the benefactors of mankind have revealed to the human race. To the true and devoted votaries of these lights, they still unfold mysteries which lie beyond the border land of positive knowledge.

Feminine signs such as Vrishabha, Karkataka, Kanya, Vrischica, Makara, and Meena are particularly connected with the form side of expression as distinct from the life or more forceful and positive side, expressed by the masculine signs. Napoleon had no less than seven planets in the even or form signs. He sought to rule the earth and was always a material expression of himself. Bismarck on the other hand had six planets in positive or odd signs. He sought to build an empire; Napoleon was always destroying. They are, therefore, representative of the constructive and destructive forces in nature.

The square Sani to the Moon will add to the gloomy side of the picture and give a tinge of melancholy at times to the native's character and also disposition to look at the dark side of things and lead him to despondency; nor will the native be at all of a Sanguine character, but cool and calculating, though occasionally rash.

When the moon is in watery signs, the native has freckles on the face or is blub-cheeked, not a handsome body, but a muddling creature. Unless the moon is very well aspected, she ever signifies an ordinary vulgar person.

This is the excellent foppory of the world, that, when we are sick in

fortune (often the surfeit of our own behaviour), we make guilty of our disasters the sun, the moon, and stars; as if we were villains on necessity; fools by heavenly compulsion; knaves, thieves, and treacherous by spherical predominance; drunkards, liars and adulterers, by inforced obedience of planetary influence; and all that we are, evil, by a devine thrusting on'—*Shakespeare*.

THE MOON—This planet exercises an influence over the children of men which varies with her monthly age, in like manner as that of the sun is varied according to his progress through the signs of zodiac. Her term is completed in 30 days and recurs 12 times annually. The probable fate of each individual through life is to be gathered from the aspect of the day on which he was born, and the issue of any particular event or undertaking from the day of its occurrence or transaction or commencement; counting, in both cases from the *new moon*—She has power over dreams and visions and exercises it more particularly on certain days.

Thrasyllus was the chief astrologer of the Emperor Tiberius. His unquestioned skill was tested by his imperial employer. One day after he had stated the results of his art as they concerned the Emperor, Tiberius asked him whether he had calculated how long he himself had to live. The astrologer examined the aspect of the stars, and while he did this, showed hesitation, alarm, increasing terror, and at last declared that "the present hour was for him critical, perhaps fatal," Tiberius embraced him and told him, "He was right in supposing he had been in danger but that he should escape it," and made him henceforward his confidential counsellor.

॥ श्री ॥

करोति गोभिः सुमनोविकासं । विभाति यो विष्णुपदे च नित्यम् ॥

सर्वेशिता जीवनमुख्यहेतुर्जयाय भूयाद्भागवान् रविर्नः ॥

Kerala Astrological Magazine.

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OURSELVES

WHENEVER a new venture is taken on hand, the promoters are naturally expected to specify the reasons which have prompted them to take up the work and the prospect of success it holds out for them. When we first entertained the idea of starting an astrological magazine, we had carefully to consider the opposition we have to overcome from the prejudiced people and the difficulties we have to encounter owing to the present woeful neglect of that Science. We have given our best attention to these points and we have come to the conclusion that astrology is destined to play a brilliant part in the development of modern India. We have, therefore, made arrangements for the starting and the publication of the

Kerala Astrological Magazine beginning from the month of February 1920.

We are aware that first of all we have to overcome the prejudices of the Educated Indians most of whom have learnt from the West to indulge in cheap sneer when they come across anything which they cannot easily comprehend. Most of the western prejudice against astrology has been due to the fact that it has been wrongly identified with Fortune Telling or with false notions of the philosophy of Fate and predestination. Astrology is a Science. It is hoary in its age, and yet full of possibilities in the modern world. It has been neglected owing to unreasonable and false prejudices and more often perhaps from imposters posing themselves as experts. It requires as much patient study as any of the modern Physical Sciences. During the days of Foreign occupation Hindu astrologers have had no patronage at all and so instead of real astrologers of ancient days we have had curious crops of spurious astrologers whose failures here brought the science into ill-repute. All thoughtful people believed and still believe that Astrology is a Science. In the pages of our Journal we intend to show how astrology is a Science worthy of study and how it can be made in a thousand ways to benefit mankind in a most practical manner. In view of this object we propose to base the treatment of the Science on principles of sound traditional astrology rectified and modified in the light of the latest astronomical calculations.

While viewing astrology on its broad aspects, we propose to devote our special attention to the study and development of Kerala Astrology which like Kerala Medicine was once supreme in the land. Owing to lack of patronage, this Kerala Astrology like Kerala Medicine, has fallen into the hands of quacks and mount banks who pretend to reveal the future of man's occupations as doctors pretend to cure diseases for a petty consideration of a few annas and pies.

We intend further to make the Kerala Astrological Magazine as practical as possible. So we propose to deal with the following points in its pages:—

1. Astrology as a Science—what it can do and perhaps more important still what it cannot do.
2. The position of the planets as affecting fluctuations in the market of the various commodities according to the principles of orthodox astrology, so that this section may be of immense use to the commercial speculators.
4. Wherever practicable, general warnings regarding striking or dangerous Natural Phenomena, such as violent storms, cyclones, etc., so that the public may be kept well informed of these before hand.
5. A forecast of the political atmosphere affecting India's future.
6. Astronomical phenomena in general.

In short, no pains will be spared to make this journal highly interesting and instructive. The Science of Astrology is doubtless a unique achievement of the Indian genius and it is necessary to cultivate and advance the Science as far as possible and revive and utilize the elements of value in that ancient branch of learning. We appeal therefore, to our countrymen heartily to co-operate with us in making this journal a success and thus take a proper share in the credit of having perpetuated one of the best and the most ancient of Indian Sciences.

We may add, subscription to this journal has been fixed at a specially low rate of Rupees four per annum so as to keep it within the easy reach of all.

Experience of the Astrologer.

The experiences of the astrologer are as varied as they are interesting and seeing that there prevail rather curious and fantastic ideas about astrological predictions in general I propose to set down below some of my experiences.

His delicate positions.

Every man has got his own time or mood. In other words whether one is a doctor or a lawyer or any other professional, we have to choose and properly pitch upon the correct moment when he will be able to give us the benefits of his respective calling.

If he is not approached in the right moment so much the worse to his clients and his customers. A lawyer out of his mood cannot study his case properly and neither can a doctor diagnose properly if he is not in his right spirits. Similar is the case with the astrologer. Human curiosity is never easily satisfied; so all sorts of relevant, irrelevant, anxious, funny, sincere and insincere questions are so to speak showered upon the astrologer that he finds it extremely difficult to satisfy his customers, not to speak of his own bewilderment at the array of questions. If he happened in any way to be engaged otherwise mentally his predictions are chaotic to an amusing degree which in some cases makes people very seriously doubt the very Science of Astrology.

Granting that he is consulted while in right mood further difficulties arise that are hardly dreamt of by a lay man. The most important basis for astrological calculations, as is well known to all, is the time of the birth of the individual. But it is a notorious fact that hardly in one among thousand horoscopes is the time accurately and precisely given and this inaccuracy very often leads the astrologer into strange and unexpected pitfalls for which he is sometimes laughed at. But he is not really to blame. He proceeds upon calculations and in order to satisfy his customers he has often to say hopeful things just as a doctor is always assuring of the recovery of the patient though as a matter of fact he may know the case is hopeless.

The astfologer is in a similar predicament. He cannot totally reject his customers nor can he legitimately and consistently with the dignity of his profession hold out false hopes to them. He is between the horns of a dilemma. He is conscious the time of birth may after all be inaccurate and even after the application of rectification principles – which means a lot of time, still the time is vague but the customers grow impatient and they want an answer then and there. Thus pressed, the astrologer cannot but camouflage his conclusions with the result that in case his predictions do not come to pass he is held up to contempt and ridicule and the whole science abused. But the ordinary man never realises the fundamental difficulties in the way of an astrologer namely the difficulty in arriving at the correct time of birth.

Another point deserves notice. We in India are just learning advanced science; note for example the uses of watches, clocks etc. which were unknown in India till quite recently. Standard time was introduced only a few years ago and no doubt it is to a small extent possible to correct the times of birth of the various individuals by its application. But such a correction process is subject to great risks. Watches are after all only artificial devices of man and like all human achievements are imperfect. No two watches agree. Again, in our villages – where watches or clocks are unknown we find even in these so-called civilized days strange and amusing ways of recording time. If,

for example, you ask a villager when a child of his was born, his answer is, the birth took place when the evening lamp was about to be lit or when he had just finished his midday meal or when it was about dawn, when he could hardly see face to face and so on. Now what accurate astrological calculations could be made on the basis of such an inaccurate time? Therefore no wonder that like all human beings even the astrologer is liable to err and the truth of this should never be forgotten. For no doubt the Science itself proceeds upon certain principles relating to the interplay of natural forces. But natural laws are only theoretical and when any theory is put into practice and its consequences are tested, then there are bound to be limitations. In one word no science can lay any claim to perfection. Besides a peculiar feature of Astrology is that it does not lend itself to endless experimentation. Its truths have so to say to be lived and verified. So considerable experience and a keen insight into human life and nature are absolutely essential. A raw and inexperienced astrologer is as dangerous as an inexperienced lawyer or doctor, who would wreck the case of his clients or jeopardize the life of his patient.

Destiny.

There seems to be an impression that if they please the astrologers could even regulate the planetary course. This is obviously erroneous; because, the firm belief on which astrology is built up is that

the earthly career of any individual is strictly pre-determined and pre-established. So however much we may talk of freedom and all that, it is well to remember that after all it is some inexorable destiny that shapes human affairs. Philosophers say that people reap as they sow and prosperity or adversity is the result of a man's past actions. Under such circumstances what exactly could one expect of an astrologer? Change a man's destiny—he cannot. Neither can he give a very faithful account of what that destiny will be. Could he do so, then there will be no difference between "God and man" The limited intelligence of the latter can never unravel the mysteries of the divine which unfortunately a lay man in his anxiety thinks the astrologers can do. What can he do then? He can for example, give a general forecast of the leading events of a man's life and the general trend of planetary influence. The advantage of learning such a general forecast could not be doubted; because it gives a man hope in certain cases, courage and fortitude, in certain others as the poet well says "Hope springs eternal in human breasts." If there is no hope there is no incentive to action. Hope plays a very important part in the regulation of human affairs and its psychological value is significant. A lay man thinks that such hope could be derived from an astrologer, who to a certain extent reads Gods secrets to man. Not unoften such a hope held out by an astrologer—not a quack but who knows his Science well—urges

a man forward to action which is happily crowned with success.

Again, a story is told in this connection which we narrate for what it may be worth. Lord Shiva is said to have pronounced a curse upon astrologers to the effect that their predictions should not turn out to be absolutely true and correct. Besides, the Science, was formulated by Rishhis of old at a time when conditions were so much varied and different from our own. How far the ancient Sciences can be applicable to modern conditions is debatable. When these facts are borne in mind the astrologers are entitled to a lenient and charitable treatment from their customers.

The Science—Its stage.

The Science of astrology itself is now-a-days stagnant. The ancients calculated to a certain extent and no fresh improvement are forthcoming owing to lack of research in the subject. For Astrology is not a paying concern and neither is it taught in schools and colleges like other Sciences. If a man has got some leisure he just shows his horoscope to an astrologer and then leaves him alone. Want of adequate encouragement is responsible for the deterioration of the science. It is absolutely certain that provided there is adequate encouragement the science can be improved to a very large extent and it is for the enlightened public to afford such an encouragement.

Our contact with the West has brought disbelief among us. The value of such a useful science is doubted. It is no ordinary thing to get an insight into a man's future life and when astrology endeavours to do it, it deserves systematic calculations and study. Knowledge for its own sake is highly praiseworthy and Astrology is a highly intellectual science. As we have pointed out above it is also practical. If the astrologer sometimes happens to go wrong it is none of his faults. We have detailed above the important difficulties that beset an astrologer. In conclusion if only sufficient support is held out to those who come forward to study the science and if astrology is placed on a safer more scientific and more rationalistic basis, then we dare say, that many will be the advantages that will be reaped by humanity.

OUR CHART.

Mercury	Ketu	Lagna	Moon
Sun	29th February 1920 12 A. M.		Jupiter
Venus			Saturn
		Mars Rahu	

Correct positions of planets and Bhavas.

Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
10	2	6	11	3	9	4	6	0
16	17	15	4	17	15	15	26	26
53	38	17	17	24	3	39	42	42

Vakra

vakra

Lagna	2nd	3rd	4th	5th	6th
1	2	3	4	5	6
22	17	14	13	15	19
23	27	26	26	27	28

The sun the life giver, and the centre of the universe, is in the mid-heaven; venus, the ruler of the lagna is in Trikona and moon is in the second house. Jupiter is in opposition with the ruler of the Lagna. All these things go to prove that we will have a long life. The position of Saturn in opposition to sun may shorten our life but their mutual reception will do us good.

Most of the planets are in intellectual signs and in trine namely, sun, moon, and mars, forming a good aspect. The aspect is a favourable significator that we will realise our hope in dealing with astrology as a science rectified and modified in the light of the latest astronomical calculations and in perpetuating one of the India's ancient sciences; for they are all oriental. The position of mercury in Meena and Jupiter in the third house the house of mind and occultism is very favourable for astrology. The house trine of Mercury

and Jupiter in the eleventh and third houses respectively is one of the best aspects in our chart. "We are" it says, endowed with excellent judgment and possess a broad mind one that is philosophical, intuitive and harmonious. We will be tolerant of the views of others, and we will love everything that is straight forward and conscientious, and we will always have a true scientific basis.

We will deal with this subject in a future issue.

Our Hopeful Present.

The Peace Treaty was signed on 28th June 1919 at Versailles and the exact moment of the affixing of the first signature was 2-35 p. m. when Capricorn, the sign of India was in opposition with three benefic planets, Mercury, Jupiter and Venus. The conjunction of three benefics in the midheaven (for Libra was the rising sign) is a sure signifier for a moral, intellectual religious and political awakening of the Indian people. That the people of India will have, however, considerable difficulty in accepting those special ways of progress as desired by the M. C. Scheme, was clearly shown by the position of Mars in the 6th house from Capricorn. The position of Saturn in the 8th house from Capricorn was a sure indication that the bureaucrats would fail considerably in their endeavour to stem the advancing tide of Indian political progress. The rising sign Libra, the sign of Justice and Fairplay at the Peace Treaty

is the 10th house from Capricorn. This shows that in the coming ten years we will have complete self-Government as we find in the Dominions.

On the day of the Royal assent to the Government of India Bill, Venus and Jupiter were angular to Capricorn. Saturn, the ruler of Capricorn was badly located in the 8th house, and that was why the Indian national congress passed a verdict that the Reform Act was unsatisfactory. Venus in the 10th house from Capricorn, i. e., in Libra shows that full justice will be done to our claims when Saturn will be in Libra. Mars, the ruler of 11th house is in trine with Capricorn, showing thereby that there is a strong political party overseas sympathising with our aspirations; Jupiter's position indicates that we have had a nice beginning in the India's self-Government and the path to Indian full self-Government is only a question of time. The position of Rahu shows that we, the Indian people will have still troublesome times in the latter half of 1921. Much will depend on ourselves. The position of sun shows that the Indian princes will be divided into two camps when Princes' Chamber will come into existence, one being totally opposed to its creation. Since sun is in good aspects with Saturn, nothing serious will come out of it. The trine of Jupiter and Mercury shows a desire on the part of the rulers to acknowledge if not to concede to, the popular will of the nation.

(We will deal with this subject in a future issue.)

History of Astrology by a Bengali Astrologer.

It is universally acknowledged that every Science has taken immense strides of late and that we are living in the most intellectual age and the age of inquiry. In spite of this, how little encouragement or patronage has been given to Astrology!

In spite of all the efforts of hostile critics to eradicate popular belief in astrology Aryan astrology as a science has withstood the test of so many centuries.

It is much regretted that astrology should be treated with so much disdain and that by the very men who from their attainments, rank and position, would be expected to give a dispassionate hearing to its just claims.

In science, there is no law as remaining stationary and that is possible only when we reach a certain stage of perfection and Aryan astrology in general had best advocates in ancient India in Gautama, Sakya Muni, Yavanar, Savanar, and the sage Sayana muni, the great 17 sages beginning with Brahma, Surya, Vyasa, Vasista, Parasara etc. have in a series of 1450,000 volumes, almost exhausted this science. Of these more than one lack of volumes, are still extant. Subsequently Varahamihiracharya one of the nine gems of Vikrama's Court, enriched the science con-

siderably. During the prosperity of the ancient Chola and Pandya lines, shone those brilliant stars named "Ollum Wodiyar" and the Royal Edikattar of Pandya. These were all under the special patronage of the sovereigns and had the same rank and respect as those of the prime minister. In fact one of the required qualifications of the prime minister was that he should be a good astrologer.

During the Moghul period, encouragements in the shape of rewards, scholarships, emoluments etc., were held out to the young astrological students, while the successful veteran in astrology secured an entailed pension to himself and his heirs. Many such pensions are still being paid by the present Government. These facts show that astrology was highly honoured and eagerly sought by the wisest and noblest of the land.

Astrology is to astronomy as the grammar of a language is to the dictionary of that language. In the history of progress of every science, it is, therefore, easy to perceive that, though the existence of the one implies that of the other, yet astrology follows astronomy in the order of time.

An Introduction.

The original of Kerala Astrology is lost in antiquity. Kerala is the Malayalam – Speaking country. Astrology of that place is Kerala astrology. It has withstood the test of many centuries. Patronage in the form of rewards and scholarships was extended to the young astrological students by the Maharajahs of Travancore and Cochin. The present Maharajah of Cochin is a great patron of the science. In every nook and corner of Kerala country you will find experts in the science. Several advocates of the science you will find elsewhere too. Keral astrologers are preferred and respected everywhere in India. What is it due to? Is it possible, had there been no intrinsic worth in the science, in its principles and predictions? All these things pre-suppose that it is a perfect science if we are going to examine its scientific aspect.

ALPHABETS OF THE SCIENCE:—The 360 degrees of the zodiac circle are divided into twelve signs of 30 degrees each. The unchanging order of the signs in all nations is:—

1. Mesha-Aries – Ram. 7. Tula-Libra – Scales.
2. Vrishaba-Taurus – Bull. 8. Vrischik-Scorpic – scorpion.
3. Mithuna-Gemini-Twins. 9. Dhanu-Sagittarius – Archer.
4. Karkataka-Cancer-Crab 10. Makara-Capricorn – He-goat.
5. Simha-Leo – Lion. 11. Kumbha Aquarius – Watercarrier
6. Kanya-Virgo-Virgin. 12. Mina-Pisces – Fish

We are led to conclude from the above that the nomenclature of western astrology coincides with the time honoured one of our Sanskrit forefathers. This is a proof that western literature received its impulse from the East.

Planets:—Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Kethu.

Sun:—The time in which the sun rises in each of the signs is as follows:—

	Days	Hours	Min.	Sec.
Aries	30	22	12	48
Taurus. . . .	31	9	40	48
Gemini	31	14	39	12
Cancer	31	11	16	48
Leo	30	..	52	..
Virgo	29	10	56	48
Libra	29	21	38	48
Scorpio	29	12	9	36
Sagittarius . .	29	8	21	12

	Days	Hours	Min.	Sec.
Capricorn . . .	29	10	34	24
Aquarius . . .	29	19	21	36
Pisces . . .	30	8	8	30
TOTAL...	365	6	12	30.

The sun enters Mesha on or about 13th April every year. To appear again at the same point, after successfully passing all signs the sun takes 365 days 6 hours 12 min. 30 sec. This period is the solar year.

NOTES.

Lagna or the ascendant is the rising sign of the zodiac on the eastern horizon.

The second house from the one occupied by the sun is termed Veshi.

Kendras or angular signs are four in number, viz., the lagna, 4th, 7th, and 10th houses from Lagna. Next to these four are panaparas viz., 2nd, 5th, 8th, and 11th houses from Lagna. Apoklimas are 3rd, 6th, 9th and 12th from Lagna.

Chara rashis or cardinal signs are Mesha, Karaka, Tula, and Makara. Sthira or fixed signs are Vrishabha, Simha, Vrishchik and Kumbha. Ubhaya or mutable signs are Mithuna, Kanya, Dhanu, and Mina.

Exaltation of the planets. Sun becomes exalted when placed in Mesh, Moon in Vrishabha, Mars in Makara, Mercury in Kanya, Jupiter in Karkataka, Venus in Pisces or Mina, Saturn in Tula, Rahu in Vrishabha and Kethu in Vrishchika.

OWNERSHIP:—Mars is the ruler of Mesha and Vrishchik, Venus is the ruler of Vrishabha and Tula, Mercury of Mithuna and Kanya, Moon of Karka, Sun of Simha, Jupiter of Dhanu and Meena and Saturn of Makara and Kumbha. Rahu, says a reliable authority, is the ruler of Kanya and Kethu of Meena.

Moolatrikonas....With the exception of Mercury and Moon to whom their own exaltation houses are their Moolatrikonas, the rest of planets have got their own odd signs as their Moolatrikonas, for instance, sun Simha, Moon in Vrishabha, Mars in Mesha, Mercury in Kanya, Jupiter in Dhanu, Venus in Tula and Saturn in Kumbha.

Janma rashi is the sign occupied by the Moon.

Agni rashi or fiery signs are Mesha, Simha and Dhanu. Bhū rashis or earthy signs are Vrishabha, Kanya and Makara. Vayu or airy signs are Mithuna, Tula and Kumbha, Jala or watery signs are Karka, Vrishchik and Meena.

When the sun passes Karka and Makara we in the northern hemisphere will have the longest and

shortest days respectively. Hence we call cancer and Capricorn solsticial signs.

When the sun passes Mesha and Tula we will have equal days and nights. Therefore Mesha and Tula are called Equinoxial signs.

All odd signs viz., Mesha, Mithuna, Simha, Tula Dhanu and Kumbha are masculine. All even signs Vrishabha, Karka, Kanya, Vrishchik, Makara and Mina are feminine.

Sun, Jupiter and Mars are Masculine, Moon and Venus feminine, Saturn and Mercury neuter Rahu is similar to Saturn and Kethu to Mars.

Sun and Mars are fiery, Saturn and Jupiter are earthy Mercury airy, Moon and Venus watery. All the signs are themselves divided into one-halves. So we have two halves in Mesha and similarly in the rest. The first half (Hora) of each odd sign belongs to the sun and the second to the Moon. The first hora of each even sign is of Moon and the second is of sun—This is how the horas are distributed.

Dreshkana is one third of a sign. Each rashi contains three dreshkanas. The first dreshkana on each sign is to itself, the second to the 5th sign from it and the third to the 9th—For instance the first dreshkana on Tula is of Tula, the second is of Kumbha, the third of Mithuna.

Constellations or Nakshatras.

In Keral astrology, the Zodiac is divided into 27 parts or constellations which are counted from the first point of Mesha along the ecliptic at intervals of $13^{\circ}20'$. If we are given the exact longitude of a planet, we can very well say, from the above, in what constellation it is—The Kerala Almanacs generally state the exact time of the planet's changing a Nakshatra. In every fortnight they give the heavenly chart with the planets in proper places. It may be added that constellations are divided into quarter in order to get a common measure between them and the rashis. The entire system of Nakshatras is called asterism. The list in order is as follows:—

1 Aswini	10 Magha	19 Mula
2 Bharani	11 Purvafalguni	20 Purvashada
3 Krittika	12 Uttarafulguni	21 Uttarashada
4 Rohini	13 Hasta	22 Shrawana
5 Mrigashira	14 Chitra	23 Dhanishta
6 Ardra	15 Swati	24 Shatabhisha
7 Punarvasu	16 Vishaka	25 Purvabhadra
8 Pushya	17 Anuradha	26 Uttarabhadra
9 Ashlesha	18 Jyeshtha	27 Revati

The constellation in the asterism in which the Moon is situated at the time of birth is Janma Nakshatra which has a very significant meaning.

1. The native, born in constellation one, will have a general knowledge of and liking towards animals, respectful strong in mind but a little insincere, fickle but kind, given over to flattery thus winning the

favour of females and landed gentry, fit, handsome, fortunate and dexterous, keenwitted but of martial habits.

2. In second, an expert dealer, of cruel or bad habits, bulky, steady, brave, persistent, truthful, of weak health but vital in constitution.

3. A man with a broad face, troubled by enemies, irritable, a good eater, aspirant for fame and hence generous.

4. A man of affluent circumstances, given over simple pleasure, an artist, or a magic lover, with marked eyes, with good memory and will.

5. An active, bold, thoughtful though fickle and proud well-cared for gentleman.

6. Religious, stingy though rich, fickle though strong bodied but with charming personality.

7. Orthodox and conventional, obedient to parents, faithful to wife, patient, economical and prudent.

8. Matter of fact business-man, materialistic in tendency, good, educated, strong-built and hospitable.

9. Diplomatic and even false, of a bad temper, impulsing sensitive, fond of liquids and minerals.

10. Troublesome, courageous, sarcastic and humorous, timid and faithful to elders but false in promises luxurious and hence reduced to poverty.

11. A well-travelled man, a good conversationalist, keen to music and art, youthful, jovial and good at heart.

12. A man of sound education, poetic, artistic, a sweet speaker, with good company and very popular.

13. Beautiful to look at, a man of word, influential but addicted to vice and to immoral means.

14. A good painter and an able draftsman, with a mathematical head, fond of delicacies and curiosities sexually immoral.

15. Attractive in speech and manner, an able writer, fond of animals, literary in habit, spend-thrift.

16. A town-bredman, rich, fond of walking, active and well built and fond of females.

17. One who will harbour resentment, with a repulsive nature, fond of travelling, harsh in speech and self reliant.

18. A man with many children, well-educated, but with bad motives, and company shunned by friends, poet and critic.

19. Fond of gardening and medicine, very helpful to friends, rich but malicious, interested in all arts, free from bad habits.

20. Admirer of everything ancient and old, generous and well praised by the public at large, clever and clear headed, a terror of the enemies, fortunate and a perfect gentleman

21. A learned man with a sharp intellect, timid and even modest, gets livelihood by a civil employment. But he is guided by bad people especially females.

23. ° A sound judge, fond of orthodoxy and religion, eminently fortunate and handsome, a lucid speaker, an able writer and very good natured.

24 Very weak in constitution, a mere talker, with no courage, fond of liquids and animals; but slightly deceitful.

25. A man of straightened circumstances, but well-meaning and modest, often misjudged by friends.

26. Active, jovial, sociable, etc. an able speaker with a firm will but at times very irritable

27. Highly intellectual with a sound judgment. well-employed and fortunate and an architect of his own fate.

We will respectfully caution our readers to properly weigh the above influences after taking into consideration the counter influences before they pass a judgment.

(To be Continued.)

Commercial (of March.)

BY AN EXPERT.

The coffee market will remain dull till about the middle of the month, and thereafter will steadily improve.

The cocoanut oil market will be low during first half while it will advance a little towards the latter half of the month.

The price of the staple food rice will fluctuate without being steady in spite of the favourable aspects for its high price.

The value of sovereign will slightly go down.

I will deal with cotton yarn opium markets in your next issue.

॥ श्री ॥

करोति गोभिः सुमनोविकासं । विभाति यो विष्णुपदे च नित्यम् ॥

सर्वेशिता जीवनमुख्यहेतुर्जयाय भूयाद्भगवान् रविर्नः ॥

Kerala Astrological Magazine.

Vol. I.]

MARCH

[No. 2.]

COMMERCIAL (FOR APRIL.)

By our Expert.

COTTON:—The Bombay Market is likely to be very irregular but towards the close of April there will be considerable improvement. Broach Good may decline during the first nine days and it will fluctuate till 16th when the market will have an upward tendency till 25th. The Broach Good may decline to Rs. 472 and advance to Rs. 530. There will be considerable demand for ready cotton.

SHARES:—Share market will be very firm and will have an upward tendency in general especially from 5th to 20th. Fazulbhoys Currimbhoys, Uniteds, Indore

Malwa, Shapurji Swadeshi, Simplex etc may decline early this month but they will show a decided improvement in the 2nd and third weeks. Last week is rather unfavourable to shares. Tramways will advance to 1150.

PIECE GOODS:—The market will advance very considerably and there will be much activity in the market. There will be a good deal of import trade with Manchester and Japan's trade is liable to decline. In whites and greys there will be a demand early this month. After the 14th the piece goods market will advance appreciably.

SUGAR:—May remain steady but it will decidedly improve in the latter half of the month. People may go in to buy early this month.

GOLD:—will fluctuate but it will improve at the close of the month.

COCONUT OIL:—The market will fluctuate but will have an upward tendency.

COFFEE:—The market though seemingly dull will have a tendency up-wards.

Nakshatras or Constellations.

** Continued from the previous issue.*

(NOTE:—We regret that the star Shravana No. 22 was omitted by oversight in our first issue. The person born under it will be perseverial, patient, broad minded and hospitable).

I shall try to mention in this article the influences exerted by the birth star on a female. The figures below indicate the number of birth star followed by the results.

1. Healthy and strong, proficient in the management of the house, economical but proud.
2. Jovial and beautiful and obedient to parents and kind to servants.
3. Artistic and tolerably good-looking, powerful, aspiring to fame and very materialistic.
4. Popular in society and among relations with a beautiful personality; issues are many and life is long.
5. Helpful to parents, economical though rich.
6. Troublesome and quarrelsome, vicious in habits with a number of enemies.
7. Popular among friends; kind, a woman without enemies, intensely religious.

8. Orthodox, and helpful to the poor.
9. Changeable, unjust and imprudent.
10. Very luxurious, helpful to parents and relatives, religious and philosophical.
11. Ungenerous and uncharitable.
12. Highly materialistic and irreligious but fortunate in every undertaking.
13. Irritable though proficient and thoughtful.
14. Fond of white clothes, with a great regard for elders and parents.
15. Active, just, and economical and truthful.
16. Religious, prudent, modest and honest.
17. Lover of wine and flesh, one who will take easily to pleasure.
18. An able shooter, fond of quarrelling but slender in outlook.
19. Vicious and sinful.
20. A lover of truth and religion; capable of doing good work.
21. Chaste and wellspoken, very hospitable with fortunate surroundings.

22. Sociable, true in her attachments, self-reliant but highly respected in society.
23. A lover of flowers and money; hence very stingy.
24. Inconsiderate of the feelings of others; one who will often put others into difficulties.
25. Religious but vicious because of bad company.
26. Orthodox, noble and highly intellectual.
27. One who will serve all respected men, fond of learning and the learned pandits, highly helpful to the poor.

NOTES.

TRIMSHAMSHA is one-thirtieth of a degree or a rashi. The first five Trimshamshas on each odd Rashi are of Mars, the second five of saturn the third eight of Jupiter, the next seven of Mercury, and the last five of Venus. On every even sign the first five Trimshamshas are of Venus, the next seven of Mercury, the next eight of Jupiter, the next five of Saturn, and the last five of Mars. This is how the Trimshamshas are distributed.

Mesha, Vrishabha Mithuna, Karka, Dhanu and Makara are night signs and the rest are day-signs,

Mesha, Vrishabha, Karka, Dhanu and Makara are Prashtodayas or back signs; Shimha, Kanya, Tula, Vrishchika and Kumbha are Shirshodayas or head signs. Mithuna and Meena are Ubhayodayas or the common (head and back) signs.

Saturn has a full vision on 3rd, 7th, 10th houses from its position; Jupiter on the 5th, 7th and 9th. Mars on 4th 7th and 8th, while all other planets have their three quarter visions on 4th and 8th houses half on 5th and 9th, and one quarter on 3rd and 10th houses.

NAVAMSHA:—Each of the 9th part of a sign is called Navamsha. In the case of Mesha Simha and Dhanu the Navamshas are allotted to the Lords of the houses in order from Mesh, in the case of Vrishabha, Kanya and Makara they are done from Makara; In the case of Mithuna, Tula and Kumbha, from Tula and in the case of Karka, Vrishchika and Meena from Karka.

DWADASHAMSHA:—is each of the twelfth part of a sign. The Lords are found by allotting each of the twelfth parts to the lords of the houses in order commencing with the house itself.

. Chathurasras are 4th and 8th houses.

BHAVAS:—Lagna determines the body, strength and stature. The 2nd house from Lagna determines

the wealth thoughts and Kutumba, the 3rd house short travels brethren and mind; fourth, Happiness mother lands distant relatives and house; fifth, enterprise, children, intellect; the sixth, diseases, enemies, troubles and obstacles; the seventh, Holy places, marriage, partners and speculation; the eighth, death and Legacies, the ninth, honour, credit and ceremonies, travels and luck in general; the tenth, the father profession, activity and popularity; the eleventh gain and friends; the twelfth, the losses and misery.

ARE WE FATED?

This is a question which naturally surges up in the mind of every thinker when he is asked to believe in astrology. The Astrologer takes note of the birth place, date and time, of an individual and after some calculations predicts or foretells certain events to happen at certain times or describes the characteristics of the individual, which are striking and curious.

Does it mean that everything in the world is preordained and that the whole thing a puppet show when we are moved hither and thither by agencies unknown, left not to ourselves to think speak or do as we please, but condemned to a course of thought speech and action we know not of? Or are we really

free individuals with perfect thinking machinery and liberty of speech and action? These questions have been raised for several centuries past and have been answered. But as long as there is human thinking the doubts should exist, for, there is no key to the truths of Philosophy but thinking, and thinking means doubt and answer to it. For, it is well known that the great Philosopher Descartes began with doubting the reality of everything in the world and finally when he came to doubt his doubting itself (i. e., his thinking) he came to the conclusion that mind exists and his result was expressed in his Latin statement "*Cogito ergo sum*" I think, therefore I am.).

It is now too late in the day to question the scientific results that the planetary rays contain forms of solar energy which act in different ways on different things at different periods. The rays of the various planets when analysed through the spectrum present innumerable diversities of the several bands showing the changes in the particles constituting the bodies of the various planets and the light transmitted therefrom. After the recent researches and practical demonstrations of our great scientist Dr. Bose, it lies not in the mouth of any rational person to argue against the effects of solar energy on living beings (plants etc.). Chromopathy

as now advanced in India and daily used in the treatment of several diseases, forces one to the conclusion that the same light when transmitted through various media has different effects on the same living tissue. From these it is not difficult to conclude that beings surcharged with rays of the several planets at the same time but in different proportions and diverse modifications will exhibit multifarious divergencies in their mental and physical constitutions.

The above conclusion is the starting point of the predictive branch of the Science of Astrology. The "Ambient" or the natal chart presents to the discerning eye in a nutshell the potentialities of the individual and from thence, he weaves forth his future destinies. For, like the tree coming out of the seed, the future is but the kinetic manifestation of the potentialities summed up in the Natal chart.

Does this mean that nothing is left to us, and that our consciousness of having a mind, thinking power and deliberative action is but a phantom and a mere illusion? This is a natural query. We are thinking beings; we have purposive actions, we cogitate, argue, conclude and act. Still are we to be relegated to the realm of inanimate or irrational beings?

"Fools obey planets, wise men do control them" says the Greek Philosopher, Paraceus. Let us consider what truth lies behind this statement. One great writer explains it thus; we live in a realm of law, are surrounded by law, and this law is invariable. When this fact is cognised and accepted as applying to the mental and moral world as much as to the physical, we feel somehow both small and helpless: we seem to be in the grip of a Mighty Power that, seizing us, whirls us away helpless and unable to resist. But this is not so in reality. For, this same Mighty Power only needs *Knowledge* to understand its workings, and when understood will obediently carry us whither we will. Nature is conquered by obedience, say the wise, and all her mighty powers can be used at our bidding directly we have the knowledge to work with the law and not against it."

Invariability of law is the bed rock of the Science of Astrology as it is of all Sciences. Human action when rightly "known" is clear as daylight and can be "forecasted". As in the physical world in the mental and moral worlds also we can calculate and foresee results with the utmost precision, for, nature is Law and she never fails any but those who are blind to her and her workings.

All human action is purposive, is the result of thought; and a man thinks as he is. A man is a bundle of forces, the sum total thereof being designated by the single term "character". This is what is revealed by the natus chart: for it shows what the individual is likely to think and so act in given situations. Law of action and Reaction takes us to the next step and we find that our action has resulted in certain cosmic changes which produce concomitant variations in the "Individual", which changes lead to further development. Yet the thinking faculty in man is such that it can detach itself at times and look at itself with a critical eye and when thus used we can alter our being our nature our character and hence our thoughts and actions. This is the truth that lies under the statement — "as we sow so we reap" The human will is limited to the extent that is under certain environments physical mental and moral. But it has a capacity of dissociation and reflection which permits liberty of thought speech and action. This purposive action results in a development of character which alters the future destiny of the individual that the various ladders of lives we are gradually weaving a destiny of our own, a web which becomes purer and purer darker and darker as we weave it by our thoughts and actions.

I have in the above pages indicated briefly the possibility of a theory of "Free will in determinism" and I shall be glad to learn what others have to say on this important subject.

MADRAS, }
23-2-1920. }

KRISHNASUTA.

THE LAGNA.

First we are required to find out the accurate position of the Sun and then determine the eastern point of the ecliptic where it meets the horizon. The point of the ecliptic, where it cuts the meridian circle, above the earth is the 10th house and below the earth is the fourth house. The seventh house is located where the western horizon cuts the ecliptic. Between these four points, the other houses are to be found in order. The time during which the rashis cross the eastern horizon is as follows:—

	HRS.	MINS.
Mesha and Meena	1	42
Vrishabha and Kumbha . . .	1	54
Mithuna, Simha, Vrischika and Makara	2	6
Kumbha and Tula	2	0

From the above table we roughly determine the Lagna.

The influences due to the location of the Lagna is as follows:—

MESHA:—Thin, greedy, fond of travelling, easily enraged, unhappy, powerful, breaks his promises, of bilious condition, and ordinary intellect, a spendthrift, active but cowardly, respects the parents and gets few children.

VRISHABHA:—Very healthy, and robust, fortunate and generous, destroys enemies, becomes wealthy at an early age, self-assertive, irritable, jealous of relatives and fond of rich food.

MITHUNA:—With a short stature but a charming personality, impatient, fond of beauty, famous, and popular in public, with an admiration for parents and for the aged, versed in music and fine arts, and fond of jewellery etc., troubled by a step mother.

KARKA:—Timid, but generous, dislikes staying at one place, unprincipled, with good memory and hidden diseases, respects good men, speaks much, lives in foreign lands wishes to get other properties.

SIMHA:—A lover of flesh, gets wealth and honour from the king, willing to do religious deeds and to help friends, a moderate speaker but greedy, likes to travel in forests and mountains, easily apprehends, very patient, fond of elderly women, with a broad face etc.

With modest habits, well educated in literature, science and fine arts, greedy, a gentle speaker, serves the females and loved by them, charitable and merciful enjoys and travels much, womanish, meek, wealthy and fortunate, simple religious, handsome, a little vicious, having female children, wants fame.

TULA:—With disproportionate limbs, shameless, unprincipled, earns little, travels wide, thin but trouble some, with long face and stature, religious and wise, unfortunate but possessing a sound memory, serves and respects gods and good men, possessing learned children, gentlemanly, loves brothers, a false speaker and addicted to evils, friendly and poetic.

VRISHCHIKA:—Luxurious, disobedient to parents, of irritable temper, faithful, smiling, bilious, handsome, serves the state, subjugates the enemies, longing for female company.

