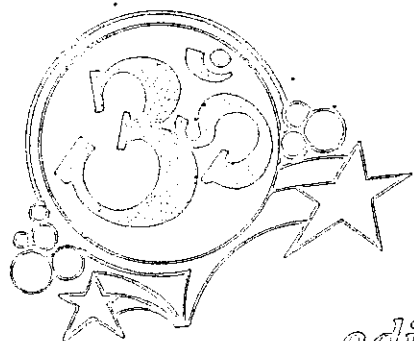


Astrological Magazine



editor

B. V. RAMAN

II ISSN 0004-6140

JULY 1983

INDIA Rs. 3-50

PLANETS AND HUMAN MISFORTUNES

Sri Lanka Since Independence

Astrology and Scientific Research

Fateful Combinations of Jupiter-Mars

Vimshottari Dasa and Raman's Ayanamsa

Basic Structure Versus Directional Influences

Karnataka Ministry—An Astrological Study

And Other Regular Features

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

The Astrological Magazine appears on the 11th of each month in advance of the month of publication.

Articles on astrology, astronomy, palmistry, medicine in relation to astrology, weather cycles, psychology, yoga, etc., are invited for publication. All articles must be neatly typed in double space on foolscap sheets. The Editor assumes no responsibility for the return of solicited or unsolicited manuscripts. Rejected articles will not be returned. The Editor reserves the right to reject, revise or rewrite any article without assigning any reason whatsoever. No correspondence will be entertained in this regard.

The Editor is not necessarily in agreement with the views expressed by contributors. All articles, published in *The Astrological Magazine*, become automatically copy-righted to Raman Publications unless otherwise stated.

No article or part thereof contained in *The Astrological Magazine*, may be reproduced without prior written permission of the Editor. All articles and editorial correspondence should be addressed to The Editor, *The Astrological Magazine*, "Sri Rajeswari", Bangalore-560 020. Telephone: 369229.

Subscription: One year India Rs. 42-00 Air-mail rates for: Sri Lanka-Pakistan, Malaysia, Singapore, Thailand and Indonesia Rs. 120; Europe & Africa £ 13-50; U.S.A., Canada, S. America, Australia, Japan, U.S. \$ 27-00. Copies will be supplied by Air. No Sea mail subscriptions are entertained. Subscriptions are not accepted for less than a year. The Proprietors reserve the right to refuse subscription to anyone without assigning any reason whatsoever. Rates of subscription are subject to revision without prior notice in which case subscriptions already paid will be adjusted according to the revised rates. Subscriptions once paid will not be refunded under any circumstance; nor any adjustment made.

Complaints of non-receipt of the Magazine should reach our office latest by the 27th of the month of issue. Duplicate copies will be sent subject to availability of the issue in question though the Proprietors are under no obligation to do so. Subscribers' change of address must reach us at least 3 weeks prior to mailing date.

Foreign Subscriptions from U.S.A., Canada, South America, U.K., Japan, European and African Countries may be remitted to Raman Publications. Agency distribution is held by Messrs. A. Thompson & Co., 64, Gaudia Math Road, Royapettah, Madras-600014. For agencies, apply to A. Thompson & Co.

THE ASTROLOGICAL MAGAZINE

(FOUNDED 1895 BY B. SURYANARAIN RAO)

Proprietors: RAMAN PUBLICATIONS

New Series Vol. 47

Old Series Vol. 72

Chief Editor:

BANGALORE VENKATA RAMAN

Asst. Editor: GAYATRI DEVI VASUDEV

JULY 1983 RUDHIRODGARI -ASHADA-1903 33 No 7

CONTENTS

Planets and Human Misfortunes	... 553
The Editor's Lectures	... 547
News and Views	... 548
<i>Ekalavya</i>	
Around the World	... 550
<i>Dr. Bangalore Sureswara</i>	
Astrological Miscellany	... 551
<i>Gayatri Devi Vasudev</i>	
Sri Lanka Since Independence	... 533
<i>J. D. Kuruppu</i>	
Astrology and Scientific Research	... 558
<i>Prof K. R. Rajagopalan</i>	
Fateful Combinations of Jupiter-Mars	... 560
<i>H. R. Shankar</i>	
Vimshottari Dasa and Raman's Ayanamsa	... 568
<i>Buell D. Huggins</i>	
Basic Structure versus Directional Influences	... 567
<i>G. V. M. Rao</i>	
Omissions and Commissions in Astrology—III	... 570
<i>J. N. Bhasin</i>	
Dasavathara—An Evolutionary Concept—III	... 573
<i>Ceettur Krishna Kutti Nair</i>	
Planetary Combinations for Engineers—III	... 575
<i>Mridula Trivedi</i>	
Karnataka Ministry—An Astrological Study	... 579
<i>S. L. Joshi</i>	
Lessens in Jaimini Astrology—XIV	... 580
<i>Dr. P. S. Sastri</i>	
Letters to the Editor	... 582
Book Reviews	... 588
Your Technical Difficulties Solved	... 591
<i>Mihira</i>	
"The Astrological Magazine" Ephemeris (July 1983)	... 596
Astronomical Notes	... 597
<i>Agastya</i>	
Farmers' Guide for July 1983	... 599
<i>Mihira</i>	
Travel Guide for July 1983	... 600
<i>Mihira</i>	
How Is This Month (July 1983) For You?	... 601
<i>Utpala</i>	
Daily Guide for July 1983	... 610
<i>Mihira</i>	
Astrological Activities	... 614

Scanned By www.santashisastri.com to preserve Dr Ramans Work

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।

को वक्ता शरतम्यस्य तमेकम् वेद्यसम् विना ॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 72

JULY 1983

No. 7

PLANETS AND HUMAN MISFORTUNES

MISFORTUNES are the biggest department in the human existence. There is perhaps not even a single family without misfortunes, worries, anxieties, sorrows and various forms of mental and physical troubles. The mightiest monarch, the bravest general, the profoundest philosopher, the ablest medical man and the greatest scientist, not to speak of the rank and file of humanity, have all their share of misfortunes and none can plead immunity from their attacks and the various forms of pain and misery they inflict. Misfortunes or to use an astrological term *arishtas*, are of various denominations affecting the bodily, mental, emotional, moral and even spiritual existence,

The best general is he who first makes and takes suitable precautions to beat a sound retreat and then begins to fight the battle. If a man gets sudden wealth he will have no difficulty to enjoy its fruits but suppose he suddenly loses his whole fortune, there will then be the greatest difficulty. Real wisdom and prudence consist not in dreams of fancied fortunes but in estimating the stern realities of life and making provision for meeting such contingencies which prove harmful to man.

In a horoscope the main factors that make one face serious problems in life such as calamities, accidents, domestic disharmony, quarrels with

kith and kin, disappointments, disloyal and disobedient children, huge financial losses, childlessness, slur on reputation, severe forms of mental worries, etc., are the 6th house, the 8th house, their lords and their afflictions, apart from the *sambandha* or relationship between the 6th and 8th lords and the appropriate houses. As a general rule the nature of the 6th and the 8th houses and the characteristics of their lords make differences in the intensity of suffering inflicted by misfortunes.

Arishtas or misfortunes affect persons on three planes, viz., physical (diseases, accidents), mental (sorrows and situations arising from emotional imbalance) and spiritual (conflict between worldliness and renunciation). With the increase of physical and mental troubles, one reads much about emotions and emotionalism. In a way emotions are the very fibre of human nature. The degree of control over one's mind and the state of development which it has attained can make all the difference between an intelligent appreciation of life's pleasures and a total oblivion of the meaning of our existence. One who has control over his mind can certainly control his emotions also. He is at least aware of mental fears and prejudices if he cannot entirely eliminate them from his thought processes.