DHANU:—With a broad face, kind to servants, ready witted, sarcastic, but irritable and false. A master of languages, moves in high circles.

MAKARA:—Mean and timid, a great sufferer, versed in different lore, fond of metaphysics, but ill advised and careless; rich, unfortunate, with the wife; happy and sparingly charitable.

KUMBHA:—Addicted to mean errands, uneducated, meanhearted with a blotted nose, small in stature, slow in habits, courts enemies, rash in judgment, helpful to friends, modest and simple.

MEENA:—Fortunate and well built, versed in science and poetry, attains fame, contracts blood diseases, a flesh eater, faithful, merciful and clean with good memory, and retention, learned in fine arts, has female children, catholic in thoughts.

The Lagna in the case of females causes a peculiar effect; if Mesha, irritable, clean, harsh in words and vindictive; if vrishabha, prudent, faithful, learned, orthodox and well-behaved and influential, with husband; if Mithuna, harsh in manners and a little cruel; If Karkataka, popular with friends, faithful, harmonious and peaceful; if Simha thin phlegmatic in constitution, sickly and quarrelsome; if Kanya, well-behaved, courteous, hospitable and intelligent and intensely religious;

if Tula, 'proud miserly, unfriendly etc; if vrischika, handsome, dutiful and exceptionally fortunate; if Dhanu, intelligent, shrewd and tender-hearted; if Makara, a lover of truth, justice, economy, children and religion; if Kumbha, a lover of daughters and fond of society; if Meena, beautiful, respectful and commanding popularity.

Prospects of the New Year.

By Mr. T. A. Rama Iyer. M. A.

Shukra Budha	Ravi Kethu		
			Guru
Moon			Shani
Lagna		Rahu Kuja	

At 10-30 P. M. (local time) on 12th April next, the NEW YEAR Roudri by name begins. Dhanu's is the rising sign, a sign double in its nature, showing the mixed results promised. Its lord is exalted in the 8th house—the sign of Secresy, postponement and disappointment. The lord of that sign is in Makara the second house from the rising sign Dhanu, in full view of the lord of the first. This position of the two planets indicates

that till August next till which time Jupiter is in cancer, there is fear not only from sickness but also from worries and disappointments especially for Indians. Many misunderstandings will arise and misinterpretations will be placed upon their actions. There will be mutual distrust which is owing to the position of Saturn likely to last in some measure throughout the year. But things will become more settled after August when Jupiter passes into Simha. Foreign relations especially will become brighter and brighter and after November when Saturn passes into Kanya, very happy and mutually helpful relations will be completely established. Foreign trade is much restricted owing to Saturn (the lord of 2nd and 3rd) being placed in 9th house of foreign relations. Foreign trade, therefore will receive an impetus after November and foreign markets will be free. Trade will then increase and materially benefit India. Note that after November the lord of 2nd,—Saturn—will be in Midheaven trine (Thrikona aspect) to 2nd house, Capricorn, which as has been said above, represents India. Specially beneficial will be trade with Italy, France, Sicily, Bohemia and other countries.

Dhanus which is rising is the 9th sign in the order of signs and religious questions are therefore sure to be in the fore-front. The planet of religion is trine to Saturn which is itself in the

sun's house. And as has been said above, the lord of lagna himself is coming to the 9th house after July. All these indications go to show that there is to be a revival of Hindu Religion. The harmonious aspects assure the satisfactory solution of many of the knotty problems of Hindu Social life. The trine aspect referred to above will reveal that the revival will be based on the principle of mutual understanding and compromise. It promises solution of some standing social evils and it is possible that the bonds of society will be permanently strengthened. There is also the indication of even old religionists coming forward to help the weak and the submerged classes. And Since Saturn comes to 10th in November the chances for labour classes to come up are very great. It is not to be understood that this happy consummation of mutual understanding and good-will will be attained without struggle. There will be here and there opposition, cavil and mudslinging. But on the whole success is assured and material and moral elevation is certain.

The position of moon in capricorn next deserves our attention. As has been said above, Capricorn represents India and the presence of moon, sun, jupiter and Mars in the cardinals from capricorn shows that India will be much before the world's eye. Indian problems will attract world wide attention and all eyes will be turned upon the

country. The presence of fiery planets in the cardinals shows there will be a good fight over the solutions of vexed political questions but what is perhaps more important is the presence of Jupiter in full view of moon. The fight will be of immense use and the fight will be of the right sort. In short that kind of fight which makes life worthliving. Many will be the useful lessons learned from the struggle and India will be all the stronger; for, the promised political fight will clear up the ground and lay the foundation for the future good Government. Let it be strictly understood however that the fight that is talked of here is not hand to hand fight, nor fight with swords. It is the fight of principles to be fought in the most parliamentary way. This is vouched for by the position of the benefic planets

Another important point relates to Indian expenditure. Readers may be aware of the budget for the new year recently presented before the Imperial Legislative council. It promises a surplus of 2 millions. Astrological evidences are quite favourable and though, there may be a sort of disappointment with regard to land revenue, there will be no scarcity of money felt. Military expenditure promises to be very heavy and the position, sun in opposition to Mars, indicates there will be warfare carried on though owing to other influences this may be within limits. Police expenditure

may also rise in part necessitated by the rise in the number of crimes. But what is more important is that government will feel that they are in a position to spend more upon public purposes which are being started out. Industrial concerns have a good chance of support from Government especially after November and education may receive more attention. But a stimulus in either case may be necessary and this must come from the people.

The position of sun in opposition to mars deserves notice. It is indicative of mutual jealousy of states and it may lead to petty warfare like the present border warfare. But the danger may not be very great since there is favour of god in the aspect of Jupiter. But the police department may be specially warned to be on guard against increasing cognisable crimes.

In a short account like the present one, it is not possible to do full justice to the figure with which we have started. But there are a few more points which may for the sake of convenience be treated briefly together. Moon in Capricorn, a watery sign and opposite to it Jupiter, in Cancer, another watery sign, indicates that liquid commodities will be very much in demand and consequently fetch a good price. The same position promises also plenty of seasonable rain. But though the drops may be promising, harvests may be subject to a little disappointment.

But this will not affect the country very much. It is possible that during the year many waste lands are brought under wet cultivation.

This is evident from the position of Venus and Mercury in 4th. The trine between Venus and Jupiter is very favourable for cows and milk produce generally. The present high prices are likely to continue more or less till July next and after Jupiter passes into simha a sign more congenial to his position, the prices will go down. Money also will be more free and as has been said foreign trade will increase. The year is specially good for gold mines, and pearl fisheries and generally speaking grains will be easily obtainable.

On the whole, the year holds out great promise for India, and it is up to the political, religious and Industrial leaders to take advantage of the situations offered, Planets can but indicate. It is the people who must execute. It is believed they will.

Freedom—An Illusion.

(By R. Naga Raja Sarma)

I am very much obliged to the Editor of the "Kerala Astrology" for an advance copy of the article entitled "Are we Fated?" The question raised therein is so very fundamentally important

and so intimately connected with the vital interests of mankind that it cannot be summarily dismissed, as it is in fact sometimes sought to be done, as deserving only the academic consideration of an idle dreamer—Philosopher, and as entirely unworthy of a practical man's serious thought. The scientific advancement of the modern world and the so-called victories which man, so self-complacently believes, he has achieved over Nature are very largely responsible for the creation of an illusion of Freedom, with the result that the question of Fate vs Free-will, is at present not receiving that rational Philosophical treatment it so richly deserves. This inevitable illusion is further intensified by the modern political Shibboleth of Freedom and self-determination. All desire to have liberty of thought, word and deed. What exactly is the nature of the liberty we fondly believe we possess is not at all clearly understood by us, and when some others feeling that they are kept in bondage—Political, Social or any other 'al' cry for freedom or liberty, they very often do not know what are they crying for. It is necessary carefully to analyse the concept of Free-will or Freedom if this discussion is to be profitable at all; but this question can never satisfactorily be solved unless appeal is ultimately made to Philosophy—or a rational theory of the

universe, I honestly feel that the pages of an astrological magazine, cannot be devoted to a meta Physical discussion, but shall for the present content myself with raising some issues that may be of interest to all of us.

Your correspondent's position may be summed up thus:—(1) He has indicated the possibility of a theory of "Free will in determinism". (2) He has mentioned the following scientific facts, namely, Dr. Bose's researches—demonstrating the effects of Solar energy on living organisms, of course including plants,— and chromopathy. (3) The will has a capacity of dissociation and reflection which permits liberty of speech, thought, and action. (4) And finally he says that purposive action results in a development of character which alters the future destiny of the Individual.

Now my contention is that the whole line of argument adopted by your correspondent involves a *Non Sequitur*, and before explaining myself let me take a preliminary objection to the use of his phrase "Free-will in determinism." It seems to me he really surrenders his position when he adds "in determinism" to Free-will. I regard it as the merest verbal quibble. If any Freedom or Free-will is adulterated and rendered namby—pamby by

the admixture of the elements of determinism, *Pro tanto* it ceases to be itself. There is no use fighting shy of this fact. If Freedom is worth having, or worth trying for, it should not be diluted by the addition of any deterministic doses. Compromise may be alright in politics, love making or warfare. It has absolutely no place in the Philosophy of fate or Freedom. My personal conviction is either you are fated or Free. There is no compromise possible between them and no artificial makeshift half-way house. Either boldly proclaim your freedom (not necessarily from house tops) and vindicate the dignity of man as the lord of creation or honestly acknowledge your servitude to fate and fight against that which you well know to be invincible; for you cannot and will not sit idle absorbed in a state of resigned inactivity.

The Scientific facts adduced by your correspondent do not, in my opinion, support the doctrine of Free will. That the plants are living organisms which are endowed with a delicately evolved nervous system; that they live, grow and die much like human organisms; and that the nervous system of a plant reacts against electric or other stimuli; these are some of the most important conclusions arrived at by Dr. Bose. How do these prove we are free? According to chromopathy, the

same light while passing through different media produces different effects. How does this prove we are free? Rays emanating from the planets in different proportions affect the beings differently and create divergent individual natures. Well and good. But my only question is—crude or childish or mischievous as it may seem—what proportion of the planetary radiance or effulgence is to influence an individual? Who controls and determines that proportion? For does not a differing proportion create a different individual? An individual is born, say, when Jupiter is in Kataka or Cancer and consequently exalted. Another comes into *existence* when the planet is in Simha or Leo. The difference between the two signs is marked. Science will be able to tell us only that the two individuals aforesaid will be diversely affected by the light waves, or the energy—waves, or whatever they be, proceeding from the planet in question which will render their mundane career different. My question here is:—why should X be born at a time when *Venus* showers favours on him and why on the other hand should Y be born under an evil aspect of that proverbially stupid and mischievous planet Saturn, which by the way was fittingly dealt with by Ravana? Planetary or cosmic energy may influence us but have we any *real* control over its

operations? To repeat my question:—why should an individual be born when Jupiter is exalted and another not? There is of course the further question:—why should any body be born at all? Well, it is so stupidly and fastidiously metaphysical that we need not much trouble ourselves about it.

Science, then does not seem to give us any clue to Freedom. All the experimental and the Inductive Sciences are based strictly on what is known as the deterministic postulate. In the realm of Science the law of causality holds unquestioned and inexorable sway. All phenomena are controlled and determined by the laws of Nature which are systematic and well-grounded generalisations. The rigorous sway of laws does away with freedom altogether.

The differences and inequalities which strikingly mark out one individual from another have always been the crux of all theories of life, and also perhaps the rock on which every system of philosophy is, some time or other wrecked. Why should a man or woman be born to a possession of fabulously enormous wealth and wallow amidst the luxuries of mundane existence; And why should another be obliged to earn his scanty living by the sweat of his brow? In the keen struggle for existence some get hit hard, while others hardly get a hit. why? The Vedantic thinkers formulated,

thousands of years ago, almost a classic conception in order to account for the inequalities of life, in their doctrine of Karma. They said that after all an individual was responsible for his actions good or bad, and that the Karma performed by him in a previous birth led to the determination of his present existence. But then there is this rub. Who is responsible for the first act that subsequently enchained the individual in the Karmic or causal meshes? There is apparently no answer. But the Gordian knot is easily cut. They say that Karma is Anadi, that is, it has no beginning in time.

If man ever fell; if he did the first sinful deed that ever afterwards predisposed him only to kindred actions; it remains for us seriously to consider whether he had any freedom worth the name in his momentous first choice. For, it has been psychologically proved that no one chooses evil as such. Was Adam free when he made up his mind to taste the Forbidden fruit? I should say 'not'. He was the slave of his environment and of the circumstances. His intense appetite for the forbidden fruit produced an illusion of good which in its turn created an illusion of Freedom.

The Freedom of the will is a convenient ethical myth or an imperious Mrs. Harris. The

argument usually advanced is that if there is no Freedom, there is no moral responsibility; no striving after an ideal and so forth. This is the result of merely maudlin sentimentality. Take the most striking of any moral or spiritual decisions. It will easily be seen that the said decision cannot be regarded "Free" in any vital sense of the term. The psychology of volition clearly points out that a "willed" action represents a powerful reaction against the stimuli of the environment. You may appear to be Free to choose a wife; free to take a particular calling; free perhaps to select the colour of your Kerchief. But this is surely no freedom, in the ultimate significance of the term.

Were the European Nations free to have avoided the war? They were no more free than the falling apple. Consider any Sphere of activity whatever; and there will be the painful realisation that man is obliged to live cribbed, cabined, and everywhere confined.

But all the same, the illusion of Freedom will persist. It is a cosmic illusion. Freedom in unessential matters deceives us. This illusion is a veritable bait. It allures us sometimes even to desperate adventures.

The Philosophy of Fate is valuable. But the difficulty lies with the actual realisation of it.

Realise it once and you are as happy and cheerful and free as the sky-lark. Success does not unduly swell one's head, nor does defeat depress a man's spirits, when you realise that some superior overmastering power always drives you towards some unforeseen goal. Is the Universe then a puppet show? why not? At any rate one poet wrote like this:—

"For in and out, above, about, below,
'Tis nothing but a Magic shadow-show
Play'd in a Box whose candle is the Sun
Round which we phantom figures come and go"

The same poet sums up the Philosophy of fate, in the following lines which are only too familiar:—

"The moving finger writes; and having writ
Moves on: nor all thy piety nor wit
Shall lure it back to cancel half a line
Nor all thy tears wash out a word of it,

The Bhagavad-gita advocates a similar Philosophy of life and Destiny or fate is known as prakriti. I refrain from quoting lest this article should grow too long. Finally Leibnitz talked of pre-established Harmony. The Nadi-Granthas with remarkable accuracy sketch the history of individuals which compels belief in Fate.

Astrology—A Commercial Sign-Post.

In order to show what an eminently practical science astrology is, we propose in the course of this brief article to indicate how a commercial business speculator might derive, from it, often very useful hints and precautions that would save him from many a pitfall.

The world-wide war that has just now ended has in a visible way upset the commercial equilibrium of all the nations. Internal and foreign trade are taking newer aspects and opening up, ever increasing fields of activities. The difficulties of international commerce that hampered trade are now removed and as a result of peace, commercial activity is bound to increase; because in order to regain the lost financial status the nations will be obliged to enter into speedy commercial relationship with one another. Again, the so-called services being generally unattractive and unprofitable owing to the drudgery from day to-night they involve, and also owing to lack of proper emoluments and future prospects; so naturally several young and enthusiastic men hereafter are sure to look up to commerce as their life's trade. Here also as elsewhere keen competition will be the result. For, commerce, as a profession cannot but be overcrowded. It is hence essential that those who wish to become commercial men should possess

some amount of speculative tact and business' acumen without which an in-experienced young enthusiast is likely to throw himself into an abyss of irrecoverable loss. Such mishaps can to a very large extent be avoided if a commercial speculator allows himself to be guided by, say, the effective warning, caution and advice which astrology could give him.

Let us illustrate. A general consideration of the position of the planets and their aspects reveals to us some valuable facts about trade as a whole; for example, the chief market commodities are respectively represented by the following *rashis* as follows:—Mesha controls wheat, gold, chillies, blanket. Vrishabha rules cloth, paddy cow etc., Mithuna commands rice, condiments and cotton. Karkataka symbolises Jaladhanya oil etc; Simha signifies skin solid commodities, forest products coffee, salt and jaggery. Kanya stands for Bengal gram, tamarind and aracanut. Thula represents jewels, cardamum and exchange. Vrischika controls metals, sugar, shawl, military equipments. Dhanu controls horse, salt, medicine etc., Makara stands for iron, skin, metal, rope and yarn. Kumbha commands vessel, flower, fruits and things produced inside water. Meena signifies jewel, cow, cloth fish etc.,

Suppose for example a man wishes to be a whole sale dealer in any one or more of the aforesaid

commodities. To him the astrologers' advise will be highly valuable. Because from a consideration of the different positions occupied by the planets day by day and also of their respective positions at the moment of the native's birth it is easy to find out whether or not one is likely to succeed in his undertaking. In other words whether the general trade as regards special commodities will be dull or vigorous, whether the prices will rise or fall in a particular period; whether in fact he may or may not successfully invest; such considerations could be ascertained before hand from the movements of the planets.

This will be simple enough for any body to do. For we are all of us expected to have a copy of the yearly almanac from which it is possible to find out at once the Gochara positions of the respective planets at a particular time. Now what further remains to be done is this. In the first place, a speculator has to compare the positions of planets at any given time with those they occupied at the time of his birth. Secondly he has to pick up a little bit of the technicalities of astrology such as good and bad aspects to the planets among themselves, and finally he has to determine whether or not to embark upon a particular trade. Consider for example the month of February 1920. The leading planets stood as follows. The Indicator of business in general i.e., Budha was in Kumbha

eclipsed by sun. Saturn which generally brings down the market value was in simha. The index of money in general i.e., Jupiter was in Karkataka.

Let us now explain in popular phraseology what the aforesaid positions mean. The opposition of Saturn to Budha and Sun rendered the market dull and consequently business every where was at its lowest ebb. Again, there being no aspect of the Jupiter to any of these two planets, the prices of the commodities represented by these two fell down.

For the benefit of the readers we have given above only one example. It will be easily realised however that it is not generally easy for a lay man to arrive at the correct conclusions by a superficial review of the planetary movements. Because one should possess considerable skill and experience and technical knowledge accurately to interpret the planets' positions. Therefore, a business speculator may very profitably consult an astrologer and be guided by his advice. If this were done many dangers and losses incidental to business line may doubtless be averted. In big Presidency towns and thriving commercial centres, like Bombay, Calcutta and Madras, successful and prominent business men are always guided by the wise counsel of astrologers. In fact an astrologer would be an indispensable and inseparable factor to a commercial man who regards the former as his mentor or ministeri.

Concluding we have tried just to point out how enterprising business men can derive profitable suggestions from the science of astrology. But the only point to note is that a good deal of caution is first required when a lay man proceeds to form his own conclusion from the positions of planets which he may easily see. In this, that is, the interpretation lies the chief office of a professional astrologer whose services may well be utilised by those who intend taking up commercial ventures on a large scale

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॥ श्री ॥

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सर्वेशिता जीवनमुख्यहेतुर्जयाय भूयाद्भगवान् रविर्नः ॥

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"FRIENDS ON THE FRONTIER."

BY DR. V. V. RAMANA SHASTRIN, Ph. D., F. R. A. S.

(Continued from page 102)

THE following extracts from a memorandum on the study of atmospheric physics by Prof. Frank H. Bigelow of Argentina, cannot but prove interesting to students of astro-meteorology of which Mr. A. J. Pearce of London, is such a well-known exponent. Atmospheric physics divides into several branches, commonly known as meteorology, solar physics, atmospheric electricity, magnetism, radiation, electron-dynamics. There are ten fundamental laws which must be satisfied simultaneously by the data derived from the observations made in all the branches. They are:—1. The Boyle-Gay, Lussac Law in non-adiabatic media. 2. The first law of thermodynamics. 3. The gravity balance equation in atmospheres. 4. The kinetics of molecular energy. 5. The poynting equation of transformation. 6. Stefan Law of Radiation. 7. The Maxwell spectrum distribution

law. 8. The Wien-displacement law. 9. The Maxwell Laws of electro-magnetism, and 10. The Law of electron-atom-molecular dynamics. During 50 years, these observational data and these laws have been *dissecta membra*, lacking an organic unity to make them harmonious. The reason for this unsatisfactory state of the science of the atmosphere is that there has been no unifying analytic system sufficiently comprehensive and exacting to accomplish this purpose. The empirical process have unduly received attention and support because of their simplicity and public utility.

* * * * *

During the past 10 years Prof. Bigelow's researches have gradually built up a successful body of formulae which now have the power to weld these separated subjects into one harmonious system. Years were spent on statistics, other years on the well known analytic

discussions, but these were never found to fit together. Then a new beginning was made, such that the Boyle-Gay Lussac Law should fit exactly in the atmospheric strata that are under observation. From this foundation the structure implied in the ten fundamental laws has been developed step by step. This has involved a radical departure from many of the ideas that have been in circulation for many years, notably from the Abbot value of the solar intensity of radiation, the Planck workungs-quantum, the Bohr non-radiating orbits, the Rutherford heavy nucleus, the entire series of observations made by the several natural services. On the other hand, we compute the radiation at any point in an atmosphere where the temperature is known, the spectrum distribution (in part), the electric and the magnetic fields, the electron and atomic orbit, &c. The subject is very extensive, complex, difficult, to popularise, especially among non-mathematical readers. The possibilities of the new fundamental laws are limitless theoretically and practically. The pressing question is how to get the world generally on this new procedure. Leagues, unions, societies with brief rare sessions are impractical. What is needed is a small body of experts for a few years to clarify, verify, prepare literature and gradually reform the entire procedure of atmospheric physics. Now, the greater interest of the student of astro-meteorology is to find out how well the above line of procedure may be made, in its final results, to draw

on his system of rules and precepts, for confirmation, if not check.

* * * * *

The great astronomer, Sir John Herschel (who died in 1871) says "Meteorology included in its ancient and etymological sense all the appearances of the heavens, as well astronomical as atmospheric, but is at present restricted in its meaning to the description and explanation of those phenomena which group themselves under the heads of the weather, of the seasons and of climate—phenomena which, scientifically regarded, are referable almost entirely to the agencies of these laws, which govern the ever-varying affections of the atmosphere of our globe in its relations to heat, moisture, and electricity, and the movements which the changes of these relations, brought about by astronomical or other causes, impress upon its parts". It is these astronomical causes which in effect form, or ought to form, the data of predictive value for astro-meteorology. The planetary action on the weather is an important factor for consideration. It is well known, for instance, that whenever Mercury is in conjunction with the Sun, the atmosphere is very much disturbed, and we have strong gales; and if the time of such conjunction should coincide with the depth of the monsoons, there might be cyclones or hurricanes even. The fundamental propositions or postulates of astro-meteorology are two, and only two, and they would therefore bear formulation in full:—1. The configurations of planets

are the original, although not the immediate, causes of meteorological phenomena. 2. The time of occurrence of such configurations being but a problem of astronomical computation, it should be possible to foresee the character of the meteorological phenomena depending on them as effects.

* * * * *

On March 26, 1920, the Bruce medal of the Astronomical Society of the Pacific, was awarded to Professor Brown, Professor of Mathematics at Yale University, for his researches on the motion of the moon, extending over a period of thirty years. Beginning with an extension of G. W. Hill's work, Brown was led gradually to a complete development of a lunar theory that includes "the gravitational action of every particle of matter which can have a sensible effect on the moon's motion, so that any differences which appear between theory and observation may not be set down to want of accuracy in the completeness with which the theory is carried out. Every known force, capable of calculation is included." If the moon's motion were controlled entirely by the mutual attraction between it and our earth, and both of these bodies were perfect spheres, its orbit would be a Keplerian ellipse, and the solution of the problem of predicting the position of the moon for any desired epoch would be a simple one. This, however, is not the case. The Sun's attraction, first of all, enters as a powerful disturbing force, and the moon's actual motion thus

presents a special case of the famous three body problem of dynamical astronomy, the complete theoretical solution of which transcends the power of our mathematics. Moreover, the attractions of the planets, each in its degree, enter either directly or indirectly, and the departure of the earth's form from perfect sphericity introduces perturbations that are by no means negligible. Further, the moon is relatively so close to the earth that very minute discrepancies between the observed and predicted motion are at once revealed. Suppose, for example, that the moon is but a mile or two ahead of or behind its predicted place! Such a discordance would be revealed by modern accurate observations. In the case of a satellite of Jupiter, a difference of 100 miles between the true and computed place would produce an angular displacement too small to be detected by our most powerful telescopes.

* * * * *

The result of these conditions is that the problem of the lunar motion is by all odds the most complicated on in the whole range of celestial mechanics. A complete solution, as has been remarked above, is beyond our powers, just as, in a very different way, it is beyond our power to find a number whose square shall be precisely 2. But just as we can find a number whose square shall differ from 2 by as small an amount as we please, so, by throwing the mathematical expressions for the moon's motion into the form of suitable series and taking account of a sufficient number of terms,

we may carry our approximate solution to a degree of completeness that will answer the needs of the most accurate observations. The development of the necessary expressions, however, presents a problem lying on the very frontiers of mathematical astronomy, and one that can be dealt with only by the ablest and most skilful analysts. Doubtless Brown is indebted to Hill, just as Hill was indebted to Enter. But this does not in the least detract from the merit of Brown's work, nor does it imply in him any lack of originality. Indeed, the methods he has employed in his developments exhibit in the most striking way his mathematical resourcefulness and his originality of mind. At Greenwich the moon has been observed regularly since 1750, perhaps, on the average, 120 times a year. The resulting 20,000 or more positions, together with shorter series obtained elsewhere, afford Prof. Brown the necessary check he required to test the validity of the constants determined by him. It should be added that *the ephemeris computed from Brown's Tables will be inserted for the first time in the national Almanacs for 1923.*

* * * *

The natural origin (to use the language of the analytical geometry of the sphere) of the ecliptical system of coordinates is the centre of the sun, and the employment of the plane of the ecliptic as a fundamental plane in spherical astronomy points as a consequence solely to heliocentric coordinates as the

initial axes of reference in regard to that plane, though we can easily make them geocentric by changing the origin without in the least interfering with the direction of the axes. And it is perhaps not so well known that the needs of the pure astronomer and the prognostic astronomer are quite the same so far as the data furnished by an astronomical ephemeris, are concerned and the difference comes in only in the uses to which each of them, puts them. And it is no exaggeration to say that, on occasions, the needs of prognostic astronomy are decidedly more exacting in the demands it makes on astronomical data. It would suffice to instance here the elements required for the computation of the equation corresponding to the arc of direction due to the conjunction of an eclipsed body (like the sun or the moon) with the critical point of a *thema celesti* in right ascension or longitude, when the eclipse, being visible at the meridian and polar elevation of the *thema celesti*, attains its middle of totality there, as the body attains a certain altitude and azimuth; or for the computation of the arc due to a direction in *mundo* or in *zodiaco*, as it is termed with reference to the *apparent* right ascension of the *outer edge* (that is to say, upper or lower limb) of the moon, as *observed from the meridian and polar elevation of the thema celesti* and not with reference to the *geocentric* right ascension of the moon's *centre* which is registered in the ephemeris. In the latter case, we shall have to make use of the moon's horizontal parallax as

corrected for her anomaly (distance from her apogee) and hour-angle, and her apparent semi-diameter, as corrected for the same anomaly, to *reduce the geocentric right ascension of her centre to the apparent right ascension of her outer edge*, before we can obtain the arc for the *appulse*, as it is called in prognostic astronomy (the term 'bearing a different sense in pure astronomy'). These two cases will give the reader an idea of the kind of accuracy which a genuine student of astrology can look forward to with enthusiasm in the future ephemerides making use of Brown's tables, in preference to those of Hansen's, as corrected by Newcomb, as hitherto.

It will be welcome news to students of the history of astrology that Prof. Franz Cumont signifies in a personal letter to me his intention of resuming the publication of the *Catalogus Codicum Astrologorum Graecorum*, the latest pre-war issue of which was part iii of vol. 8, which appeared in 1912. This part was the 11th to issue, of the 12 that was originally planned. Part i of vol. 8, was *nondum edita* on the 15th April 1913, and it is to be presumed it is in the same still. Franz Cumont says that a 4th part of vol. 8, will be appearing in a few months. But it is not known what the character and scope of its contents will be like. The entire series is indispensable for study and reference to the student of astrology who can read Greek and Latin.

* * * *

Franz Boll, who is one of the editors of part i of Vol. 5 of the *Catalogues*,

is the well-known philologist and antiquary of Munich, and the author of *Sphaera*, a weighty work on the history of astrology, in which he has brought together all that there is of value or importance in the achievements of research on the history of the "sphere barbare". To this *Sphaera* we have to turn for any summary information on the results of the researches relative to the astrology of the Babylonians and Egyptians, which were brought to the doors of India, by the Greeks of the Mauryan and latter days. The part in question is mainly devoted to a description of the smaller libraries found in Rome, to wit, Vallicellana (Filippini) Casanatensis (Ste. Marie de Minerva) and Angelique (St. Augustin). The first two contain nothing but scraps of astrological manuscripts, but the *Angelique* has furnished a fine manuscript (No 2) in which we specially notice, (i) a curious epistle of Manuel Comnene, which is a vindication of astrology against a monastic pamphlet (this epistle and the rejoinder which Michel Glycas made to it, are published in an appendix), (ii) the book of the mysteries of Abu Ma'shar (who died in A D 885), of which only a portion belong to this astronomer and astrologer of Balkh and Bagdad: a few specimens of this book, interesting for the light they throw on the history of the Abbasside Khalifate, are published. *A propos* of the constellations that rise in each *decan*, Boll inserts an important note (page 156 q. v) on the origin of the Hindu sphere: he shows that its elements were

yet under fixation in the 6th century A. D., and adds further on, that Kanaka a Hindu astrologer cited by Avenar, was a contemporary of the Khalif Harun-al-Rashid (A. D. 786-808), (iii) the Apotelesmatics of Palchos (*circa* 485 A. D.), of which compilation numerous extracts are given, particularly those which provene from an astrologer of the date 379 A. D. and (iv) a Byzantine compilation which is due to the same person as the scribe of the manuscript (end of the 14th century A. D.), a certain Eleutherios of Elea.

Now, over and above the information that the Indian astrologer Kanaka was a contemporary of Harun, Boll notes on the same page, that the Arab Abu Ma'shar has copied from the astronomer Varaha-Mihira (who died 587 A. D.) Among the *codices Vaticanani* which conclude the part of the *Catalogus* we are considering, the most interesting is the one bearing No. 7 (Vat. 212). It contains a number of fragments from Theophilus of Edessa, the most celebrated of Greek astrologers who at the beginning of the 8th century A. D., transmitted their astrology to the Arabs: the appendix reproduces his *Preface* addressed to his son Deucalion. We must also mention that the opening item of the appendix, is a re-edition, considerably more accurate than what is now in use, of the chapter of the *Speculum astronomicum* of Albertus Magnus (Albert the great) which enumerates the books permitted and defended

in this subject. The re-edition is due to Monsiour Cumont (the joint-editor of the part with Boll) who continues to remain to the very end to be the soul of this laborious enterprise, which deserves equal praise for the learning, patience and conscience which inspire it.

The fixing of the date of Kanaka at *circa* 797 A. D. is of value in determining the date of Kalyana-Varmman, the author of the *Saravali* about which there is a lot uncertain speculation in the pages of the *Ganakatarangini* and the *Bharatiya-Jyotih-Sastra*. The opening verse of the terminal (42nd) chapter of the *Saravali*, that is to say, according to the *Ciknauta codex* bearing the date 1603 A. D., makes mention of *Kanakacarya* as an authority on horoscopy as applied to non-human genitures, and Kalyana-Varmman says that he writes the chapter as an exposition of that author's teaching on the subject. And Kanaka is not referred to anywhere else in the *Saravali*. Utpala also is not known to have referred to Kanaka in the whole course of his *Cintamani* (966 A. D.). The *Ganakatarangini* (pages 16-17) puts down the year of birth of Kalyana-Varmman at 578 A. D. and his regnal year at 615 A. D. The *Bharatiya-Jyotih-Sastra* (page 486) assigns on the other hand, the *Saravali* to *circa* 899 A. D. The dates surmised by the *Ganakatarangini* are evidently wrong, in the light of the fact that an author cited by the *Saravali*, belongs

to a couple of centuries later. And though there is nothing intrinsically impossible, in the present state of our knowledge of the chronology of Hindu astrology, in referring the *Saravali* to the date assigned by the *Bharatiya-Jyotih Sastra*, it is difficult to find sense in the arbitrary speculation which is at the bottom of it. Let us cast a glance at this speculation.

Kalyana-Varmman is agnomened, according to the codex coming down to us from 1603 A. D., *Vyaghra-patisvara* (i, 5), of which the lectional variations in more modern manuscripts are *Vyaghrapadisvara* and *Vyaghrapatisvara*, as may be seen by a reference to the Bombay edition of 1907, and the Kalpatti edition of 1906, respectively. But the BJS says that the edition handled by it, reads *Vatesvara*; and taking this as a basis, it identifies this name with that of the astronomer *Vatesvara* who is known to largely criticise Brahmagupta (*Ganakatarangini*, P. 19), in a work that has not so far been met with in its entirety, and whose date is not known. To supply the deficiency of a date for the astronomer *Vateshwara*, BJS identifies him with *Vateshwara*, the author of the *Karanasara*, the epoch of which is mentioned by Abu Raihan (A. D. 973-1048) as A. D. 899 (*Indika*, translation, vol. ii, P. 7). We know nothing about *Vitteshvara* beyond the particulars furnished by this Arab author (op. cit. i, pp. 156-7) who also says that he handled a badly translated Arabic translation of the *Karanasara*, which he had with him

(op. cit. ii, pp. 54-5). Now the averment of the BJS that in the manuscript handled by it the verses cited by Utpala as those of the *Saravali*, are not traceable as also the names Mandilla, Devakirti and Kanakacarya (cf. xviii, 30, xxix, l, xlii, l respectively of the codex dated 1603 A. D.), is enough to rule out of court the genuineness of that manuscript and for the rest, we need not point out that the speculation of the BJS has nothing to support it, on the side of any internal or external evidence, of literary or historic source.

As we know the date of Kanaka to be *circa* 797 A. D., it will be perhaps reasonably fair to assign to Kalyana-Varmman a date which will place him a generation later, to wit, *circa* 850 A. D. though it is not impossible that he might have been a Junior contemporary of Kanaka. The name Kanaka has a Buddhist echo about it, if not a Jain one. It will be interesting to notice here that Kanaka's contemporary, Harun, held out great inducements to Hindu scholars to go to Bagdad, chiefly on account of the influence wielded by the ministerial family Barmak, of Indian Buddhist descent, at the court of that khalif. The ministerial family had repaired to Bagdad from Balkh, to which place it has been originally drafted from Sindh, an Indian territory which was politically dependent on Bagdad from 712 A. D. to 871 A. D. These Hindu Scholars translated many Sanskrit books, including those on Astrology, into Arabic. We may

also mention, in this connection, that the two works of the Indian astronomer. Brahmagupta, to wit, the *Brahmasphutasiddhanta*, and the *Khandakadyaka*, were translated into Arabic, at Bagdad, with the help of Hindu scholars specially requisitioned for the purpose, under the rule of the Khalif Mansur (A. D. 753-774), and these translations are known by the names of *Sindhind* and the *Arkhand*, respectively. The actual translators into Arabic are held to be Alfazari and Yakub Ibn Tarik, though there is some doubt as regards the claim of the latter to the task. Under Khalif Ma'mun (A. D. 813-833), Alkhwarizmi prepared a general digest of the *Brahmasphutasiddhanta*. It must be remembered that the translation of Ptolemy's *Syntax* into Arabic, was made only in the days of Harun, that is to say, about half a century later than that of the works of Brahmagupta. In other words, the Arabs have been familiar with the astronomical teachings of Brahmagupta, earlier than those of Ptolemy. This Arabic translation of Ptolemy's *Syntax*, was re-translated into Sanskrit, under the name of *Sidhanta-Samraj*, by Jagannatha, at the beginning of the 18th century, for the delight of Jai Singh of Jaipur. An

edition of this Sanskrit work is in preparation.

The indebtedness of the Hindus to Arab astrology was not small. The astronomer and astrologer, Abu-Ma'shar (A. D. 805-885), whom we have already noticed as one that drew largely from the astronomical writings of Varaha-Mihira, was a contemporary of Alkindi of Balkh, the well-known astrologer and astronomer. This Alkindi though he was also indebted to Sanskrit books for many of his notions in astronomy, became the Father of the so-called 'Tazik' system (incorrectly styled, in Sanskrit, the *Tajika*), which was introduced in India, by the astronomer Bhaskara, by about the middle of the 12th century A. D., Alkindi's astrological teachings of the 9th century A. D., were freely translated from Arabic or Persian into Sanskrit, for a start, and the writings of his successors were tackled and adapted into Sanskrit, later we have only to look into Balabhadra's *Hayana-Ratna* (1642 A. D.) for the enormous inroads made into Sanskrit by Arabic and Persian works on astrology. We have of course earlier authors than Balabhadra, who have written on the *Tajika*, but the *Hayana-Ratna* is the best and most representative of the class.

JANMAKALA.

OF the data requisite for prognostication by Genithialogy, besides the year, month and date of birth, the most important material on which the science of foretelling depends, is the exact moment of birth. The necessity for precision in this matter, will be seen when we take note of the fact that for every twenty four seconds of time, there is a distinct horoscope in the Nadi Granthams, and generally, a mistake by four minutes in the birth time may result in a prediction being thrown out by about a year.

Ptolemy in his 'Ietra-biblos' considers that the time of conception or the actual moment in which human generation commences is the first moment of time to be taken note of by a student of the Science of Foreknowledge, and that Parturition or birth which he calls the secondary beginning is equal to the time of conception in its efficacy but more complete though later in time. Since it is not generally possible to note the exact time of conception resulting in pregnancy, it has become a necessity to consider the birth of the man himself and not the generation of human seed as the time for which the horoscope has to be cast, as the basis for all predictions. But as Ptolemy himself puts it, the two horoscopes are interconnected by a certain principle—Nature after completing the formation in the womb always effects the birth in immediate obedience to some certain position

of the 'Ambient' corresponding and sympathising with the primary position which operated the incipient formation—and therefore the configuration of the stars as it exists at the time of birth, has a power corresponding to that configuration which actually possessed the creative cause.

Since we are thus forced to continue our attention to the time of birth, it behoves us, therefore to consider what is meant by birth, before we can be precise as to the time of it. I have seen many persons in Southern India taking note of time for Jalodhaya or the breaking of the bag of waters; but though it is the first stage in the delivery of the human being out of the womb, we cannot yet say that the being is in *esse* as far as we are concerned, and therefore it is erroneous to cast the horoscope for this time. A similar remark applies to Sirodhaya or appearance of the head; when further we are ignoring the cases of Prashtodhaya. Birth or parturition is defined in the several recognised dictionaries as 'being delivered' or 'coming into life'; But these are wide, vague statements, and do not help us, for we want to know what is 'birth' for purpose of our science. The cases of still births—a contradiction in terms—afford us an easy solution of this problem for we are not concerned with the delivery out of the womb of a bundle of bones, flesh and muscle, but with the beginning of a human life sepa-

rate from its mother, functioning by itself and for itself. Since the heart beat and breathing are the indexes of human life, the first breath which in most cases, is accompanied by a cry marks the birth or the beginning of a human life, and therefore time of the first cry should be noted and treated as the time of birth; and not the customary way of noting the time for Sirodhaya (appearance of the head) or Bhusparsa (complete extrusion). This perhaps is the truth which underlies the philosophic concept that the cry of 'kva' (equal to 'where?') is the cry of the soul at the sudden disappearance of the cheering face of the Supreme Being with whom till lately it had communion, rudely cut off by the veil of maya or Jatawayu, and thus made to start its life on a different plane of existence.

Next comes the difficulty in recording this time. In nine cases out of ten, at least in the southern presidency, the delivery takes place in the house of the mother, and the mother's parents in their extreme solicitude for their daughter, are more interested in the safety and health of their daughter than in the new born about whom the only questions asked, being whether the child is alive, and if so of what sex. It is only after the mental rejoicing, and congratulations and perhaps too, after the distribution of sugar candy and Pansupari, that this time of birth is attempted to be noted with all ingenuous precision. But now-a-days with increase of materialism and

the studied indifference to astrology, people do not care to note the birth time and when questioned can only give such vague replies as 'Coffee-time' or 'Sunset' or somewhere about midnight' or when God passed our house in procession at a particular festival' etc., and when they in times of distress turn to an astrologer, and ask him to predict with this so accurately noted time and basis they fume and fret if the unpractical astrologer unwarily calls for more definite particulars.

The time of birth is generally recorded in Southern India either by the clock or in 'Gatikas' from sunrise or sunset. As regards the birth time by the clock, apart from the question of the accuracy of the clock referred to, people do not consider the difference between standard times and local times. Till the first of July 1905, the standard time in India was that recorded in the Madras observatory which was five hours and twenty one minutes in advance of Greenwich time, Madras being $80^{\circ} 15'$ east of Greenwich. But by a notification dated 16th June 1905, appearing in Fort St. George Gazette dated 4th July 1905 Part II page 928, the time signals from the Madras observatory on and after 1st July 1905 were sent according to the New Indian standard time five and half hours in advance of Greenwich time, and shows—9 minutes 0.4 sec. in advance of Madras mean time. The Railways of Southern India also observe this standard time in all their timings. But for astrological purposes, we should have

the local mean time which is arrived at by taking the clock time and deducting or adding the difference between the longitude of the birth-place and $80^{\circ} 15'$ (the longitude of Madras) or $82^{\circ} 30'$ as the case may be, in so far as the birth is before or after 1st July 1905.

Next as to the notation by Gatikas and Vigatikas. Though the usual method is to note the time from sunrise, it is also in vogue to note it from sunset. But it is better to have an uniform system and always calculate from local sunrise. The older methods of recording were by means of shanku or Gnomon during day time and during night by observation (with the naked eye or with transit instruments) of the meridian passage of the stars. These were to a very great extent accurate when done by persons well versed in it. The modern astrologers with ignorance of the older methods, indifference and sloth, and allured by the presence of a clock near at hand, take the time by the clock

and convert it into Gatikas and Vigatikas. But there comes the rub. In addition to his taking the standard time denoted by the clock, he has also a standard sunrise and sunset. To him at all times of the year from Cape Comorin to the Himalayas, the sun rises at 6 A. M. by the clock and sets at 6 P. M. by the clock. No doubt some so-called cultured Hindu astrologers have methods of finding out times of local sunrise which are far from accurate. What we should do is to find the accurate and true local time of the local sunrise, and take the local mean time of birth and convert the difference in time into Gatikas and Vigatikas.

In conclusion the importance of the exact moment of birth and imperative necessity for its correct record should induce my readers to pay some attention to the above remarks and try to furnish themselves with accurate and reliable data without which all prognostications must necessarily fail.

MADRAS,)
7-8-1920 }

Krishnasutha.

To

THE EDITOR,

KERALA ASTROLOGY, MANGALORE.

Sir,

PITFALLS IN ASTROLOGY.

Apart from the falsity of predictions arising out of miscalculations due to the ignorance of astronomical portions of Astrology, there are really certain thought provoking questions which are indifferently brushed aside by most of the present day astrologers, either because they are unwilling to devote much time to the subject, or they are not in a position to learn such recondite points. The result is the deplorable failure of their predictions. The solutions of these knotty points are found stray and scattered among the rare works of great ancient authors, and it is not possible for professional astrologers to search for these rare gems. Yet for true predictions these rare gems should be made available in a ready made fashion. So I request your numerous readers, well interested in the scientific study of Astrology to kindly take each some of the following knotty questions and make them their special points of research and give in your magazine the results of their investigations for the benefit of Astrologers in general, and of the beginners in the subject in particular. In giving the results the authorities must be quoted, or powerful and convincing arguments must be adduced. I shall give the answer to one or two

questions in the following list in this essay itself. Co-operation of many earnest workers in the field is urgently needed to place the fallen science on a firm and solid foundation. In the May issue of this magazine Mr. Krishnasuta of Madras has discussed the point whether the 9th house or the 10th should be taken as the indicator of father in one's horoscope, and has come to the conclusion that the 10th house must be preferred to the 9th for this particular purpose. The other points of doubt are as follow:—

Questions.

1. Is there really any difference between, the terms, 'good planets', and 'benefics, and bad planets', and, malefics?
2. Is it good and bad planets, by nature or by the ownership of houses, that are meant in the statement that conjunction with or aspect of good planets is good, and that conjunction with or aspect of bad planets is bad?
3. What is the effect of the aspect of a good planet on another planet, when it is friendly, or unfriendly to it?
4. What is the effect of the aspect of an evil planet on another planet, when it is friendly or unfriendly to it?

5. Supposing a planet to be good by nature and evil by ownership, is conjunction with it good or bad? Is its aspect good or bad? (युतोवा दृष्टोवा)

6. Supposing a planet to be bad by nature and good by ownership, is conjunction with it good or bad? Is its aspect good or bad?

7. What is the effect of an evil planet when in exaltation, and when in debilitation?

8. What is the effect of two good planets in conjunction, which are mutual enemies?

9. Are the aspects of Guru and Sukra to be preferred even when they own quadrants?

10. What about conjunction with any of them in the above case?

11. Is there any difference in the aspects of a planet when in exaltation, when in debilitation, etc?

12. How are we to reconcile the statement that bad planets should be placed in the horoscope in the 3rd 6th 8th and 12th houses, with the fact that, in order to have good brothers, much lands, great courage, and freedom from disease, enemies, danger to life and loss of wealth, the above houses be occupied by good planets and aspected by 'benefics'?

These are some of the difficult problems which we should try to master, before we ever begin to predict events. Ordinarily many Astrologers are unable to answer these questions and cleverly try to evade them by superficial

arguments. But to become a true astrologer, the above things should be at his fingers ends. To predict erroneously is, it is stated, as sinful as murdering a Brahmin. So it is very necessary to be careful and scrupulous in predicting events.

Now I shall take up the 7th question in the above list, and try to give the answer with authority. The question is, what is the effect of an evil planet when in exaltation, and when in debilitation? There is not difficulty in the case of a good planet in both the cases. All astrologers are agreed in saying that a good planet in exaltation being very powerful, will do utmost good, and a good planet in debilitation being very weak, will not be able to do any good at all. A good planet in the intervening stages will do good proportionately to its relative strength in the horoscope. But when they come to speak about a bad planet, they miserably blunder; they say the case is similar to that of a good planet, except that the word 'good' must be changed into 'evil' in the latter case. This is the answer of an averagely intelligent astrologer. But a pretending astrologer even forgets the necessity for consistency, and gives the same answer in both the cases, and when questioned for contradiction merely blinks and cuts a pitiable figure. The right answer to this question is found in the 11th sloka of the 20th chapter of Brihathjataka, entitled, Bhawadhyaya. The verse runs thus:—

उच्चतिकोणस्वसुदच्चतुनीचहार्कगैः ।
शुभं संपूर्णपादेनदलपादात्पनिष्कलं ॥

The commentry on this verse by the great commentator, Bhatothbala is also very clear on the point. I have underlined the word शुभं in the above verse, in order to show that only good is spoken of in the verse. In the one case it is the positive good; in the other case the negative good, i. e.; the destruction of evil. So in conclusion a bad planet in exaltation is preferable to a good planet in debilitation; for a bad planet in exaltation will not give even a portion of its evil effects; while a bad planet

in debilitation will give its entire evil effects, giving its evil effects proportionately in the intervening stages. This is a point worth noting.

In conclusion I hope and request that many of your intelligent readers will come forward with answers to the other questions in the list.

P. S. There is one more sloka in Sarvartha Chintamani in support of the above sloka in Brihathjataka:—

पापग्रहोपिशुभदः खलुदायनाथादन्दुस्थितस्वभवनो-
चबलायुक्तः । सौम्यग्रहोप्यशुभदः सुखराशियुक्तोदायेश्वरा-
स्वभवनोच्चमलादिहीनः ॥

MANGALORE, }
1-8-'20. }

K. Viraraghava Iyengar,
B. A., L. T.

GENERAL CHARACTERISTICS OF KUJA.

NEXT to the two luminaries, Sun and Moon, comes Kuja in order of importance to us and is also called "the begotten of the earth". Its diameter is 4185 and is situated at an average distance of 142 millions of miles.—It requires nearly 686.98 solar days to revolve round the Sun and 24h 37' 23" to rotate round its axis.

It has not only has reddish land water and snow like us, but has clouds and mists. It is always hot, expansive and vivacious. It corresponds in the mineral Kingdom to iron which is a key to its nature. In accordance with the law of the three states of iron such as cast iron, malleable iron and steel, the

nature of Kuja also is modified or intensified by the nature of aspect it may bear to other good planets. It is therefore the indicator of the passions, desire and strength.

It is called by the astrologers the "Lessor infortune" inferior only in malefic influences to Saturn. The native born under the influence of Kuja is usually of fierce countenance, his eyes sparkling or sharp or darting, his complexion fiery or yellowish and his countenance scarred or furrowed. His hair is reddish or Sandy, unless Mars chances to be in watery sign, in which case the hair will be flaxen; or in an earthly sign, in which case the hair will

be chestnut. The Martialist is broad shouldered, steady, strong and brave but short and often bony and lean. In character the Martialist is fury and choleric, taking delight in war and contention but generous and magnanimous. This, when Mars is well aspected. Should the planet be evil aspected, then will the native be treacherous, thievish, cruel and wicked. His constitution will be very healthy and temperament decidedly muscular, with full combativeness.

The mental conditions conferred by him are boldness and bravery rendering the mind imperious, versatile generous, confident, rash, angry, violent and commanding. The diseases caused by Mars are fevers, smallpox, carbuncles, headaches, yellow jaundice, the stone, bad disorders connected with the external generative organs, scalding cuts, wounds, hurts by sharp instruments, and gun shots. His occupations are those of physician, apothecary, surgeon, soldier, barber, black-smith and mechanics generally. When afflicted with Budha or the Moon, he denotes thieves, hangmen, and all cut-throat people. The planet's influence is not quite so evil as Saturn's

nor are the effects produced by it so long-lasting. The influence of Saturn says an astrologer, may be compared to a lingering but fatal consumption; that of Mars to a burning fever.

Mars is considered evil in the 1st, 4th, 7th, 8th, and 12th houses from Lagna or Chandra to the wife or husband. If the Mars is similarly evil on both the horoscopes, the effects are said to be counteracted. Mars in the 7th is evil. He would lead the native into immoral life and widowhood; but when Mars is exalted here, some astrologers consider it pecuniarily beneficial to the native. Thus considerable importance is attached to Mars's positions in the horoscope in marriage considerations. Mars in the 12th house is bad as it shows losses by robbery tyranny, persecution, criminal cases, as also by fire and sudden and short accidents. Mars in the first, 2nd, 5th, and 10th, generally leads the native to become doctors, or gives him a taste for doctoring. Lastly Mars is the signifier of brothers and his positions good or bad in the nativity largely determines the questions as to brothers of the native.

PLANETARY TRANSITS.

THE events of a man's life are generally read from the figure of his nativity but there is another important branch of predictive astrology which is commonly known as *Gochara* or *Transit of planets*. A Transit is the passage of any heavenly body over the place of the Sun, the Moon, a planet, or an angle in the horoscope. This method of ascertaining good or evil days or periods is very important, being simple and easily applied. It is free from calculations and only a copy of the horoscope and an almanac for the current year are needed for the same.

The planets as represented in the horoscope of a person are, so to say, fixed for him ever, but since the planets themselves are continually moving, their transits at peculiarly sensitive points can not but effect the course of events in life of the native. But it is necessary to point out that whatever may be the readings from the transits when taken by themselves, they have to be read along with the indications of the horoscope at birth. For instance, if Jupiter was seriously afflicted at birth, and was in its fall or detriment without good aspects, it does not accomplish much good by transit but if well placed and well aspected in the nativity itself, it will act very strongly by transit.

The *Gochara* results are generally examined with reference to the planets, positions by transit from the moon's position at birth or Lagna also at times.

The most vulnerable points are indicated at certain angles from the position of the moon at birth and these angles again are dependent on the planets making the transit. Of the two luminaries the moon and the Sun, the moon by transit being the quickest of all the planets serves to indicate the exact day of the affairs of the houses (from the moon at birth) it passes, whether good or bad according to the sign aspect and conjunction with other planets. Its influence never extends over more than a few hours but still, its position has a good deal of significance. When the moon is passing through any house in the horoscope, the affairs governed by that house will be prominent and important and the results will be unfortunate or the reverse according to the condition of that house in the horoscope at birth too. Thus if the second house at birth was badly aspected and posited by planets, the moon's transit through it once a month will always tend to be more or less unfortunate. If on that day the almanac shows the bad aspect of Sani to the moon in the above position, the misfortune will be increased that day. But should there be the good aspect of Guru to the moon in the above position not much benefit can be expected from it because of the radical affliction. If on the other hand, a house is fortunate, at birth, the moon's transit through it will mark the day as fortunate for the affairs governed by that house and this

is intensified by the moon being well aspected. Thus radical indications are the most important in *Gochara* results.

Generally speaking, the transit of moon over the place of Jupiter or Venus will bring enjoyable days, Social intercourse or gain; over mercury, good days for writing, reading, studying and commencing fresh undertakings governed by the planet. The moon trine to Jupiter at birth is a very favourable aspect. Its transit over either of these two places indicates very fortunate days. Its transit through Lagna also is favourable for journeys, and making changes, unless there be a seriously afflicted planet either rising or setting at birth. Business may be well begun when the moon is transiting the second or 10th house or Jupiter or Venus. Journeys may be undertaken when the Moon is passing through the first, third or ninth house or over its place if well aspected. Thus fortunate and unfortunate days, can be marked out as per the Moon's transit, through the horoscope. Though the moon is not the only factor to be considered, yet its influence is very important.

Secondly solar transits or Revolutions are also considered very important in that they indicate the exact month of the happening of the event good or bad as indicated by the houses, the Sun passes through the horoscope. Here also it would be well to consider the solar transits in different houses both from the Moon's position and Lagna at birth. Generally the first and tenth houses

are the most important for transits while the fourth and seventh are next to these. Transits through 6th, 8th, and 12th are considered unfavourable while the other houses are of much less importance and their effects are mainly felt when radically afflicted. A new Moon improves the affairs of the house wherein it occurs especially so in the angles. In the second and tenth house, it is fortunate for finance and business and for making requests to superiors. When the Sun transits a planet, it tends to vitalise and strengthen it so as to bring out its significance of matters ruled by it. Its transit over malefics and their opposition are unfortunate days. When the Sun is in opposition to its place at birth, lowered vitality weakness etc., are experienced according to the sign. This is more so when the sun in the horoscope is seriously afflicted. The Sun gives an impetus to the affairs of the house good or bad within the first five days of its entry into that house.

The planets can be divided for the purposes of transits into two groups. Sani, Rahu, Kethu, and Guru, are slow, and the remainder are quick, the descending order of the planets in motion being Sani, Guru, Kuja, Ravi, Shukra, Budha, and Moon. Of these Ravi and Moon are very important as explained above. Budha, and Shukra show usually quite ephemeral events of only slight interest. These quickly moving planets mark days rather than periods, their influence seldom extending over

more than 2 days. The slow moving planets often mark fortunate or unfortunate *periods* rather than *definite* dates. The slower a planet is in motion, the more effect does its transit produce and its influence extends over a much longer period. The influence of a slow planet is, of course, strongest on the day when its transit is exact.

In the next issue we shall examine into the results of transits of the slow planets Guru and Sani which play a great part over our destiny.

NATION IN MOURNING.

Moon Jupiter			Saturn Mercury
Rahu	GRAHA KUNDALI.		Venus Lagna Sun
			Kethu
		Mars	

		Mercury	Rahu
Saturn	AMSA KUNDALI.		
Moon Jupiter Kethu		Mars Venus Lagna	Sun

Date of birth: 23-7-1856 at 6-25 A. M. (B. T.)

LOKAMANYA Tilak is no more. In his death, which took place at Bombay in Sardhar Griha on 1st August 1920, Maharashtra has lost its leader, India a great thinker, and the nation its noble political sage. His name has been a household word all over India. His life long service in the cause of the country, his keen interest in public life, his undaunted courage, his accomplishment in Sanskrit literature, his thorough acquaintance with the Vedas, his extensive knowledge of politics, and above all his character will immortalise him in the annals of India. Troubles which he suffered ungrudgingly were undescribable and his love for the country knew no bounds—It is really a mis-

fortune that he was removed from us at a time when his presence was quite essential—The news of his death has been received everywhere through out the length and breadth of India with grief and surprise. The loss is, indeed, irreparable.

Let us examine his chart very closely—He was born under the rising sign Cancer ruled by Moon, who was posited in the 9th house from Lagna. The positions of Sun and Venus on the Lagna gave him a strong character and an intense love for the mother country. His undaunted courage was due to Mars in the 4th house from

Lagna. His superlative scholarship was the main characteristic of the conjunction of Mercury and Saturn in Gemini, the 12th. Bhava. His extensive knowledge in matters of antiquity was the result of Jupiter in Pisces. It was Mars and Mercury that caused him thrice imprisonments in life. Saturn caused him many relentless enemies because of his position in the 12th house. His greatness, immense popularity and sea-voyage were due to the conjunction and position of Moon and Jupiter. Mercury in elevation made him an eminent writer and one of the greatest thinkers of India. Lokamanya Tilak was a man of action because of the Sun and Mars that also made him very unpopular with the Government. Jupiter in the 9th house from Lagna made him a sound lawyer. Saturn's aspect on Jupiter did not allow him to practise as a lawyer.

Professorial line was also denoted, but gradually he took himself to politics of which, he soon became the storm centre (Look at Mars). His great and strenuous career has been the most powerful political stimulant and education to awakening India (look at the rising Sun on Kataka). At the close of life he was under the ruling period of Mars which was coming to a close. Rahu period was about to begin. (Kuja-Rahu Sandhi) Mars placed in the house of grave at the time of birth, was also in the same position at the time of death. Similarly the Sun was placed in Kataka or Cancer at the time of death. Moon was in the 8th house from Lagna at death. The above positions amply support his passing away on 1st August when Aries was the rising sign at 0. 45 a. m. It was Mars that brought his life to a close.

COMMERCIAL (FOR SEPTEMBER)

(BY OUR EXPERT)

COTTON—We expect a decline early this month in Broach good till the 12th after which it may slowly recover. There will be a demand in ready cotton owing to timely rise in Liverpool and New-york markets. People may safely go in for buying in the second week. Egyptian is liable to decline in the earlier half. Broach good may even touch 540.

CLOTH—The cloth market will have a sudden improvement during the first

ten days after which it is liable to decline. However it will again improve after the 28th—Greys and whites will be much in demand.

SHARES—The share market will remain steady from (3rd) to 16th after which it will slowly decline when Fazulbhoy's, Currim, Crescent, Indore, Bleaching, Pearl and Nagpur are liable to be affected. Tramways will remain steady.

The following are the approximate figures at the end of the month:—

Fazulbhoys	1850
Currim	1275
Crescent... ..	700
Indore	625
Bleaching	250
Pearl	1375
Nagpur	5300
Swadesh... ..	5000
Tatt O	175
Tata Def	1050
Tata Hyd	1250
David	1650
ICement... ..	500
Simplex	925
Shapurji	375
B. Dyeing	3700
Ohoenix	1150
Swan	1400
Century	1325
New great	1100
Colaba	1325
Kohinoor	4050
Shivarajpur	35
Steamer	470
Katni O	300
Tram	1090
Katni Def	1550
Tata Oil... ..	400
Scindia	7

MISCELLANEOUS.

IN September, five days viz, 4th, 8th, 17th, 18th, and 23rd will be fortunate days while the 9th and 16th are unfortunate days.

The last angle of a horoscope is the 4th house. It is called the bottom of heaven or *Pathala Loka*—This is diametrically opposite to the exterior or

MONEY—The Money Market will remain tight and the bank shares will remain steady.

GOLD—There will be decline in gold in this month especially till 28th.

SILVER—May fall down from 10th to 26th.

RICE—There will be considerable improvement in Rice till 22nd after which it must decline.

OPIUM—The last figure will be 6 or 7.

SUGAR—Will show a decline till 23rd after which it will improve when Calcutta, Karachi and Java markets will be strong.

COFFEE—The market will be dull till about the second week and will gradually rise thereafter. The intending sellers will do well to dispose of their stock after the second week. The native coffee will find more demand.

COCOANUT OIL—The market will fluctuate with a downward tendency. The dealers will do well to go in for more stock for resale after the 3rd week when the price will go up.

the 10th house or midheaven. This shows what a man in the cause of nature shall rise in the world. Also on the contrary, it declares what and when shall be his fall, decay and death. Hence it signifies the end of every wordly concern and amongst other ends, the death—the end of all living men however great or small. The planets and their aspects

in this house show what kind of end the native is likely to have. The upholders of this angle are the houses of tribulation i.e the 12th house and death in the 8th house. It must be carefully observed, therefore, what planets occupy these two at the time of nativity as they point out in the 12th house the chief misfortunes, afflictions and tribulations of the native's life and in the 8th house, the time and manner of his death. Hence it is that a native with good planets and aspects in these houses will enjoy happy closing years and meet with conscious and happy death.

A child born in the second day after the new moon is very lucky for discovering things lost, or hidden treasure; the child born on this day will thrive.

If one put on a new suit of clothes on a Sunday, he will experience happiness and ease. If on a Monday, his clothes will tear. If on a Tuesday, his clothes will catch fire. If on a Wednesday, he will readily obtain a new suit. If on a Thursday, his dress will appear neat and elegant. If on a Friday, as long as the suit remains new, he will be happy and delighted. If on a Saturday, he will be taken ill.

A large and bony nose announces prudence, a long and thin one frivolity and courage, a flat nose signifies violence, raillery, debauchery. An aquiline nose, slightly prominent, is a sign of pride.

A pointed nose denotes a scoffing disposition. Thus features betray the soul of man.

It is unfortunate for astrology that despite the asserted careful comparison of events with the planetary positions preceding and indicating them, nothing was ever observed which seemed to suggest the possibility that there may be an unknown planet ruling very strongly the affairs of men. Astrologers tell us now that Uranus is a very potent planet, yet the old astrologers seem to have got on very well without them.

The Sun is the source of all energy and light. In any horoscope, when it returns to the very place occupied at birth, the native experiences increased vitality and boyancy. This is only a general rule. But if the sun is evil aspected and ill placed at birth its annual revolutions at the particular place will affect the native otherwise. This accounts for the birth day being observed by some people.

The Dashas or periods of the rulers of the Angles or Kendras are fortunate. Parashara thinks that malefic rulers of angles are good, and benefic rulers of angles are bad. Of the angles the first and 10th are the best. The periods of the rulers of the Thrikonas or trines i.e 1st 5th and 9th are always good without any difference of opinions about this. The first ruler of both the angles and Thrikonas being common, it follows the ruler of the first is always fortunate.

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MANGALORE, S. INDIA.

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श्रीमज्ज्योतिषतत्त्ववर्णनमिदं श्रीकैरलज्योतिषं
तत्तद्वस्तुमहार्घतादिकथनं व्यापारिणां समतम् ।
वृत्तान्तं च महात्मनां रणकथां वृष्टिं च देशस्थितिं
सूर्येन्दुग्रहणादिकं च मनुजान्संवेद्यद्राजते ॥ १ ॥



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[No. 8.

"FRIENDS ON THE FRONTIER."

BY DR. V. V. RAMANA SHASTRIN, Ph. D., F. R. A. S.

(Continued from page 140)

THE year of death of Abu-Ma'Shar is put down at A. D. 974 (instead of 885) in a recent publication (p. 41 of Franz Boll's *Sternglaube und Sterndeutung*, Leipzig, 1919, though Franz Cumont adopts the other estimate at page 142 of *Codicum Romanorum*, partem priorem, Bruxelles, 1904, where references are to be found in support of it). We also learn from it that Alkindi, the father of the Hindu *Tajika* system of horoscopy, was the teacher of Abu-Ma'Shar, and hence his senior contemporary. That the Hindu astrologer, Kanaka, the authority on the *viyoni-janma* (non-human geniture), was not only a contemporary, but also the court-astrologer, of the Khalif Harun-al-Rashid, is evident from the statement of Albiruni ("Chronology of Ancient Nations", Sachau's Translation, London, 1879, p. 129, 19): " The same was distinctly

declared by the Hindu Kanaka, the astrologer of Al-Rashid; for he maintained that the reign of Bani'Abbas would be transferred to a man who would come from Ispahan etc." As a state-functionary, Kanaka should therefore have lived at Bagdad, for the best part of his life, and returned to India, only after his retirement. And it is also probable that he not only wrote in Sanskrit but also in Arabic, the court-language of the Bagdad Khalifate under Abbasides. The work of Kanaka which was available to Kalyana-Varmman, was not among the books cited by the *Cintamani*, which leads us to the inference that it had become scarce within a couple of centuries after its author's time.

The extant redaction of the *Surya-Siddhanta*, which dates from circa 1250 A. D., is novel in its enunciation of

the theory of the "libration of the equinoxes" (cap. iii, verse 9). No mention is made of this theory by Bhaskara (1150 A. D.), or any earlier astronomical author of India. But a similar theory, which goes by the name of the "trepidation of the equinoxes" (cf. however p. 66 of *this journal*, for the use of the term 'trepidation' in a somewhat different sense in the "Alfonsine Tables"), was formulated by Tabit ben Korra, in the 9th century A. D., according to which the equinoxes do not move uniformly from east to west but alternately advance and recede in a period of more than 4000 years. This imaginary phenomenon is however not alluded to by Al Fargani, his contemporary. According to the theory of the *Surya-Sidhanta*, the entire constellational circle oscillates through an arc of 54° , and there are 600,000 of such oscillations in a *Kalpa* of 4,320,000,000 years. It will be interesting to work out the exact relation of the Indian theory to the Bagdad school of astronomy headed by Tabit ben Korra, and show how the imaginary, phenomenon of the so-called 'libration' was the lineal descendant of the equally fantastic 'trepidation'. In any case, it must not be forgotten that the channel which was the means of bringing to India the teachings of Alkindi, brought also those of Tabit ben Korra.

The greatest loss to the realm of higher mathematics occurred on the 26th April last in the death from pulmonary tuberculosis of Mr. S. Ramanujan. "Nature" has honoured the event with

a special "obituary" from the pen of Mr. G. H. Hardy M. A., F. R. S., Plumian Professor of Mathematics in the University of Oxford, in its issue of June 17. Prof. Hardy says: "I first heard of Ramanujan in 1913. The first letter which he sent me was certainly the most remarkable that I have ever received. There was a short personal introduction written, as he told me later, by a friend. The body of the letter consisted of the enunciations of a hundred or more mathematical theorems. Some of the formulæ were familiar, and others seemed scarcely possible to believe. A few (concerning the distribution of primes) could be said to be definitely false. There were no proofs, and the explanations were often inadequate. In many cases, too, some curious specialization of a constant or parameter made the real meaning of a formulæ difficult to grasp. It was natural enough that Ramanujan should feel a little hesitation in giving away his secrets to a mathematician of an alien race. Whatever reservations had to be made, one thing was obvious, that the writer was a mathematician of the highest quality, a man of altogether exceptional originality and power. It seemed plain, too, that Ramanujan ought to come to England. There was no difficulty in securing the necessary funds, his own University and Trinity College, Cambridge, meeting "an unusual situation with admirable generosity and imagination. The difficulties of caste and religion were more serious; but, owing to the enterprise of Prof. E. H. Neville

who happened fortunately to be lecturing in Madras in the winter of 1913-14, these difficulties were ultimately overcome, and Ramanujan arrived in England in April, 1914.

The experiment has ended in disaster, for, after 3 years in England Ramanujan contracted the illness from which he never recovered. But for these 3 years it was a triumphant success. In a really comfortable position for the first time in his life, with complete leisure assured to him, and in contact with mathematicians of the modern school, Ramanujan developed rapidly. He published some 20 papers, which, even in war-time, attracted wide attention. In the spring of 1918 he became the first Indian fellow of the Royal Society, and in the autumn the first Indian fellow of Trinity Madras University endowed him with a research studentship in addition, and in early in 1919, still unwell, but apparently considerably better, he returned to India. It was difficult to get news from him, but I heard at intervals. He appeared to be working actively again, and I was quite unprepared for the news of his death. Ramanujan's activities lay primarily in fields known only to a small minority even among pure mathematicians—the applications of elliptic functions to the theory of numbers, the theory of continued fractions, and perhaps above all the theory of partitions. His insight into formulæ was quite amazing, and altogether beyond

anything I have met with in any European mathematician. It is perhaps useless to speculate as to his history had he been introduced to modern ideas and methods at 16 instead of at 26. It is not extravagant to suppose that he might have become the greatest mathematician of his time. What he did actually is wonderful enough. Twenty years hence, when the researches which his work has suggested have been completed, it will probably seem a good deal more wonderful than it does to-day."

Mr. Ramanujan was also a member of the London Mathematical Society which in its meeting of June 10, referred to the loss experienced by it in his death. He was a fellow of the Cambridge Philosophical Society which, in its *Transactions* (Vol. 22) of October 1919, published an important contribution to one of the greatest problems of theoretical astronomy (an extensive mathematical paper entitled "Asymptotic Satellites near the equilateral-triangle equilibrium points in the problem of three bodies", by Prof. Daniel Buchanan of Queen's University, Kingston). In 1916, Mr. G. H. Hardy, then Cayley Lecturer in Mathematics in the University of Cambridge, sent a printed Report to the University of Madras on the mathematical work of Mr. S. Ramanujan in England. Readers interested in the exact specialities and particulars of the researches conducted by Ramanujan, ought to read this valuable document for summary information elegantly

presented. Its closing lines will bear quoting in full: "My account of Mr. Ramanujan's work has been necessarily fragmentary and incomplete. I have said enough, I hope, to give some idea of its astonishing individuality and power. India has produced many talented mathematicians in recent years, a number of whom have come to Cambridge and attained high academical distinction. They will be the first to recognise that Mr. Ramanujan's work is of a different category. In him India now possesses a pure mathematician of the first order, whose achievements suggest the brightest hopes for its scientific future".

* * * *

Mr. Ramanujan died at Chetpet (near Madras) on the morning of Monday, the 26th April 1920. Previous to his going to Chetpet, he lived at Kumbakonam (Tanjore Dt.) for about 6 months, undergoing some indifferent sort of treatment. He was born at Erode (Coimbatore Dt.) on Thursday the 22nd of December 1887, at 6-9 A. M. (Madras Mean time). I was able to get at these particulars after considerable delay and trouble and I have every reason to be thankful to the kind office of a friend (Mr. T. S. Subrahmanya Aiyar B. A., B. L., High Court Vakil) who managed to get them for me from the brother of Mr. Ramanujan. Mr. Hardy's information on page 494 of "Nature" (June 17, 1920), and that of the "Journal of the Indian Mathematical Society". (XI, 4, August 1919) copied

by "The American Mathematical Monthly" (XXVII, 2, page 74) for February 1920, that he was born in 1888, are based on hearsay, and inaccurate. At the hour of his birth, which ought to be slightly in excess of what has been registered, the 97th degree of the ecliptic was on the horizon, and the 2nd degree, on the meridian. The measure of the hour angle of the vernal equinox was 8 minutes. The apheta of the geniture is the Sun, and the anareta, Saturn. The anaretic arc that brought about the *terminus vitae* was the opposition of the sun to the anareta. The domal position of mercury betokens the overstraining of the mental powers, which both predisposed and excited the fatal ailment implied in the retrograde position of the anareta in the 125th degree of the ecliptic. What this position imports is known to the student of astro-pathology. The occupation by Uranus of the 197th degree of the ecliptic, is most significant and the application of Mercury to a partile, dexter, sextile to Uranus so stationed is the fundamental aspect that is responsible for the extraordinary mathematical insight which rendered the overstraining of the mental powers a necessity and a pleasure to the subject of the geniture. The degrees of the ecliptic on the eastern horizon and the upper meridian are clear witnesses to Ramanujan's singular eminence as a first-rate mathematician.

* * * *
Morrinus lays down the aphorism (cf. Otto Pollner's *Schicksal und Sterne*

Lepzig, p. 58) that mercury in the 6th house makes a good arithmetician. He notes also (*op. cit.* p. 60) that when Mars and Saturn are associated by a sextile the native makes an acute and brilliant arithmetician. Again, the location of Mercury in the 9th sign (counted from the vernal equinox) always endows the intellect with piercing intuition in sciences that require abstract reasoning and the formulation of new laws based upon the old (*cf.* the geniture theme of Sir Isaac Newton, born at 1 A. M. of the 25th December 1642). The above three conditions are well satisfied in the map of the late Ramanujan. In this connexion I would remark that every serious student of astrology ought to consult the portly *Astrologia Classica* (in 26 books) of Dr Jean Baptiste Morin (A. D. 1591-1659) for a critical discussion of the aspects and configurations of planets and stars, symbolising fields of intellectual activity. The Latin form of the name of this author is Morrinus or Morinus, and he wrote

his great work in Latin, of which a printed edition was put forth in 1661. The 21st book of the *Astrologia Gallica* was summarised in French in 1902 by H. Selva. The chief key to the mental bent of an individual is always to be had in the position of Mercury; and when Mercury is also aspected (and not merely well configured as the average student of the present-day-Hindu astrology might perhaps think), especially by Uranus, the individual's intellectual path will be plain as day-light. But the question whether the individual's labours will come in for suitable recognition will depend on the positions of the ruler of the ascendant and the aspects that ruler receives. In Ramanujan's case, the ruler of the horoscope is not only meridional but also vernal, by position—a remarkable testimony for open fame but what is more striking, receives the trines of Jupiter and Saturn, two major planets that always carry with them the impress of stability and certitude.

COMMERCIAL (FOR OCTOBER)

(BY OUR EXPERT)

Cotton—It is expected that the market is bound to rise from 6th to 24th after which it will suddenly decline. Ready cotton may be in demand only in the earlier half. People may go in for Teji in the first week. Rise and decline will be marked in this month. Egypt and New-york will be very

strong. Bombay market will have appreciable changes.

Cloth market—The cloth market shows a considerable decline during the first three weeks. However, at the close it is liable to improve after the 23rd. Greys and whites will be moderately in demand.

Shares—The share market will remain steady till the 13th after which there is a decided improvement till 30th when Currimbhoy groups, and Tatats are to improve. Tramways will remain unaffected.

The following are the approximate figures at the end of the month:—

Fazulbhoys—1850	B. Dyeing—3500
Currim—1280	Phoenix—1025
Crescent—650	Swan—1325
Indore—620	Century—1260
Bleaching—240	New Great—1050
Pearl—1325	Colaba Land—2950
Nagpur—5250	Kohinoor—3875
Swadesh—3800	Shivrajpur—36
Tata O—50	Steamer—475
Tata Def.—950	Katni O.—276
Tata Hyd.—1250	Katni Def.—1415
David—1750	Tram—950
I Cement—500	Tata Oil—325
Simplex—920	Scindia—7
Shapurji—410	

Money—The Money Market will remain tight and the bank shares will slightly improve.

Gold—There will be considerable decline in Gold till 22nd.

Sliver—There will be considerable fluctuations in silver after 14th.

Sugar—will show a decline till 8th after which it will considerably improve when Java market is liable to be strong Calcutta and Karachi markets may remain steady.

Coffee—The market will be active and steady till the third week when it may fall gradually.

Cocoanut Oil—There will be a gradual rise till the end of the 2nd week after which it may be steady.

SHRI RAMA'S HOROSCOPE.

By MR. R. NAGARAJA SARMA.

(Continued from Page, 123.)

IN the July issue of the "Kerala Astrology" it was pointed out that the position of the ruler of the Lagna in his own house was responsible for Sri Rama being regarded as the very model of physical and intellectual-perfection. The position of Moon in the Lagna is believed to make one amiable, social and sweet tempered. These qualities of Sri Rama find expression in the following words:—"स्मितपूर्वाभिभाषीच, पूर्वभाषीच राघवः ॥

A man of a sweet, genial disposition, has a winning smile while speaking to others. Sri Rama was never morose, dull or gloomy. He was gently smiling while talking to others and he was the first to speak or open a conversation when he met others. That is to say, great men are never observed by any exaggerated notions of the amusingly ludicrous modern etiquette of *being introduced* to an individual or society!

It was previously remarked that certain astrologers do not view with any favour the position of Moon in the Lagna. It would appear that Moon in the Lagna makes the individual fickle-minded and to a certain extent even lewd. I regret I am unable to quote chapter and verse But Sri Govindaraja the prince of commentators remarks that any evil effects that might have been produced by the moon in the Lagna would surely be counteracted by the conjunction of Jupiter:—He writes:—"लघुचन्द्रकृतोपिदोषो गुरुयोगात्सिद्धियते" I shall be very much obliged if the learned Editor or any of the readers of the "Kerala Astrology" will let me know what exactly are the evil effects that may be caused by moon in the Lagna, of course, giving the necessary references.

We may now proceed to note and account for the fact that of the four Sons, Sri Rama was the most favoured darling of his parents. While alluding to Sri Rama, Valmiki uses in several contexts expressions such as:—कौसल्या नन्दवर्धनः—कौसल्यामुपजातः राम and so forth Though King Dasaratha was immensely fond of Sri Rama, it was Kausalya who loved, fondled, and brought up Sri Rama, with all the care, fervour and affection of an ideal mother. Sri Rama

was a perennial source of joy to Kausalya. Our commentator remarks:—मातृकारक श्रद्धः । सचवर्धयिष्युर्गुणायुक्तोमातृमाभिवर्धयति । चन्द्र is believed to be मातृकारक ie—governing mother's happiness etc. He is also progressing and advancing. According to a distinguished South Indian Pandit, the term वर्धयिष्युः means advancing to the Full Moon day. Sri Rama was born on the ninth day of the bright fortnight—शुक्लपक्षः and within a few days the Moon will be a full Moon. Also Jupiter is in conjunction with the Moon. The progressive position of the Moon and the presence of Jupiter must have very largely contributed to increase the happiness of the individual's mother.