Perhaps a general idea of the mental make-up of a person—and this is indicated by the Moon's position in the chart—and how his emotional balance or imbalance also plays a vital role, may be necessary in order to appreciate his reaction to the consequences of an Arishta Yoga when it actually materialises. The role of the Janma Rasi is therefore significant.

A person, born when the Moon is in Aries, is no doubt by nature an independent thinker. This does not mean that he is always right or logical in his thinking or in his judgment. His main weakness is the tendency to judge matters according to his personal feelings and emotions, especially when he is upset about something. If he can use his natural gift of sound reasoning and judgment, uninfluenced by the emotions, he may not come to false conclusions. Much of the world's sorrow and stupid intolerance is based upon the fallacy of people who reason according to their emotional attitudes without regarding facts. A sense of sobriety, balance and patience can however be a dominant feature in the psychological make-up of the person if either Venus or Jupiter occupies the 3rd, 4th, 7th, 9th, 10th or 11th from the Moon.

The Moon in Taurus makes one thoughtful, serious and reflective and confers good powers of observation, perception and deduction. The person is no doubt an independent thinker, but there are times when he must guard against two strong tendencies. One is, being influenced too much by the opinions, feelings and emotions of others; and the other, by his own feelings and personal prejudices even on impersonal matters. Fallacious reasoning and coming to erroneous and prejudicial conclusion should be avoided. Here again, Venus and Jupiter in certain positions from the Moon influence the native's thinking, action and reaction. Mars in the 2nd is not desirable. But Saturn is tolerable and Ketu is preferable as when misfortunes strike such a person, spiritual awakening follows resulting in his complete surrender to the will of God.

One who has the Moon in Gemini will be studious and will have an enquiring mind. Unless otherwise afflicted, vivid imagination, sharp wit,

a sense of humour and forcefulness of thought are the other characteristics. His emotional states and feelings often influence his reasoning ability. This should be avoided lest he arrives at prejudiced and unjust conclusions. Given to inductive and deductive forms of reasoning the person has a strong will, good powers of observation and can be patient and persistent if he can make the effort. The main difficulty with such a person is falling a victim to mass emotion of the propagandist type. Fears and phobias stalk through his imagination. When *arishtas* are found in his horoscope, he should not allow his judgment to be coloured by his emotions.

The Moon in Cancer makes one secretive. It will be very difficult for others to probe into the workings of his mind. It is seldom that he allows any one know what he actually thinks or feels. While his mind is reflective by nature, the person can become aggressive if need arises. Nature endows the person with will-power and determination and even if he is likely to meet with certain serious misfortunes, he has the capacity to take such warnings coolly without losing his balance of mind. He can face obstacles and accomplish much in life. Where others may try and give up, one who has the Moon in Cancer can use his patience and fortitude that enable him to accomplish things. He has the capacity to command respect and the admiration of others.

The Moon in Leo confers desirable qualities but in our experience it is found that such a person loses his powers of reasoning and analysis when it comes to his own feelings and emotions especially in matters pertaining to wife and children. The person who has the Moon in Leo is studious and will have good powers of perception and observation—his emotions are apt to influence the mind quite strongly. This might render him sometimes intolerant on certain matters.

The Moon in Virgo makes one reason things out according to his personal feelings. Selfishness and intolerance cloud his vision. He has no doubt an active mind, good powers of observation and keen and quick perception. Powers of reasoning, deduction, analysis, etc., are all well

marked. He has will-power, independence of thinking and determination to the degree of obstinacy but he lacks persistency. Life's experiences will force the native of this sign to develop fortitude. The main source of *arishta* will be the children.

Good powers of observation, perception and reasoning under ordinary circumstances are well marked in respect of one born in Libra. He has an active and inquiring mind. His actual acquisition of knowledge may, at times, appear to be cursory. Although he possesses good reasoning powers, there are two things he must guard against. One is that he does not get into the habit of reasoning things out from the viewpoint of his personal prejudices, the other being to avoid the habit of reasoning by analogy or comparison. Reasoning by comparison has its value, but only when there is an actual likeness or similarity in the propositions. The real burden of improving his mind rests squarely upon his shoulders and it is up to him to take an interest in himself to bring out all good mental qualities, and avoid becoming reactionary or selfish. He has the type of personality and mind that can accomplish so much good in the world, if he so wills. But he should resist the temptation of wasting time by socialising with his friends. He should develop an optimistic outlook. One having the Moon in Libra often spoils his life by too much reliance on his own thinking and faces serious problems, which he could avoid by seeking counsel from those interested in his welfare.

The Moon in Scorpio confers a keen sense of quick perception. He possesses excellent reflective qualities, good concentration, ability to meditate logically on most propositions and to be reliable in most of his opinions and judgments. He is an independent thinker, and is not inclined to take the other fellow's opinion without investigation. He rarely advances an opinion of his own volition, unless it is asked for by others, except in cases of emergency, or when he is in a temperamental mood. In emergencies, a Scorpio person thinks and acts simultaneously. Not all of us have the tremendous power of will and determination that one born in the Moon in

Scorpio sign possesses. He is an individual with intense feelings and emotions. Nature furnishes the native with all the essential qualities of mind which, if properly applied, will enable him to reach the highest pinnacle of rational self-control and manifest it in his public, private, social, family and business or occupational life.

Any observer can readily see that one born with the Moon in Sagittarius possesses an interesting and active mind. He has the ability to assimilate a vast and diversified fund of knowledge. He has good reasoning ability, except when it comes to his own feelings. But he can make the necessary corrections and adjustments in this matter if he so wills. On the whole he has a good mind to back up an interesting personality. It is up to him to understand his mind and its powers and to use it wisely so that he will be able to attain his true measure of success, security and happiness. His main source of *arishta* will be physical health and emotional imbalance.

Good powers of observation, quick perception, excellent faculties of reflection, reasoning and analysis are the blessings of one who has the Moon in Capricorn. He has the ability to concentrate when he so desires. Under ordinary circumstances, or when his feelings are not unpleasantly aroused, he possesses a great degree of mental control. Being of independent nature, he must do his best to guard against a common error or fallacy of reasoning, that is, reasoning according to his personal feelings, preconceived notions and prejudiced ideas. Such an individual is precluded from arriving at an accurate, truthful and impersonal judgment, especially on such matters in which the feelings and emotions are involved. Much of the conflict in this world is brought about because so many people are inclined to reason according to preconceived notions, personal, racial or religious prejudices.

Under ordinary circumstances one born with the Moon in Aquarius shows good reasoning and judgment. The mind is exceedingly active. If he is influenced by his feelings and pet notions or prejudices, his judgment is apt to be in error

as the real truth is concerned. He must avoid this form of fallacious reasoning. His own personal unhappiness is brought about by this form of reasoning. It is up to him to correct it. He has unusually keen powers of observations and is apt to note details without apparently paying much attention. Quick perception and being able to recognise facts very quickly are his other traits. His powers of analysis, synthesis and classification also function rapidly. He is capable of thinking and acting before many people have even organised their thoughts. Sentiment and emotions play an important role in causing unhappiness. The sources of *arishta* are too much expectation of reciprocity from others and children.