Let us also note here another minor matter regarding the personal appearance—the complexion in particular of Sri Rama. He is described as नीलमेघश्याम or श्याम and so on. श्याम does not mean, however, dark complexioned. We read:—कर्कटेकन्याशेजातः । कन्यायाबुधांशत्वान् । बुधस्य च श्यामत्वान् । In the कटक Lagna Sri Rama's birth is placed in the Kanyamsa which is that of बुध. The colour of बुध is श्याम which is also that of the individual concerned. श्याम is generally believed to be green, but some insist on the addition of a bluish tinge as well. (to be continued.)

GENERAL CHARACTERISTICS OF BUDHA.

THE planet Budha or Mercury the smallest of all is next in order to Kuja. He rules as his day house the third sign Mithuna and as his night house, the sixth sign Kania having his exaltation in the latter. He rules air and earth so that he would be strongest in Mithuna and Kania, and also in Makara and Kumbha in trine to his day and night houses. He would be weakest in Dhanus and Meena, quite uncongenial to his nature.

He is the nearest planet to the Sun moving round it at a mean distance 36,000,000 miles with a velocity of 29 miles a second. His diameter is 3,030 miles, while the plane of his orbit is inclined at an angle of 7° to the ecliptic and the mean distance from the earth is 56.9 millions of miles. Recent investigation proves that this planet rotates on its own axis at the same time as it takes to complete a revolution in its orbit—88 days. Life is said to be impossible on this planet. The planet is like the Moon in features though on a grander and more rugged scale.

Astrologically, Budha is 'the winged messenger of the Gods'. He is considered as the natural mirror of all the planets and so is decidedly 'convertible'. He is a good collector, reflector and expressor and so he is a planet of good memory. The mental qualities, are denoted by its position and aspects at

birth. Being convertible in nature, his influence is coloured by the natures of the planets in aspect to him. So, he is a general significator of the mind and is one of the chief planets to observe in a horoscope. In a fixed sign, he gives more concentration and strength of purpose; but in Mesha, Meena, or Kataka, he gives a fickle mind, often changing from one thing to another. In all matters of mind, we give first consideration to Budha. The houses best suited to him are the third, sixth, seventh, tenth and eleventh. People in whose horoscopes Budha has chief power always feel keenly atmospheric and magnetic conditions, are changeable, clever, excitable 'Sharp as a needle' and often highly strong and nervous.

Budha by nature is cold, dry and melancholy. He is either masculine or feminine lucky or unlucky according to the position in the horoscope. He has the shape of a bow, grass green in colour, and by caste a *Shudra*; he is malignant with a malignant planet, good with a good one, possesses *Satwa* quality and of mixed taste, of tender age, reads Atharva Veda, lord of the north very busy and prattling in nature. He causes a strong, vigorous active mind, searching and exhaustive, a retentive memory and a natural thirst for knowledge. The persons signified by Budha are astrologers, philosophers, mathematicians, politicians, merchants, travellers, teachers

poets, artificers, men of science, and all ingenious and clever men. When Budha is illplaced, he represents cunning, vile persons, thieves messengers and servants.

He is anxious to please and ready to oblige others and is very talkative and openhearted. He signifies Speech, wit and intelligence. He gives control of messengers or messages, such as Post Office and also such writing as does not require much skill or inspiration *i. e.* editors, clerks and compilers. His mental conditions induce literary or scientific tendencies with an inclination to study law, physics and medicine; the native is active in writing and matters connected with papers and correspondence. When well dignified in a natus, the person will be an excellent orator with great powers of persuasion and an almost incomparable understanding;

when Budha is alone in a house, that is unaspected, the mind is feeble and uninteresting! When Budha is strong in Lagna especially in the 3rd, 6th, 7th, 10th and 11th signs, and free from bad aspects, the mind is active, tenacious, intellectual, aspiring, highly intuitive and eloquent. In the fiery signs, the person will be hasty, sharp and quick with his tongue; in *Vrishabha* and *Makara*, the person is crafty selfish, and fond of good things of the world; he will be opinionative and vindictive. In *Vrischika*, this planet produces foxiness, and diplomacy approaching deceit.

His diseases are: all affections of the brain, madness, and lethargy, also stammerings and imperfections in the tongue and memory; dry coughs, hoarseness, affections of the hands and feet and nearly all nervous complaints.

THE ENGLISH NAMES FOR THE 27 NAKSHATRAS.

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|-------------------------------------|--|
| 1. ASWINI—Arietis. | 15. SWATHI—(Alpha) Bootis; Arcturus. |
| 2. BHARANI—35 Arietis and Musca. | 16. VISHAKA—Librae. |
| 3. KRITHIKA—Tauri, Pleiades. | 17. ANURADHA—(Delta) Scorpionis. |
| 4. ROHINI—Tanri, Aldebaran. | 18. JESTA—(Alpha) Scorpionis; Antares. |
| 5. MRIGASHIRSHA—(Lambda) Orionis. | 19. MOOLA—(Lambda) Scorpionis. |
| 6. ARDRA—(Alpha) Orionis. | 20. POORVASHADA—(Delta) Sagittari. |
| 7. PUNARVASU—(Beta) Geminorum. | 21. UTTARASHADA—(Theta) Sagittari. |
| 8. PUSHYA—(Delta) Cancri. | 22. SRAVANA—(Alpha) Aquilae. |
| 9. ASHLESHA—Hydrae. | 23. DHANISTA—(Alpha) Delphini. |
| 10. MAGHA—(Alpha) Leonis, Regulus. | 24. SHATABHISHA—(Alpha) Aquarii. |
| 11. HUBBA—(Delta) Leonis. | 25. POORVABHADRA—Pegasi. |
| 12. UTTARA—(Beta) Leonis. | 26. UTTARABHADRA—Andromedo. |
| 13. HASTHA—(Delta) Corvi. | 27. RAVATHI—Piscium. |
| 14. CHITRA—(Alpha) Virginis, Spica. | |

THE RESULTS OF PLANETS IN THEIR EXALTATION AND DEBILITATION.

THE Sun is exalted in Mesha. It describes a person of a reasonable stature of body, strong and well composed, a good complexion, a noble spirit, very courageous and valiant, delights in all warlike actions, gains victory and honour thereby, appears a terror to his enemy and himself famous, sometimes even beyond his capacity of birth. He will be wealthy, ambitious, supreme, firm, dignified, competent, faithful, loyal true and potent. He will be generally a Government servant.

The Sun is debilitated in Thula. It describes an upright straight body, an oval face, and ruddy chearful complexion, light hair, full eyes and sometimes pimples in the face. It also signifies a very unfortunate person in all, or most of his action especially in warlike affairs; for therein he is sure to come off with dishonour, if he escapes other dangers; he will be an abandoned person without friends or relations and bent on going into an exile. He will be an arbitrary, arrogant, proud, haughty and domineering person.

Moon is exalted in Vrishaba. It gives a well-composed body, of a middle stature, rather inclinable to brevity, a corpulent strong body; a person of a gentle disposition, and obliging temper of sober carriage and deportment, just in all his actions and consequently

gains respect from all persons he converses with; and also easily attains preferment in the world, suitable to his degree and quality of birth. He will be ambitious of fame, practical, ready and expeditious, sympathetic, emotional and tenacious. He will have rich food, clothing and ornaments in abundance but generally not blessed with good sons.

The Moon is debilitated in Vrischik. It signifies an ill-fashioned person, thick short, fleshy; obscure complexion, an ill disposed person and rarely qualified, with any good humours, sottish, malicious, treacherous, unless alleviated with good education, or the moon be in some good aspect of the fortunes; if a female she rarely lives free from severe censure and not without desert, unless the Moon be befriended by some benevolent configuration of good planets. The person will be ailing, with little religious merit, or wealth to help him. He will be fickle minded, idle, changeable and full of personal pride.

Mars is exalted in Makara. It gives a mean stature, a lean body, black hair, thin face, an ingenious person, a reasonably good disposition, a penetrating fancy and generally fortunate and happy in most of his undertakings. It makes one brave, gallant spirited, soldierly, adventurous, defensive, generous, zealous and mathematician. Kuja or Mars is

debilitated in Karkatakam. It gives a short person, of bad complexion, brown hair, a disproportioned body, sometimes crooked, of few or no commendable actions, unfortunate, always engaged in mean employment and is rarely capable of betterment. It makes one profligate, sensual, destructive, impulsive, contemptuous and ungrateful.

Budha or Mercury is exalted in Kania. It describes a tall slender, well proportioned person; a long visage, and an austere aspect; a most ingenious person in qualities of mind, a profound wit, a searching fancy, capable of studying diverse languages. It raises the status of the family, makes him rule over men and victorious over his foes and live in happiness. It makes him well accomplished, expeditious, eloquent and smart.

Budha is debilitated in Meena. It signifies a low stature, brown hair, thin face, generally very hairy upon the body; in disposition, a repining disconsolate person, yet a lover of women and addicted to drinking. It makes one worthless, incompetent, rambling, imposing, knavish and hostile to relatives.

Guru or Jupiter is exalted in karkatakam. It describes a person of a middle stature, a pale, unwholesome, fleshy constitution, an oval face, a busy person, too apt to inter-meddle with other men's affairs, concieted, fortunate by water, of little courage or valour unless Guru be beheld by Kuja. The person will be the founder of a long enduring family, will possess moral worth, will be clever,

learned and in royal favour. He will be benevolent, self sacrificing, philanthropic, merciful, jovial honest and devotional.

Guru is debilitated in Makara. It signifies a mean stature of body, thin face, little head, not much beard, a small weakly person generally, yet ingenious; in qualities and conditions not very commendable, low spirited, peevish, not very active nor fortunate in the world. He will be censured and disgraced and twined out as wicked. He will be prodigal, improvident, and hypocritical.

Shukra or Venus is exalted in Meena. It personates a middle statured body, a round face with a dimple in the chin, a fleshy person, in disposition a good humoured creature, just in his actions, and very mild and peaceable, ingenious but mutable in his resolution and moderately fortunate in the world. He will be chaste, affectionate, grateful, modest, refined, graceful, amiable and musically inclined.

Shukra is debilitated in Kania. It gives a tall well proportioned body, an oval face, dark complexion, an ingenious person, and a good orator but unfortunate in most of his love affairs; a subtle active person, of an aspiring fancy but rarely attains his desires. He will be untidy, too emotional, pleasure seeking, too sensuous and an unhappy being.

Shani or Saturn is exalted in Thula. It describes a person above the stature, tolerably handsome, an oval face, a large nose and forehead, somewhat prodigal in expenses, and so leaving rarely any considerable estate behind

for the children to enjoy. He is easily moved to controversy and debate and often comes off victorious. He will have jurisdiction over a village and will be addicted to unmarried girls. He will be just, definite, steady, industrious, provident, frugal, patient, reserved and grave.

Shani is debilitated in Mesha. It represents a person of a fresh ruddy

complexion, large boned full face, deep voice, and little beard; addicted to self commendation and praise; and given to boasting of valour and courageous undertakings, being generally a contentious quarrelsome bravado, and consequently very ill-natured. He will be without a wife and wealth, being unfortunate and mischievous. He will be gloomy, perverse laborious, deceitful, covetous repining and dishonourable.

TRANSITS OF JUPITER OR GURU.

THE transit of Guru is a blessing of definite character bringing fortune of varying degrees according to the ability of the native to respond and the conditions imposed by the nativity in which we are born. The progress of success it brings is all round. In some cases social advancement is achieved, in other cases a spiritual upliftment is experienced by those who are religious. In short it tends to expand and increase the emotional as well as social side of life.

Jupiter passing through the first house brings good health, increased vitality, much cheerfulness, vigour and hope. It often brings opportunities for spiritual advancement, social advantages and progress in all departments of life.

Jupiter in the second house fails not to increase financial prospects and if the nativity is a good one for financial success, income increases by leaps and bounds.

Jupiter in the third house cultivates mind, creates opportunities for short journey's and causes a happy life with relatives and neighbours. The period is good for mental pursuits such as literary work, correspondence etc.

Jupiter in the fourth house brings domestic happiness making the home life more attractive. The period is also good for the termination of any important matter in hand awaiting settlement and also vehicular happiness.

Jupiter in the fifth house makes one more speculative and enterprising. Safe investment will be made. It makes life more prosperous and happy with new undertakings and the prospect of an issue. The time is favourable for favours, love affairs and attachments.

Jupiter in the 6th house benefits health and is good for work and industry bringing gain through inferiors. The enemies will be powerless. The financial income will grow weak.

Jupiter in the 7th house is good for marriage, partnership and unions of all kinds. It brings about amity and binding ties between the native and the public. It is favourable for law suits and leads to success thereof.

Jupiter in the 8th house brings legacies, or gain in business or trade. It makes the mind more psychic. The mind will indulge in dreams. To the dying it brings a peaceful death.

Jupiter in the 9th house makes the mind more subjective. It is favourable for the development of the mind, bringing intuitions and philosophic thoughts to it. There will be an opportunity for a distant travel. It bestows benefits from abroad, sometimes producing a sea voyage too if radically indicated in the nativity.

Jupiter in the tenth house indicates honour and reputation if so indicated in the nativity. It strengthens credit and makes one more established in one's sphere after a hard struggle.

Jupiter in the eleventh is very beneficial in that it proves generally a prosperous year in all undertakings and in pecuniary circumstances. It widens friends' circle, and results in favours

and unions. It brings about a peaceful and happy state of mind according to the nature of the signs it is in.

Jupiter in the twelfth house causes disappointment and displacement. It is also indirectly productive of good results following on bad or unfavourable conditions. The period is good for secret knowledge, adventures, and unpopular enterprises.

An unfortunate horoscope is more often than not improved by the transits of Jupiter specially in the second, fifth, seventh, ninth, and eleventh house from the moon in the nativity. When Jupiter is posited as above, man under its influence is said to be under *Grace of God* which is technically called *Gurubalam*.

Jupiter while transiting either of the luminaries or the Lagna always promises a good prosperous year bringing opportunities that rarely come and also prompting to the influences received by the luminaries from the other planets. It must not be forgotten that Jupiter brings fortune of minor or major importance according to the power of all of us to respond and the conditions of the configuration of the planets we are born under.

(to be continued)

ILLUSTRATIVE HOROSCOPE

				Sani			Budha
Lagna	RASI CHAKRA			Kuja Moon	AMSA CHAKRA		Rahu
Kuja Kethu				Lagna Kethu Guru			
Sukar	Ravi Guru	Budha	Moon		Ravi		Sukra

Preface.

THE reading of the above horoscope provides ample instructions to those interested in the science of Astrology. The gentleman referred to, is one of striking personality readily prepossessing the minds of those with whom he comes in contact. His educational attainments are not high while the mental abilities are of a superior order. He comes out of a respectable family whose members are of high status in public life.

Introduction.

At the time of birth the 11th degree of Kumbha, the 11th sign, which is allotted to Saturn was rising. The lord of Lagna Sani, is placed in the sign Karkataka in conjunction with Rahu. The lord of the day i. e. Ravi is elevated just in the midheaven in conjunction with the greater Fortune — Guru the lord of the 2nd and the 11th. The moon, the lord of the 6th house is placed in the 8th house. Budha, the lord of the 5th and the 8th house is

placed in the 9th house. Sukra the lord of the 4th and the 9th house is placed in the 11th house from Lagna. The Mars or Kuja the lord of the 3rd and the 10th house is placed in the 12th house — his exalted sign. Almost all the planets are above the earth at birth.

The Life.

The Lord of Lagna is placed in the 6th house and is well aspected by Guru and Ravi in trine to him, Sani being a cold body is quite in his elements in a cold sign Karkataka which speaks for longevity. But while examining on the principle that squares are unfavorable and trines and sextiles are favourable aspects, the opposition of Kuja and square of the lord of the 8th to Saturn the life will be neither too long nor too short.

The Character.

The sign rising at birth is by nature airy and fixed. This sign is probably the most difficult of any to understand, being a mixture of both the airy signs,

Mithuna and Thula. The sign therefore possesses all the fine intuitive faculties of Thula and also much of the external nature of Mithuna. The person is always kind hearted, sympathetic, jovial, humorous, intellectually strong and very optimistic. He has splendid discriminative power. He has no external manifestations of his internal spiritual nature as Sani is the lord of lagna and Budha is in the 9th house. He is a well set robust, strong and tall personage. His complexion is pretty fair on account of the position of Sani in Moon's house and the aspect of Guru. His eyes are sharp bright and magnetic, so that he is attracted by all who come in contact with him. He is also good looking ranging next to Thula for beauty. He is very quick, thoughtful, a good conversationalist, and liberal and obliging. The sign in which he was born is the 11th sign which generally indicates large circle of friends easily made, and "wishes and desires well fulfilled." The gentleman has many friends and makes friends with others he sees, in no time. The Khumbha Lagna makes him strong willed, generally reserved, showing apparent frivolousness of character which deceives others as to his true worth. He is capable of enormous temporary resistance to fatigue, often injuring his health through incessant and prolonged application to some particular work.

The Mind.

All things intellectual and artistic appeal to him strongly. His mentality is very clear and profound being born

in an intellectual sign. He evinced great taste for mathematics as a student. He has much originality and marked gift for winning over one's heart. Generally Kumbha Lagna men are more or less free-spirited and independent in nature, least liking service. This is generally the case when the lord of the lagna is not placed in any angle or kendra. The gentleman from the very beginning has been following an independent profession.

The lagna rising at birth is very strong as it is neither the very beginning nor the end of it, and as its lord is well aspected by Guru, in a sign in which he is quite at his elements (cold body in cold sign). So the life of the gentleman has been gradually progressing both in money and fame.

The Results of aspects and Positions of Planets

Sani in the 6th house and in the sign allotted to the moon gives him a thin but strong constitution rather ill proportioned. The opposition aspect of Kuja exalted in the 12th makes him very rash, quick to anger and live a very spend-thrift life. The lord of the 3rd and 10th being in 12th in affliction with Sani, the lagnadhipa, scarcely allows him to be in his native place even for a short time. But good success is vouchsafed to him during his stay in big towns and cities by the benefic aspects of Ravi and Guru in the 10th house. Kuja being trine of Moon makes him restless, energetic, and changeable; he travels much and receives

much assistance from friends of both the sexes. The Jupiter in trine of Saturn makes him frequently wealthy and enables him to gain riches in so many unexpected sudden ways. But the opposition of Kuja in 12th makes him a great spend thrift. The peculiar combinations for earning enormously are, the angular position of Guru in the 10th, his trine to his very house which is here the house of wealth, the double bodied sign Meena, the second house with its characteristics of emptying and replenishing wealth, the sextile position of Moon generally from Saturn, and lastly the sign position of Guru in Vrischika in general.

The third house ruled by Kuja is free from any planet, while its lord is exalted in the 12th house. He has only one brother who prospers well in public life by the sextile aspect of Guru and Ravi in the 10th house and who does not assist him in any way on account of the bad house position of Kuja. The 4th house is ruled by Sukra who is placed in the 11th house in the 8th house from it and who is in neecha amsa. This has caused him to make over all his properties to his elder brothers as indicated by the Guru who is neecha in amsa (representing the elder brothers) aspecting the very house.

The fifth house is aspected by Sukra and the lord of it is in Shukra's house

Thula, so that he has more girls than boys. The sixth house lord is placed in the 8th house in affliction with the lord of the 4th house Shukra thereby causing him losses of his goods apparels etc; by theft. The seventh house lord Ravi in conjunction with the benefic planet Guru has given him a fair wife. The 8th house occupied by moon is ruled by Budha placed in the 9th, which makes his life a chequered one to some extent. The 9th house occupied by the benefic planet Budha with its lord in the 11th house, a mutable sign, welcomes him to distant places. The 10 house occupied by Guru and Ravi is ruled by Kuja exalted in the 12th which again takes him away to distant places and makes him never satisfied with the work he turns out. The positions of Ravi and Guru give him a sort of miscellaneous profession too, besides his legitimate one. The 11th house ruled by Guru is occupied by Sukra, so he enjoys patronage from the hands of his friends and well-wishers, wherever he goes. He has also many elder brothers in high positions of life. Lastly the 12th house is ruled by the Lagnadhipa, Saturn, placed in the 6th house while it is occupied by the malefic planet Kuja exalted therein; consequently he is a great spend thrift. He is also often liable to false accusations, and subject to the secret mischief of his enemies behind.

EDITORIAL NOTES

Christian Countries— In regard to England the position of Mars in Scorpio shows that there will be considerable unrest and discontent that labour party is likely to come in power in the next quarter when the attitude of her dominions will greatly perplex her. Ireland will make several attempts to assert her independence especially after 16th October. Revolutionary spirit will be exhibited in Ireland and the spirit of reconciliation on the part of England will set the Irish problem right.

Beware Germany who will embrace Bolshevism in November and will groan under misrule.

Russia will suffer in October and November from party troubles and hunger strikes. Austria and Hungary will be affected by a revolutionary propaganda. The south western Europe is threatened with a serious epidemic in or before December next.

It is most unlikely that peace can visit Europe so soon.

Moslem Countries— Mesopotamia and Syria are likely to assert their independence and in this, they will be considerably helped by the outside world. The young Turks will muster strong and try to regain what they have lost. Before the close of the year, the Khilafat question will be solved to the entire satisfaction of the Moslems. The Turkish Treaty will be revised and the solidarity between the Moslem powers will be established.

China— We are of opinion that there will be in China and Korea a considerable unrest which will be followed in the coming two years by a new era to the East. It is, now the turn of China to colonise the World and within a score of years we will see a strong well-equipped Chinese Empire.

America— United states of America is likely to play an important part in establishing peace all over the World which will look for guidance Sincerity etc. The subject nations will owe much of their freedom to American Ideals.

India— Coming to India, we see a troublesome period during 1920 November and December and 1921 when Indians will be trained in self control, self-reliance, self-respect and self-Government. As we remarked in one of our previous issues that Mahatma Gandhi's influence on India is to be permanent and that when the time is ripe, another may come from among the Moslems, who, combining Moslem executive ability with Hindu spirituality, will continue the work inspired by Mahatma Gandhi. Today we see Mahatma leads the Indian political forces. In early September when Saturn, Jupiter, Sun and Mercury were in Leo, the eighth house to Capricorn, India's Ruling sign, nonviolent noncooperation propaganda has been accepted by the people of India in their national

assembly, the Indian National Congress. The country is bound to abide by it. Moslems headed by Mahatma Gandhi are leading the forces. Gandhi has given a new life to our politics—We are sure that in 1922 when Jupiter will be Libra, we will have a better instalment of responsible Government. Bengal will help Mahatma Gandhi much more than any other province—Much struggle is shown between the rulers and the ruled, and the intense nervous effort sustained through all difficulties, overcoming obstacles, the final victory and the undying fame in centuries to come. By self sacrifice, self discipline and self control, India will attract the attention

of the world. In the first quarter of 1921, Saturn and Jupiter will cause the internment and enforced seclusion of many political agitators; but this alone will lead us to the path, we are striving for, and nation's cherished ambition will be realised much earlier than many of us believe; for Saturn and Jupiter will throw a better aspect on India's Ruling Sign—Mahatma Gandhi will be helped by one of the finest intellects of modern India most probably of Bengal. He will be a great acquisition to Mahatma and the Moslems. However, we will discuss this fully in our future issue. At present we wish the non-cooperation movement a success it so richly deserves.

ASTROLOGICAL MISCELLANY

In october five days viz the 3rd, 7th, 16th, 21st, and 22nd are considered as fortunate days while six days viz the 4th, 9th, 11th, 17th, 27th, and 31st are unfortunate days.

A child born on the third day after the *new moon*, will be fortunate through persons in power and whatever is dreamed will prove true.

If a person be born in the bright half of a month, he will be distinguished above others by the fact of his being blessed with sons, riches, and will be virtuous and compassionate. If a person be born in the dark half of a month he

will be urging his own interests, reverent towards his mother but inimical to his relatives. An ordinary test of one's birth in the bright half is found in the presence of white moon on one's nail.

If the moon is free from the evil aspect of Sani, and is in good aspect to the Sun, a business career may be successfully chosen. But if the moon is not in good aspect to the Sun and Guru and if the mercury is in good aspect to the Guru and Shukra, the intellectual road may be successfully taken.

ANGULAR POSITIONS:— These are very important for full manifestations of the planet's influence. These positions make the people come to the front or take up public work and live an active life. Here, only the benefic angular influences produce favourable results—popularity and fame while the malefic influences bring unpleasant notoriety.

BENEFICS AND MALEFICS:— Jupiter and Venus are considered as benefics or causers of good. The moon on account of her temperament is at times considered benefic. But Saturn and Mars are malefics or causers of evil. The Sun and Mercury are considered of common influence and productive of either good or evil in union with whatever planets they may be.

THE FOUR ANGLES AND THE FOUR WINDS:— These are the four Kendra or the cardinal points of the Horizon from where we have the general names of the winds. Eastern angle or the Lagna is generally dry in its nature, for the damps occasioned there in the previous night begin to be dried up on the Sun's arrival. Hence the east winds are arid and free from moisture.

The southern angle or the 10th house is hottest. Because it is Sun's meridian position. The winds blowing from this quarter called south winds are hot and rarifying.

The western angle or the 7th house is moist; for while the Sun comes there

the overpowered moisture during the day recommences its operation consequently the west winds are light and damp.

The northern angle or the angle of the lower heaven in the 4th house is the most cold, the Sun's meridian position here being far removed from it in declination; the north winds proceeding from there are therefore cold and frosty.

Jupiter usually denotes good teeth while the Saturn doth the contrary producing some apparent mark in the fore-teeth. Jupiter in an airy sign gives broad teeth; in a fiery sign, crooked or distorted; in an earthy sign, foul teeth, but in a watery sign, the teeth decay suddenly and grow black and rotten and this more certain if Jupiter be badly aspected by Saturn or Mars or in conjunction or aspected by Kethu in the second house.

DAILY—PERIODS OR NITYA DASHA:— In order to find out the daily events, multiply the number of birth star by 4, add to the product the numbers of the lunar day and the week day, at the dawn of the day in question. Divide the sum by 9. If the remainder be 1, it indicates pains and sorrows. If 2, power and fulfilment of wishes; if 3, fear of injury; if 4, loss of money; if 5, income; if 6, expenses; if 7, religious achievements; if 8, failure; if 9, power and wealth.

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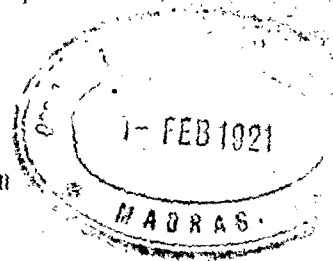
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श्रीमज्ज्योतिषतत्त्ववर्णनमिदं श्रीकेरलज्योतिषं

तत्तद्वस्तुमहार्थतादिकथनं व्यापारिणां समतम् ।

वृत्तान्तं च महात्मनां रणकथां वृष्टिं च देशस्थितिं

सूर्येन्दुग्रहणादिकं च मनुजान्सर्वेदयद्राजते ॥ १ ॥



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NOTICE:—Subscribers who are in arrears are requested to kindly remit their dues at an early date. As under the new rules of the Postal Department, the V. P. system is more costly to the subscribers, it is suggested that the cheapest way is however to remit the subscription in advance by money order.

Manager.

"THE TRANSITS OF SATURN OR SHANI."

SATURN is a very queer planet, making or marring one's career according to its peculiar whims and caprices. Saturn and Jupiter are two extreme opposites in external manifestation, the latter storing in the spiritual World the concrete virtues of Saturn. Ordinarily Saturn is the "greater infortune" and is considered a malefic influence, while the "lesser infortune" is Kuja. Besides the good or bad it indicates in its Dasha and bhukti, it has its notorious reign of 7½ years in every 30 years, technically called Elarastra (Yelarta) Shani. Here it works its full mischief over us according to its radical position at birth. This 7½ year's period begins when Gochara Shani just enters the 12th house from the moon in the horoscope and ends when it leaves the 2nd house from the moon in the horoscope. When it transits to the 12th house from the moon, the person concerned will experience immense troubles of various description such as, displacement, travelling life heavy expense, anxieties, fear from the Government, and enemies, bad health, depressed spirit, quarrels in the family etc. When it comes to chandra Lagna, it causes Sorrow, new undertakings without Success, wife's ill-health or separation from her, law suits etc. When it enters the 2nd house from the moon, it signifies heavy expense, heavy mind, fear of the Government, loss in

transactions, loss by theft, ill-health to children and wife, etc. These results are to be apprehended specially during the last 6 months previous to its leaving any of the above said houses. For, Shani does evil at about the end of its period. When it transits through the angular or Kendra houses from the moon, it is technically called the "Kantaka Shani" whose evil influences are but sudden and abrupt and not long lasting.

When Saturn passes through the first house of Lagna it produces depressing influences. In a horoscope of good radical position, it brings fresh responsibilities.

In the Second house it diminishes one's income, brings about family quarrels, and monetary anxieties. This is the case only when the horoscope is financially bad. Else it brings about economy, and carefulness as to expenditure.

In the third house it shows impediments and delay in travels and disappointments through relatives. In a nativity of progressive order, it brings gravity of mind, and an inclination to engage in deep studies.

In the fourth house it brings domestic troubles, calamities, unpleasant changes in undertakings and also hallucinations. To the more highly cultured individual, it causes a desire for rest, greater attachment to the needs of household, preparation for the close of life, and making secure of the family interests.

In the fifth house, Saturn causes disappointments in speculation, loss of children, and difficulties in investments. But to the enlightened, it will bring chastity, prudence in affection, avoidance of hazardous enterprises and greater attention on the welfare of the young.

In the sixth house, Saturn will depress the vital conditions and cause sickness of a long duration. But where Saturn is not weak in horoscope, it denotes prudence in dealing with servants, aunts, uncles and elderly relatives, and greater attention regarding health.

In the seventh house, Saturn, produces domestic calamities, grave misunderstandings, separations and griefs; but to the progressive type not succumbing to passing moods, it strengthens conjugal ties and brings success to the business man.

In the Eighth house Saturn brings deaths, or illness, troubles through partners and legacies. To the awakened individual it brings some newer knowledge concerning the Soul's condition after death.

In the 9th house, Saturn brings legal troubles, and unfavourable journeys or voyages. To the progressive type, it brings an inquiry into real philosophy and a devout mind prone to meditate and think much.

In the tenth house Saturn brings failure in undertakings, scandal, troubles with superiors and loss of honour and credit. To the cultured soul, it brings prudence in speech and conduct, the

undertaking of great responsibilities and a strictness about moral conduct.

In the eleventh house, Saturn brings false friends, disappointments to hopes and desires; to those who are thoughtful, it produces a respect for elders and causes a scientific turn of mind.

In the twelfth house Saturn produces sorrows confinements, disappointments

and sad experiences. To the really mystic, strange realisations and careful reflections are produced.

Experience teaches us that an afflicting planet at birth is an afflicting planet all through life, by its transits. On the contrary, a planet strong and un-afflicted at birth whether benefic or malefic will benefit the native by its transits.

GENERAL CHARACTERISTICS OF GURU.

NEXT in importance to Budha is Guru or Jupiter. It is the largest of the planets, having a diameter of 88,000 miles. Its mean distance from the Sun is 484 mil. of miles. In its grand march round the sun, it carries with it 5 satellites. Since it reflects almost steady light, it has been taken as a benevolent planet. It is Saturn's next neighbour in the solar system.

The nature of the planet is electric, hot and moist. It is called the greater fortune. It makes the body straight and tall, fair and well proportioned with long legs and feet. It gives to the body brown and ruddy complexion and a fine high forehead. It rules the blood and liver and governs all pure motive such as compassion, benevolence, and sincerity. Its influence gives us hope and good fortune. "This planet (when auspicious i.e., in the 10th house from Lagna or in Lagna) gives "every earthly good and every perfect gift," and is equally power-

ful for good as Saturn is for evil.—A Leo," When Guru is in the earthy signs the native becomes proud and selfish; when in the fiery and airy signs, the native becomes very sincere and good-natured; when in watery signs, the native is a boon companion, very much attached to social functions, wasting his substance, fond of approbation and sometimes very pedantic. In fact Guru is the most propitious of all the planets and the native born under its good influence has every reason to be jovial.

The native under its influence will also be religious or at least a morally honest man unless Guru be afflicted by Saturn and Mars in which case he will be a jolly fellow, no man's enemy but his own...only he will probably be his own enemy to a very considerable extent, squandering his means and ruining his health by gluttony and intoxication. "Our Most Gracious Queen" was born when Jupiter was rising high in the

heavens near its culmination, this position promising a most fortunate and happy career.

The mental conditions of Guru are mirth, magnanimity, religion, honour, benevolence and hope and fortunate disposition. Guru is the giver of all blessings—the God who walks among men. It is the planet of joy, hope, unbounded sympathy, and true generosity. The planet has sympathy with the Second, fifth, seventh, and ninth houses. It is exalted in Kataka, the fourth sign. It is therefore strong in corresponding fourth house which is “the end” in the natal figure.

Jupiter controls intellect and learning, language, money, issues, gold, divinity, philosophy, and legislation. It

makes people conservative, catholic, orthodox, and formal. It assists all branches of knowledge and gives depth and solidity in the same.

Its professions are those of judge, minister, lawyer, professor, priest, inclining to some professional life or other.

The diseases threatened by it are pluresy, affections of the liver, lungs, palpitation, fevers, impurity of blood, digestive organs etc.

If the planet be well-dignified in nativity, it gives charming manners and an admirable position. If ill dignified, *i.e.* ill-aspected, the native will be prodigal pandering to his superiors, generosity, more apparent than real, reckless, easily led astray and given up to every humour of life.

The Art of the Revolving Horary or Horary Astrology.

EVERY soul coming into the physical world brings with it the web of so-called destiny spun in the previous lives. It is natural therefore that every body endued with reason is solicitous to know what that destiny is and how his future estate and condition will be. It is not possible for all of us to procure the exact time of birth for some reason or other. Astrology removes this defect and supplies us with the doctrine of Horary questions. (Prasna marga), by means of which from a question seriously propounded, full satisfaction can be given the querent upon

many subjects of inquiry as though his nativity were actually studied. For, as the horoscope is the time of the birth of an individual, the horary question is the time of the birth of the mind. Hence the satisfaction to the querent on the subject of inquiry. This doctrine is founded on that miraculous sympathy in nature admirably manifested between the Moon and the Sea, the latter being invisibly drawn after the former. And in the present case, who is to determine what this soul cannot effect between the heavenly bodies and the animal spirit of man, working such sympathies,

as that a question of importance to our welfare cannot start from the mind but in a point of time when the planets and signs governing the person's birth are acting upon the very subject engaging his thoughts and attention? Hence the birth of the question like the nativity of a child.

Horary astrology relates to particular questions and is a comparatively easy branch of the science. If a proposition of any nature be made to any individual, about the result of which he is anxious, and therefore uncertain whether to accede to it or not, let him but note the hour and minute when it was first made and erect a figure of the heavens and his doubts will be instantly resolved by the examination of the planetary positions in the figure. He may thus in five minutes learn whether the affair will succeed or not, and consequently whether it is prudent to accept the offer made or not. If he examine the sign on the first house of the figure, the planet therein or the planet ruling the sign, will exactly describe the party making the offer both in person and character and this may at once convince the enquirer of truth of the reality of the principles of the science. Another feature of horary astrology is the influence which the planets are supposed to exert on the successive hours of every day. Every hour has its planet. Now dividing 24 by 7, we get three and three over; whence, each day containing 24 hours, it follows that in each day the complete series of 7 planets

is run through three times and three planets of the next series are used. The order of the planets is that of their distances. Saturn comes first, then Jupiter, Kuja, the Sun, Shukra, Budha and the Moon. So that on saturday the first hour lord is Saturn, the second hour lord, Jupiter; the third, Kuja and so on until the required lord of the hour is found out. This hour lord is of great assistance while revolving the question as it exactly denotes the nature of the querent's question and the success or otherwise of it, according to its aspects and the house and sign position.

The perfection or completion of the subject of inquiry may be effected by the rising Lagna, by the good aspects it receives, by the planets posited in the Lagna and by the special good position of Guru in the figure erected. If the rising signs be Mesha, Simha and Dhanu, generally the result is dilatory; if Vrishabha, Kumbha and Thula, the result is expedited; If Mithuna, Kania, and Meena, the result takes pretty long time before fructifying; If Makara, Vrischika and Kataka, the result is generally a failure. The Simple significations of the houses are as in an ordinary nativity. The first house signifies the querent's life and person; the second, his substance, money etc; third, his kindred, neighbours and short journeys; the fourth his mother, lands, house etc; the fifth his pleasures, and offsprings; the sixth, his sickness, servants, and small cattle; the seventh, his wife, public enemies, and law suits; the eighth, his death,

and legacies; the ninth, his relation, long voyages, and learning; the tenth, his father, trade, and honour; the eleventh, his friends and hopes; the twelfth, his private enemies, imprisonment and crosses and tribulations. The compound significations are derived from simply considering what house that is which signifies the matter. So that if a question relate to a brother or relation, the third house is then his

Lagna or 1st house and signifies his life and person; the fourth house which is his second house, his substance, money or estate; the fifth house (his third) his relations and journeys; the sixth (his fourth) his mother; and the same of all others. These things being laid as a foundation, we now come to show the perfection of the matter by the different affections of the aspects.

(To be continued)

THE VALUE OF ASTROLOGY IN THE TRAINING OF CHILDREN.

ASTROLOGY in one of its branches (natal) is science applied to human life and unfoldment; dealing with the character, mind and disposition brought over by each individual from past lives, as the soul once again clothes itself in matter for the purpose of manifesting and gathering new experience on the physical plane.

Natal Astrology must, therefore, have a direct bearing upon the laws governing evolution, training and education, together with the many other problems that agitate the minds of thinking men and women at the dawn of this 20th century.

Among such problems, one of the most important, touching as it does the future of our race, and more particularly that of the next generation, is the education and moral training of our children. And it may be well to call

the attention of the readers of these essays to the great bearing of astrological teachings upon this question, for I think we are just beginning to realise that the training and education of the young is one of the most important factors in helping forward evolution.

Each child born into this world ought to find the fullest opportunity and the largest measure of assistance awaiting it, in order to develop its qualities, that is, to help it to actualise potentialities latent in its nature as completely and harmoniously as possible.

None who realise how vastly more important is mind than body will deny that it is our absolute duty to work, individually and collectively, to bring about a better condition of things, so that the future men and women may find better opportunities for harmonious growth and mental unfoldment.

It seems to me that the crying need of humanity everywhere is a knowledge of their own natures and of the real meaning and importance of human life.

This knowledge must be based on the correct apprehension of the unalterable laws governing the universe, and man as a part of it.

Many today laugh at Astrology, yet if they would but reason from the way in which the Sun, moon, and planets influence the physical conditions of the earth, the view that they also influence men could not seem incongruous with the orderly course of nature, for men are, at least physically, part of that earth, and so are largely moulded by its conditions. If men and women of the world only *think* for themselves and not allow their minds to be hypnotised by "public opinion"! No two faces are alike, no two characters are alike, and if any one took the trouble to pick out the different types from among his friends and acquaintances, and then gather from an astrologer the information as to which sign they were born under, he would soon discover that two persons of completely opposite natures were never born under the same sign. And the invariability of this must convince him that *law*, not chance, is at work.

"Impossible" says the Sceptic, 'what can the stars have to do with us'? And so he sets up his weak limit of comprehension as the Standard of the universe—about as audacious a pro-

ceeding as an attempt to measure boundless space with an ordinary yard measure!

At the same time we must remember the fact that millions of human beings as intelligent as, and often more philosophic than, ourselves consult their astrologer as regularly as a Briton does his bradshaw. To the Asiatics generally an astrologer is indispensable, and many millions of them conduct the affairs of life, marry and manage their households in accordance with advice received from experts who study the stars; While in the west orthodox minds regard Astrology as an exploded Superstition, or even fear it as the work of the devil.

Now Astrology is the 'Law' in manifestation, and each soul brings with it a record of its past experiences or in other words, its character and disposition, moral and mental attributes.

A horoscope cast for the exact moment of any child's birth reveals to the astrologer the child's character, mind and nature, and enables him by virtue of his art to tell the parents or guardians the lines upon which the child can best be trained. If the parents themselves know Astrology, they will readily understand the nature and status of the newcomer, whether the fiery, earthy, airy, or watery element predominates, what are the weak and strong points in the nature—the virtues and vices so to speak; and knowing this, they can lay out a plan of education, and training adapted to the exact nature of their offspring, thus

avoiding friction and promoting harmony. They will endeavour to starve out the evil they see, and nourish and develope all the good.

Has the child a passionate temper? Then they will try never to excite this side of the character, never call out the red ray of Mars, but neutralise it with the blue of Venus; use calmness and tact in management -- gentleness, not force.

Is moral development weak, and the intellectual side strong? Then it is the former they will seek most earnestly to stimulate and develope. They will ever appeal to the child's heart rather than the head, endeavouring both by precept and example to show the child the greatness of morality. Truth, honesty and complexion will be presented as ideals to be striven for, and more to be desired than intellectual greatness; for goodness alone is truly great. If on the other hand the natus shows moral development with not sufficient mentality, then to the mental side of the character should the stimulus be applied. The child should be encouraged to think, and the mind should be energised and helped on the lines of least resistance, which also may be seen by the horoscope.

Harmonious development of character is the great requisite -- a balanced nature is most desirable.

Just as the occultist can see by the colour and aura surrounding the child its characteristic, the moral and mental growth the soul has attained, so can the astrologer discover the same scientifically by a figure of the heavens at the moment of birth.

To day occultists are *rare* and astrologers many, and the science of Astrology as a practical and useful aid in the training of children is second to *none*.

If we all realised our responsibilities to others, the upward movement of the race would be greatly accelerated; but before you can practically aid or help another you must have a key to his nature, you must understand him.

These little ones so dear to us, round whom the tendrils of our hearts are most closely twined, shall we not do our best for them? It is in early youth that impressions are most indelibly engraved on the memory, and the parent (or guardian, who is for the nonce the authority to whom the child appeals for guidance) has it much in his power either to aid and help the soul in its child-body to develope and grow, or on the other hand to retard its development. There can be no higher work than guiding and training the young, and teaching them early the value of self-control and unselfishness, and early discrimination between their personality and individuality, to train each young life to be useful and of service to others, self-forgetting.

A universal knowledge of Astrology would materially quicken evolution, but mean-while we would earnestly recommend any who have the charge of children and do not understand them, to have their natal charts cast by a competent Astrologer, and get his advice on their training and management and last -- but most important -- follow it!

.....*From Rays of Truth*.....

AN UNUSUAL CHART.

Birth time: 6th February 1863 at 2:56 a. m. (L. T.)

	Mars	Kethu	
	CHART.		
Sun Venus Mercury			
	Rahu Lagna Moon	Jupiter	Saturn

Ruling period of Mercury at birth for three years one month and 12 days.

Dasas.

Mercury -- from 6-2-1863 to 18-3-1866.
Kethu -- from 18-3-1866 to 18-3-1873.
Venus -- from 18-3-1873 to 18-3-1893.
Sun -- from 18-3-1893 to 18-3-1899.
Moon -- from 18-3-1899 to 18-3-1909.
Mars -- from 18-3-1909 to 18-3-1916.
Rahu -- from 18-3-1916 to 18-3-1934.
Jupiter -- from 18-3-1934 to 18-3-1950.

Introduction: -- The native of the above horoscope was born under the rising sign scorpio ruled by Mars who is dignified in the sixth house. Moon is located on the ascendant. Saturn is ascending the midheaven to be followed by Jupiter in the 12th house. Mercury and Saturn are in trine and in mutual reception. Moon, Venus, Mercury and Sun are rising planets. Saturn and Jupiter have already risen. Mars has set. Scorpio being the ascendant, Jupiter in 12th house, and Saturn in trine to Mercury and Sun, the native is an extraordinarily great man especially in

matters of religion and primarily in Sankhya system of philosophy.

Character -- He is a strong and forceful character, very positive and decided. He is very clear and emphatic in his ideas and opinions. He is brave and courageous and does not shrink from controversy or dispute if it is thrust upon him. He is self-reliant and does not shirk responsibility. He has strong likes and dislikes towards both persons and ideas and he does not easily change either his opinions or habits of life. He has much strength of will; and although feelings, emotions and passions sway him intensely, he has much endurance and persistence and he can work hard and long to achieve his ends. He has a good deal of pride and dignity, and is capable of much anger if either of these is much wounded. He has considerable executive ability and is a good practical worker in the field of religion. He is a good fighter, and the critical, sarcastic and analytical sides of his nature are active. He is ingenious and resourceful;

at times too brusque and emphatic in manner and not sufficiently conciliatory towards those who differ from him. His intuition is remarkable, his memory is sound and his logical power is keen. In matters of religion and philosophy, he is a mastermind. He is a better writer than a speaker. The mentality is subtle and acute, capable of persistence in the unravelling of mysteries in matters of religion-wordly affairs:— He was married at 24 when Saturn, the ruler of third, was the sub-ruler (Bhukti-natha). His wife has been, all throughout harmonious and peaceful, being destined to be a real partner both in sorrow and happiness because of Venus in trine to Saturn. His wife must have given birth at least to fifteen children by this time, and five sons and two daughters must be surviving. Wife must inherit considerably from her father and benefit her sons, for Meena is the fifth house and its ruler Jupiter is placed in Libra in opposition to Mars. Moreover male issues must predominate. Two sons must be earning members to day. Horoscope promises only one wife for Moon and Venus are unafflicted by Mars or Saturn. Wordly life is liable to be brought to a satisfactory close. Sons and daughters are intelligent, mutually harmonious and will be well settled in his life-time and make his old age very happy; wife will die in his life-time never being subjected to hardships of widowhood probably in 1926 in the sub period of Mercury in Rahu Dasha.

Finances—He became an earning member at 19th year and he had a remarkable change at 24th *i. e.* in 1887

after which he had a life not very easy. He was never in a position to save in the past but he never stood in need of money.

Life—Looking at Mercury and Mars we can safely assert that he will live up to 84 *i. e.* 1847 November. Health in latter life will be vital and robust.

Religion—In matters of religion philosophy, occultism etc, this horoscope is very unique. Moon, ruler of the 9th house of philosophy is placed on the ascendant in fall. That is why he has been drawn towards the higher life and he has rationalised religion, being earnest enthusiastic in all matters pertaining to the higher life. He escapes orthodoxy or limitation to his religious feelings. He is very philosophical, as he is inclined to broad views, and the mind is more to him than the senses. Initiated in religion at the age of 19, (when he was considerably opposed by his father) he began to rationalize philosophy and became a convinced student of Sankhya system of philosophy before 1887. He began to study and master several other systems of philosophy, but in spite of all this, he came as a staunch supporter of Sankhya. In 1887, he took seriously to higher study in religion and came in contact with great yogis and personages. In 1900, owing to some unforeseen events, he was greatly disappointed in his cherished ambition, and then in 1903 and 1907 which married his future very considerably. From 1907 to 1912 he had tough and keen quarrel in matters of religion with a lady of considerable

influence and erudition. Though in the beginning, he has been outwitted by her she was forced to come on her knees and ask his excuse and admit his greatness. He was well compensated by her for the loss he suffered through her vilification. He has established a Sankhya Yoga Society of which many Europeans, Australians and Americans of note are members. He has made a special study of psychology and synthetic philosophy. He is the only man of note who can boast of solid work in religion. He is an advanced student of yoga etc. He is a forcible writer on religion philosophy and occultism etc. In short he is a master mind. His publications are second to none in the field. We are strongly of opinion that he will have a marked period from March 1921

when he will seriously begin his work and propaganda. His publications will come out in October 1920, November 1921, February 1923, November 1924 and August 1926 when he will be known to all India. In 1924 and after till 1935 he will stir out and undertake travels on large bodies of water to America, Japan, China and Australia. In 1935 he will be a man of international fame. After December 1924, he will be solely given up to yoga and he will have a samadhi in November first week 1947. His name will remain in the annals of the country as a religious prophet. We are sure that he will have no rebirth as Moksha is due to him at the time of this birth.

The horoscope is indeed unique — we will refer to it in our next issue.

THE ASPECTS AND HOW TO CALCULATE THEM.

THE whole zodiac contains 360 degrees or 12 signs of 30 degrees each. The reason the ancients divided the zodiac into 360° appears thus: that the solar year measures 365 days, and the lunar year 355 days, the mean of which is 360 days, the number of degrees in the zodiac. The aspect is the relative distance between any two planets.

DIS- TANCE.	NAME OF ASPECTS.	NATURE.	NO. OF SIGNS APART.
0°	Conjunction	—	0
30°	Semi-Sextile	Good	1
45°	Semi-Quadrate	Evil	1½

DIS- TANCE.	NAME OF ASPECTS.	NATURE.	NO. OF SIGNS APART.
60°	Sextile	Good	2
72°	Quintile	Slightly good	2½
90°	Square	Evil	3
120°	Trine	Good	4
135°	Sesqui-Quadrate	Evil	4½
144°	Biquintile	Slightly good	4¾
150°	Quincunx	Evil	5
180°	Opposition	Evil	6

The conjunction is when two planets have the same geocentric longitude. This aspect is found to be good with good planets but evil with evil planets; its effects are strong in all cases. The

parallel aspect is another aspect like the conjunction both in effect and nature. It is an equal distance in declination, either north or south from the equator. Aspects formed in the cardinal signs are the strongest; next to these, in the fixed signs; and lastly and least in power, are those formed in the common signs. The relative power or potency of the aspects is approximately as follows. The most powerful is the opposition, next to this, the conjunction, then the trine, square,

Sextile, Sesquiquadrate, parallel, semi-square, Quintile, Biquintile, and Quincunx. There are many other aspects of minor importance, but, they are far better left out of account.

How to read an aspect is as follows:—Shukra in Vrishabha 15° and Guru in Kataka zero degree will be 45° or $1\frac{1}{2}$ signs apart. This is the semi-square aspect. Observe this example with all the other aspects.

PALMISTRY.

WE were often asked by our subscribers to treat about Palmistry also in the pages of our journal as it is also an occult Science—one of the branches of India's ancient learnings. We shall therefore endeavour in so far as it relates to Astrology, to revive the interest of our readers in this interesting branch of study which has nowadays dwindled almost to a nullity and degenerated into hypocrisy and imposture.

Palmistry is another name for Chiromancy which comes from the Greek word *Cheiro*, the palm, and *manteia*, to foretell. It is defined as the art of foretelling the incidents of a person's life by the lineaments of the hand. The Science of Palmistry is a branch of Astrology and its history can be traced back to some 3500 years and it seems probable from other convincing records that it must have existed long before that period. In the history of

Europe we find that from time immemorial, this science has been recognised as a sure guide for the determination of the condition of man—physical, mental, moral and social. Many well-known writers *viz*, Aristotle, Hispanus, Pliny, and many other ancient illustrious philosophers of Greece and Rome firmly believed in this science of palmistry. Day by day many of us come to recognise the fact that a man's history, past, present, and future is written on the hand in an unmistakable language possible and so it is expected that in the near future this science will take its prominent place among such well-recognised sciences as Astrology, Chemistry and Physics. It is beyond the shadow of doubt that this science travelled from the East to the West. The Science is however so difficult of common understanding that it has not developed in our country as much as Astrology.

The Hand to be Examined

In reading the various incidents of a person's life the right hand of a male and the left hand of a female is examined according to the Hindu system. There is no such distinction in European system. European palmists prefer the left hand to the right hand. For, they contend that right hand carries out what is indicated by the left hand and so the left hand is more reliable than the right hand. The right hand shows the present and the future while the left hand, the past. The former indicates the character of a person as moulded by training and surrounding environments, while the latter, his natural and inherited qualities and tendencies. A comparison of both the hands would therefore be best so that dormant faculties and qualities may be safely predicted.

When both the hands show the same marks at a certain specified period, the incident is proof positive. But when the marks differ, no such positive assertion can be made. When the left hand indicates more lines or marks than the right hand and when the lines are more distinctly marked in the former, it signifies that the individual concerned has more talents, still latent in him, without being actually used by him.

It may be observed that in the case of left-handed persons, the process of examining the hands as stated above should be reversed.

Description of the Hand

A short hand denotes an impulsive nature. A smooth one signifies impression, ability, and intuition. A hard

hand shows great energy and perseverance. A high hard hand denotes a quarrelsome disposition. A stiff narrow hand denotes timidity and weakness of constitution. A flabby hand (soft and weak) shows laziness and a love of ease and luxury. A knotted hand denotes sound judgment and success in life. Hollowness of the palm signifies an unfortunate and miserable life.

The palm is measured from the base of the middle finger to the first line of the rascettes whereas the fingers are measured from the tip to the centre of the knuckle at the back of the hand. The middle finger is called the standard finger and if this is of the same length as the palm, the fingers are said to be normal. When it measures longer than the palm, the fingers are said to be long. But when it is longer by $1\frac{1}{2}$ to 2 inches, the fingers are said to be very long. When it is shorter than the palm, the fingers are said to be very short.

NORMAL FINGERS—These denote a sound and well-balanced mind and a good power of understanding. The person cares more for the general survey than the details of a thing.

LONG FINGERS—The person cares more for the details than for the general survey of a thing and is very careful about his dress and habits.

VERY LONG FINGERS—The person is meddlesome and fault-finding. When these fingers are very emaciated, the person is a pick-pocket.

SHORT FINGERS—The person becomes impulsive and rash and is very superficial in knowledge. If very short thick fingers, the person is unconventional, clumsy, lazy and cruel.

(to be continued.)

URANS—AN IDEAL DOCTOR.

Shani 22°	Neptune 19°	Kuja 2°	Kethu 29°
Guru 14°	Born at 12 A. M. Friday 12th Sept. 1879		Moon 6°
			Ravi 27° Budha 9° Uranus 13°
Rahu 29°	Lagna 25°		Shukra 14°

"THE greatness of a man lies not in wealth and Station as the vulgar believe" says Manu the Oriental law-giver. The above horoscope is a genuine illustration of this doctrine to be followed particularly in the sphere of the saviours of the mankind. The Oriental poets remark the medical practitioner as the uterine brother of Yama. None would covet to have at least one occasion of utilising a doctor's service. Every lay man would internally abhor the cause in as much as he would pretend his gratitude and admire the ability of a doctor. *"Vice is a monster of so frightful a mean, Needs hatred but to be seen"*.

There is a vast and varied difference in the feelings of general public towards medical men owing to their individual and exacting nature. The public may demand some qualification in a doctor while the doctor cannot insist a particular kind of behaviour on the public.

There is absolutely no complaint that can be rightly raised against the

doctor of the above horoscope. He is perfect with most agreeable qualification in every direction—moral, social, emotional and intellectual. The evil that works naturally upon the affairs of every man took its course in the channel of his domestic unhappiness due to the death of the parents early in his life. Yet he was brought up by the Coparceners as their own child. He has a decent inheritance to support him even without an earning profession. He was repeatedly thwarted in his strenuous efforts to complete his course. But his unflagging patience and perseverance brought him final success. His marriage proved a source of support to enable him to proceed in his course towards perfection. But his married life was not a happy one at all on account of the opposition of Shani to Shukra, lord of 7th, placed in debilitated condition without any good aspect. He had high standard of morality. These and other affairs in his early life convince us that heredity, environment and character are the

strongest spokes in the wheel of destiny. He is an exemplary personage in his own sphere. He is benevolent, generous humane and philanthropic. He is extremely irritated when boasted by sycophants of notable gentry class and by the insincere waxing words of etiquette expressing gratitude. He is a specialist in one of the branches of his profession. He is successful both as a master and servant. He is respected by all alike. He is very healthy and so need not obey the law "Physician, heal thyself first". He has been far away from his native place all these years. He is blessed with only one progeny which shows fulfilment of the remarks "worthy son of the worthy father".

Thus a brief sketch of his life has been dealt with. Now it requires to prove in what way the planet executed their powers towards him. The circumstances of this doctor show the extraordinary influence of a particular planet that was not recognised until recently. This is not mentioned in any ancient works so far known. Experience alone must be our teacher and it proves that this planet plays a most important part in our modern Astrology. It is named Uranus according to the mythology of the west and also known as Herschel after the name of its inventor. Oriental modern scholars call it Indra or Prajapathi. Some are inclined to argue that Uranus is the same as Varuna. The planet governs all that is original and independent. It

is lightning-like in rapidity of perception. Those who have Uranus in a prominent position in their nativity will be distinguished persons for such circumstances as signified by its house and sign position. In this case it is located in the 10th house which is the house of profession. The profession of a doctor can easily be pitched upon in this case as generally either Sun or Mars is found in the first, second, fifth or the 10th house. Here the Sun is in the 10th house and the conjunction of Uranus with the Sun, the tenth lord, as well as with the mind-reader, Budha, admirably fits him for all the events and the character of his life as enumerated above. Since Uranus is above the earth in the 10th house in this instance, it gives the native remarkable intuition and originality in his profession as a doctor. For Uranus has an extraordinary power of reforming any affair which comes under its magic power. Persons under such Uranian influence will not walk upon the beaten track but break open altogether a new one. For, the scope of their intellectual vision would be so widened as to enable them to accomplish easily what would be considered as gigantic feats by others of his profession. In this instance also, the doctor was the first both in his family and his rustic village to renounce the taste of the old stereotyped domestic enjoyments and to appreciate a secluded life from the members of his family from his boyhood. In brief it may be said that the adversities wrought by this planet are almost sudden and unforeseen

and of an unprecedented nature. It takes the foremost and active step in inventions and also in horrible catastrophies. The doctor's life also so far has been one of sudden enjoyments and unexpected rise and fall according to the periodical magic power of this wonderful planet.

S. N. SOMANATH.

COMMERCIAL FOR NOVEMBER.

(BY OUR EXPERT)

Cotton—It is quite possible that the cotton market may remain steady till 14th after which it will slowly begin to recover. People will be well advised to go in for Teji in the second. There will be a demand in ready cotton; for Liverpool and New York. Markets will decidedly improve at the close of the month. The Egyptian market may decline.

Cotton—We expect a decline in price this month. Ready cotton will be largely in demand. The market will be quite unsteady. Bombay market will be very active.

Cloth Market—The cloth market will be low during the first two weeks after which it will suddenly rise.

Shares—The market will be very unsteady till the 15th when it will improve. Currimbhoy groups and tatas will be affected.

Gold—The market will be fluctuating till the 16th and will be steady there-after.

Silver—The market will improve in the 1st week after which it will be study. Last week denotes decline.

Sugar—Will decline in the first two weeks and will steadily improve there-after. Early, Karachi and calcutta markets will be weak. Java will be firm.

Coffee—The market will be almost steady till the 18th after which there will be considerable fluctuations.

Cocoanut Oil—The market will be dull till the 12th and will rise there-after.

Rice—The market will improve after the 2nd week.

The following are the approximate figures at the end of the month:—

Fazulbhoy's	1750	Shapurji	380
Currim	1200	B. Dying	3325
Crescent	635	Phoenix	1025
Indore	610	Swan	1150
Bleaching	225	Century	1250
Peari	1250	New Great	975
Nagpur	5200	Colaba	2750
Swadesh	4850	Kohinoor	4050
Tata Oil Mills	185	Shivrajpur	38
Tata Ord.	159	Steamer	470
Tata Def.	875	Katni Ord.	290
Tata Hyd.	1050	Katni Def.	1475
David	1575	Tram	1080
I. Cement	490	Scindia	6
Simplex	860		

MISCELLANEOUS.

In November three days viz. the 5th, 14th, and 20th are considered as fortunate days while four days viz. the third, 9th, 10th and 21st are unfortunate days.

The fourth day after the New Moon is evil; persons falling ill on this day rarely recover.

All horoscopes contain innumerable possibilities for future development even the very sign under which the native is born holds concealed within it characteristics that can't be fully expressed during one earth life.

The evil configurations of Moon and Venus make females very sluttish, untidy and careless over their undergarments and apparel and also in their house work. They will leave dirty plates and dishes standing about and procrastinate with their work. It also gives trouble in love and courtship more especially if Saturn afflicts either or both at the same time.

Many Planets between the VI house and VIII house render one a slave; planets between the IX and first house make one a master or occupy a commanding position. Planets between the I and the VI house makes one quite dependent. Life becomes more Successful only in its latter half.

BHARANI-KRITHIKA—The star Krithika is ruled by Fire. It has always a tendency to destroy or burn into ashes the good influences necessary for the success of any undertaking. Bharani is controlled by the God of death who punishes men after their death. Hence the avoidance of these two stars for any undertaking.

The method of finding out the delivery time:—Ascertain the last day on which the pregnant woman sits at menses; count back 3 months and add to it 7 days which will arrive at the delivery time. For instance, if she sat at menses on the 10th Jan. 1920, 3 months before it will be 10th Oct. 1919. Adding 7 days, the day of delivery would be almost 17th Oct. 1920.

Kataka never holds feeling very long. Vrishika carries it into hell; and Meena into Heaven. The watery signs are therefore the most impressionable of the zodiac.

The airy signs are composed of the finest and most important of the humane signs: Kumbha—The Man; Mithuna—The Twins; and Thula—The Balance. These signs correspond to what is known as intellectual self-consciousness.

The knowledge of the divine origin of consciousness has been lost to the majority of the earth's inhabitants through

the materiality of the age, corresponding with our passage through the lower arc of the circle, and Astrology, although it has survived through the darkest periods, has also suffered in materialisation, until its exponents have had to be satisfied with an exoteric or objective exposition, which falls as far short of the truth concerning Astrology, as the lake is from highest mountain peak.

Can we get beyond the planetary influences? This is an off-repeated question put to an astrologer. Certainly we can. The most practical thing for us to do is to seek out the way to begin dominating stars so as to reach freedom from horoscopes or the wheel of life. We must remember that the planetary influences have to do only with the human evolution, not with the God, and that God within us can overcome all this influences. When we begin to think for ourselves and to take our own lives in hand and govern them without letting our passions, emotions, or lower mind sweep us away then it is we are slowly beginning to dominate our stars. When we have totally and entirely conquered our desire-nature and have our mind under strict control there comes a time in our evolution when we are in a fit state to be channel for the God, when we have merged our will in His will and has only the will of divinity working through us. Then we will have broken the bonds of all desire-nature, spiritually, mentally, and physically. Now we have identified ourselves with Him and being with Him, no form has

any further power to retain us. Therefore no planetary vibrations can affect us while in fact we have passed the spiritual initiation.

In every horoscope there is always the progression of the planets to be observed. One may be born with very unfavourable and undesirable conditions. But as he grows older the progression is remarkably shown in the horoscope so that, say, at 30 years of age, a person might be entirely a different being from what he was at birth. It lies in our power to avail ourselves of this progression and evolution and accordingly cooperate with it. It may be observed that every one has got to enjoy the benefic aspect of the planet Jupiter once in about every 7 years. This provides him a chance of insight into his inner life besides elevating his life according to the environments and circumstances of his life.

"He who conquereth himself is greater than he who taketh a city" Astrology helps us immensely to achieve this end. For Astrology—the story of heavens gives us the life history of our souls and we read our destiny in the planets and signs of the Zodiac. Our present destiny is the result of our past character. While the future destiny is the making of our character of the present.

Each individual emits certain vibrations. These vibrations manifest themselves in the case of men and women in the pitch of the voice which is an

index to life tone or character of persons. For instance, one born under the Jupiter's influence will have the Jupiterian voice which is deep and powerful, yet harmonious. A Martial voice is sharp and rough but if combined with Budha, shrill and metallic while one born under the influence of Shukra will have a pleasing, gentle and soft note, and so on, with the other planetary influences.

When the waning Moon occupies Lagna, the person born will be deaf, defective in some limb and a menial servant. If the Moon be also in conjunction with a malefic planet, there will be no vitality in the person born and he will soon die. If the Moon be in exaltation or own house, the person will have abundance of wealth fame and much beauty. If the moon in the Lagna be full, the person born will attain long life and become learned.

A person born on Sunday will have a lofty sense of honour with brown hair, eyes and figure and will be lordly. The Sun in horoscope also will be very strong. If born on Monday, he will be a gallant, with a lovely form and a tender heart; if born on Tuesday he will be cruel and fond of daring words and deeds, if born on Wednesday, he will honour Gods and Brahmins and will speak politely. If born Thursday, he will perform sacrifices, and possess noble qualities and become famous; if born on Friday, he will be rich with corn, lands, wealth and be popular; if born on Saturday, he will be dull-witted, a sycophant, indulging in unwise utterances and deception. The respective planets will be very strong in the respective week days.

A Correction—The time of birth of the late Mr. Ramanuja was 6-9 P. M. and not 6-9 A. M. as printed in the last issue.

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श्रीमज्ज्योतिषतत्त्ववर्णनमिदं श्रीकेरलज्योतिषं

तत्तद्वस्तुमहार्घतादिकथनं व्यापारिणां समतम् ।

वृत्तान्तं च महात्मनां रणकथां वृष्टिं च देशस्थितिं

सूर्येन्दुग्रहणादिकं च मनुजान्संवेदयद्राजते ॥ १ ॥



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NOTICE:—Subscribers who are in arrears are requested to kindly remit their dues at an early date. As under the new rules of the Postal Department, the V. P. system is more costly to the subscribers, it is suggested that the cheapest way is however to remit the subscription in advance by money order.

Manager.

GENERAL CHARACTERISTICS OF SHUKRA.

SHUKRA or Venus the next in order is better known as the morning or evening star since it can not go afar from the Sun. It is equal to the size of the Earth. It is situated about 67 millions of miles from the Sun and performs its Revolution round the central luminary in 224.7 days.

Venus bears the same relation to the Greater Fortune Jupiter as Kuja bears to the Greater ill fortune, Saturn. It is the Lesser Fortune, and its influence is in nearly all respects benevolent. The persons born under the influence of this planet are handsome with beautiful sparkling hazel or black eyes, ruddy lips, the upper lip short, soft smooth hair, dimples in the cheek and chin an

amorous look and a sweet voice and a right merry countenance. In character the native of Venus is merry (to a fault), but of temper engaging, sweet and cheerful, unless it is ill aspected when its native is apt to be too fond of pleasure and amusement. George IV was born just as this benevolent star was rising in his Lagna. It is a well known fact to all what a refined and polished genius and what exquisite taste. George IV, the King of England possessed. This may be cited as a most illustrious proof of the celestial science. His illustrious and regal horoscope is replete with wonderful verifications of planetary influence and England prospered when blessed with the mild and beneficent sway of this potent monarch.

Venus is the protectrice of musicians, embroiderers, perfumers, classic modellers, and so all who work in elegant attire or administer to the luxuries of the great; but when afflicted, it represents the lower orders of the votaries of voluptuousness.

Venus rules as its night house the second sign Vrishaba and the seventh sign Thula as its day house, consequently it is stronger in the latter than in the former. It is exalted in Meena a watery sign. It has sympathy in the 2nd, 4th, 7th, and 12th sign. It is a powerful influence in all love affairs and in every thing of refinement. It is the Goddess of love, affection, feeling and is very soothing and inspiring in its influence. It is best in the second, third, fourth, seventh and twelfth house. It is always temperate, receptive and calm. It makes the body somewhat short but full well set and fleshy; love of approbation is well developed and agreeableness very marked.

The mental state of Venus is cheerful, kind, happy, charitable, well disposed, modest, witty, refined and very amiable. When under affliction, it makes one profligate, careless, amorous, indiscriminate, and fond of bad company.

Venus controls herbs, medicine music, diamonds, precious stones, poetry neatness, refinement, fine arts, drawing, painting acting etc. Venus and Mercury being favourably posited would make

perfect musicians and singers and also poetic or impassioned speakers or writers. Venus in the fifth house would make good writers, not clerks or mere clerks of the quill but those that give work to the clerks, the best possible condition being Venus in the fifth in dignity in trine of Jupiter and some benefic aspect of Mars and Saturn. The conjunction of Venus and Mars makes one amative; if well placed it makes one romantic and imaginative; if evil, lascivious, coarse and vicious persons. Venus with Saturn well placed makes one cautious and careful. If bad, it induces coarseness shamefulness and also sometimes impotency.

The diseases of Venus are infirmities incident to the matrix; sore throat; all venereal diseases and those connected with the urine, genitals, loins, and kidneys, diabetes, impotency, spleen, etc.

Venus is by caste a Brahmin, female, benevolent in habit, master of Raja quality, of sour taste, phlegmatic in constitution, advanced in years, reads Yajurveda, and lord of S E. direction. It is the passion of time, gives wife good or bad according to its position in the nativity, happiness, faculties, for singing and composing verses, youth, ornaments, silver pride etc. As it rises generally in the evening or morning, the Hindu poets associate it with cupid's bow since their theme in general lay in the evening or at first dawn.

MARRIAGE.

"ARE marriages made in heaven"?

This is the question sometimes put to astrologers by those who are groaning under a martial yoke that is neither easy nor its burden light. "Let us examine the nativity," replies the astrologer. "You have probably married one who has a type of mind and character not adapted to your own: for there is a law concerning marriage, which if followed would prevent many of the aching hearts and shipwrecked homes that we find to day"

In giving advice on this point, should Mars or Kuja in the one horoscope be found on the place of Shukra in the other, it would be safe to predict that the union would be magnetically successful, these conditions being very harmonious from the physical standpoint. But there is need of something more than a physical union to suit the requirements of the humanity of today, who are leaving the sensual for a more refined mode of life, passing from the animal side of nature to the mental, seeking for companionship and the higher refinements of social intercourse.

Congeniality of tastes and mental harmony are produced by the intermarriage of those who belong to the fiery triplicity (and the same may be said of the airy, watery and earthy triplicities), as they are best adapted to satisfy the requirements of their own type. But the

truest harmony -- although these are the rarest unions to be met with -- is found between those who are in affinity through the luminaries, the Sun in one horoscope being on the Moon in the other. In that marriage is symbolized the inner union of heart with heart, mind with mind, Soul with Soul, and spirit with spirit; without which marriage is not union but only marriage in outward form. It is the mission of the moon to reflect the rays of the Sun, and in this respect the Sun is likened unto the spirit, and the moon unto the Soul. If the Soul aspirations and desires of the one partner are only matters for scoffing and sneers from the other, where can there be happiness? Disputation and combat will be the result; They will be antagonists, not lovers. If the mental enjoyments of the one find no echo in the mind of the other, then they will slowly yet surely drift apart, seeking to find in others the companionship they need.

"True marriage is not the mere joining of hands, it is not the pronouncement of a formula, it is not the placing of the ring upon the finger, all of which is but the outward form; if that form be unaccompanied with the truth it symbolises, it is only an outer union, and not an inner." If it be a marriage in order to gain money or position, or anything save a union of the whole nature of every plane then

that marriage is no marriage, but only a mockery of the truth, a blasphemy against that which should join man and woman together.

There are, unfortunately, but few of us who realise that a true union is the bringing together of two separate aspects in the manifested World the positive and the negative. If this fact were understood and carried into practice a harmonious marriage would be entered upon, and there would be swifter and more rapid progress in every way by the help that both contribute; each supplying what the other lacks -- being in fact *opposites yet complements*.

Marriage is a Sacrament, and as such it should be held *Sacred*. If it is contracted on the sudden impulse of passion or by means of flirtation and mental magnetism alone, if it is union of form with form, rather than character blending with character, soul with soul, then satiety and weariness can but be the result; for as the ideal of love becomes lowered, deterioration will more or less swiftly ensue, and the pair will drift aimlessly on the sea of life, lacking that balance and steadiness which a happy union produces.

The Law of marriage is in no way considered by the majority of today, but students of astrology should be wiser, for one of the aims of the astrologer is to point out adaptability in marriage. In India, the land where astrologers used the science of Astrology not only as one of the means of educating and teaching the people, but also in a deeper

and more sacred manner -- the Astrologers or Rishis as they were termed, were men conversant with life's deeper mysteries, having a knowledge of the unseen and unmanifested worlds, and were therefore regarded as teachers and advisors on all vital questions. Thus no marriage was undertaken until the astrologer had been consulted as to the advisability of the union. The Astrologer would then ascertain the characteristics of each, the mind and the temperament, together with the past history of the twain; considering whether the blend of conditions and character would be productive of that harmony and adaptation which alone ensures a happy union, a perfectly harmonious marriage.

There is a law governing marriage, as well as all other things in a universe ruled by divinity, but so long as man is ignorant of it, so long will disharmony and suffering follow his breaking of that law.

It is sometimes the custom in the west to ridicule Hindu ideas and conceptions, but any student of Hindu literature or acquainted with Hindu home-life, will find that they do not encourage divorces or legal separations, and for the most part adultery is unknown. The Hindu is almost exempt from the wretchedness and misery in connection with marriage relationship that we find today in both England and America, in spite of our boasted civilization.

A true Hindu woman looks up to her husband and sees in him a reflection of the divine. Milton most beautifully

embodies this idea in *Paradise Lost*, "He for God only, She for God in him". With the Hindus there is never rivalry between husband and wife, but unity; the husband is regarded as friend, guide, and teacher, the wife, as comforter, Sustainer and helpmate. In the *Vedas* and the *Upanishadas* of India we find perfect pictures of wifehood and motherhood, while in the Epic of ancient India there is a story of a maiden named Savitri, which illustrates the faithfulness of the wife and is not only interesting but suggestive of Hindu marriage customs. It runs as follows:--

Savitri was a Royal princess, and in accordance with Hindu methods she had the power of choice in marriage. Her choice fell upon Satyavan, called Soul of truth; but before the betrothal could take place, according to custom the astrologer had to be consulted. After some consideration the wise man said, "The youth is noble, brave, and virtuous, a fair mate for beautiful Savitri, nevertheless the wedding may not take place, for be it known to you, O King it is decreed by destiny that a twelve month after marriage *Prince Satyavan Will die*."

Savitri was implored by her father the King to choose another lover, but this she would not do, and after all remonstrance had failed the Prince and Princess were married. But Exactly twelve months latter, on the day predicted, Satyavan sickened and became unconscious; then Savitri remembered the astrologer's words...The Story goes onto

say that as she watched beside her husband's form, yama, the King of Death appeared and took the life from Satyavan and carried it away; but Savitri followed the God, and spoke such pathetic words of tenderness and pleading that Yama said at last, "Woman I will grant thee any boon save the life of Satyavan. Savitri then pleaded that her husband's father, who was blind, might have his sight restored to him, and this yama granted; but still she followed after the God, declaring that she was a faithful wife and that where the husband went the wife must follow, until at length even yama, King of Death, was vanquished, and he said, "Thy love is deathless; and thou art a chaste and pure woman. Ask a further boon; any but the life of thy husband, and it shall be granted thee. With white lips, Savitri pleaded that she might have sons to reign in their father's stead; and this yama granted. Then, with woman's ready wit, Savitri said, "O Yama, now must thou yield the life of Satyavan. For well thou knowest a chaste Hindu wife can have but one husband, yet thou hast promised me children". And Yama, outwitted, had to yield. Savitri's husband recovered, and in time she bore to him several sons.

To those persons who are dominated solely by passion and emotion, a marriage which is based on considerations of fitness will seem both cold and heartless, but those in whom the intelligent and thinking principle is evolving, will readily understand that where two souls

are adapted for each other, love must follow; if they are adapted physically, mentally and morally, agreement, union, and love must necessarily ensue. Few have as yet learnt to discriminate between sensation, emotion, magnetism, and mental attraction; all being classed under the misleading title of love. The attraction of sexual passion often waves with its gratification, as Kuja and Shukra element passes off. Magnetism becomes altered as the mind changes and we feel differently at different times, but that love alone never changes which is based upon the soul attribute of each. The spiritual tie (symbolized by the luminaries.) being built upon the one reality is changeless, permanent, and deathless; but in this world of illusion we are prone to seek the external and the transitory, and it is only as we

evolve the real in ourselves that we can find it in others.

It is true that marriages are made in heaven; but it is the heaven of reason and wisdom, not of the senses. When consulted on this question, then, the aim of the astrologer should be to point out a true marriage by the wisdom of the stars, that real and spiritual union which should be judged according to the age and grade of the soul, and not by the outer garments of sense mind, and body.

Marriage as every religion proclaims, is a great symbol, being the reflected image on earth of the union between man and Divinity the union between God and the Soul.

.....Rays of Truth.

The art of revolving Horary or Prasna Jyotish.

HAVING fixed the lagna for the question proposed, the next point for consideration is to judge the relative strength of the planets by the sign, house, positions and by the mutual aspects that they receive.

Mutual aspect or Reception is to be noted. This is when two planets are in each other's dignities, as Kuja in Mithuna and Budha in Mesha. This reception is threefold, either by house exaltation or triplicity. By house, when Sani is in the houses of Guru and Guru is in the houses of Sani. By exaltation,

when Sani is in Mesha, the exaltation of Kuja, and Kuja is in Thula, the exaltation of Sani. By triplicity, as when Sani is in Simha, the thrikona of Kuja, and Kuja in Vrishaba, the thrikona of Sani. Another mutual reception is when one planet is in another planet's house while that planet is in the other's exaltation or thrikona or triplicity, as when Sani is in Vrishaba, the house of Shukra and Shukra is in Thula, the exaltation of Sani or in Kania, his triplicity. These mutual receptions are remarkably strong and forcible if they fall near each others sextile or trine, when the two planets

are the significators of the question proposed.

Positional aspect is next to be considered. This is when both the lords of the houses concerned are posited in each others houses or when the Lagnadhipa is posited in the house signifying the thing questioned or when the lord or significator of the house signifying the thing is posited in Lagna. So that when the question seriously propounded belongs to the tenth house, if the lord of the Lagna be posited in the tenth or the lord of the tenth in the Lagna or in mutual position, it perfects the thing desired. This position is remarkably eminent and if the said significators be found in any of the three mutual receptions as enumerated above, it is an absolute indication of the entire fulfilment of the thing desired.

Things are destroyed by aspect, which is when the significators apply to the quartile or opposition of one another, without reception; or by the conjunction of the Sun, which is called combustion and is the worst affliction of all. They are also destroyed by separation which is when the significators of the thing proposed have lately been in aspect and are newly separated. This denotes the full and absolute destruction of the matter. If the significators are found in fixed Signs and in a Succedent. (2nd 5th, 8th, 11th, houses from Lagna) or cadent (3rd, 6th, 9th, and 12th, houses from Lagna) house of figure (erected for the question proposed), or from the house signifying

the thing, if major planets are as above, if the Luminaries, Sun and Moon are ill placed towards each other and also from the house signifying the thing desired, and lastly if the Success ingredient Guru is ill placed as in 3, 6, 8, and 12, the matter in question will not fructify at all.