Good powers of observation, perception, reasoning and judgment are the hallmarks of Moon's position in Pisces. But the native can become perverse and cause immense damage to his own interests if he allows feelings and emotions the upper hand. He has pet notions and prejudices and he reasons according to these. His judgment is apt to be prejudicial and erroneous, causing him and those around him immense misery. Personal prejudices and preconceived notions often preclude the possibility of his arriving at a just decision. When the Moon is afflicted the native can be highly cunning, crafty, scheming and capable of hiding his thoughts and feelings under a false mask of innocence.

The above survey of the mental dispositions of persons born in different signs in which the Moon is placed is only of a general character. These dispositions are subject to variation due to the Moon being conjoined with or aspected by other planets. However, the *psyche* of an individual as revealed by his *Janma Rasi* cannot be treated lightly. It is man's emotions, not his mind, that make him a human being. In fact they explain the character and personality of the individual.

If the Moon and Mercury are not afflicted and do not occupy the areas in a constellation coming under *vishaghati*, constructive emotions will be more pronounced. Sympathy, love, compassion,

self-esteem, courage, firmness, idealism, self-confidence, humility, tolerance, generosity, self-reliance, patience and kindness are constructive emotions and an individual having a well-placed Moon and Mercury can possess these emotions in proportion to the absence of any serious afflictions. When these two planets are seriously afflicted especially by a combination of Rahu and Mars and Mars happens to be a *maraka* the person concerned will be a victim of destructive emotions, *viz.*, fear, hatred, anger, selfishness, pride, arrogance, lust, greed, pessimism, stubbornness, snobbery, resentment, melancholy, covetousness, envy, jealousy, vindictiveness, worry, etc. The predominance of the constructive or destructive emotions depends upon a number of other horoscopic factors which cannot be detailed in a single article.

However it has been found that apart from the Moon and Mercury, the Sun, Mars and Venus are also concerned with emotions. In astrology we have to not only go by textual authority but also on our own practical experience.

A certain planetary set-up indicates a specific type of emotional tendencies. We emphasise the word *tendencies* which by suitable training and effort can be built up to constructive or destructive responses by us. In a certain horoscope, the Moon is in Gemini in conjunction with Saturn and aspected by Mars from Scorpio. Here is a person whose lack of self-control causes him to display the tantrums of a child, throwing dishes and smashing things. That is the way he gives expression to his frustrations. He has no doubt some fine qualities but his bad temper—Rahu in Cancer—almost ruined his nervous system and he became a victim of all types of drugs. Where his business was involved he showed restraint but in his personal life he did as he pleased adopting a defiant attitude. He had no domestic happiness. Eventually he sustained heavy losses in business and had to lead a miserable life. He had not learnt to control his emotions.

We wish to cite another case of a person having the Moon, Venus, Rahu conjunction in Scorpio. His feelings were easily aroused and

(Continued on page 613)

THE EDITOR'S LECTURES

SPEAKING as Chief Guest at the Dandu Mariamman temple, Shivajinagar, Bangalore Cantonment, on the Kannada-Telugu-Tamil new year day (14th April 1983) Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, emphasised the need for inculcating into the minds of children, healthy ideas of our Dharma and educating our adults on the need for preserving the best in our culture.

Goddess Mariamma, Dr. B. V. RAMAN said, was an aspect of *Sakti*, the same as Gayatri, Rajeswari, etc., and that its worship according to sastraic injunctions was necessary for securing peace and prosperity. Dr. RAMAN explained that Bhakti in a sense was *upasana* or meditation and that it elevated all irrespective of their castes. Through intense attachment to God one perceived Him in all things. Elaborating the subject, Dr. RAMAN said that according to sages real *Bhakti* gradually built in man a dislike for objects other than the Lord and led him to *vairagya*. Dr. RAMAN said that according to Vishnu Purana of *tapas, yagna, dana*, etc., Bhakti alone was important in Kaliyuga—*kalau bhaktir gareeyasi*.

Dr. RAMAN also explained the astronomical intricacies involved in the Telugu, Kannada and Tamil new years falling on the same day and gave some forecasts for the lunar year Rudhirodgari.

Mr. Jayaseelan, a well-known Harijan leader and a former Deputy Mayor of Bangalore, who has been spearheading amongst the Hindus, the movement for the cult of Bhakti and spreading the message of ancient culture and Dharma, welcomed the Chief Guest and Mrs. Rajeswari Raman in glowing terms.

Addressing the teacher-trainees at Sikshana Vikas Parishad, Janaseva Vidya Kendra, Channenahally, Bangalore District, on 21st April 1983, Dr. B. V. RAMAN said that the neglect the western imperialists had shown to Sanskrit affected their Indian hangers-on in turn

and that in particular Indian history and Indian traditions and culture were ridiculed by the interested foreign rulers and in this vitiated atmosphere, some of the western-educated Indians regarded self-denigration as an index of intellectual loftiness. Dr. RAMAN said that today Sanskrit was obviously the choice that could replace English and serve as the link language for the intellectual commerce of India.

Dr. RAMAN wanted the teacher-trainees that had come from different parts of Karnataka to impress on their pupils the importance of studying and appreciating our own intellectual heritage and that the official history the teachers were called upon to teach was riddled with distortions.

In his hour-long address, Dr. RAMAN explained with suitable quotations from ancient texts, the ancient Indian achievements in mathematics, physics and other positive sciences. Dr. RAMAN wanted Indians to be proud of their heritage and not to be misled by the opinions of some of the modern historians who in the name of "progressivism" were distorting facts to fit into political views, currently fashionable.

On 18th May 1983, Dr. B. V. RAMAN delivered a special lecture at the Adhyatma Prakasha Karyalaya, Thyagarajanagara, Bangalore, on the importance of astrology. Dr. RAMAN emphasised that essentially scientific approach of the ancient Hindu astrologers and contrasted the prejudiced mentality of a certain section of the so-called western-educated compatriots. The scientific orthodoxy had a closed mind, he said. The detractors of astrology never made any attempt to prove that astrology was opposed to the fundamental principles of science. Had astrology been a lucky hit it would not have survived so long and in so many countries, while many a good fetish of mankind had perished against the onslaughts of reason and logic.

(Continued on page 550)

News and Views

Ekalavya

Our Young "Scientists" Again

A CORRESPONDENT (from Bombay) who signs himself as president of the Indian Association of College-going Scientists (based in Calcutta) has addressed an open letter to our Editor taking exception to the resolution passed at the Delhi seminar condemning the Association's statement against astrology.

Those who attend colleges are known as students and one wonders how this fraternity can arrogate to itself the sobriquet of scientists! If that is how this group has blossomed, as perhaps similar detractors, woe betide their statements!

True scientists are never guided by the mouthings of others, but depend on their own experiments. Its president therefore has a more onerous task of minding his own studies first rather than straying into unfamiliar grounds with a bee in his bonnet. Once they become full-fledged scientists—not of the pseudo variety—their perspective of things will certainly change, as indeed it has, in the case of really great ones. In the meantime I will set them a question seriously to ponder over: how and why astrology all over the world has survived for thousands of years in spite of a hundred Kovoors? You cannot just brush it aside as superstition; for, there are many enlightened adherents who are none the worse for it. If you keep an open mind, you will get the answer.

In one of the leaflets enclosed by him a passage from the U.S. Society of Psychologists is quoted against astrology. It is this. "Faith in astrology.....is harmful insofar as it encourages an unwholesome flight from the persistent problems of real life. Although it is human enough to try to escape from the efforts involved in hard thinking and to evade taking responsibility for one's own acts.....".