For instance let us consider as to how we should proceed in a case like "Is the report true or false? Find out which sign ascends at the time of question and consider the house to which the question belongs, its lord, and planets therein and the house signifying the matter of its end, its Lords and planets therein; and whether the house signifying the matter be fortified by the presence or aspects of good planets like Guru, Shukra and Budha. If Rahu be there, it shows perfection of the matter; but Kethu shows the contrary result. The same favourable result is to be predicted when the lord of the house signifying the thing be angular (Kendra), strong and essentially dignified or in good aspect to the cusp of that house signifying the matter of the end and its lord or planets posited therein. But the significators of the thing, slow in motion, retrograde (Vakra) or separated from the lord or planet in the house signifying the matter of the end, signify the failure of the thing. These judgments are drawn from that house, its lord and planet therein, signifying the thing about which is the report under question. If this report be of a brother or other

relation, look to the third house; if of a child, fifth house; if of a servant the 6th house, if of a wife, 7th house and so on. If any planet be in the house signifying the thing about which the report is, or if Rahu be there, or the lord of the same house be angular or in conjunction aspect of any planet, the report is true. The Moon in Kendra generally signifies the report to be true. Whether good or bad report, depends upon the moon's aspect or conjunction with malefic planets. The Moon in a fixed sign, and with Rahu Shows truth.

But in moveable sign and with Kethu and no benefic aspect shows falsehood. Thus Rahu plays an important part in Horary Astrology.

CAUTION—Rash judgments should be avoided, especially of death which should not be judged by one single testimony however strong. Though the Lagnadhipa be in combustion in the 8th, house, we shall have to observe whether the Moon, Guru, Shukra or Budha, are aspected and strong throwing aspects to the Lagna.

(To be Continued)

URANUS.

IT is unfortunate for astrology that, despite the asserted careful comparison of events with the planetary positions preceding and indicating them, nothing was ever observed which seemed to suggest the possibility that there may be an unknown planet called Uranus ruling very strongly the affairs of men. English astrologers tell us now that Uranus is a very potent planet; yet the old astrologers got on very well without it.

One of the moderns, the grave Raphael gives a very singular account of the discovery of Uranus. He says that Drs. Halley, Bradley and others having frequently observed that Saturn was disturbed in its motion by some force exerted from beyond its orbit and being unable to account for the disturb

bance on the known principles of gravitation, pursued their inquiry into the matter till at length the discovery of this hitherto unknown planet crowned their labours with success. There is not a word of truth in this; for Uranus was discovered by accident long after Halley and Bradley were in the grave.

The Chaldeans too don't appear to have made use of this planet nor are they mentioned in any Hindu works. But experience proves that this planet plays an important part in astrology. Already its power is beginning to be felt and all those who today are thinking ahead of their race and who are not limited by conventional laws but who are able to maintain their own ideas free from personal bias and public opinion, are feeling this wonderful planet's magical

powers. There are many in-capable of answering to its vibrations and only those whose etheric brains can take up the finer vibrations are capable of answering to the mystical Uranus.

To describe it in the words of the late Alan Leo, it is a houseless wanderer, the planet of freedom and of liberty. All that is unlimited and unbound comes under the dominant influence of Uranus, the planet of sudden events and original thought. Its mission is to awaken and revivify the slumbering soul, and with thunderbolt catastrophes and lightning-like flashes of intelligence, it destroys remodels, and renews the life of those who come under its magic influence. Swift and unexpected, it brings experience unthought of; for, with it, it is the unexpected that always happens." All metaphysical thought and advanced views find in it a leader; in fact, its influence is so marked and romantic that once it is felt it can never be forgotten. It waits to afflict, but out of its evil good always comes. It gives no warning of the nature of its catastrophes, but comes laden with a mixture of colours, the hues of which are peculiarly interwoven with the colour of the planet that it meets and the result is a strange agglomeration of misfortunes such as can't be mistaken for those due to any other planet. Gradually as time passes on we see that this planet is destined to play the most important part in our future evolution.

Uranus governs all that is original and independent. Without this planet we

shall not be able to account for the circumstance that some can undertake the study of Astrology while others, equally keen of interest, fail entirely. The influence of Uranus is the quintessence of all the planets beneath it and irrespective of any others, an aspect to it will be always markedly manifest. When well aspected and above the earth it gives remarkable intuition and originality of style and expression. Quick as Budha is supposed to be, Uranus is a thousand times quicker and in the latter are combined reflection and perception. Intuition is the gift of Uranus.

It is only the few who are seeking an advanced condition of life and a superior line of thought and contemplation, who realise within themselves the influence of this grand planet.

Any how, Uranus is best left alone. It is such a tormentor in domestic life that it is always advisable to have nothing to do with it. It affects the mental and emotional sides more than the physical.

Suicides are mostly resulting from strong emotions or mental aberration than of any physical defect and therefore come under the sphere of Uranus when placed in the 8th house from Lagna. It leads one astray. In business it destroys one's credit when one expects its best help. Violent and sudden death and suicide or murder of the husband or wife is caused by Uranus afflicting the signifiers of marriage or union of any kind like partnership.

Uranus in its evil capacity and business course creates some curious enterprise or scheme of a most promising confidence only in appearance but when undertaken it brings about total ruin. Thus sudden rise and sudden fall is the main feature of this planet. When it is well placed, no position is too high for it owing to its unbounded popularity.

Uranus has much attraction for lawyers, public companies, strangers and railway affairs. Bogus companies springing up like mushrooms, offering large dividends for small outlay and terminating with an early collapse attract those in whose nativity Uranus takes a prominent place. It has greater influence over psychic affairs, dreams, and such other things during sleep.

Physically, it acts upon the nerves and the magnetic conditions. It makes the body tall, upright, and of marked features. The disposition of those under Uranian influence is somewhat reserved and apparently abrupt, inclined to be mystical, profound and gravely thought-

ful, delighting in difficult problems, ancient mysteries and occult sciences.

In Hindu astrology, the Uranian influence has been found to correspond to the influence of Mars and Saturn combined. It has been allotted to no sign by astrologers, though Kumbha has often been suggested as the most fitting abode for this houseless wanderer.

Its diseases are those which are incurable by ordinary methods, such as heart disease, for instance. It makes electricians, scientists, astrologers, and uncommon professions of every kind, such as antiquarian, researcher, etc.

This planet is not popular in India for the reason that there are few who to-day come under the influence of this peculiar planet. It governs a small part of us. It represents in totality the Sun, Venus, Mercury, or the spirit, Soul and body. It is the planet under which adepts and advanced occultists chiefly come and it may be considered the synthesising point of spirit just as Mercury is of the mind. It represents perfected humanity, which is very rare to be seen anywhere.

WHY DO DASAS HAVE VARYING NUMBER OF YEARS?

[BY - R. NAGARAJA SARMA]

I believe it is the distinguished philosopher Bradley who wrote that "Metaphysics is the finding of bad reasons for what we believe upon instinct;" and to a very large extent this remark is applicable to Astrology which attempts to advance rather unconvincing reasons for events the inevitability of whose occurrence we believe upon instinct, and over the evolution and unfolding of which no human agency has any control. I am led to say 'unconvincing reasons,' because the essentially scientific bent— or shall it be Pseudo-Scientific? of the average English-educated man or woman often seeks to ridicule the Science of Astrology, and the science itself has fallen into disrepute now-a-days owing to the mischief of certain quacks. It seems to me however, that the perennial and unquenchable thirst for a rational explanation— a Scientific explanation— of every blessed phenomenon in the world will lead only to a morbid state of discontented mentality; for it is well to remember that human reason is not after all infallible and there must be obvious limits to it. Kant challenged the infallibility of reason. The conclusions of Astrology have to be evaluated with the aforesaid reservation and we shall examine an instance in point.

Consider the Dasas which figure prominently in Astrology. They differ considerably in number of years they extend over. There seems to be absolutely no principle involved in the Dasa division. The Sun whom the modern scientist looks upon as the centre of the planetary system has only 6 years for its Dasa; whereas Rahu which is a mere zero has been allotted 18 years. This appears to be entirely an arbitrary and irrational allotment; True. But the astrologer is not silent. He offers an interesting explanation what I shall set forth here, but how far it will satisfy the intellectual conscience of a scientist, one, of course, cannot say.

The रविदशा extends over 6 years; चन्द्र has 10 years; कुज 7; राहु is given 18 years, गुरुदशा lasts for 16 years; शनी—the most potent power for evil and miscellaneous mischief— has 19 years; बुध 17; केतु 7; and शुक्रदशा extends over 20 years.

The distribution of years over the different Dasas seems to be entirely chaotic and irrational. Why on earth should शनी the mischievous planet, have 19 long years? If I had any voice in the matter I would have dismissed शनी without allotting him even a single year, or at the most given him only a year or two! Anyhow शुक्र

seems undoubtedly to be the most fortunate of the lot and heads the list with 20 years for him (or her) why? Is it because the planet has something to do with marriage, women, and so forth, and generally men-Sahibs hold supreme sway? Again it seems very strange, if not altogether preposterous, that of the Moon's nodes, one should have 18; while the other only 7 years! And then it is simply intolerable that केतु should defeat रवि. The latter has only 6 years.

Let us see what the astrologer has to say. We can at once admit that traditional astrologers have thought about this question with a degree of sincerity that is astonishing. They believe that each planet has got a special significance and a definite place in the scheme of things in reference to which it is possible satisfactorily to explain the divergence in the number of years allotted to each Dasa. Each planet determines a particular mental faculty or a particular content of life. For example रवि is regarded as the आत्मकारक. चन्द्र is मनःकारक; कुज is believed to be सत्वकारक; राहु is विषकारक; गुरु is considered to be क्षेम or अभ्युदयकारक; शनि is obviously दुःखकारक; बुध is चित्तकारक; केतु मुक्तिकारक; and is lastly शुक्र सुखकारक. In the light of what items of the worldly or other—worldly affairs, are governed by each planet, the proportion or the number of years of a Dasa can be accounted for.

Thus, शुक्र is सुखकारक. The planet governs happiness. It is an obvious fact

that animal as well as human world, and even the planet world, consciously or unconsciously are seeking happiness. No one denies it. All of us are seeking happiness or pleasure in some form or other and by means fair or foul. As a writer puts it “सुखमेवमेत्यादुखं मनागपिमाभूत्” Let me always enjoy and be happy; and never have pain.” In a word, the pursuit of pleasure is universally widespread, and hence the कारक of pleasure has been allotted the longest duration of 20 years.

Next comes शनि with 19 years. In the world what we find is neither absolute good nor absolute Evil. Unadulterated good and unmitigated evil are pure myths. They have no foundation in fact. Good and Evil, pleasure and pain, and happiness and misery constitute alternately the lot of man. It would be more accurate to say they are found in inseparable mixture or union. The following familiar expressions are to that effect. “द्वन्द्वमिभूतचेताः” “चक्रवर्त्यवर्तन्ते दुःखानि च सुखानि च” Hence willy-nilly pain or evil is a permanent factor of the constitution of the universe which cannot easily be dispensed with. Therefore they believe that next in order शनि can be placed with 19 years for his Dasa.

राहु next deserves our consideration. Closely connected with the problem of evil stands the problem of human selfishness, which not unoften, manifests itself and results in some pointed harm or injury to others. The desire for self advancement and self

aggrandisement is so deep-rooted and so intense in man that he often seeks to secure them deliberately by causing some injury or loss to others. That is a matter of almost daily occurrence, and as long as human nature continues to be what it is, no radical reformation of the mentality of man is possible. This truth finds an echo in the fact that राहु who is the विषकारक has his Dasa extending over 18 years. Further poison is the mark or symbol of Envy and Jealousy which are prominent in man. It is human nature to envy others, and as a matter of fact there are certain curious specimens of humanity who cannot bear to see others prosper or well spoken of. This also to a certain extent accounts for 18 years being given to राहु.

बुध comes next in rank, his Dasa extending over 17 years. He is spoken of as the चित्तकारक, and represents the good or evil manifestation of mental activity. Mental activity, as such, regarded in the most abstract sense of the term, is a characteristic feature of all the levels of humanity and of animals even. Investigations in the realm of animal psychology go to show that some at least of the higher animals have some faculty akin to the mental faculty of man, by means of which they endeavour to execute proper and appropriate adjustments to environmental demands. Any way, some such activity appears to be almost universal. In the human level all are exercising some sort of intellectual power; at any rate those who do not have, pretend to possess

intelligence. All these may perhaps account for the दशा of बुध being placed next in order with 17 years.

The Dasa of गुरु stands next extending over 16 years. In this case also, traditional astrologers advance a similar explanation as in the previous cases. गुरु is considered to be the क्षेम or अभ्युदयकारक. He governs prosperity, wisdom, profession, money, or religion. Whichever you consider, you can easily see almost all men and women engaged in the pursuit of one or other of these things. Further, religion and superstition are common to almost all of us. Even the greatest rationalists and scientists of the world have not been entirely free from the yoke of religion and the sway of superstition. The desire for securing more and more wealth is implanted in every heart. Or again glimpses of wisdom are a common property of all. Even the most damned of fools may have occasional sparks of sense. Perhaps, these may in some way account for the गुरुदशा having a large number of years.

We may now consider the Dasa of चन्द्र which extends over 10 years. From 16 to 10 years there is rather a wide gap in the descending order, which unfortunately has not been satisfactorily accounted for. चन्द्र is supposed to be मनःकारक. This planet also governs the mind, and so does Budha. But a distinction may be pointed out. While the latter deals with a vague manifestation or the result of mental activity,

चन्द्र deals with the essential constitution of the mental calibre itself. There are indeed very few people who can keep their mind controlled and in perfect equilibrium. The mind is exceedingly fluctuating. Further, there are only few people who can boast of an excellent mental calibre. Or again the fluctuating mind also accounts for a general lack of resoluteness and concentrated action. Few people can concentrate their attention upon a worthy goal and act resolutely with a view to reaching it. Hence चन्द्र has only 10 years.

केतु and कुज can be considered together. Each Dasa extends over only 7 years. The Explanation given is very simple. कुज is सत्वकारक. He governs the satwic temperament or strength. Satwic quality is but an aspect of Saintliness. It is very plain that hardly one in hundred can lay any claim to Saintliness. Almost all of us are either राजस or तामस, or again, कुज is a warrior and a soldier. Few of us can fight out an issue honestly and fearlessly. केतु is मुक्तिकारक, and governs heavenly bliss or salvation. There is no doubt that heavenly bliss is not such a cheap commodity as to be

within easy universal reach. Hence both the planets get only 7 years for their Dasas.

रवि comes at the bottom of the list. His Dasa runs over only 6 years. Why? रवि is the आत्मकारक. What applies to केतु applies equally well to रवि. रवि governs the ultimate stage of self-realisation or आत्मसाक्षात्कार. Self-realisation is by no means easy to achieve and the erring souls are repeatedly caught within the "Phantas-magoria of metempsychosis" before final liberation. Hence रवि gets only 6 paltry years.

In conclusion, it is necessary to state that the explanation, set forth in the foregoing paragraphs, of the divergence in the number of years of the different Dasas, is at best but provisional, and it is not pretended that it is in any way final. In the light of the familiar adage "स्थितस्य गतिः कल्पनीया" one may find some satisfaction in the fact that the ancient champions of Astrology have endeavoured hard to find some explanation for things which are there from time immemorial. Let us frankly acknowledge their sincerity of purpose and the honesty of their endeavour.

PALMISTRY.

Nature of fingers.

THICK fingerers denote a love of ease and luxury. Badly formed fingers are a sign of nervous illness or hysteria. Stiff fingers show conventionality. Very long and slender fingers denote a person to be a gambler. Fingers that are turned backwards show a person to be careless and deceitful.

Fingers are divided into three classes viz (1) the pointed (2) the square and (3) the spade-shaped (spatulate fingers). The pointed fingers have rounded tips without corners; They mark out quickness of body and mind, gifts of imagination, art, religion and heroism.

The square fingers are flat at tips with angular corners. They mark out intellectual beings, liking for philosophy, knowledge of different languages, poetry, singing, success in life and the unfailing zeal with which to work.

The spatulate fingers have rounded and wide tips with flesh at each side of the nail. They signify activity, diligence, journey, trade and gardening. Industrialists and hard workmen possess such a hand.

Nails of fingers.

Round nails indicate magnanimity of mind and learning. Broad and flat nails show a mild and cowardly disposition. Small nails are indicative of pride, anger and stubbornness. When nails are large and white, they indicate selfishness and unkindness. Brittle nails show rheumatism. Oval nails show

affability and refinement and also weakness of the chest or lungs. White spots which appear and disappear on the nails at their pleasure show a nervous condition. White marks on thumb nail shows reciprocated affection; on the first finger nail gain; on the second finger nail, voyage; on the third finger nail, honour and wealth; on the fourth finger nail, faith in Science and Commercial gain.

People born in night have lines well marked in left hand while those born in day time have them wellmarked in right hand.

The temper of a person can be ascertained from the colour of his nails as follows:—Pink a warm temper; red, a hot temper; white, a selfish disposition, bluish, weakness of the chest; and yellow jaundice. Since the colour generally differs on each finger, the temper of a person should be ascertained by looking into the shade that is predominant.

Palm.

If the palm be thin, skinny and narrow, it indicates timidity, a feeble mind, narrowness and paucity of intellect, want of depth of character, energy and moral force. If well-proportioned, it makes one's mind well-balanced, ready to accept impressions, appreciative and intelligent. If the proportions are too strongly accentuated, it indicates overconfidence, selfishness, and sensuality. If longer than fingers, it shows brutality of instinct, and low intellect. If hollow and deep, it signifies misfortune, loss of money, misery and danger of failure in enterprise.

THE CHOICE OF OCCUPATION.

Prof. J. S. Mackenzie (Lld., L. H. D) lecturing, on Friday the 19th inst. at the Senate House, on "Vocations" said that every person is born with an aptitude for a particular calling or vocation and is thus meant to subserve the ends of the state in a specific manner. As an example, he said that a poet is born, not made; and he added that a doctor, a minister, a teacher, a musician are all born in that sense. He further went on to say that the state should, in giving education to a person, from his or her infant-hood, for the purpose of making him or her a citizen, (*i. e.*, one who fills a character in the affairs and growth of the state), find out the aptitudes of each individual and educate accordingly. When I attended the lecture, these words raised in me the thoughts that the only or at least the best key to the aptitudes of an individual is his or her horoscope; and that, therefore, Astrology should be state-recognised, a Department of which should consist entirely of experts in this Noble Science who will more than others contribute to the upbuilding of a Nation.

It behoves us, therefore, when we are on the eve of putting into force the first instalment, of Reform, made with an ultimate view of granting us Self-Government, to consider the method of selecting, by means of Astrology the occupation of an Individual.

It is regrettable to note that many young men and women embark on a career in an experimental sort of way

with no knowledge or assurance of their fitness for the same and the possible degree of success to which they could attain therein, and thereby exhaust their energy and waste their time, till, alas, they find, at last, that they have proceeded on wrong tracks, and try to retrace their steps and turn a new leaf, before which attempt perhaps the cruel hand of Death is laid upon them in an icy grasp. Many a young man, and even his parents, do not know what occupation he is fit for or he can best follow with advantage to himself and to his country. But Astrology will give him the key to his inclinations or tastes and reveal to him his faculty or aptitude, and thereby put him on the right path. As one great writer has said, "Astrology, as a reliable key to character and inclination, deserves some recognition on the grounds of social economy"

The next question, therefore, is how is Astrology useful in choice of occupation. Some rules are given in Brihat Jataka Chapter X, Sarvartha chintamani Chapter VIII, and Jataka Parijata Chapter XV. The judgment is made from the characteristics of each sign of the zodiac, the nature and condition of the several planets, especially those occupying or owning the 10th house from the Lagna, Sun or moon, the Navamsas they occupy and the Lords thereof. The Madhyalagna (Meridian) or 10th house and the Sun are the greatest deciding factors: the signs they occupy, the planets in closest conjunction with

them and the aspects thrown to them by the other planets afford the most valuable help in determining the nature of the profession and the success attending it. Thus the signs, the Houses, and the planets have each distinctive significances and their conjoint result, by nature, dominion, position and aspects, gives us a clue to the pursuits fit for an individual.

First, as regards the Signs, each sign denotes a peculiar tendency and has to be considered specially if occupied by Sun or moon, or it is the cusp of the 10th House, or if a planet therein aspects the luminaries or the Meridian. To illustrate briefly, Mesha signifies soldiers or those occupations where courage impulse and enterprise are prominent; Vrishabha signifies dealers in landed property and in perfumes. or those occupations where love labour patience or industry are present; Mithuna shows literary men orators and persons skilled in handicraft, those professions where dexterity, inventiveness and subtlety are required; Kataka - sailors; Simha - Mechanics, smiths, Socialists Dramatists, Govt servants; Kanya - Cloth merchants and servants; Thula - brokers Partners (in trade); Public persons; Vrischika - chemists, druggists, oilmongers, doctors; Dhanus - lawyers, Judges and ascetics; Makara - politicians and statesmen; Kumbha - electricians and Scientists occultists; and Meena - Mystics, Superintendents of Prisoner Hospitals; and Fishermen.

Moreover the elemental nature of the signs also is to be considered. If the majority of the planets are in fiery signs, then we may choose avocations

requiring activity and spirit or mechanics and employments in which the element fire, and iron play a part such as military service, design in fire arms and Machinery; if in earthy signs - occupations including manual labours plodding industry as agriculture, surveying, dealing in landed property and products of the land; if in airy signs - intellectual pursuits, head work, literary and artistic occupations, and professions connected with science, literature and law, and if in watery signs - callings that are related to the element of water, spirit merchants, chemists and oil mongers, dealers in soft goods, textiles and fabrics, and sailors. The constitutional nature of the signs also should be considered. Many planets in cardinal signs - callings in which the native is in some degree the leader; fixed signs - employments requiring constant patient activity more than intellect and dexterity; mutable signs - inferior positions and dual callings.

The house also has an influence, Since there is a well recognised resemblance between the houses and signs their occupations can be deduced from what has been said above. Also the planets having dominion or influence in horoscope over occupation show callings varying with the houses they are in and houses from which they receive aspect.

The planets have each a special, significance. Thus sun denotes Kings, Govt officers of high rank, and jewellers. Moon - sailors, fishermen, nurses and merchants in fluids; Mercury - literary men, astrologers, hypnotists, accountants; teachers, orators, booksellers, clerks,

post officials and commercial people in general; Venus – Artists, (musicians actors painters and poets), those dealing in ornaments, dressmakers and maid servant and those dealing in perfumery; Mars – Soldiers, Surgeons, chemists, butchers, dealers or workers in firearms and metals, barbers and cooks; Jupiter – Ministers, Lawyers, Judges, Physicians, Bankers, and clergymen; and Saturn – Dealers in landed property, agriculturists miners, jailers, grove diggers, potters, cobblers, and those that follow laborious, employments generally.

No doubt we should take all the things together and judge. For example,

Mercury lord of 10th in the 3rd house and and in Meena may denote (according to the strength and aspects) a mystic-writer, clerk in a prison. or a Spy.

The degree of Success which will attend the native in each of the professions, if followed, is denoted by the strength of the planets, the positions they occupy and the aspects they receive from the several planets.

From the foregoing remarks it will be clear that, by means of astrology we can choose the vocations to which we have got aptitudes and thereby benefit ourselves and our nations.

EDITORIAL NOTES.

COMMERCE and Industry are the prime factors that augment the national wealth of the country. It is gratifying to note that the lord of India and the significator of these two prime factors viz, Saturn, has now transited to the practical and earthy sign Kania in trine aspect to Makara – the sign of mother India. It is quite obvious from the above position of Saturn in Kania while Guru is in Simha that India will inherit legacy from the British Govt. in many directions which will enable her sons to establish national Schools and colleges, indigenous industries and commerce. The triumphs of commerce and industry and the part they play in the development and progress of the nations of the world, are too obvious to require illustration in a limited space. Suffice it to say that apart from other satisfactory results, commerce and industry will extend among mankind, Indians in Special, a material and social comity, from which will spring as on a solid base or framework, the fair but frail fabric of civilization, arts, Science, literature, philosophy, religion in short, all that gives grace dignity and material prosperity to India. Had it not been for the marvellous power

of commerce and industry, both being twins the existence of one cannot be conceived without the other, the whole world would never have been abound in the arts, inventions such as the Telegraph, Telephone, Steam-Engine, Motors, Electricity and a multitude of diverse other things adapted to the convenience and comfort of mankind. But one will be surprised to find that mother India, when compared to the other countries, is still in her infancy. There was a time when the people of India were Supreme as a commercial nation of the first rank holding all the threads of international trade of the world. Now it is time for the Self-same India to gird up her loins and work for the cause of the enormous development of her commerce and industry taking advantage of the matchless fertility of her soil and the numberless products of Hindu arts and industries so far advanced. The only prime factors that enter into the deficiency of indigenous industries here are, besides other causes, lack of capital, and lack of enterprise on the part of our citizens. Hereafter mother India will no longer labour under these disadvantages. Sufficient national fund will come forth soon, while the Govt. will find it of absolute moral necessity to encourage Indians with munificent help and proper guidance. Thus our young men will come forward and undergo a thorough education along commercial and industrial lines with a view to carry on a vigorous campaign so that Indian's

position may be distinctly bettered socially, politically and economically.

Kalaprakasika.

We have great pleasure in recommending to our numerous readers Mr. N. P. Subramania Iyer's Edition of Kalaprakasika with his introduction and English translation. The author of 'Kalaprakasika' was one Narasimha whose present compilation has deservedly become the standard book on the Election of Time. It is a compilation from various ancient works on Astrology. The author in the introduction has given in a lucid manner, the nature, quality and influence of the planets in such a way as to convince even a casual reader of the sublimity of the science of Astrology. The English translation, as far as we have seen, has not lost the simplicity, directness of the original sanskrit and those who know the difficulties of translation will readily appreciate the excellent results achieved by Mr. Ayer.

The book before us, as its name indicates, is a treatise on the election of time i. e., auspicious times for undertaking every action of human life. To an average Hindu, his life is nothing, if not a series of religious duties, and his one aim in life is to perform those duties satisfactorily after consulting the proper time for commencing them. Hence his necessity to know the auspicious time for performing those duties successfully. Instead of depending on quacks, anyone, even a beginner is by

reading the book carefully, enabled to make a selection of auspicious time for himself. It also deals with other parts of astrology. Some side lights are thrown also on predictive astrology and readers sometimes come across the peculiar influences which counteract and possibly nullify certain other influences which are perhaps more apparent in a figure. The life, prosperity etc. of an individual can, to a certain extent, be

predicted by the hints given therein. The chapter on the decision of marriage is very exhaustive. We have no doubt that a study of the book under review will be amply rewarded by the acquisition of useful astrological knowledge. The book is, therefore in our humble opinion, *a new light and a grand revelation to mankind*. We wish the book may meet with an appreciation it so richly merits.

COMMERCIAL FOR DECEMBER.

(BY OUR EXPERT)

Cotton—We are of opinion that the cotton market will remain steady till the 8th after which a decline is probable. Early this month, there will be a demand in ready cotton. Liverpool and New York Markets may considerably decline. The Egyptian market will be strong at the close of the month—

Cloth Market—Will be strong till 16th. after which it may remain steady. People will be well advised to go in for Teji early this month.

Shares—The share market will improve considerably from 9th to 18th, after which it will decline probably when people concerned must liquidate their liabilities.

Gold—The market will be steady till the 16th and will steadily improve till the end of this month; however, people may safely go in for Mandi.

Silver—The market will remain steady thought with slight fluctuations, of course, from 5th to 16th.

Sugar—Will decline in the first week after which it will slowly improve.

Rice—The market will slightly decline early in the first twelve days after which it is bound to improve.

Coffee—The market will be quite dull with a tendency to decline till the last week.

Cocoanut Oil—The market will steadily rise towards the latter half. There will be a decline in the beginning.

The following are the approximate figures at the end of the month.

Share Market.

Fazulbhoy's	1650	Shapurji	375
Currim	1150	B. Dyeing	3350
Crescent	625	Phoenix	1025
Indore	600	Swan	1125
Bleaching	220	Century	1150
Pearl	1190	New Great	925
Nagpur	5050	Colaba	2650
Swadesh	4790	Kohinoor	4050
Tata Oil	185	Shivrajpur	38
Tata Ord.	159	Steamer	470
Tata Def.	870	Katni Ord.	290
Tata Hyd.	1050	Katni Def.	1450
David	1555	Tram	1080
I Cement	480	Scindia	7
Simplex	825		

MISCELLANEOUS.

In December six days viz, the 15th, 19th, 20th 23rd and 25th days are fortunate days, while two days viz, the 14th, and 21st are considered as unfortunate days.

The fifth day after the New Moon is favourable to begin a good work and dreams will be tolerably Successful. The child born on this day will be vain and deceitful.

Never tell any dream before breakfast, nor any at all that you use a charm to procure, even to your most trusty friend. If you dream any dream three times, look on it as an omen or friendly warning, particularly if it regard water, travelling or any other perilous business. It may be intended by a watchful providence to save you from danger, so do not despise the caution.

Quicksilver is the metal that has been ascribed to Mercury or Budha. The nature of the mind (since Budha is mind-reader) finds a correspondence in the peculiar property of quicksilver which shifts with the least external contact. The mind too changes like the mercury of the barometer; sometimes high and sometimes below the zero of despair. In the two signs, Mithuna and Kanla allotted to Budha, we perceive the duality of Budha's mind. The truth is, Budha the thinker, working in matter can either reach up towards *spirit* or God in heaven thereby proving itself the true Messenger, or using the mind only

to pander to the brute instincts become the carnal, material mind, the God fallen into matter and submerged therein. The celestial messenger being bound by desire-nature can no longer fly having lost its wings.

If Astrology were chiefly studied on tran-scendental metaphysical lines, it would unfold man's nature and teach him his true self.

The basic qualities of twelve Signs are:—From Mesha, we gather intuition and reason; from Vrishaba, reserve power and will; from Mithuna Senses and reason; From Karkataka, feeling and sympathy; from Simha, faith and self control; From Kania, vibration and flexibility; From Thula inspiration and preception; from Vrischika, attachment tenacity, silence; from Dhanu, love and introspection; from makara, absorption, and inspirations from Kumbha, soul, memory and knowledge from Meena, inspiration originality and self enterprise.

Mercury and Saturn in the 1st, 7th, or with lord of the 7th or casting an evil aspect on the 7th, or its lord, would cause indifference to marriage. Such a testimony, very strong, might show impotency. But to show impotency such a conjunction should not be in the first house nor should there be Mars or Kuja or some other powerful planet to modify the effect of Mercury and Saturn.

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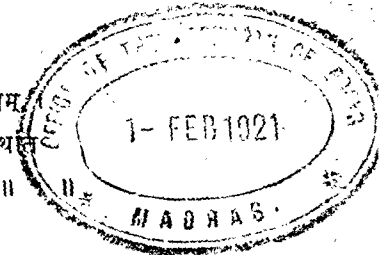
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श्रीमज्ज्योतिषतत्त्ववर्णनमिदं श्रीकेरलज्योतिषं

तत्तद्वस्तुमहार्थतादिकथनं व्यापारिणां संमतम्

वृत्तान्तं च महात्मनां रणकथां वृष्टिं च देशस्थितिं

सूर्येन्दुग्रहणादिकं च मनुजान्संवेद्यद्राजते ॥



Kerala Astrological Magazine.

Vol. I.]

DECEMBER 1920.

[No. 11.]

NOTICE:—The year is fast drawing to a close. Subscribers who are in arrears are again requested to kindly remit their subscriptions by return post. As under the new rules of the Postal Department, the V. P. system is more costly to the subscribers, it is suggested again that the cheapest way is to remit the subscription in advance by money order. If, however, no remittance is made by the end of this month, the manager will be obliged to send the next issue to those unpaid subscribers by V. P. which it is confidently hoped, will be kindly accepted.

Manager.

THE GENERAL CHARACTERISTICS OF SATURN.

THE last of the luminous planets to be dealt with is Saturn or Satan or Sani. It is belted like Jupiter and not only surrounded by nine Satellites but by a series of rings. Its extremely slow motion has gained for it the name of "the lazy planet". Having a diameter of about ten times that of the earth, it makes a revolution in about 10,759 days. Its distance from the Sun is 887 millions of miles. Beyond it, there are two more planets, called Uranus and Neptune, the first discovered by the improvements in telescoping, while the last is the lasting monument of human ingenuity. But Hindu astronomers leave them aside and Hindu Astrology has substituted them by the Dragons

Head and Dragons Tail, (Rahu & Kethu) which are the points where the solar and lunar paths cross.

It rules the tenth and eleventh signs—Makara and Kumbha. It is exalted in Thula and debilitated in Mesha. Saturn is the greater infortune and is universally acknowledged to be the most, potent evil and malignant of all the planets. It is the great planet of limitation, or restriction. Every one must pass Saturn before he can distinguish truth from illusion. Its mission is redemption and its abuse is the extreme of *Selfishness*. It is called the greatest Evil; for, its experiences are bitter lessons of trial and patience. No one will pass the influence of Saturn without being weighed in the

balance of the Seventh Sign — Thula. It is the Star of Sorrow; for, sorrow is the only teacher of Spiritual world and as we free ourselves from our own self-made limitations, we do approach true liberation.

The General astrological properties of Saturn:—Saturn is in shape, like a bar, in colour, black; of low caste; a enuch, malignant, of Satwa character, of punjant taste, old in age, reads *Atharva Veda*, lord of the west, the evil of time, deals with horses, elephants, war, diseases and servants. The most remarkable and certain characteristic of the Saturnine man is that he "will never look thee in the face! "If they have to love any one, these Saturnines," says an old author, they love most constantly, and if they hate, they hate to the death.

Saturn in Lagna at birth makes one timid, cautious, mistrustful, reserved, fearful, malicious and revengeful. In the fiery signs, its nature is improved. It makes one free, straight forward in his actions but rash and impetuous, fond of argument and quarrelling. In the earthy signs, especially Vrishaba, it makes one dull heavy and malicious. In Kanya, one becomes very inquisitive, suspicious, and fretful; in Makara, argumentative selfish, hard working and miserly. In the airy signs, one becomes thoughtful, studious, contemplative, close over money matters and his own affairs and religions. Mithuna and Kumbha are better signs for good disposition than Thula in which one is a nuisance or bug-bear to others; for, he becomes assertive,

opinionative, selfish, and haughty in nature. One's disposition is the worst when Saturn is in Kataka and Meena. He becomes dull, dejected and depraved too at times. Sometimes he proves himself a great enthusiast in religion. In Vrischika, saturn makes one crafty mistrustful and malicious. Often the Saturnine man is shy and has aversion to society. He is careful of his affairs and family, austere and averse to changes, stubborn, morose, subtle for his own ends, fanciful and begoted.

When in or opposing the 10th house, Saturn threatens loss of honour and misfortune. It also enables such a native to reach the highest goal before him but at the same time he will be depleted of it ere long. Of course Saturn's good aspect to the Sun, Moon, and Jupiter mitigates the evil and brings this World's goods in abundance.

As significator of travelling he betokens long, arduous journeys and perilous adventure. When well aspected and in airy or fiery signs, the Saturnine person will be of an acute and penetrating understanding, thoughtful and sober, managing all his affairs with discretion. In financial affairs, saturn gives steady results commensurate with labour.

DISEASE:—Saturn governs the spleen, right ear, bones, and retentive faculties. The diseases indicated are all those proceeding from cold and obstructed perspiration, melancholy, epilepsy, black jaundice, leprosy, fistulas, pains in the limbs and joints, gout, deafness,

rheumatism, nervousness stammering and dumbness.

EMPLOYMENT:—The persons signified by Saturn are farmers, miners underground, potters, brickmakers, scavengers, carters, gardeners, herdsmen, cowkeepers and laborious workers in general.

Chancer presents the chief effects which Saturn produces in the fortunes of men and Nations.....Saturn himself being the speaker:—

.....quod Saturne
My Cours, that hath so wide for to turne,

Hath more power than wot any man.
Min is the drenching in the Sea so wan,
Min is the prison in the derke cote,
Min is the strangel and hanging by the throt
The murmer and the cherles rebelling,
The groyning, and the privi empoysoning,
I do Venganecé and pleine correction,
While I dwell in the signe of the Leon;
Min is the ruine of the high halles.
The falling of the toures and of the walles
Upon the minour or the carpenter;
I slew Sampson in shaking the piler,
Min ben also the maladise colde,
The derke tresons, and the castes olde,
My loking is the fader of pestilence.

PLANETARY DASAS.

M R. Nagaraja Sarma, in his valuable article at P. 205-208 of the previous issue, has attempted to give the orthodox explanation of the *Oodu Dasa* system and has thereby laid us under great obligation. But I regret it is not convincing. Any system which includes Rahu and Kethu is extremely unsatisfactory. To attribute influence to 'Chaya Grahas' and that to such long period is unreasonable; and further the allotment of varying number of years will be lacking in principle. No doubt attempts have been made to justify them by reference to the cyclic periods of the planets etc; but all these explanations are only ingenuons and far-fetched. I have examined all the existing Dasa systems and I have found that most of them are either lacking in basic principles or yielding no

practical results. Of the few systems which are commendable I have found only one (called the 'Ashtottari' system) which is satisfactory in theory and in practice. It yields very good results if applied to 'Sayana' horoscopes. But, for the benefit of the readers of this journal, I will give it in the Nirayana method. At some future time I hope to discuss all the other prevalent systems, their nature, principles and value.

The system which I recommend is based upon the Navamsa division of each of twelve signs of the zodiac made up of the 4 *padas* of the 27 Nakshatras and, taking 108 years as the maximum period of life, it allots one year to each of the *padas* or *amsas*. The sign occupied by the Moon at birth gives the Dasa at birth. The Navamsa, Moor

is in, at birth, gives the Bukthi at birth. The Moon is supposed to progress by one Navamsa for each year. The number of Navamsas and any fraction of a Navamsa yet to be passed over in the Rasi the moon is at birth shows the number of years, months and days that is yet to be spent in that Rasi-dasa. The Bukthi is governed by the successive Navamsas. When that sign is finished then the next sign rules the Dasa and its Navamsas rule the Bukthis. To this extent this is analogous to the system hinted at by Jaimini in his 'Sutras' (1 i. 34),

Chandra			Lagna
	RASI.		Sani
Ravi	Budha Guru	Shukra	Kuja

viz: that each Rasi has to be divided into Duadasamsas and that each such Duadasamsa, gives one year resulting in all to 144 years, the Rasi ruling the Dasa, and the amsa the Bukthi. I will deal with this system in another article.

Let me illustrate the system outlined by me with the horoscope of the late Mr. Ramanujam (the data for which were kindly furnished by Dr. V. V. Ramanan at P. 158 of the journal). He was born at 6-6 P. M. (L. M. T.) on Thursday, 22nd December 1887 at Erode (Lat. 11° 20' N. Long. 77½ E.) The horoscope is as follows:—

	Sukra	Kuja	Ravi
Lagna	NAVAMSA.		
Budha			Guru
	Sani	Chandra	

Chandra at birth is in Meena . . . 10° 59'
Yrs. Mths. D.
Therefore, Meena dasa, Thula
Bukthi balance . . . 0 . . . 8 . . . 12
Meena, Mesha and Vrishabha
Dasas end with . . . 23 . . . 8 . . . 12
and Mithuna Dasa ends with . . . 32 . . . 8 . . . 12

His death, which we mourn, occurred on 26th April 1920, in Mithuna—Dasa, Mithuna Bukthi, when Chandra, by the progression as above described, came to the place where the 2nd Navamsa began (Mithuna 28° 7') in the Bhava

Chakra. When Lagna-Bhava Dasa began (Vrishaba Dasa, Mithuna Bukthi) he was noted, and Mithuna Dasa Kumbha Bukthi which coincided with his Lagna brought him to his highest glory and fame. But since Lagna-dipa was at birth in the 6th house; and the Bukthinadha was in the 2nd, mortal illness supervened. When the Dasa and Bukthi of the 2nd Bhava began his lamented death occurred as noted above.