This is a very poor understanding of astrology at least of its Indian variety. If there is any science that correlates cause and effect inexorably, it is astrology, *via* Karma theory. Astrology seeks to probe the link between the two and make amends in alleviation of the consequence where possible through conscious effort and prayer which however are in addition to and not in the place of self-effort or endeavour. It is a foul understanding of the subject to believe that

it can be coaxed, *a la* the temporal machinery into offering pre-emptive bail or escape from suffering. On the contrary it ensures owning up the blame, and a conscious and philosophical suffering of its consequences if only to square up accounts in this life. In short to live at peace with oneself. Thus the subject is super-ethical in purpose and concept. At the mundane level, it is unquestionably a moral booster as it is a proven saver of many a life from suicide and lesser calamities. Thus it is a sad commentary on the nature of understanding of our young scientist friends to dub such an exalted faculty as obscurantist. It is too late in the day to prove the cosmic influence of planets on human life. Seek and you will find.

"Rape" of Hinduism

Why do people add the letter 'a' at the end of Hindu names like Ram and Krishn while not doing so with other names like Nanak and Mohammed? A co(?)lumnist poses this question at the behest of one of his fans who fears the 'rape of Hinduism'. The former quotes by way of analogy a Shakespearean character calling the letter Z as a whore's son. My dear friends, the boot is in the other leg! Sanskrit is the cradle of Hinduism and the respective names in their masculine nominative singular are Ramaha and Krishnaha, their vocatives being Rama! and Krishna! This correct form is corrupted into Ram and Krishn in Hindi, which is a dialect of Sanskrit and in other languages like English. In fact Nanak would be called Nanaka in Sanskrit. This 'addition' is a basic rule of Sanskrit grammar and is a must, its deletion constituting a grammatical error whether it applies to Hindu or any other name and it has little whatsoever to do with religion. Our friends therefore have small reason to worry about the purity of Hinduism on this count.

Vishnu the Commentator

Students of astrology might have heard of an ancient astrological text by name *Krishneeya* (11th century). Verses from it are known to be liberally quoted by reputed commentators like Rudra and *Prasna Marga* text carries quite a bunch of them. The latter graphically describes *Krishneeya* thus: While *Hora* can be said to be a garland adorning the neck, *Krishneeya* should be compared to the *mangalasutra* worn

round the neck by a married woman, implying that a knowledge of it is a *sine qua non* for successful prediction.

For a long time the full text of this work in Devanagari was not available and as late as 1976 it appeared in the Trivandrum Sanskrit Series with a Sanskrit commentary by name *Chaturasundari* written by one Vishnu, while one Krishnacharya is said to be the author of the original text and hence its name. Little, however, has been mentioned about the commentator Vishnu in the above or earlier editions of the work or astrological literature in general.

In this context this scribe would like to draw the attention of scholars to the famous Muhurta Grantha, *Vidya Madhaviya*. The late Shama Sastry brought out an edition of it in 1920 in the Mysore Oriental Series in three volumes. This work carries a brilliant Sanskrit commentary by name *Muhurta Deepika* written by one Vishnu, which liberally quotes from *Krishneeya*. This Vishnu we learn from the text of the above commentary was the son of Vidya Madhava himself and from internal evidence is seen to have flourished under the patronage of Mullappa (A.D. 1363) son of Bukkaraya. In keeping with the nature of his illustrious parentage, Vishnu's scholarship in Sruti, Smriti, Itihasas, Dharma-sastras and all three branches of Jyotisha blaze forth in *Vidya Madhaviya*. The terse, simple vibrant language and style in both are identical. In *Krishneeya*, he is reverential as before a guru. He is, however, very much at home and even prodigal in the use of quotations from very rare sources in his father's work whose commentary he apparently wanted to make his *magnum opus*. Chronologically the time factor fits in with his identity. In the present writer's opinion there is a clear case for believing that Vishnu of *Krishneeya* commentary was the same son of Vidya Madhava.

Incidentally in his introduction to *Vidya Madhaviya*, Dr. Shama Sastry calls the work horary astrology, but now-a-days we call *muhurta granthas* as electional astrology and designate *prasna* as horary astrology.

Musical Controversy

An unseemly controversy goes round in the world of Carnatic music over the authorship of the four hundred odd music compositions of Swati Tirunal, the late ruler of Travancore. Over a century after his demise it is now claimed by a descendant of Vadivelu who was a Court musician in the Travancore palace that it was his ancestor who wrote them all and the Maharaja

merely put his *mudra* on them. It is buttressed by some and refuted by others.

On the very face of it, it sounds absurd that the Maharaja who was a great scholar in Sanskrit and well-versed in 18 languages and a great patron of art at that should stoop to such a level. The trouble is we lack objectivity and tend to judge others particularly those belonging to an older generation and of different social order by our own standards. To expect such an enlightened monarch to claim hundreds of artistic creations of another as his own and the other to allow it tacitly is to do scant justice to the intelligence and integrity of both. Ghost writing, it should not be forgotten, is the bastard child of western civilization and wholly repugnant to the spirit of Indian culture.

The Indian artist would rather die nameless than lend him to another however great!

Let me recall an episode from the Sangam literature. Once Lord Siva wrote out a poem to help an indigent poet win a prize. Poet Nakkeerar was an adjudicator in that contest. He pointed out a flaw in that poem. Lord Siva who was present incognito opened his third eye to Nakkeerar to silence him but the latter did not budge. Remarked he wryly: "A mistake is a mistake even if committed by the Three Eyed God!" That is the spirit of the creative artist. And Vadivelu, by all accounts, was not less of it. And who else but an ardent devotee of Lord Padmanabha of the calibre of the late Maharaja could have penned an immortal Kirtana like "Bhavaayami"!

Attenborough's Gandhi

The seeds of jealousy are sown low on the ground and it grows like poison-ivy when watered. Manthara of whose origin even Valmiki disclaims all knowledge was a lowly maid in whom jealousy germinated at the prospect of Sri Rama's coronation. Even so is the spleen of the British Tory press at the phenomenal success of Attenborough's Gandhi which has bagged all the coveted awards including the Oscars. One could appreciate the attack, had it been made at the cinema level, but it has chosen to hit below the belt by characterising the superb effort as anti-British. (The Pakistan Press has now taken up the cue.) If the inspiration for the back-lash owes to the British Tory party as such, it betrays a pettifoggery and a mischievous mentality. Should however it stem from rival interests, one can only pity them. Speaking objectively the spectacular success of the picture owes as much to technical excellence as to the subject which is really the prototype of a people's

(Continued on page 612)

Around the World

Dr. Bangalore Sureshwar, Ph.D. (USA)

ONE often wonders at the working of the human mind in relation to reaction or action covering fellow humans. Each individual is different from another when it comes to mental reaction and behaviour. Yet, there is one common thing that is present in all human minds. Freedom to think as one likes. The freedom to think as one likes and pleases is a great gift to an individual. In a way, the mind is a strange combination of simple and complex behaviour. But very rarely do individuals make a full use of the potential power they possess within themselves. The mind is the collector of all human mental actions and reactions—both positive and negative. Anger, greed, jealousy, hatred, ego are some of the major negative mental reactions developed as a result of interaction or events connected with fellow humans. On the other side of the spectrum, there is love, sympathy, friendliness, tolerance, sacrifice, helpfulness, etc. The mental reactions may translate themselves into physical actions and reactions. God in His infinite wisdom has given us the ability, at least most of the time, to develop the type of reaction we want. The best of human minds have often pondered why we do not orient ourselves to pick up the nobler qualities of life to help ourselves, and our society. There are innumerable theories for recognising the lack of total positive reactions at all times.

Again and again, as we see in the pages of histories, the element "ego" stands out way *front* of all the reasons and rationale necessary to side-step a positive reaction. We must admit with concern that in the battle between human ego and positive reaction victory for ego appears almost certain. Over the centuries, many humans have destroyed life, civilisations, and cultures just to have that so-called self or ego satisfaction. None of us ever want to admit that we are wrong. Most of the time at least, we all want to depict ourselves as right in our actions and reactions.

Why is that ego so important? There are no easy answers or easy solutions to the problem of ego. However, most of the time it is possible to understand and even control the ego element of the human mind. In times of conflict between fellow human beings, can one not compromise instead of a lengthy verbal or even physical confrontation? Is not sharing an answer to our greed? Can we not compliment instead of being jealous? Can we not extend a friendly hand to replace anger? Can we not sacrifice instead of demanding?

We all know that ego causes many of our's and the society's minor and even major problems. But we are not often bold enough to recognise that a part of that blame belongs to us. Our peers, and society-at-large, sometime dictate an aggressive and often unnecessary mode of behaviour, and many times such behaviour may give us instant satisfaction (it pleases ego!), but it also seems to generate long-term problems. We know that we or the world cannot be changed overnight. But do know the next time there is a conflict or confrontation, we must be willing to lose the small battle with the knowledge that victory is ours in the end. The very least one can do is to try to control one's ego, for we do not want to end up as its perpetual slave.

Written : May 12, 1983.

THE EDITOR'S LECTURES

(Continued from page 547)

Dr. RAMAN said that orthodox science should shed its prejudices and accept astrology as a valuable branch of knowledge.

Dr. RAMAN complimented Mr. K. G. Subbaraya Sarma, the young and enterprising secretary of the Karyalaya for carrying out the wishes of late H.H. Sachidananda Saraswati Swamigalu of Holenarasipur, in propagating ancient Hindu philosophy and in high lighting its truth for the good of the present generation.

Astrological Miscellany

Gayatri Devi Vasudev, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560020.]

A Costly Mistake

In deciding a marriage the economical, hereditary, social, religious and physical factors of the groom and bride are reviewed and checked by both parties. A lot of money and energy goes into these activities but there is still the more important aspect, the astrological. Though most people are aware that this is the primary consideration, no one is really willing to spend money or time on it. A hasty visit to one's *purohit* (priest) with 2 scraps of paper and a measly fee of a rupee or two is expected to do the job. But unnaturally therefore the final result is many a time disappointing. What is economised at the initial stages of the marriage-negotiations usually proves a terribly costly mistake at the end.

A young wife, barely married for 4 months died of a heart attack. Reader S. M. Gawhane of Aurangabad who has sent this case writes: "I have here the horoscopes of 2 young people married on 24th December 1982. The bride died of a massive heart-attack on 1st March 1983. The bereaved father of the unfortunate girl had consulted many astrologers about the matching but none had foretold the longevity of the girl.

"Both charts are calculated using Lahiri Ayanamsa.

"*Boy*: Born 2nd February 1954 at 10-30 p.m. (IST) at 18 N 54, 72 E 55.

"*Rasi*: Virgo—Ascendant 12-48; Libra—Saturn 15-57; Scorpio—Mars 2-58; Sagittarius—Rahu 29-49; Capricorn—the Sun 20-49, Venus 21-30 and the Moon 7-41; Aquarius—Mercury 6-51; Taurus—Jupiter (R) 28-18; and

Gemini—Ketu 29-49. Balance of Sun Dasa at birth: 1 year. 0 months and 15 days.

"*Girl*: Born 25th December 1957 at 1-00 a.m. (IST) at Dhulla.

"*Rasi*: Virgo—Ascendant 16-24; Libra—Jupiter 4-39 and Rahu 14-31; Scorpio—Saturn 25-36 and Mars 9-27; Sagittarius—the Sun 11-27 and Mercury (R) 8-59; Capricorn—Venus 20-10 and the Moon 21-42; and Aries—Ketu 14-31. Balance of Moon Dasa at birth: 1 year, 2 months and 21 days.

Two Questions

"Ironically, the boy was born on a Tuesday; the marriage was settled on a Tuesday; the engagement took place on a Tuesday; an accident to the boy took place (after marriage) on a Tuesday; the wife died of a heart-attack on a Tuesday.

"What is the significance of these events occurring on a Tuesday (a day ruled by Mars and Goddess Durga)? What are the factors responsible for the premature death of the girl and that too within two months after marriage?

Simple Enough

"The answer to the 2nd question is obvious. Careful analysis reveals that the chart of the girl is an Alpayu one. The 3rd and 8th are houses of longevity. The 8th lord Mars is in the 3rd with his bitter enemy Saturn in a watery sign which rules blood. The 8th is occupied by Ketu and aspected by powerful maraka Jupiter and Rahu. The 8th is under a preponderance of evil aspects. *Uttarakalamrita*, Khanda III, Sloka 8, states that should the lord of the Ascendant and the lord of the Rasi occupied by the lord of the Ascendant have no benefic aspect and the lord

of either house from the Lagna or the Moon be aspected by Saturn or Mars, then the native possesses Alpayu. In the above chart, the Lagna lord is combust and in retrogression and devoid of benefic aspect. Jupiter who is the lord of the 7th and the 2nd, a marakasthanā, is with malefic Rahu.

"The 7th lord is the strongest death-inflicting planet. Transitwise. Saturn is passing through Libra over the radical Mars and Saturn with transit Mars transiting through the 6th marakasthanā from the Moon Lagna. Inexplicable and mystic Uranus is transiting over radical Mars and Saturn. According to the Dasa system the unfortunate girl was passing through Rahu Dasa, Jupiter sub-period, both being powerful marakas. Now take a look at the chart of the bereaved boy. The 7th lord Jupiter is in retrogression in Kritika, an accident prone constellation, aspected by bloody Mars. The second marriage is judged from the 9th house which is occupied by retrograde Jupiter and is trining the 9th lord Venus. Thus the second marriage will be successful and will occur when Jupiter enters Capricorn in 1985.

"To be candid, I am unable to answer the first question. Erudite readers of *The Astrological Magazine* are requested to throw light on the Tuesday phenomenon."

Whither the boy's chart?

While the girl's chart is clearly indicative of short life, what does the boy's say? Does it carry the seeds for premature loss of wife?

The karaka Venus is in a trine but suffers combustion. He joins a weak Moon heading towards Amavasya (New Moon). This is hardly reason enough to explain the death. The *sukhashthana* (4th house) is a prime factor in assessing marital happiness. It is occupied by Rahu whose Dasa was on at the time of the tragedy. Rahu in *sukhashthana* can destroy mental peace which is exactly what he has done now. Ketu Bhukti was on and both the nodes are marakas regarding 7th house. But frankly would anyone have anticipated the sad event itself? Classical texts give various yogas, apart from the commonly known ones, that

cause early death of wife. Here we have Lagna lord in the 6th which is a yoga for 2 wives. Rahu in the 4th, the 4th caught between malefics, the 4th lord ill-placed from the 4th and aspected by malefic Mars are all pointers to a very unhappy domestic life, during Rahu Dasa in particular.

Matching Charts: A Serious Job

At the stage of matching horoscopes, it is not enough to assess the Kuta agreement and okay the match. Matching is an elaborate and painstaking process. Although it does not involve predictions, it requires a careful assessment of the relative strengths of the 7th and 8th houses. Doshasamyā or balancing of the afflictions in the 2 charts is a very important feature in judging charts for marital compatibility.