I recommend this system to the readers of this journal for their kind consideration, as it is simple equitable, and based on the Rasis and Navamsas involving the mystic number of 4, 9, 12 and 27 resulting in 108. I may add that really each sign should be

considered to have a separate ruler (and their discovery it is hoped, would be very soon) when each planet would have uniformly 9 years instead of 18 years for all the planets excepting the luminaries who have 9 years each making up 108.

TRIPPLICANE }

8-12-20 }

Krishna Sutha.

The effect of Uranus in each of the twelve houses from Lagna.

THE person signified by Uranus has high forehead dark hair, small sharp eyes, small ears, thin beard, and a countenance marked with much determination and independence. He is profound in judgment, contemplative, independent, intolerable, self conceited, caring nothing for friends or enemies, estranged from parents and kindred, head strong and easily angered. If badly aspected, Uranus shows one, very depraved and immoral, of a cruel mind, and ready to commit any unscrupulous deeds. He governs in a great measure the brain and the organs of curiosity wonder, sublimity, originality and eccentricity. Uranus is connected with Railway accidents, Ry stations, asylums, steam engines, and all houses where engines are made.

IN THE FIRST HOUSE FROM LAGNA:—The native is marked as one quite out of the common as to genius, originality etc.. Sometimes the native becomes peculiar, eccentric, abrupt and uncon-

ventional with a love for everything wonderful and profound. Some romance or some very sudden and unlooked for change with either reversals of fortune or very unexpected gain and benefit will come into his life. He loves mystical science and metaphysical subjects. Uranus in Lagna, in fiery signs, makes the native rash and ambitious inclined to the study of astrology, aiming at great and noble things possessing original talents. In the earthy signs he becomes stubborn, conceited, gluttonous, and treacherous. In airy signs, he becomes learned, penetrating original in ideas, and fond of occult Science. In watery signs, he becomes a drunkard, having low company cunning practices and ill-manners. Generally whenever Uranus is in Lagna the native becomes wayward, stubborn, talkative, proud, jealous, inventive, abrupt in manners, changeable in mind and temper, fastidious like a woman, impulsive, and independent in nature. Sometimes he has an estranged life from his kindred.

IN THE SECOND HOUSE:— Sudden gains and sudden losses are indicated; there will be much embarrassment and perplexity in pecuniary affairs. Unexpected heavy losses are generally threatened.

IN THE THIRD HOUSE:— The native becomes fond of occult science and astrology, purchases curious books, fond of travelling, independent in manners, and has trouble through letters and writings and from brethren and neighbours. There will be many changes of residence if aspected by the moon. The conjunction of Uranus with Budha here is a great influence on the mind.

IN THE FOURTH HOUSE:— The native will be estranged from parents, or there will be constant disagreement with them. There will be troubles with property or inheritance or money. The life's eventide will be best with brothers and perplexities and poverty if Uranus is weak. If strong, the old age will be very fortunate and pleasant.

IN THE FIFTH HOUSE:— This position denies offspring if Uranus be in barren signs or the issues are short-lived or die in some extraordinary ways. Even should they live, much trouble is experienced from them. There will be loss in betting or speculation. If aspected by moon or Venus the mind is too much given to disposition followed by disgrace. This is a very unfortunate position for females threatening disgrace at an early age if Uranus be in Kataka or Meena.

IN THE SIXTH HOUSE:— There will be troubles from servants, labourers and inferiors. Some peculiar and strange disease which baffles the skill of medical men is to be feared.

IN THE 7TH HOUSE:— This is an evil position threatening unhappy marriage and often separation. It is bad for public undertakings, partnerships and dealings with Lawyers. It delays marriage considerably. The wife or husband will be cruel or adulterous. It is the worst position for conjugal happiness. It shows opposition of powerful adversaries to one's success. It is bad for business, the native meeting with the bad end of every bargain.

IN THE 8TH HOUSE:— It shows that the wife or husband is poor and squanders money. Either difficulty or loss of any legacy is treated. If ill-aspected by the Sun, it shows an early unnatural death.

IN THE 9TH HOUSE:— The native, will be fond of occult sciences, astrology, literature, and arts. He will be very much given to travelling and curious beliefs in religion. He suffers from relatives by marriage. If aspected by Budha he will be intellectually a genius; if by luminaries, he will have changes. The planet influences the mind greatly.

IN THE 10TH HOUSE:— There will be credit and discredit alternately, disputes with superiors, constant changing of employment and travelling about.

IN THE 11TH HOUSE:— There will be friends ready to help and to want

help. The friends will be of peculiar types; They will be inconstant and not creditable. There will be losses through them.

IN THE 12TH HOUSE:— There will be many secret and private enemies. They will be jealous and crafty delighting in the native's downfall. If afflicted by Kuja in this house, the native will have to be careful of robbers, and burglars and personal hurt thereby.

Note:— Special regard must be paid to the strength or weakness of this planet. A strong and powerful planet will help the native while the weak either by sign or aspect will trouble him enormously.

Description of persons produced by Uranus ascending in each of the 12 signs.

URANUS IN MESHA— Ambitious, self-conceited, well formed and strong stature, grey eyes, inventive, and irritable disposition.

URANUS IN VRISHABHA— Corpulent uncivilised nature, obstinate, boastful, malicious, short, passionate, revengeful, luxurious and a great eater.

URANUS IN MITHUNA— Well built, intuitive, fond of scientific subjects, active and amiable, eccentric in behaviour, and generous.

URANUS IN KATAKA— Quick to anger, quick to forgive and forget, fond of drink, violent, fond of women, and bigoted.

URANUS IN SIMHA— Proud, arrogant, independent, full-sized stature, free and generous in disposition, and fond of military actions.

URANUS IN KANYA— Ingenious with a taste for science and literature, impressionable, miserly, quick at learning quiet, reserved, inquisitive, hasty tempered and never led by others, mean and close in his wordly affairs.

URANUS IN THULA— A tall person, with great precision and will-power, aspiring, sensitive, and delights in learning and literature.

URANUS IN VRISCHIKA— Very malicious and deceitful, fond of drink, pleasure, unreliable, and a most undesirable acquaintance.

URANUS IN DHANU— Candid, generous, energetic, fond of recreations, impulsive and enthusiastic.

URANUS IN MAKARA— Possesses but few laudable propensities, dark, vindictive, fickle, and with great ideas of his own abilities.

URANUS IN KUMBHA— Studious, prudent, intelligent, handsome broad face, and fond of science and novelties.

URANUS IN MEENA— Often cast down and indulgent, easy going, and pleasure-seeking, a man of little wit, ill-made hands and feet, and fond of drink, females and gluttony.

The Art of resolving Horary or Prasna Marga.

HOW THE MATTERS ARE BROUGHT TO PERFECTION:—This is done first by *conjunction* when the Lagnadhipa and the lord of the house ruling the matter or person are approaching *conjunction* and in angles and moveable signs and when this conjunction is formed before either meets with an aspect from another planet. If these significators are swift in motion, so much the quicker will it come to pass. If the conjunction takes place in succedent houses (2nd, 5th, 8th & 11th houses from Lagna), then the matter will be much slower in coming to perfection and if in cadent houses (3rd, 6th, 9th, & 12th houses from Lagna) slower still. But if the lords meet by conjunction without impediments, the matter will be brought to perfection by a very slow process and will drag along heavily there being much loss of time and shuffling. *Secondly* the matter is brought to perfection by the sextile aspect *i.e.* 60°, or by trine aspect. If the principal significators are in sextile or trine aspect and strong, no malific planet intervening, the question proposed is brought to perfection. If these are in kendras there will be difficulty and a lot of suspicion. But if they are in kendras and strong, even in spite of difficulty, the object will be achieved. But if these kendras be in succedent or cadent houses, the thing will not be brought to a satisfactory issue. If the significators are in oppo-

sition to each other, they denote envy enmity, and that the querent or quesited shall be determined by the person or matter enquired about and whichever of them is weaker of the two, that person will suffer the damage. *Thirdly* the thing is brought to perfection when both the principal significators do not behold or aspect each other but both cast their rays to a more weighty planet than themselves and they both receive this heavy planet in some of their dignities; then, the person signified by this planet shall be the one who brings it to perfection, as many times we see two at variance or can't make a bargain when suddenly a friend or neighbour comes in and reconciles all differences, Measure of time-

Moveable signs on angles or kendras denote days.				
"	"	succedents	"	weeks
"	"	cadents	"	months
Common	"	angles	"	weeks
"	"	succedents	"	months
"	"	cadents	"	years
Fixed	"	angles	"	months
"	"	succedents	"	years
"	"	cadents	"	unknown

Example—Suppose the moon is in Thula 16° in an angle, and applying to Budha in Dhanus 20°, the difference between the two is 4°. Hence the event signified by moon sextile Budha, would occur in 4 days. But if the moon had been in Vrischika 16° in an angle and applying to Budha, it would have been four months ere the event occurred since fixed angles show months as per above list.

KNOTS:—These are the developments of joints of fingers. These indicate thought, order, sympathy and punctuality. The mind will be well regulated, the ideas good and equitable and the actions well governed by reflection and deliberation. There will be love of analysis and of enquiry. There are three joints. The first one between the nail and the second phalanx, renders one philosophic and capable of scheming or arranging mentally the things that are to be done. One having the first knot prominently has a clear idea as to how his things should be arranged and completed. He can only advise others as to how particular things should be done but himself is unable to do them. The second joint of the middle of a finger, shows systematic fashion of doing things material and worldly. If these two are well developed, he can plan and execute properly. He loves poetry and music. The third joint in the development of the knuckle shows skill in the management of domestic and worldly affairs. If the joints are absent, there will be a taste for arts. Proceedings and actions are governed by inspiration and impulse rather than by reasoning and analysis.

FINGERS:—The Thumb:—The first phalanx or division of the thumb shows the will-power, the second, judgment

and the third, passion. The third division is the bone below the second joint. The Thumb individualises the Man. A normal thumb shows a well balanced mind between reason and feelings. A little big thumb indicates mental thoughts and physical action. A very big thumb person is generally governed by strong character determination and perseverance and has a stubborn nature. A short thumb person is guided more by heart and sentiments than by reason. A very short thumb person is very fickle minded and easily led by others with no opinion of his own. If the thumb clings closely to the side of the hand, it shows suspicious and reserved nature. If it is set apart from the first finger, it shows generosity verging on extravagance. If it inclines inwards, it shows avarice; outwards, generosity and love of ease and luxury. A thumb rounded like a ball on the end which is ugly in appearance or a clubbed thumb shows how violent and unscrupulous the person is. It is technically called 'Murderer's Thumb' When the first division is as long as the 2nd or longer than it, the person possesses an uncontrollable temper and domineering spirit. But when it is shorter than the second, the person is wanting in will and executive power and becomes very stubborn if it is at the

same time very broad. A line running right round the thumb shows an unnatural death such as by hanging etc.

THE FORE FINGER OR THE FIRST FINGER:—This is normal when it goes up half the distance between the first knot and the end of the middle finger. Such a person will have proper self-respect and regard for the opinions

of others. He becomes proud when it is longer still, and he will be powerful and self-conceited if it is as long as middle finger. He will have a dislike for responsibility when it is very short. He does the work but the responsibility is borne by some one else. He will be wanting in honour if it is short and crooked.

AN ILLUSTRATIVE HOROSCOPE.

Rahu	Lagna Guru Shukra	Budha	Kuja Sani Sun
Moon.	RASI CHAKRA.		
			Kethu

THE gentleman was born on the 13th June 1857 at about 3.15 P. M. under the constellation of Shatabisha lasting for 16-2-12 years after birth. The planets were beautifully placed in the first three houses with benefics Guru and Shukra in the first and Budha in the 2nd, and malefics Ravi, Shani and Kuja in the third. He is tall, lean, well built, born in a respectable family, with attractive eyes prepossessing appearance and intelligent face. Kuja's (Lagnadhipa) position has made him a jack of all arts but master of none. He is very shrewd in intellect and can grasp everything at the first sight (mark the position of Ravi

in Budha's house with Lagnadhipa and also Budha's position in the second.) He is a very eloquent speaker and comes out successful in any controversy in which he partakes. He is a poet and philosopher and well versed in his vernacular literature. He is one of great intuition and originality of ideas. He was a very successful actor while young and could keep the whole audience spell bound with his remarkable gift of the gab and power of resourcefulness. He was a great pleasure seeker (mark Shukra and Budha) in his Guru Dasha and also in the first half of shani Dasha. His standard of morality was not high. He married

twice, once in shukra bhukti of Guru Dasha and once in Shukra Bhukti of Sani Dasha. He has only one son by the first wife and 2 sons by the second wife. The lord of the 10th being with two planets Kuja and Ravi in a Common sign of Budha, he entered many departments of life, in none of which he fared long. In Guru Dasha, Guru being yoga Karaka, lord of the 9th house (trine) in conjunction with Shukra lord of the 7th house (square), he held a petty Govt. post wherein he could greatly exercise his influence for the benefit of the public. After some years, he entered into settle-

ment department which also he had to leave, the department itself having been abolished. At about his 44th year he became a village Shanbhogue and continued as such till his 50th year. At the advent of Budha Dasha he changed his career once for all and became a teacher. (mark Budha's position by house and sign). He will retire as a teacher in Budha Dasha and Shani Bhukti. He has been practising medicine and his treatment has in majority of cases, been successful. His life is expected to run up to his 72nd year which is probably the sub-period of Shukra in the major period of Kethu.

Astrology—an exploded science.

(CONTRIBUTED)

IF you look up the dictionary for the meaning of Astrology you will find that it is stated to be an "Exploded Science". We have discovered after many years' search that the reputed exploder is Sextus Empiricus: a physician who wrote about the year A. D. 200 a treatise of such destructive criticism that it appears to have killed the belief in Astrology. The essay was considered a classical contribution to the subject. It must interest believers and unbelievers alike to know what Empiricus said and by what methods he demolished the structural faith in Astrology, which was previously held in high esteem. It does not appear that he took any pains to inform himself by investigating the subject

He appears to have assumed the role of the Sphinx and put a number of questions to the Astrologers or Chaldeans (as the Astrologers were called in those days) One of the riddles he propounded was:— Did the Chaldeans assert that all animals were subject to the stellar influence? The Chaldeans promptly stated their case, which was that all Animals (Man amongst the number) were subject to planetary authority and that if two animals were born at the same moment, their lives and fortunes would be the same. Empiricus was a man of some fertility of resource, for his next procedure was to produce the birth time of a mule, also the nativity of a man; both born at the same moment. The mule

was engaged in the laborious work of turning a heavy mill for a number of hours each day. The man was a person of wealth and opulence; he was leading a life of ease and pleasure. Did not the mule's position refute the precepts of Astrology, demanded Empiricus, since their fortunes were entirely dissimilar? The Astrologere's reply is not recorded by historians. Empiricus uses other arguments, but we need not deal with them here; the case quoted was his *prima facie* case against Astrology. It raised the laugh against the chaldeans and down through many centuries writers who have had occasion to write upon or "get up" the subject, have repeated the cry of Empiricus: that it is an exploded Science. They must be surprised to know that the assertion was based on such flimsy evidence. Since we have no account of the defence the chaldeans set up, we will proceed ourselves to dispose of the contentions of Empiricus. We begin by admitting that it is a fact that there is a number of men and animals born at the same or equivalent moment as our Prime Minister. Some may be natives of west Africa, others in the jungles, and the latter may be of Simian descent; but they do not all inherit the same quality of brains. Hereditary qualities, physical constitution and abilities must count; *i. e.* they must contribute to one's success. It is inconceivable that a mule born as a beast of burden, as the slave of a man, should ever have the opportunities of becoming Premier! though it might be the Premier of Donkeys! The Simian and the African aborigine

would inherit inferior brains and their performances would be limited by their sphere of action. Their mental disabilities would preclude their ever reaching a state of opulence; just as a man born in a condition of slavery is not the master of his own actions, and like those slaves born in some Portuguese possessions must be more or less important to achieve any thing for himself; but he may earn much wealth for his master, as the mule did for his. Ptolemy said "the ingenious mind improves the operation of the heavens" which means that the gifted man will go further and achieve greater things than the untalented, the less clever person. Ptolemy meant that the shrewd the inventive and the skilful contriver would get through more work, make more money and display more ability in the pursuit of success under similar star courses, under which another person would perform small acts, do manual labour and occupy himself in a small way of business. The Simian would be occupied in gathering nuts, the mule in grinding corn by turning a mill, the merchant would be transacting profitable business, the statesman conducting with great credit to himself some great office of state. All may have been born nearly at the same time, but their inherited talents will carry him, otherwise he is certainly subject to the same good or bad influences of Cosmic Law as his less gifted brethren; he will meet with his periods of brooding stars. Just as the less talented man will suffer in health so will he; but one must take into

account the inherited strength or weakness of constitution. The man who has inherited great vitality, be he of poor or great abilities, will not so readily succumb to sickness as he who has inherited but poor physical power. Even so the weakling may succumb, whilst the strong-

bodied may survive the same adverse star courses.....Sextus Empiricus destroyed in a few weeks the subject of Astrology by sheer eloquence and clever satire in classical essay and yet he knew nothing more than can be gleaned by glancing at a few books on the subject.

COMMERCIAL FOR JANUARY 1921.

(BY OUR EXPERT)

Cotton—It is quite probable that the cotton market may suddenly but steadily rise from 8th to 18th after which there will be a declining tendency. People may be safely advised to go in for teji in the first week. Liverpool and New-york markets will remain more or less steady. Egypton will fluctuate considerably.

Cloth Market Will be a little dull during the first twelve days after which it will remain steady but strong. Greys and whites will be much in demand.

Gold will improve in the first eight days after which it will slowly decline when speculators must liquidate their liabilities.

Silver Market—will improve from 6th to 18th after which it will decline till 25th. In the last week it will have a steady tendency.

Sugar will rise considerably in the first fifteen days and then it will remain steady till 21st. At the close of the month, the market will show decidedly a declining tendency.

Rice—The market will steadily decline during the first week but it will take a sharp turn on the 8th or 9th and then it will improve for a couple of days to remain steady there-after.

Shares—The share market will attract much attention early this month. It will improve till the 11th and then decline till 24th after which it will steadily improve currimbhoy groups. Tatas will be much in demand.

The following are the approximate figures at the end of the month.

Fazulbhoy	1150	Shapurji	400
Currim	1225	B. Dyeing	3350
Crescent	630	Phoenix	1025
Indore	675	Swan	1125
Bleaching	210	Century	1150
Pearl	1125	New Great	910
Nagpur	5050	Colaba	2650
Swadesh	4290	Kohinoor	4050
Tata Oil	185	Shivrajpur	38
Tata Ord	127	Steamer	470
Tata Def.	700	Katni Ord.	290
Tata Hydro	1050	Katni Def.	1450
David	1655	Tram	775
I. Cement	480	Scindia	7
Simplex	810		

Coffee—The market will slightly improve till the middle of the month when it may decline.

Cocoanut Oil—The Oil market will rise gradually and the speculators will do well to stock sufficient oil early in the month.

EDITORIAL NOTES.

	Jupiter		
	Mahatma's horoscope. 2-10-1869		Rahu
Kethu			Lagna Moon
	Saturn	Mars Venus Mercury	Sun

MAHATMA GANDHI AND POLITICS OF TO-DAY—Mahatma Gandhi was born under the rising sign of Leo (which represents the heart of the zodiac) in trine to Jupiter placed in Aries—England's Ruling sign (which is a clear indication of his intense love of true Englishmen). Moon has risen in the east. Sun, Mars, Mercury, Venus, and Saturn, will rise in order. A careful examination of the horoscope will lead us to the conclusion that he is man of heart and faith whom the whole India to-day asks for leadership. He is the central figure radiating the light of his resplendent personality on the heroism of the whole world (Mark moon trine Jupiter). His is the name, to conjure with for all well wishers of India. We clearly see that he is an embodiment of sincerity, faith, candour, openness and generosity. His

power of endurance is tremendous. He is the hero of the country. He is not easily influenced by other people but is a persistent and patient worker in his own way and according to his own ideas. Mahatmaji is a man of soundest character unlike most of the leaders of the west. That is why he to-day leads the one-fifth of the population of the world, being the storm-centre of Indian politics.

India is now in the thick of the most momentous struggles for her freedom and Indians who have to do the fight, have a heavy responsibility to shoulder as any false step that we may now take may result in forging for our future generations, heavy iron fetters of perpetual bondage. We owe therefore a sacred duty to our children and to generations to come as the making or

marring of future India lies completely in our hands.

To day concerted action on the part of our leaders is a much desired desideratum. Unfortunately we see a cleavage in the ranks of the fighter, though all are agreed that non-violent nonco-operation with the government is the only panacea for all the political economical and industrial evils that India is now heir to; for, difference of opinion exists as to the *modus operandi* that has to be adopted to work the scheme successfully. (amply supported by Jupiter Sun and Saturn in conjunction in Leo, the eighth house to capricorn when non-co-operation was passed at Calcutta). The one potent objection that is raised against the scheme is that it entails a lot of destructive work. The critics believe with Mahatmaji that the present system of government is responsible for the emasculation of the once virile Indian Nation and its present impoverished and slavish condition. (Saturn is the ruler of capricorn) They even admit that the Schools and Colleges aided by government are so many manufactories for turning out clerks and government servants needed for carrying on the administration of the country. Some of our respected leaders say that we should adopt a programme of work which will always

be constructive in character, without involving any work of a destructive nature. Mahatmaji's argument is that it is impossible to construct a system radically different from the existing one without removing the old design in its entirety. Astrology stands for a great truth that the precedent of freedom is some destructive work in all countries and history amply supports this truth. We should be prepared for sacrifices during the short period this destructive work goes on and we are sure that India will respond to it in the Nagpur session of the Indian National Congress and then the bright sun-shine of Swaraj as it exists in the Dominions, will dawn upon us and illumine the glorious house of freedom that will be reared by Mahatmaji the greatest of India's political architects.

We are very hopeful, for the Gandhi movement will be better understood here after (Saturn is in trine to Capricorn) and all our respected leaders will close up their ranks, obey the mandate of the Nagpur congress and show a united front in the fight for India's freedom in spite of repressive measures.

The destructive process will go on for a couple of years when enforced seclusion of many a political agitator is threatened but we may take this very seclusion as a nearer step to our goal.

URANUS AND NEPTUNE.

THE November number of The Kerala Astrology contains an instructive essay, in loving adoration and reverent dread, of this celebrated planet which occupies an important and conspicuous place in the European system of astrology. The phenomenal advance of the science of Astronomy may almost be said to have been heralded by the discovery of this "houseless wanderer" by Dr. Herschel in the closing decades of the 18th century. Uranus is also denominated Herschal—from the name of its discoverer. His apparent diameter is too small to be observed with the naked eye. But he may be observed on a clear night, when he is above the horizon by means of a powerful telescope, his locality being previously ascertained from the Ephemeris. He is known to complete his revolution round the heavens in 84 years. He was in Gemini at the time of his discovery by Dr. Herschel, and is now stationed in Pisces having completed, three-fourths of his second revolution. His distance from the sun is 19 times greater than that of the earth and since the square of 19 is 361, the light and heat experienced in Uranus, must be 361 times less, than the light and heat we get from the sun. These facts must be borne in mind in considering his merits as a signifier and in judging of the quantum of influence that he is likely

to exert all our mortal state, or in other words if it can be considered a planet from the astrological point of view. Another planet that stands on the same level with Uranus in this respect and, with him has come permanently to enrich the astrological inheritance of the west, is Neptune. Uranus paved the way to the discovery of Neptune, which we owe to the independent researches of Mr. Adams of Cambridge and M. Leverrier of Paris. These geometers observing certain irregularities, in the motion of Uranus, were led to surmise the existence of a planet which by his attraction, produced them. The position of Neptune was calculated from theory alone. A letter being sent from M. Leverrier to Dr. Galley of Berlin, indicating the position of this planet, the latter discovered Neptune on the same evening about the spot pointed out by the two philosophers, whose independent calculations, as to the probable position of Neptune surprisingly agreed. This took place in 1846.

From the date of the discovery of Uranus in 1781, down to the finding of the planet Neptune, the progress of the science of Astronomy and the interest in it have been astonishingly rapid. Through the great improvements in telescope, the invention of the Heliometer and the perfection and the

utilisation of the Spectroscope and Photography, the growth of astronomy has been as marvellous as the "fairytiles of science". Not only the boundaries of the heavens being inconceivably enlarged and the presence of millions and millions of stars revealed, the discoveries through Spectroscope that the Nabula which had long deluded this scientific Astronomer who sought to know its real character was composed of great masses of glowing gases, the photographing of snows on Mars, the discovery of double stars and of dark stars and the finding of the planet Neptune help to make a chapter in scientific revelation, that is well worthy of a place by the side of the wonderful discoveries of the 19th century. The intensity of solar radiation is 900 times less on Neptune than on earth and his period of revolution more than 164½ years. We shall now devote a few lines to a study of the relative sizes of the planets, a general notion of which can be derived from the following illustration by Sir J. Herschel.

Choose any well levelled field or bowling green. On it place a globe two feet in diameter; this will represent the sun. Mercury will be represented by a grain of mustard seed on the circumference of a circle 164 ft. in diameter for its orbit; Venus, a pea, on a circle 284 ft. in diameter; the Earth, also a pea, on a circle of 430 ft.; Mars, a rather large pin's head, on a circle of 654 ft.; Jupiter, a moderate-sized orange, in a circle nearly half-a-mile across; Saturn, a small orange, on a circle, of four-fifths of a mile; Uranus, a full-sized cherry or small plum upon a circumference of a circle, more than a mile and a-half; and Neptune, a good-sized plum, on a circle two and a-half miles in diameter. These facts would seem relevant to a discussion of Uranus and Neptune in the light of the doctrine of Astrology and of their claim to the rank of the seven planets, from the stand-point of the supposed law of planetary dignity and influence. This the most important aspect of the subject, must be left for future handling.

PRAYER AND DIRECTIONS.

DO you believe in prayer? This is a question sometimes asked by earnest Christians of the astrologer, probably that since events, good or bad, must happen in accordance with the "directions," what is then use of prayer?

If we realize that the great circle of beings, from Nature—spirits, gnomes,

undines, sylhs, and salamanders to the Logos of our solar system, comprises a ladder in which no rung is wanting; that the occult side of Nature is a fact and not a dream; and that this universe is filled with creatures invisible to physical eyes, while millions of vibrations of all kinds fall each moment on ear and eye which we can neither hear

nor see, we shall comprehend that there may be many invisible helpers whose attentive ear may catch a cry for aid who would gladly serve as ministering angels to any soul in need: and above, all there is the ever conscious life of the Logos, potent and responsive at every point of His realm—Him of whom the Christ said "not a sparrow falleth to the ground but the father knoweth it". Every thrill of life, every vibration of joy or pain, is felt in His consciousness, since humanity in the aggregate may be compared to the cells in his divine form, and we are bathed in the all-pervading, all embracing life and love in which all live and move and have their being.

"Directions" may be compared to the hands of a clock painting out the time, and ego to the one who regulates this clock and sets it going; for "directions" are forces set in action. Prayer is also a force set in action. Therefore the question the astrologer endeavours to answer is which of these two forces will eventually prove the stronger. Earnest prayer is an occult force or mantram which, when formulated by the heart, sends forth powerful vibrations calling into being entities shaped into forms whose very life it is to carry out the feeling or the thought that has ensouled them. There is sufficient evidence to prove that prayers are sometimes answered, and there is also evidence that many prayers have been left unanswered; some "directions" act no matter if the most passionate appeals are made to Divine providence. A child's

life is taken, ruin falls upon a loved one, or some accident which maims and disfigures. Again there are "directions" which apparently do not act. It is as if another force were liberated, which apparently overrules the first and neutralises it.

The esoteric astrologer explains the case of answered prayer when he allows sufficient latitude for the working of the powerful influence of Jupiter (the Guru) when this planet is well placed, or favourably aspecting other planets; in which case "the greater fortune" is indeed made a benefic influence, offering as it does an outlet for the aspirations and liberation of spiritual force which dissolves the crystallisations of Saturn, and modifies the impulsive energy of Mars, for it attracts the ministering angels, under the dominion of Jupiter, and they either open the mental Vision of the Ego, struggling under the effects of personal Karma, or bring that succour and help which the good side of the nativity has made possible. In the case of unanswered prayers, however, the objective consciousness has so far crystallised as to make the fate inevitable, and the influence of Jupiter is too weak to allow the spiritual force to act in response to the aspirations, which may be only a lip utterance, and not that of the heart, with which Jupiter is in Sympathy.

Prayer becomes a tremendous force for the majority because the motive power is in the desire, thus causing the mind to become concentrated, and

powerful elementals to be created. Believing some one can help them, they exercise faith and will; for all doubt (Saturn) is fatal. Faith, even as a grain of "mustard seed", accomplishes stupendous results, and as few can tell at this stage of evolution the past Karma they have engendered, and what 'directions' are absolutely fatal, prayer is, and must be, a powerful factor in mitigating, if not entirely averting, so-called evil. That it is often futile, no matter how earnest and heart-felt, is true, as the fate may be too strong for the will of the Ego to set aside, but one would indeed require omniscient knowledge to declare when prayer is useless and when not, and that such and such a fatality must occur, and that all prayers would be unavailing.

We are living in a realm of law, but only the adept can discern those forces that may be changed or modified. A very great man a king or Prince may seem about to die, and the nation's sympathies and prayers in a case of this nature would be such as to set going a mighty elemental power which might for the time change the current of the planetary vibrations operating at the moment in the nativity of the subject of the nation's supplications.

Astrologers, by the very nature of of their study, are compelled to believe in the efficacy of prayer, trying to understand as they do the intricate and complex influences they are dealing with. Prayer truly places heart and mind in a receptive attitude, and makes it easy to render objective aid, but more than

this, it opens a channel of communication between the personality and the individuality, and so permits the strength and illumination of the higher to pour down into the brain consciousness, and thus knowledge can be gained which will show the man how to act in an emergency.

Knowledge being the only thing in the universe which puts an end to pain those who would obtain the knowledges of how to pray should choose a time and place for daily meditation, endeavouring to profit by the mistakes and error-committed through ignorance, praying for light to see the real from the unreal thus making prayer more effective towards the deliverance from evil. Unless one acquires "knowledge" life after life of pain and suffering has in one way or another to be borne, through non-knowledge of the law.

The true use of prayer lies not so much in the effort to avert personal danger or physical discomfort, as in the desire for knowledge and wisdom to see the causes of pain and suffering and so prevent sorrow and distress in the future to ourselves and others.

There is a most potent force in the Lord's Prayer, as the Christ who taught it knew. As a lip utterance it is and must be valueless, but said from the heart it will quicken spiritual and moral growth to such an extent as to bring more of the Jupiterian vibration into the daily life and thus help to break down the limitations of Saturn and minimise many of the evil aspect operating in "directions".

.....Rays of Truth

MISCELLANEOUS.

Cardinal or moveable signs give pushfulness, fickleness, love of changes, journey and also refinement. Fixed signs give determination perseverance, dislike of change, love of locality in some cases. There is also less refinement. Common signs have neither pushfulness nor perseverance; in other respects, they are midway between the cardinal and fixed signs.

Saturn shows steadiness, industry or jealousy and coldness. Guru indicates a good nature bountiful and honest but may be given to excess and extravagance. Mars induces industry and practicability, but it gives a strong temper and considerable independence. The sun shows dignity and loyalty but may indicate ostentation and foolish pride. Venus denotes peacefulness and a genial, refined nature, but its perversion brings indifference, neglect and disorder lines. Mercury denotes an active and energetic nature but may produce a busy body and meddler. Moon signifies changeability and unsteadiness of purpose and mind. That planet which is strong in the nativity will impress its nature upon the native.

When the 9th house is occupied by a benefic and when the 4th is occupied by a malefic, then the native should remove from his birth place to some other permanent centre of activity for a successful life. But when good planets are in the 4th or 1st, he should remain in his native place and in the end his patience will be justified.

In January six days viz., the 1st, 2nd, 15th, 26th, 27th, and 28th are fortunate days, while 7 days, viz., 3rd, 4th, 6th, 13th, 14th, 20th, and 21st are unfavourable day.

A Child born on the first January 1921 will have many troubles to contend with and will be generally unfortunate whether in employ or in business for itself but very clear.

The third Jan. 1921, holds out hopes to those in employ. The 9th January increases business and money. The day should be guarded against accidents. Unmarried girls will have offers of marriage. Those in employ must be careful on the 17th. On the 19th journey, and change should be avoided. On the 28th, beware of loss through fire, thieves etc. Speculation should be avoided. The domestic circle will be unhappy.

The child born on the sixth day after new moon will not live long, and his dreams will not immediately come to pass.

The fixed stars grant extremely good fortune, unconnected with the understanding, but it is most commonly marked by calamities, unless the planets also agree in felicity.

Kanya and Meena Lagna men are creators of their own destiny as in both the cases the Lagnadhipas and Karmadhipas are same. Mesha and Thula Lagna men cause their own deaths themselves because the lord of the Lagna is also the lord of the 8th house—death in both the cases.

The Lord of lagna in the 7th leads one to the entire control of the marriage partner. If male, the person becomes hen-pecked; if female, she is always obedient to her husband. The same is the case with regard to other bhavas.

Beware of the affliction of the 8th house and its lord while starting on a journey and that of the second house and its lord while returning home.

श्रीमज्ज्योतिषतत्त्ववर्णनमिदं श्रीकेरलज्योतिषं

तत्तद्वस्तुमहार्घतादिकथनं व्यापारिणां समतम् ।

वृत्तान्तं च महात्मनां रणकथां वृष्टिं च देशस्थितिं

सूर्येन्दुग्रहणादिकं च मनुजान्संवेदयद्राजते ॥ १ ॥

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NOTICE:—Subscribers who are in arrears are again requested to kindly remit their subscriptions by return post. As under the new rules of the Postal Department, the V. P. system is more costly to the subscribers, it is suggested again that the cheapest way is to remit the subscription in advance by money order. The second year will commence from March next.

Manager.

CHARACTERISTICS OF MESHA LAGNA.

MESHA rising at birth gives a fiery, active, energetic and somewhat restless body. The first part of this sign makes the body more fleshy and strong. The disposition is determined impulsive, courageous, frank and enterprising. The nature of this sign inclines those born under it to anger, but makes them witty, ingenious and of quick perception. Only Saturn or Kuja therein would alter it for the worse whereas the effect of Jupiter or Venus would be for the better. They will always be able to hold their own in all positions of life being ambitious, undaunted and independent. Good fortune will generally come through adventure and confidence in their ability to succeed. Most of the misfortune will arise through hasty judgment and impulsive action, but in every respect they are pioneers. They will be impulsively generous and liberal, also very responsive and alert but somewhat changeable. The instincts are more or less martial. They love to be leaders and govern others, and, possessing much mental energy they are always inclined to be headstrong and are ready to come to the front when necessary. They are remarkable for their ideals and their constructive ingenuity. The virtue of Mesha Lagna men may be found in their loyalty and when highly developed in their love of truth and all that which is frank

free, independent and expressive. When perverted this sign indicates characters which are deceptive, untruthful over-assertive and often aggressive and exceedingly self-willed. They are remarkable for their ability to plan and map out the future but they rarely act out their own ideals fully themselves and are at their best when they can guide and govern others.

Physically their constitution is strong with good recuperative power and are liable to suffer in the head owing to the great activity of the mind and this sometimes produces insomnia, neuralgia and severe headaches and occasionally reacts upon the stomach and kidneys.

All those born under this sign are leaders and organisers. They hold positions in life where they have the management or arrangement of affairs and are at their best when placed over others. They love change and desire to alter renovate and reform. They are more or less liable to go to extremes and when the individual character is much stronger than the personal, it inclines to righteous indignation, hasty speech and lack of discretion when in contact with others.

The planet Kuja is the ruler of the sign Mesha. The mental and martial instincts are here keenly alive, the objective world being more attractive than the subjective, or internal. They are much given to over-estimate and to imagine things to be greater either better or worse than they are. Their motto is always "Number one".

They are pioneers in the realms of thought and action though they are more *idealistic* than *practical*. They are always wilful when young and fail to achieve the necessary measure of caution even when old and so continue to go to extremes. They have no self-restraint, calmness, and consideration for the feelings of others and as a rule, though what they lack in this respect, they gain in dauntless courage and zeal either for their own work or for any cause that they may take up. They love approbation and when this is given, they are tireless in their efforts for their employers. They are liable to throw up their posts in indignation or take revenge by means of acting and deception, when least restricted or hampered. They usually have too much self-esteem more especially when the Moon is also in a fiery sign though the Moon in Makara renders them lacking in this respect. They resent at interference and restriction while they love independence, freedom of action and novelty. New ideas and schemes crowd on their brains according to their station in life. They are not adapted for work requiring patient application over a long period and they are generally filled to organise and lead rather than to personally work out their schemes in practical detail. None are more alive to their own interests than Mesha Lagna people.

Mesha governs the head and face and all diseases relating thereto. Though the general health is usually

good and the constitution sound, Mesha Lagna persons are always highly strung, prolonged worry and the physical and mental excesses to which their nature renders them liable sometimes com-

pletely unhinge their minds. It reigns over England, France, Germany, Syria, Lesser Poland, Naples etc. It is a masculine sign and is regarded as fortunate.

PRASNA MARGA.

DIRECTIONS OF THE HOUSES.

The 1st house East	The 7th house West
" 2nd " E. N. E.	" 8th " W. S. W.
" 3rd " N. N. E.	" 9th " S. S. W.
" 4th " North	" 10th " South
" 5th " N. N. W.	" 11th " S. S. E.
" 6th " W. N. W.	" 12th " E. S. E.

These directions in which one should look for anything are shown as follows:—Suppose we want to know in what direction a certain party or thing is. We observe, then, the position of the lord of that party or thing and his position will show us the direction it is in. If Guru signifies the thing or person enquired about, and occupies the first house in Mesha, then it would indicate due East. But if in Kataka and the 7th house, the N. W.; for Kataka is North and the 7th house is West. These are to be applied in cases of theft, lost children etc.

CONSIDERATION.

When the first or the last 3° of a sign are rising, it is not safe to judge; also when the moon forms no aspect with any planet before she leaves the sign and especially when the moon is just about leaving it. In this case, it is invariably found that the querent relin-

quishes his object, alters his mind etc. so that nothing comes of the matter. Moreover if the evil planets are found on the cusp of the 6th house, the matter does not fructify. Again, if the moon be *cadent* and especially in the 6th house, the question drags on heavily and comes to nought in the end and more especially will this be the case if the moon be in Vrischika or Makara.

WHEN TO ERECT A FIGURE.