Where the dosha or affliction in the 2 charts is uneven, the match should be dropped. The excess dosha in one chart has the potential to damage both charts in terms which may not be amenable to expression in black and white. But in a general sense, tragedy and unhappiness are just 2 terms that can be used in describing the results of poor matching.

Go back to the girl's chart. You see the 2nd has Rahu but Jupiter in it mollifies the node. The 4th has the Sun but Lagna lord Mercury too is there. Venus is happily placed in the 5th aspected by his sign-dispositor Saturn. The 8th receives the aspect of Jupiter. The 7th and 8th houses are not seriously afflicted. We are not talking of these Bhavas in relation to longevity but only with reference to Kalatra and Mangalya.

The boy's chart carries serious afflictions. The 2nd is occupied by malefic Saturn, the 7th lord is afflicted by Mars, the 4th is afflicted very badly. The 8th is aspected by malefic Saturn. Venus is with new Moon in the process suffering from both combustion and Kuhoo Yoga. There is hardly any balancing factor in the girl's chart.

Matching charts calls for assessment of longevity, relative strengths of the 7th and 8th houses in the 2 charts and several other factors, a minor part of which is Kuta agreement.

Now what about the Tuesday phenomenon as reader Gawhane puts it? Well, it is for you readers to send us your comments on it before June 30, 1983.

Sri Lanka Since Independence

J. D. Kuruppu

MUNDANE astrology is that branch of astrology which deals with countries. Methods of prediction differ from those of natal astrology.

Eclipses are of paramount importance. The nature of planets—*neecha* (depressed), *uchcha* (exalted), *swakshetra* (harmonious), *satru* (discordant)—shows a marked influence. The Rasi chart takes precedence over the Bhava chart and Dik bala has an extended influence.

Eclipses both solar and lunar are disastrous when either is conjoined with Ketu (dragon's tail). Similarly, they are auspicious when conjoined with Rahu (dragon's head). To be effective the point of eclipse (the Moon's position in the case of a lunar eclipse and the Sun's position in the case of a solar eclipse) must fall within a distance of 5° on the planetary position of the chart. If the planet is neither exalted nor harmonious or at least is without Dik bala, an eclipse conjoined with Ketu often is fateful. Solar eclipses bring about events within a week but lunar eclipses take a little more time to produce results, i.e., from one week to three months.

In natal astrology Dik bala is confined to the cardinal houses, i.e., the 1st, the 4th, the 7th and the 10th. But in mundane astrology the two adjacent houses are considered for the extent of influence. Thus Mercury and Jupiter have Dik bala in the 2nd, the 1st and the 12th; the Moon and Venus in the 11th, the 10th and the 9th; Saturn in the 6th, the 7th and the 8th; the Sun and Mars in the 3rd, the 4th and the 5th. Ruling parties are powerful when planets are in Dik bala, specially so when either or both Jupiter and Saturn are in Dik bala. This becomes very useful when predicting elections, where the ruling party is denoted by the East (the 2nd, the 1st and the 12th) and North (the 11th, the 10th and the 9th) and the opposing parties are denoted by the West (the 6th, the

7th and the 8th) and the South (the 3rd, the 4th and the 5th). When Jupiter and Saturn are placed in Dik bala, Jupiter the benevolent becomes more auspicious and Saturn the woeful reduces his misery. Both instances are therefore considered helpful for good government.

In the Independence Chart¹ of Sri Lanka on 4-2-1948 there are no exalted or harmonious planets. There is Saturn in the 6th discordant (*satru*) in Cancer 26-12 and the Moon is the 10th depressed (*neecha*) in Scorpio 14-36. Both these planets have Dik bala but are of no avail, Mercury is in the 1st also has Dik bala but not discordant or depressed.

The important events that took place during the New Constitution are:

(1) 22-8-1952: Prime Minister died on this day having a fall from his horse the previous day.

(2) 12-8-1953: The Government increased the price of rice to 75 cents, which did not find favour with the people. The leftists, taking advantage of this position staged a day's hartal, in which several were shot dead. This event resulted in the resignation of the Prime Minister.

(3) 26-9-1959: Prime Minister S. W. R. D. Bandaranayaka was shot at his residence and died on the following day.

(4) 4-12-1964: Some members of Parliament of the Government party crossed over to the opposition, and voted with them to defeat the Government. Parliament was dissolved on the 17th of December and subsequently fresh elections were held.

¹ Rasi: Aquarius—Ascendant 6-48, Mercury 8-58 and Venus 27-10; Aries—Rahu 25-34; Taurus—Uranus 28-56; Cancer—Pluto 22-19, and Saturn 26-12; Leo—Mars 9-25; Virgo—Neptune 19-25; Scorpio—Ketu 25-34; Sagittarius—M.C. 6-48, the Moon 14-36 and Jupiter 28-27; and Capricorn—the Sun 20-43.

(5) 5-4-1971: A movement called Jatika Vimukti Peramuna revolted and attempts were made to overthrow the Government. The insurgency was quelled and several thousand youths are considered to have lost their lives. Plans were afoot even to assassinate the Prime Minister.

(6) 14-12-1955: Admitted to the U.N.O.

All the above events have been preceded by malignant eclipses, three of the Moon and two of the Sun.

Regarding the death of D. S. Senanayaka, Prime Minister, we observe that the Moon was eclipsed by Ketu on 10-2-1952 about 40 days before the event, on Cancer 28° being only 2° away from the discordant (satru) Saturn in Cancer 26-12 (see Schedules for lunar eclipses conjoined with Ketu 1948-1990). This eclipse fell in the 2nd Rasi of the Prime Minister, who is a Gemini subject.

Regarding the next event in August 1953, three days before the actual event, on 9-8-1953 the Sun was eclipsed by Ketu in Cancer 23° only 3° away from the discordant (satru) Saturn in Cancer 26-12 (see Schedule 2 for solar eclipses with Ketu).

Prime Minister S.W.R.D. Bandaranayaka was shot at his residence on 25th September 1959 and died on the following day. The Moon was eclipsed eight days earlier on 17-9-1959 on Pisces 0° being only 3° away from Venus, who was neither exalted nor harmonious and without Dik bala in Aquarius 27-10. The eclipse fell in the marakasthana (the 2nd Rasi) of the Prime Minister who was himself an Aquarius subject. It must be noted here that the Sun's eclipse fell on Pisces 0°.

² Rasi: Gemini—Ascendant 7-3. Saturn 1-48; Leo—Jupiter 8-6 and Venus 20-50; Virgo—Uranus 7-43, Mercury 20-15 and Rahu 20-44; Libra—the Sun 5-16 and the Moon 24-5; Scorpio—Mars 3-56; and Pisces—M.C. 3-44; and Ketu 20-44.

³ Rasi: Aquarius—Ascendant 21-55 Taurus—Pluto 21-50; Gemini—Neptune 0-27 and Ketu 15-48; Cancer—Mars 10-38; Libra—Jupiter 14-40; Scorpio—the Moon 3-26, Uranus 18-2, Venus 14-50 and M.C. 25-1; Sagittarius—Mercury 2-48, Rahu 15-48 and the Sun 25-24.

On 4-12-1964 a group of Parliamentarians headed by a Cabinet Minister, all of whom belonged to the ruling party broke away and voted with the opposition on the Throne Speech. Consequently, Government was dissolved on 17-12-1964 and fresh elections held later. The Sun was eclipsed on the very same day in Scorpio 18°, 3° away from the depressed (neecha) Saturn in Scorpio 15°. This eclipse fell in the 3rd of the P.M. and did not bring any adverse effects on her. Incidentally it may be noted that the Ascendant of Mrs. Sirimao Bandaranayake is Leo and not Virgo as some others opine.

Left oriented youths were hatching to overthrow the Government and on 5-4-1971 action was taken against them. A state of emergency was declared and the country was on war footing. Even the life of the P.M. was in danger. Fifty-four days earlier on 10-2-1971, the Moon eclipsed, Ketu conjoined, in Cancer barely 2° away from discordant Saturn in Cancer 26-12. Again, this point was away from the marakasthana of the P.M. having fallen in the 12th of her chart.

On 14-12-1955 the Sun was eclipsed by Rahu this time and brought about an auspicious event. On the very same day Sri Lanka—then Ceylon—was elected as a member of the U.N.O.

It must be noted that the Moon's eclipse on 26-8-1961 falling on Mercury in Aquarius 8-58 did not produce any adverse effects, although Ketu was conjoined, and Mercury was exerting his Dik bala there.

Now, taking the 4th First Republic chart of 1972, we observe that Jupiter is harmonious in Sagittarius 13-43 placed in the 5th. Venus has Dik bala only and is placed in the 9th. No planets are depressed or discordant. But this chart has a peculiar feature which has contributed to its short life. Ketu was posited in the 8th from the lord of marakasthana, who was Jupiter. It was fateful when Saturn was transiting that sign.

⁴ Rasi: Leo—Ascendant 14-02; Virgo—the Moon 3-21, Pluto 5-55 and Uranus 21-7; Scorpio—Neptune 10-30; Sagittarius—Jupiter 13-43; Capricorn—Rahu 4-43; Aries—Mercury 22-25; Taurus—the Sun 7-49, Saturn 15-19 and M.C. 16-16 Gemini—Venus 10-42 and Mars 12-46 Cancer—Ketu 4-43.

SCHEDULE 1

Lunar eclipses with Ketu

1948-1990

1948	23rd	April	Libra	13
1949	13th	"	"	0
1950	2nd	"	Virgo	20
1952	10th	February	Cancer	27—Saturn Cancer 26-12
1953	30th	January	"	17
1954	19th	"	"	5
1955	29th	November	Taurus	13
1956	18th	"	"	2
1957	7th	"	Aries	21
1959	17th	September	Pisces	0 —Venus Aquarius 27-10
1960	5th	"	Aquarius	19
1961	26th	August	"	9 —Mercury with Dik bala Aquarius 8-58
1962	17th	July	Capricorn	1
	15th	August	"	29
1963	6th	July	Sagittarius	20
1964	25th	June	"	10
1965	14th	"	Scorpio	29
1966	4th	May	Libra	20
1967	24th	April	"	10
1968	13th	"	"	0
1970	21st	February	Leo	9
1971	10th	"	Cancer	28—Saturn Cancer 26-12
1972	30th	January	"	17
1973	10th	December	Taurus	24
1974	28th	November	"	12
1975	17th	"	"	1
1977	27th	September	Pisces	11
1978	16th	"	"	0
1979	6th	"	Aquarius	20
1980	27th	July	Capricorn	10
	26th	August	Aquarius	9
1981	17th	July	Capricorn	1
1982	6th	"	Sagittarius	20
1983	25th	June	"	10
1984	14th	May	Scorpio	0
1985	4th	"	Libra	20—Uranus Libra 19-40
1986	23rd	April	"	10—Moon Libra 13-47
1987	13th	"	"	0 —Mars Virgo 28-2
1988	3rd	March	Leo	18—Saturn Leo 15-8
1989	21st	February	"	9
1990	10th	"	Cancer	28

SCHEDULE 2

Solar eclipses with Ketu

1948-1990

1948	1st	November	Libra	15	
1949	21st	October	"	4	
1950	12th	September	Leo	26	
1951	1st	"	"	15	
1952	20th	August	"	3	
1953	11th	July	Gemini	25	
	9th	August	Cancer	23	Saturn Cancer 26-12
1954	30th	June	Gemini	14	
1955	20th	"	"	5	
1956	8th	"	Taurus	24	
1957	30th	April	Aries	16	
1958	19th	"	"	5	
1959	8th	"	Pisces	25	
1960	27th	March	"	13	
1961	15th	February	Aquarius	3	
1962	5th	"	Capricorn	23	
1963	25th	January	"	11	
1964	14th	"	"	0	
	4th	December	Scorpio	18	Moon Scorpio 14-36
1965	23rd	November	"	7	
1966	12th	"	Libra	26	
1967	2nd	"	"	16	
1968	22nd	September	Virgo	5	
1969	11th	"	Leo	25	
1970	31st	August	"	14	
1971	22nd	July	Cancer	6	
	20th	August	Leo	4	
1972	10th	July	Gemini	24	
1973	30th	June	"	15	
1974	18th	"	"	3	
1975	10th	May	Aries	26	
1976	30th	April	"	16	
1977	19th	"	"	6	
1978	6th	"	Pisces	23	
1979	26th	February	Aquarius	14	
1980	16th	"	"	4	
1981	4th	"	Capricorn	22	
1982	25th	January	"	12	
1983	3rd	December	Scorpio	17	
1984	22nd	November	"	6	
1985	12th	"	Libra	26	
1986	2nd	October	Virgo	15	
1987	21st	September	"	5	
1988	10th	"	Leo	24	
1989	1st	August	Cancer	15	
	30th	"	Leo	13	Saturn Leo 15-8
1990	20th	"	"	4	

Scanned By www.santarishisastrology.com to preserve Dr Ramans Work

This situation is bad enough even in natal astrology. Elections at which the opposition held out a threat of forming a new constitution were held on 22nd July 1977, when Saturn was passing through this malignant house. The Government of the S.L.F.P. lost the elections and subsequently this constitution was scrapped and a new constitution replaced instead on 7-9-1978.

Only one notable event took place during this constitution. On 4-8-1975 the Non-Aligned Conference was held in Colombo at which Sri Lanka presided. The Moon eclipsed 71 days earlier conjoined with Rahu this time, which is auspicious on 23-5-1975 on Scorpio 10 which fell on Neptune in Scorpio 10-30.

Jupiter is exalted in the 10th in the 5th chart of the present constitution. Venus is harmonious in Lagna but Saturn is discordant in the 11th. Saturn is bound to bring about enough trouble in the future around 1988 and 1989.

When exalted Jupiter was passing Lagna in Libra with Dik bala, presidential elections were held and won by the ruling party, U.N.P. Jupiter was in Scorpio in the 2nd when the referendum was held and the ruling party won again as Jupiter exerted his Dik bala. Either Jupiter or Saturn exerting Dik bala is a mighty force for the ruling party in an election. The only earlier occasion when the ruling party won an election was in May 1953 when Saturn was passing Virgo in the 8th of the 1948 chart with Dik bala. Therefore when either Jupiter or Saturn are in Dik bala, a prominent part is played in elections and the ruling party is invariably victorious.

The following periods are bad for the Government :—

1985 : May 4th to August 4th (Uranus is at the eclipse point);

5 Rasi: Libra—Ascendant 25-32, Venus 6-25, the Moon 13-47 and Uranus 19-40; Scorpio—Neptune 22-30; Pisces—Ketu 2-54; Cancer—Jupiter 6-45 and M.C. 22-48; Leo—Mercury 3-05 Saturn 15-8 and the Sun 22-47; Virgo—Rahu 2-54; Pluto 22-23 and Mars 28-2.