As regards matters relating to yourself, erect the figure for the moment the first thought strikes you or the moment you first hear, see or think of anything. The Lagna then will represent you; the second; your money; the third, your journeys brethren etc. But if a third person comes to you, you must not take time you first see him but the time when he first broaches the subject and if a letter, the time when you first read the important part of it; in short that moment when you have the first intimation or cognisance of anything is the correct time. Never set a figure for the commencement of anything but always set it for

he moment the first impression strikes the mind. Then a definite aspect between your lord and the lord of the house ruling the matter will be found operating. It is never safe to set two or more figures for one matter; the first is the only reliable one, be it good or bad. If the figure is not found

explicit, judgment should not be attempted. This shows that the querent has not a clear idea of what he wants; his thoughts are confused and he is at a loss to know as to what question he should put. This also indicates that the question was asked for curiosity.

Positions of Neptune and Uranus from 1850 to 1920 (Nirayana)

NEPTUNE.

1850 to March 1857 in Kumbha.
1857 April to September 1857 in Meena.
1857 October to March 1858 in Kumbha.
1858 April to April 1871 in Meena.
1871 May to May 1884 in Mesha.
1884 June to June 1897 in Vrishabha.
1897 July to November 1897 in Mithuna.
1897 December to May 1898 in Vrishabha.
1898 June to July 1911 in Mithuna.
1911 August to 1920 in Kataka.

URANUS.

1850 to May 1856 in Mesha.
1856 June to June 1863 in Vrishabha.
1863 July to June 1870 in Mithuna.
1870 July to August 1876 in Kataka.
1876 September to October 1882 in Simha.
1882 November to February 1883 in Kania.
1883 March to July 1883 in Simha.
1883 August to September 1889 in Kannia.
1889 October to November 1895 in Thula.
1895 December to November 1902 in Vrischika.
1902 December to January 1910 in Dhanu.
1910 February to Jan. 1918 1918 Feb. to 1920

PERSONALITY AND INDIVIDUALITY.

THE Symbols used in Astrology are perfect ideographs to the astrologer when engaged in his delineation of nativities, for his success to a considerable extent depends upon his skill in interpreting its very wonderful symbolism; and it is mainly owing to this fact that the inner truths of the science have been so very carefully preserved, so that now they are once again being slowly revealed to us after many centuries of concealment.

We have come to look upon the Moon as the Symbol or representative of the personality, its waxing and wan-

ing being similarly expressed in the changes that take place almost daily in the personal life. The Sun on the other hand stands as a representative of the individuality, or the real man, the immortal part that dieth not.

To those who are interested in the inner or esoteric side of our science, it is important that a correct knowledge of all that is involved in the terms that are the subject of this article be fully understood.

The relation of the Individuality to the Personality may be roughly symbolised by a tree, whose leaves, when the

sap or vital principle is withdrawn from them, fade and fall and are trodden under foot. They are gone into the grave of things. Will they return? We know that cannot be, but the tree will reclothe itself anew with other leaves, will again feed and inform them with the sap flowing within, the vital principle that proceeds from the "One Life"—the spirit animating all nature. Without carrying our analogy too far, we may liken the *Personality* to the leaves of a tree. This personality is the garb assumed by the individuality for each life period as the most fitting expression of its actual condition, status and needs; certain physical traits, partly due to heredity, as indicated by the rising sign, are recognized; but these become modified, or even disappear, as the character develops, and manifests.

Now the ordinary person and the materialist (especially the latter) mistake the personality with its desires, passions and appetites for the real man, whereas it is only his outer expression, just as the clothes of the actor, though appropriate to the part he plays, do not constitute the actor himself. Shakespeare Says: "Each man in his time plays many parts", *each man* standing for the real being, and the *many parts* for the Personalities—successive earthly lives.

The personality can be seen and known, but the *individuality* (symbolised by the tree in the preceeding paragraph) can only be perceived by the eye of the Soul. Thus it naturally follows that most of us are deluded by appearances,

and consequently we often make the personality the Soul object of the life, working only for physical and personal interests, wordly success, comfort and enjoyment; and therefore naturally feeling that when the body dies all is over. This is the materialistic view, and even some of our religious men, who piously declare that the Spirit "returns to God who gave it", do not realise this in *Consciousness*, though they may intellectually assent to it.

Few really grasp the true relation between the Higher and Lower self, which seem as it were separated for each life period, the Lower or physical self being the instrument which the Higher uses for gathering experience on earth.

"The Soul is immortal, and its future is the future of a thing whose growth and splendour have no limit". It is a growing entity, feeding on the earthly experience gathered by its physical vehicle.

On retiring from this earth's sphere of action the personality hands on to the individuality the experience gained by its contact with matter—the net results, so to speak, of the past life. In this way faculty after faculty is evolved, virtue after virtue unfolded, power after power is gained by the soul. For many lives its progress must necessarily be slow, because it is young and does not realise the purpose of manifestation and evolution, it is not ready or willing to obey and co-operate with the law, so that little experience worth handing up is secured,

the personality living for itself alone, lost in the delights and gratification of the senses, forgetful of its lord and of the purpose for which it is incarnated.

It must be remembered that the immortal soul, the real man, the individuality, is dependant on its instrument, the personality, to gather its experience—much as our physical body depends on its hands to feed and work for it, or its feet to carry it.

Astrologers will understand the saying: "The Moon must fall ere the Sun can rise"; for it is only as the lunar form holds itself as a vehicle for the solar influence to permeate, mould and use, the personality realising that it is but a channel for the divine life to use, and allowing that life to influence and direct it trying ever to shape itself to the divine will, that real wisdom can be secured, and the true purpose of evolution fulfilled.

Sceptics and materialists argue that when the form perishes man's life is blotted out and leaves no trace, even his nobler nature perishing with the physical brain; but the materialist is not an astrologer nor an occultist, and he ignores altogether the immortal and individualised spirit, because he cannot prove its existence by physical means.

How, some may ask, can pure spirit, formless, undifferentiated, become an individual spirit?

It can only become individualised by a descent into matter, by conjunction with human consciousness—which with-

out its presence would be scarcely raised a degree above that of the most highly evolved animals.

The question is often mooted, by earth's toilers and workers as well as by the jaded and satiated pleasure seeker, "Is life worth living?"

The pessimist who believes in only one life is forced to answer 'No!'. The social former and political economist holds that the end and aim of life is personal(?) happiness—the greatest happiness to the greatest number; but in the face of the want, pain and misery rampant in the world they can scarcely claim to have hit on either a solution to the problem or a panacea for the evil.

What answer can Astrology—one of the seven keys to wisdom—give to this query? If the question be studied from the occult standpoint, as it was in past ages when the science of the Stars was a world's religion, it proclaims each earth—life as only one phase in the evolution of the individual by means of a long struggle with matter and by specific experiences gained through a material personality. But it never teaches that life or happiness is an end *in itself*, although right living in any life produces that harmony and peace which alone can be truly called happiness.

When the higher stages of Consciousness are reached, the highest joy is felt in living and serving the higher self, and in maintaining a constant

struggle against the temptations of the lower nature, until finally the complete conquest of selfishness is attained. Of course this means a life of conscious work, effort and struggle, the rescue of the mind from the senses; for if the horses of the senses run away with the driver or the mind, they are likely to drag him down and destroy him. So many persons seem to suffer under the lash of the senses that sometimes we feel sad on account of those who cannot be convinced of any necessity for a nobler life; yet there is no occasion for regret when we realise the fact that if one life is wasted it must be relived, and that man can only *delay*, but cannot *prevent* his evolution; for man's eventual perfection is the will of the Logos, the God of our solar system.

Still, the Christ (or divine principle) in each must ever be, while crucified on the cross of matter, the "man of sorrows and acquainted with grief"; for the cross is the burden of the flesh and the carnal appetites.

What is the meaning of that strange and hard saying, "Man must lose his life ere he can find it"?

It has two interpretations. The life of the animal must first be yielded to the life of the intellect, and finally the life of the mind surrendered to that of soul; there are thus three types of man, animal, human, divine—such are some of the stages we each pass through during the soul's pilgrimage. We must endeavour to become unselfish

and non-personal and then we shall not be bound or limited, either by Mars or Saturn, either by sensation or by concrete mental conceptions.

A true realisation of personality and individuality would be the understanding that the lower is the servant, not the master; the agent, not the actor. This does not mean that the physical instrument is to be neglected; nor does it mean that fasting or asceticism is to be practised, or any part of the nature killed out—but harmonised and brought under the control of the higher nature. For every force we have is ours by divine right; and it is for us to use it legitimately, controlling and transmuting, not destroying. Asceticism as well as profligacy, say the Sages and Rishis of old, is to be avoided. The middle path is the path of safety.

The physical body is the instrument for work on the physical plane; how does a good workman treat his tools? He keeps them clean and well-protected, otherwise they would be useless for service. Just so must the body be kept in good condition, pure, clean and healthy, if useful work is to be accomplished.

Now the personality is more than the physical form; it embodies passions, affections, desires, intellect, and social proclivities; it is concerned with the sphere of human duties around us. Every one of us, each in his own place, has to work out his own salvation by means of this personality; for the human has eventually to become the divine, God manifest in the flesh—and just in pro-

portion as we sieze and utilise our present opportunities will further opportunities present themselves; for we are the makers of our destiny, the awarders of our own joys or woes. "As we sow, we must and shall inevitably reap", is God's law—the law of the universe.

Our position to day is simply the result of causes set in motion by ourselves, and while reaping the harvest of past sowing, we are sowing fresh seeds for future reaping; Some of this seed may spring up in this life, some may be postponed to a future life.

If we tried to *realise* these facts of life and destiny, we should be less discontented with our position and condition, in the world; for even supposing we could over-ride the law, and remove ourselves and others from the position and circumstances, we so deplore, we should be "robbing the soul of its experience".

One of our poets sings truly (being inspired, as all true poets are):

Thou camest not to thy place by accident,

It is the very place alone for *thee*".

We can all help forward the work of evolution if we will, no matter whether our position be lofty or lowly, great or humble. True, those who hold a position of great influence in the world can work for others on a larger scale than those who hold a lesser post, but we are inclined to measure things from an outside stand-point that is often erroneous; we think of work as being only

or chiefly external, seen and recognised,—but in every truth the reverse is more often the case.

If we are poor in this world's goods we may be rich in thought, pure in mind; and by sending into the world's thought—current good, pure and lofty thoughts, we are *actively working* to raise humanity.

Helping by pen or speech, though useful, is still not so far-reaching in its power as devotion, aspiration and unseen aid rendered to our fellows; for the unseen is mightier than the recognised the unmanifest than the manifest.

The widow's mite, the cup of cold water, given with true devotion or unselfish love, afford examples of the truth that it is *motive* which is after all of the greatest consequence; and if that motive be desire for the spiritual welfare of humanity, then we liberate a spiritual force that can be used in man's service.

Most people attach too much importance to rank and prestige, luxury and fame. These things take on a totally different aspect when judged by the soul's measure. That measure is moral character.

One important lesson that life teaches is to do our own duty", the duty that lies nearest, it is for that experience we are incarnated; and if we shirk the task to-day we shall only have to pick it up to-morrow but in doing our own work we need not neglect helping our brothers and sisters by our love and sympathy, trying,

as far as we can, to fulfil the Law of Master, "Bear ye one another's burdens".

A life of usefulness and service done yields a large return to the individuality; for all unselfish deeds, all acts of kindness and self-denial become the permanent stock of the immortal soul. But a wasted life *i. e.* a selfish one causes the personality sorrow and suffering as it will have to work out its redemption in future births. The higher self, however, suffers only in having an unprofitable servant that yields its master no experience (for nothing of evil can be carried to the soul, virtue alone can be wrought into the individuality) —it is merely one earth-life wasted.

What are we each doing with *our* personality? Is it master or servant?

Are we living selfishly, or otherwise? personally or individually?

It is by making the personality a vehicle for the soul's use, by realising

self through non-self, that man eventually transcends limitation and finally completes his emancipation from matter.

We must each make our own at-one-ment unity and harmony. As we seek to do so, life becomes worth living, and the peace that passes all understanding becomes ours, for as we slowly climb, step by step, the golden ladder of perfection, so do we draw nearer to the true perfection—The Divinity from whom we sprang".

The way is hard, the struggle severe. But the end is bliss and joy unspeakable, for shall we not hear at last. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord". Then shall we realise, realise in utter bliss—no dull pigments of earth may paint nor any language voice the supreme ecstasy of that final at-one-ment—"I and my Father are ONE".

.....Rays of Truth.

RASI DASAS.

IN my previous article entitled "Planetary Dasas" at pages 219—221 of this journal for December 1920, I dealt with one of several dasa systems in which the Dasas are governed by the Rasis and the Bukthis by the Amsas, (Navamsas, Dwadasamsas, etc., as the case may be). I therein pointed out that Jaimini's sutras give some other systems than that outlined by me in that article. I will deal with some of them now. But, before doing so, let me briefly re-

capitulate what I have stated. The maximum period of human life is 108 years got by the 12 Rasis giving 9 years each one year for each Navamsa. The first Dasa is governed by the Rasi in which the chandra is at birth, and the Bukthi by the navamsa, it then occupies. Then the succeeding navamsas give each a year in the order of the Rasis and their Navamsas.

At the outset I have to make one remark over Jaimini's systems. He takes

Rahu and Kethu also into account though he purports to proceed only on Rasis and amsas. How he ascribes lordships to them is really curious. This is explained by the commentator Neelakanta Jyotirvidya in his lucid commentary called 'Subhodini' under I. i. 28, as follows:—"From the use of the word प्रयेण it can be inferred that for some rasis there can be two rulers—e. g. for Vrischika and Kumbha their lords being Kuja and Kethu for the one and Sani and Rahu for the other. If it be necessary to decide who is more important of the two, i. e., who is to be preferred, ignore the weaker and take the stronger. The strength is determined as follows:—If one of them is in swakshetra while the other is not, take the first and leave the other; if both be elsewhere, then that which is with other planets should be preferred; if both be with planets, then that which is with greater number of planets is preferable; if even they are equal, take that which occupies a stronger sign—thus chara rasi is weaker than sthira and sthira than ubhaya; if still they are equal, then the planet near its exaltation degree is to be preferred to one near its debilitation degree". But as I have already said in my previous article any system which ascribes effects to Rahu and Kethu is faulty, especially when it ascribes to them rulership of rasis and governance of Dasas and bukthis. It is really pitiable to see Neelakanta struggling to bring in Rahu and Kethu in the Dasa system.

That the Dasa systems propounded by Jaimini are Rasi dasas and not Planetary dasas is abundantly clear from

the expressions used in the whole of chapter II. [See II. i. 18, 28, 30, 54, 56; II. ii. 8; and whole of II. iii. & iv]. That only years are considered is also clear. [See II. i. 54 & II. iii. 3]. अर्द्धाः

First, as to the maximum period of life of a man, and the sub-division of rasis; in I. i. 25–28 and 34 only Jaimini would seem to say that it is 144 years made up of 12 rasis each divided into dwadasamsas; while in other places other periods and divisions are mentioned. Thus in the Ayurdhaya chapter (II. i) the maximum longevity is said to be only 96 years—the dasas not passing beyond the 8th sign from the rasi which governs the first dasa. And since according to him there are only eight planets, Rahu and Kethu being treated as one as they are always in exact opposites points (I. i. 11), 8 planets could only give 96 years. Neither in the Ayurdhaya chapter (II. i. & ii) nor in the dasa system chapter (II. iii & iv) does he make use of the system giving a maximum of 144 years. Even in the Ayurdhaya chapter he does not get the 96 years by using the twelvefold division (II. i. 9). In the rest of the book the Navamsa division only is taken and each rasi is said to give only 9 years making in all 108, thus corroborating the Ashtotari system outlined by me in my previous article; though I have to admit he never mentions a period of 108 years. Even as regards the Dwadasamsa division his method is different from others. While Brihat Jataka (I. 9), Sarvarthachintamani (I. 20) and Jataka Parijata (I. 30) mention that the Dwadasamsas of each sign, are respectively

those starting from such sign; Jaimini states that in odd signs the order is the natural one from the sign itself while in even signs the order is the reverse from that sign:—thus for Mesha—Mesha, Vrishabha, Mithuna etc; for Vrishabha—Vrishabha, Mesha, Meena etc. (See Jaimini, I. 25–27). Surely, for purposes of Dasa, a continuous progressive system is more satisfactory than a variable one which further is not supported by other writers.

Next, as to that which gives the basis for Dasa, Jaimini gives three different starting points. But, except in II. iv. 27 and 33, the chief basis is the Lagna and points arrived at therefrom. In II. iv. 27 what is called Nakshatra Dasa or Thara Dasa is given as follows:—"Take the Nakshatra Adyantam and divide it into twelve parts. Find out in which part Chandra is at birth. The rasi which governs the Dasa at birth is the same in number from the Lagna as the part in which Chandra is at birth. (Thus if Chandra is in the 9th of the 12 parts of the Nakshatra Adyantam, the 9th sign from the Lagna governs the Dasa at birth). The years for the Dasa are only 9 and the balance of the Dasa to be spent is in proportion to the part of the Nakshatra unspent". But he does not tell us which is to be the next Dasa and how the bukthis are to be taken. Apparently it is in the same way as the general system given by him—by Rasis and Navamsas. This system of taking a Nakshatra and then a Rasi is an unwholesome and grotesque mixture and is thoroughly unsound. In II. iv. 33 he says that "some acharyas mention that similar results could be obtained by taking the position of Sani"; but he does not

develop it further; if it be on the lines given by him for Chandra, one need not attempt it. The starting point which he uses in the major portion of his work is either the Ascendant or Descendant whichever is more powerful (II. iv. 3). Certainly Ascendant is used in all systems of Directional Astrology; also ascendant and Chandra are two of the cardinal factors in a horoscope. But nowhere is Descendant given such primary prominence and any such attempt is unwarranted and objectionable. Perhaps it may be that of the two, Ascendant and Chandra, the stronger may be taken as the basis. Yet, if we take Ascendant shall we be limiting the number of possible diversities of the Dasas to only twelve, whereas with Chandra as basis we will have twelve starting points for each of the Lagnas and thus 144 varieties of Dasas—other planets not considered. Moreover, Chandra as a time signaller or Chronocrator is preferable.

Now I will deal with Jaimini's principal system—a system based on the navamsa division of each Rasi. Dasa signs are called Dvara or Paka rasis and Bhukthi signs are called Bahya or Bhoga rasis. The Rasis govern the Dasas and the bukthis are governed by the navamsas of the Rasi. The first Dasa is that of the sign which is powerful of the Lagna and its 7th (II. iv. 3). Jaimini goes against the ordinary and accepted opinion regarding also the rulership of the Navamsas (Brihat Jataka I. 6, Sarvarthachintamani I. 11, and Jataka Parijata I. 28). While the accepted theory is an orderly and continuous progressive dominion of the navamsas of each Rasi, Jaimini introduces compli-

cations which are ingenious and unnatural. Though in I. i. 35 he states होरादयः सिद्धाः that "Hora etc. amsas are as settled by Pôorvacharyas" ('as Brihat Jataka etc.,' according to the commentator), in II, iii, 1 & 2, he mentions that "while in odd signs the Navamsas run in order, in even signs they run in reverse order beginning from the 8th sign for chara rasis, 6th for sthira rasis and 7th for ubhaya rasis". Certainly the usual system has to be preferred and the system outlined by me in my previous article adopted.

Finally, let me give his method of judging the results of the several Dasas and Bhuktis. I shall select a few of the rules:—All results are to be predicted from the signs, the planets therein, their lords, the aspects to each of them, and the strength of each (II. iv. 6). A Dasa or Bhukti is good if the sign is occupied by benefics or friendly planets or a planet exalted therein; if otherwise, it is evil. (II. iv. 35 & 36). The sign occupied by the 'Atmakaraka' (i.e. the planet which has greater 'Kala' (I. i. 11.) is the strongest; this is increased by the planets therein having ucchā, mitra, svakshetra or moolatrikona balas; next naisargikabala should be seen; if the sign has not the aforesaid strengths, its strength lies in that of its lord having such balas; if there are several planets in a sign, the planet with the fastest motion is the strongest (II. iii. 6-11). A sign is also strong if it is occupied or aspected by its own lord or Guru or Budha (II. iii. 14). The strength of the signs also depends on that of their lords which is as follows in the descending order:—Atmakaraka—Planets in Kendras—Planets in Pana-

paras—Planets in Apoklimas. (II. iii. 15-16). If in the signs there are malefics, then in their Dasas and Bhuktis there will be danger of imprisonment and loss of wealth and health; but this won't be the case if the signs are the svakshetras of the malefics or if Guru is with them (II. iv. 4-5). The death of the native, his father and paternal relations; mother; elder brother; younger brother, and sisters and children will occur respectively in the Dasas and Bhuktis of the signs which are the thrikonas of the rasi which is 1, 9, 4, 11, 3 and 5 from the sign which is stronger of the Lagna and its seventh. (II. iii. 18-24). As regards the death of the native he gives some further rules:—If a Dasa Rasi be hemmed in by malefics on either side, or be in trine of malefics or be the 8th or 12th sign from Lagna and be occupied by malefics, then death will occur in that Rasi Dasa. The death will be in the Bhukti of the Navamsa which is aspected by the lords of 1 and 6. (II. i. 32, 34). In chap. II section ii he gives rules for finding out the Dasas and Bhuktis for the death of one's parents, wife, children, etc; e.g. wife's death will occur in the Dasas of the Rasi occupied by Guru or its thrikonas (II. ii. 10).

To conclude: Jaimini is for a Dasa system based on Rasis and Amsas, preferably Navamsa and for Dasas and Bhuktis being of equal duration. But he errs in giving the order of the Navamsas. As to the starting point, Chandra is preferable as above said; but perhaps Lagna also may be used along with it or as its alternative: i.e. the stronger of the two being taken as the basis. As regards his rules for judging the results of Dasas and Bhuktis, they seem to be good and are worth testing.

TRIPPLICANE,
20th January 1921.

Krishnagutha.

The Horoscope of H. M. Queen Victoria, Empress of India, as viewed from the western system of Astrology.

Sani 28°	Kuja 17° Shukra 26°	Budha 8°	Ravi 2° Moon 3° Lagna 6°
	SAYANA CHART. (1)		

Sani Kuja	Shukra Budha Rahu	Lagna Ravi Moon	
	NIRAYANA CHART. (2)		
Guru			
		Kethu	

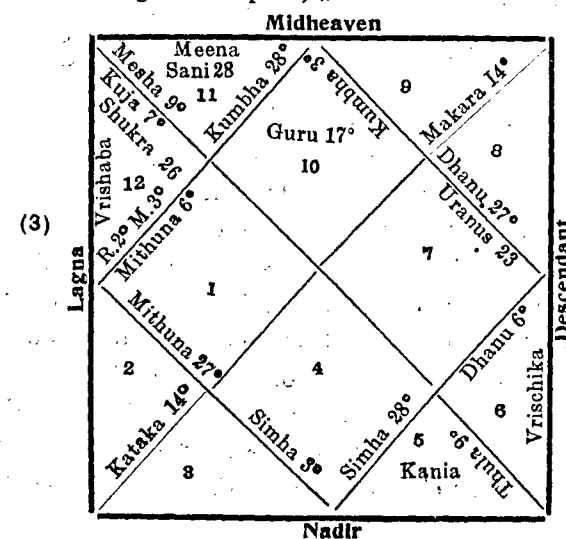
Born at Kensington Palace at 4-15 a. m. on May 24th 1819.

THE positions of planets in the first and second chart are according to the English and Hindu systems of astrology respectively.

In the first, the Lagna Bhavam extends from the 6th degree of Mithuna to the 26th degree of Mithuna, the second bhavam from 27° of Mithuna to 3° of Kataka; the third Bhavam, from 14° of Kataka to 2° of Simha, the fourth, from 3° of Simha to 27° of Mitha; the fifth, from 28° of Simha to 9° of Thula, Kania being intercepted, the 6th house from 9° of Thula to 6° of Dhanu, Vrischika being intercepted;

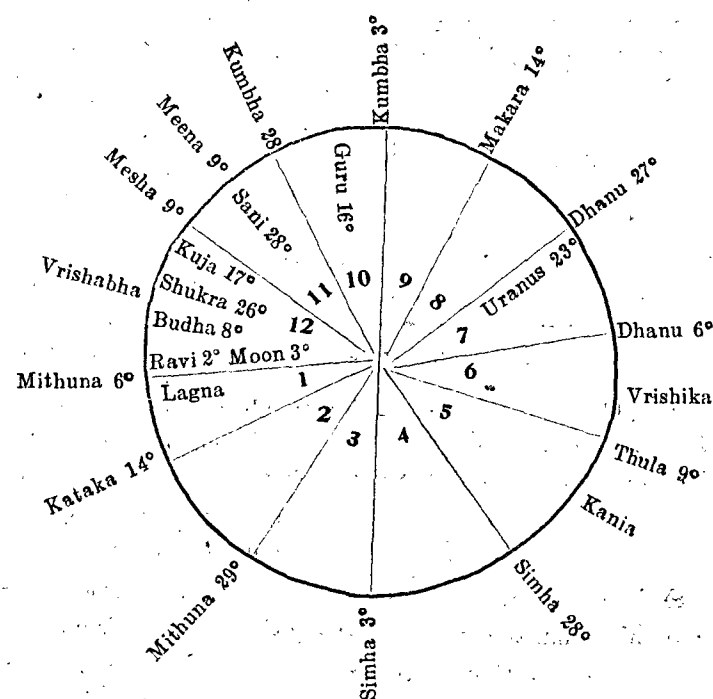
the seventh Bhavam from 6° of Dhanu to 26° of Dhanu; the eighth Bhavam from 27° of Dhanu to 13° of Makara; the ninth Bhavam from 14° of Makara to 2° of Kumbha; the tenth Bhavam from 3° of Kumbha to 27° of Kumbha; the eleventh Bhavam from 28° of Kumbha to 8° of Mesha, Meena being intercepted; the twelfth Bhavam from 9° of Mesha to 5° of Mithuna, Vrishabha being intercepted.

Since Bhavams and signs here are of varying lengths, the following are the two charts wherein both the Bhavams and the length of signs are given in one and the same house:—



Ravi = R. 2°
Moon = M. 3°

(4)



In the two Charts, (3rd and the 4th) the houses or the Bhavams to which the planets belong are clearly shown and there is no confusion while reading these two charts as there is in the first chart. From the same charts it is clear that there are no planets in the 1st, 2nd, 3rd, 4th, 5th, 6th, 8th and 9th houses while Uranus is in 7th house, Guru in 10th house, Sani in 11th in Meena, Kuja, Shukra, Bhudha, Ravi and Moon in 12th houses, Budha being in Vrishabha. All the last 5 planets are in the 12th house, as the 12th house extends from 9° of Mesha to 5° of Mithuna, Vrishabha being included in the 12th house. In the first chart the sign positions of planets are correct. But the house positions are

wrong. For example, Ravi, Moon, Budha, Kuja and Shukra are all in the 12th house in the last two charts while some of them are in the first house and some in the 10th, 11th and 12th house of the 2nd chart. Hence, mistakes will arise as to predictions if the first chart is read taking the planets in their *apparent* houses or Bhavams.

The last two Charts are drawn after the principles of English Astrology while the second one is drawn after those of the Hindu Astrology. In explaining the differences between the two systems in short, the European zodiac commences with the Vernal Equinox while that of the Hindu with the fixed Star Revati which in 1819, the year of the birth of the queen, was about 18° 21' to

the east of the equinox. Consequently, the rising sign or lagna according to the latter system known as Nirayana, — a system more universally adopted in India — is Vrishabham, (*Vide* and chart) whereas, according to the western system known as Sayana, the Lagna is Mithuna.

In European Astrology the following classification of aspects *i. e.* distance between the planets, is universally adhered to:—

Evil aspects are the opposition, 180°; the 'square', 90°; the "Semi-square", 45°; the 'Sesqui-quadrant' 135° and uniformly the conjunctions and parallels of the evil planets Saturn, Mars, and Uranus.

Good aspects are, the 'trine', 120°; the 'sextile' 60°; and the conjunctions and parallels of the good planets Jupiter and Venus.

DELINEATION.

The Sun and Moon are conjoined almost on Lagna, in Semi-square aspect to Kuja and sextile to Saturn, while the Moon approaches the trine aspect of Jupiter in the Midheaven. These aspects confer a strong constitution; but the aspect of Kuja (semi-square) disposes to accidents and also gives internal heat and power to throw off disease. The sixth house is ruled by both Venus and Kuja occupying Mesha in the 12th house indicating the chief seat of disease to be in the head, ruled by Mesha. Saturn occupies Meena giving weakness to the legs and feet from which Her Majesty had suffered. The malefic planets Kuja and Saturn (being oriental) shows that the queen was free from long

standing diseases, and that such as intervened was only acute and not chronic. The mental disposition, ruled by Ravi, is shown by the aspects of the Moon, Kuja, Saturn to that luminary Ravi. The Moon makes the disposition fickle and changeful and apt to be governed by surrounding circumstances; Saturn gives some degree of reticent nature, caution, rooted sympathies and antipathies; Kuja gives Spasmodic and impulsive generosity, a quick temper and determined will, easily roused but soon pacified. The aspect of Jupiter to Kuja will greatly enrich the characteristics indicated by Kuja, conferring as it does a strict sense of justice, honour and nobility.

The character of the queen is drawn from the aspects of the planets to Budha and Moon. Budha is in the sign of Shukra *i. e.* Vrishabha, in aspect with Saturn, Jupiter and Uranus; the moon is in aspect with the Sun, Kuja and Saturn. Saturn disposes to caution and Secretiveness; melancholia and dispondency. It gives method in action—a tendency to contract habits of life, predilection for certain places, resorts, and customs; attachment to particular persons and things; love of the antique etc. It makes the native a constant friend or an inveterate enemy, sincere and thorough in all relationships. Jupiter gives philosophy, magnanimity, nobility, integrity, etc. It makes the Native to be upright and just in all dealings, and adds richness and tone to the whole character. Uranus indicates eccentricity,

waywardness, ingenuity, fondness for romance, curiosities, strange studies, and a predisposition to belief in the unseen and the subtle powers of Nature. Kuja denotes freedom, frankness, some degree of rashness or impetuosity; "jealous in honour, sudden and quick in quarrel", aptitude, adroitness etc. Acting with Saturn, it makes the nature somewhat capricious, at times very demonstrative and anon reserved and cautious. The

Sun gives a love of glory, fame, and honour; a keen sense of personal dignity; a due regard to personal department, style and ceremony. It confers some of the leading characteristics of sovereignty and qualifies for rulership. The presence of the four planets in the mutable signs indicates a certain degree of method, thrift, caution, firmness and gravity.

(to be continued)

EARTHQUAKES, CYCLONES, Etc.

Important changes in the affairs of the Kingdoms, provinces, cities—families and also individual persons would necessarily occur when Jupiter comes to a perfect conjunction with Saturn which occurs once in every 20 years approximately and in the signs of triplicity. Such important periods are given below for the last and the current century.

July 1802	Simha.	August 1921	Simha, last portion,
January 1822	Mesha.	Do 1940	Mesha Do
Do 1842	Dhanu.	February 1961	Dhanu Do
October 1861	Simha.	January 1981	Kania
April 1881	Mesha.	May 2000	Vrishaba
Nov. 1901	Dhanu.		

The accurate time of conjunctions and other aspects particularly in the equinoctial signs and the times of major aspects between each would signify different changes according to their essential and accidental dignities and the mundane houses that are different for different places even for the same moment.

The aspects during the full Moon. New Moon and Eclipse have also impor-

tant influences in the affairs of the femine, storm, cyclone, earthquake, etc.

(1) Earthquakes generally follow close on the heels of Eclipses.

(2) At the period of the earthquakes, many aspects will be formed between the planets in the heavens at the time; and also, as regards the places of the planets at the previous eclipse, but chiefly places of the sun and Moon.

(3) Earthquakes happen more frequently when there are planets, (especially the larger planets, Uranus, Saturn, Jupiter, and Mars) in the signs *Vrishabha* and *Vrischika*.

(4) If there have been no recent eclipse of the Moon within a month look more to the last eclipse of the sun.

(5) The planet Jupiter, in aspect with Venus or Mercury, more especially the conjunction or opposition, and parallel of declination, has a powerful influence in causing earthquakes; if in *Vrishabha* or *Vrishika*, more especially.

(6) Earthquakes generally happen when there are many planets on or near the tropics or equator.

(7) The countries in which earthquakes will happen can only be known by reference to the ruling signs of those countries.

(8) Earthquakes may always be expected near the perihelion of great comets and when they approach within the orbits of the planets Uranus and Saturn.

(9) Earthquakes usually occur where Jupiter or Saturn is on the meridian at the eclipse; or on the nadir or exactly rising or setting.

For example: the unforeseen cyclone on the 8th May 1908 though only on the South West Coast, and the earthquakes of 6th March 1867, visible in Asia Minor, of March 1889 and of 7th February 1900 were caused by the configurations required as above.

Regarding the influence of the planets on the weather generally:—The daily modifications of the temperature, wind,

atmospheric pressure and of saturation, are not traceable to the positions of planets in certain signs as are earthquakes but rather to the successive aspects of the planets to the Sun and Moon. The aspects of Mars and Jupiter are accompanied by a rise in the temperature; those of Saturn and Uranus, by a fall; the former being positive and electric, the latter negative and magnetic, Mercury produces wind, and Neptune cyclonic tendencies. Venus produces mild and moist weather. When Ravi reaches the midway point between the aspects of a positive and a negative planet, violent storms will occur. The same happens when such planets meet in conjunction or mutual aspect. Planets of the same nature will cause great heat or cold when in similar relations, according to their nature. There are hundreds of instances where astrological publications have predicted such a phenomena many months in advance, while the Meteorologic office, which issues only daily prognostics, has failed to give any warning.

A REVIEW.

WE have received many queries from our correspondents and subscribers regarding a reliable hand book of almanac for the past years. We have received a copy of the Almanac of 50 years from M. R. Ry T. S. Vishwanath ShROUTIGAL. He has laid the public under a great obligation by his valuable compilation of Drick-Sidha almanacs from 1667 to 1917, corresponding to the Hindu years. Prabhava to Anala. It may not be

perhaps well-known how the late Sundareshwara ShROUTIGAL (Mr. Vishwanath ShROUTIGAR's father and Guru) fought for Drick Sidha as opposed to Vakya and won the encouragement of approval of His Holiness Sri Sankaracharya of Kumbhakonum Mutt. He did not secure the patronage without a hard fight against conservative imperviousness. His son, the present compiler, is carrying on the noble work begun by his father and Guru

and has been publishing every year an almanac which has already become popular even among the most conservative circles. We have verified a few dates and planetary positions and we feel sure that the present compilation is the most reliable reference book which we can confidently recommend to our subscribers. To Hindu astrologers who are accustomed to the Hindu almanac

system, the book is a great desideratum.

Another point worth mentioning in it is, the book is published in Diglot (Tamil and English), so that it can be used even by those who have no knowledge of Tamil. There are also one or two other points of interest and value to an astrologer which we may leave to the reader to find out for himself.

COMMERCIAL FOR FEBRUARY.

Cotton—The cotton market will show decidedly an upward tendency from 8th to 24th after which it will remain steady. In the first week people may safely go in for teji. Liverpool and Newyork markets will show an improvement and be strong. Egyptian may be uncertain. Broach good may even touch 400.

Cloth—The cloth market will remain steady in the earlier half while in the latter half it may slowly go up. Greys and whites may be a little dull.

Gold will slowly fall down in price and early this month the speculators must liquidate their securities.

Silver—The silver market will improve from 6th to 28th after which it will decline. Early this month there may be a fall.

Sugar will remain steady till 8th and from 8th to 21st the sugar market will be a little uncertain. At the close of the month, there will be a little improvement. Java market will be a little dull—Karachi market will be liable to improve.

Rice—The rice market will show a decline during the first ten days but it will improve and be strong till the end of the month.

Shares—The share market may decline a little during the first twelve days and afterwards it will improve and recoup considerably. Currimbhoys will attract much attention.

The following are approximate figures at the end of the month.

Fazulbhoys	1150	Shapurji	400
Currim	1225	B. Dyeing	3350
Crescent	630	Phoenix	1025
Indore	672	Swan	1125
Bleaching	210	Century	1150
Pearl	1125	New great	910
Nagapur	5050	Colaba	2650
Swadesh	4290	Kohinoor	4050
Tata Oil	185	Shivrajpur	38
Tata Ord	127	Steamer	470
Tata Def	700	Katni Ord	390
Tata Hydro	1050	Katni Def	1450
David	1655	Tram	775
I. Cement	480	Seindia	7
Simplex	810		

Coffee—The market will be more active than in the last month. Still, the dealers will not find appreciable improvement in the price.

Oil—The market will remain steady with an upward tendency.

MISCELLANEOUS.

In February, four days viz, the 11th, 21st, 25th, and 26th are considered fortunate days while seven days viz, the 3rd, 4th, 6th, 13th, 14th, 20th and 21st are considered as unfortunate days.

On the seventh day after the New Moon, don't tell your dreams, for much depends on concealing them; if sickness befalls you on this day, you will soon recover; the child born on this day will live long but have many troubles.

The parents of a Child are inclined to call it by a particular name. Generally the first Child is named after its grandfather. It is argued by some that it is in obedience to the rational basis of mutual connection between the I, V, & IX houses of the horoscope. There is a belief in common people that generally there will be a repetition or imitation of the nature and affairs of a man again in his grand son's life.

NUMBERS—Ancient western occultists have classed 1, 2, 3, 4, 13 among auspicious numbers, and 5 and some of its multipliers among evil numbers. This is quite reverse to oriental view by which 3 and 13 are the worst and inauspicious numbers and 5 is the most fortunate number. To illustrate: we hear Panchayat, Panchanama, and Panchayatana deva and so on. As for three,—on an important business, three persons would not set out. Third day from the commencing of the event is also inauspicious. Third constellation is also evil and so on.

Should a disease begin when the moon is in evil aspect with the radical evil planets and in evil tharabala such as *Vipathara* or *Vadhathara*, the disease will be most acute and lingering long when aspected by bad *Gochara Planets*. Here good aspects will avoid danger. For example, if one whose star is *Hasta* and who has saturn lord of the 8th, in Simha at birth, falls ill in *Satabhisha*,

star (*Vipathara*) which is in the fixed sign. Kumbha, he suffers long in health. Here the *Gochara* moon is in opposition to radical Saturn and so aggravates the intensity of illness but the *Gochara* Jupiter in thula aspecting the *Gochara* moon in Kumbha, avoids danger of life and renders timely medical help.

A certain youth received a payment of his dues in 50 currency notes of one Rupee each. He dropped the loose pack in his coat-pocket and left the village on a bike. While riding, the pack of notes was pushed up. The force of the opposite wind drove away the notes one after another and also obstructed him from hearing the shouts and calls of a traveller behind. Many persons were fortunate in picking them up. When he got down at an ascent, he saw only three notes about to fall off the pocket and to his infinite surprise and mortification, he saw all the 47 notes were lost on his way while biking, without his knowledge. Here the peculiar planet, Uranus, played its most whimsical part in causing sudden and unforeseen loss to one and gain to another. Look at the result of the appreciated facility of the paper currency that is more advancing in leaps and bounds now-a-days than some time ago!

He who desires a happier and better fortune must begin by making happier the lives of others now; that is, he must respect their rights, consult their feelings, and extend their pleasures, generously, sacrificing self that others may benefit.

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