1986 : April 23rd to July 23rd (the Moon is at the eclipse point);

1987 : April 13th to July 13th (Mars is at the eclipse point);

1988 : May 3rd to August 3rd (Saturn is at the eclipse point);

1989 : August 30th to September 7th (Saturn is at the solar eclipse point);

The lunar eclipse on 4-5-1985 in Libra 20 falls on Uranus in Libra 19-40. On 23-4-1986 is a lunar eclipse falling on Libra 10 on the Moon in Libra 13-47. On April 13th 1987 the Moon is eclipsed in Libra 0 and Mars was posited at Virgo 28-2 two degrees away. All these eclipses fall on Libra and therefore being the 2nd in the 6th chart of the President it is bad for him. However Venus was placed in the 2nd and as she is harmonious in her own sign in the President's chart, it may not be so bad. The Moon is eclipsed again on 3-5-1988 in Leo 18, 3° away from malignant Saturn in Leo 15. Again this point is eclipsed this time by the Sun on 30th August 1989 the malefic result of which will mature within 7 days.

These eclipses are bound to heap problems on the present government. If an election is held in either late 1988 or early 1989 it would be advantageous to the opposition as neither Jupiter nor Saturn exert any Dik bala.

Although the Government will have to go through a difficult period till end of 1989, a notable auspicious event will emerge within three months from 2-6-1993. A lunar eclipse with Rahu falls on this day on Scorpio 18, being 4° away from Neptune in 22°. On a similar occasion when the Moon, eclipsed with Rahu, fell on Neptune, the Non-Aligned Conference was held in Sri Lanka and similarly the event to happen in 1993 will have some foreign (denoted by Neptune) or international connection.—101.83.

6 Rasi: Virgo—Ascendant 21-1 and the Sun 0-52; Libra—Venus 17-14; Sagittarius—Uranus 12-16; Capricorn—Ketu 7-2; Aquarius—Saturn 18-20; Gemini—Pluto 4-14, Jupiter 14-48 Neptune 20-01, M.C. 19-32. Cancer—Rahu 17-2; Leo—Mars 10-28, the Moon 12-17 and Mercury 24-31.

Astrology and Scientific Research

*Prof. K. R. Rajagopalan

THERE is a lot of misconception about astrology among the general public and among the intelligentsia too. People tend to look at the subject either with awe and wonder or with a lot of skepticism and spite. One has to steer clear of these two extremes of behaviour and approach the discipline of astrology with an open mind, prepared to be convinced one way or the other.

Even with regard to scientific method, there are those among the intelligentsia who feel and say that the sciences would give an answer to any problem on earth (or in space, perhaps) provided one had the requisite equipment for it. Scientific method is not infallible and there are many spheres in which answers to questions, one way or the other, are not available. I shall cite by way of illustration only one example from mathematics. The famous Goldbach's conjecture is—*Every even number is the sum of two prime numbers*. The statement is quite simple to formulate or understand, but even after nearly 400 years or so, the statement has neither been proved nor disproved. Notice that to disprove the statement, only one counter example is necessary—finding an even number which cannot be expressed as a sum of two primes!

Let us take a bird's eye-view of the developments in other walks of life. In other subjects, which are slowly assimilating scientific methodology, and are being classified as scientific disciplines. Around hundred years ago, psychology, economics, sociology, education, linguistics and the like were classified as humanities as distinct from sciences. Anthropology, biology and the like were considered mostly descriptive disciplines. Today, many of these are classified under sciences because they use mathematical or statistical methods either in evaluating their results or in formulating theories

covering various aspects of their subjects. We have laws of demand, supply, cost, etc., in economics, which are formulated mathematically and fitted statistically. Psychological tests are administered, scaled, evaluated, and standardised, using statistical techniques. Thus, these 'humanities' include a good number of statistical methods and because of them, can and do come under the scientific labels. Similar is the case of linguistics, sociology, etc. So, one of the methods of entering into the scientific realm appears to be the use of statistics.

One could say, with some degree of confidence, that whenever other methodologies fail to serve the purpose, statistics appears to show some light! The so-called exact sciences did not use statistical methods at all for some good time. Because they were exact sciences, statistical methods, applicable to approximations, and generalisations, were thought of to be of no relevance. But when molecular physics developed, when chemical measurements repeatedly failed to give the same results, the aid of statistical techniques talking in terms of probability and finding of distribution of errors of observations had to be resorted to. Thus, statistics does provide a basis when required by whatever discipline one wants to study or discuss about.

Now, let us see how statistical methods could come to the assistance of astrology in making its findings more acceptable to the scientific minds. Astrology is basically a discipline which gives predictions about future events, either of an individual, or a family, or a group or a country. The common man thinks of this branch of knowledge only as one which gives predictions of future events or suggests to him a possible course of action. It is on this aspect of astrology alone that we would concentrate—as a starting point at least.

An astrologer's good name and fame rests on the correctness of the predictions given by him. It is common knowledge that even happenings of the past correctly found by methods of astrology

*Professor of Statistics, Madras Christian College, Madras.

are quite breath-taking ; when, for example, an astrologer tells a client A, that he must have lost his mother in his fifth year, must have married in his 29th year and so on, and A knows these are true, then A certainly would congratulate the astrologer and wonder at his capacity ! But it must be pointed out that one can always say that such information could have been obtained otherwise and not necessarily and fully by astrological methods alone. Hence, any scheme of work which entails the examination of the present horoscopes and foretelling of events (that are already past) may not be enough. Hence, one has to think only of the future happenings.

Suppose one starts with assembling say, a hundred live horoscopes *i.e.*, horoscopes of actual births. During any one month, say, we go round hospitals/nursing homes and collect details of the times of birth of around 100 babies. These times are handed over to a team of astrologers who would draw the horoscopes and predict the future course of the lives of these babies, say, for the next decade. These predictions could then be compared with the actual happenings in the lives of these babies during the next decade and the percentage of correct predictions worked out and tested with statistical reasoning. Then, after a decade we would have the results of a scientifically planned experiment which would stand scrutiny in any assemblage of scientists. Such statistically controlled experiments are already taking place in the fields of agriculture, industry, dietetics, education, medicine and the like. This type of experimentation is rather a new innovation in the statistical field (around 50 years or so). Just as other fields of human endeavour have utilised these ideas, astrology can also benefit from such a methodology.

The above is a very brief outline of a project. The survey has to be a longitudinal one extending over 10 years or more, it has to have a team of workers working on it during this fairly long period. But a beginning has to be made and the above suggestion, would, we hope, receive due consideration from astrologers and other scientists.

What are the problems involved apart from the time and finance required for the project ? How would one select the births ? This would, perhaps, be the first question. If we collect data from government hospitals, it might be difficult to "keep track of the happenings of the family" for the long period following. So, a better method would be to concentrate on some private nursing homes where more steady customers are likely to be available and where it might be easier to follow the lives of the babies as they grow. Perhaps, one could start with a few cities in the country (say five) and collect data on 20 births in each city during one specified week.

The second would be the selection of the sample. In a large city, there are quite a few nursing homes and in each quite a few births may be taking place during one week. Random sampling techniques could be adopted in the selection of nursing homes and in the selection of births also, taking into consideration the co-operative attitudes of the nursing homes and the parents of the babies concerned.

The next question would perhaps be the nature of predictions that should be made on the lives of babies. In this respect our observations would be only of a general nature, we not being professional astrologers ourselves. One criterion is essential. The prediction must be capable of easy and definite verification in actual life. The following list is tentatively given.—

- (1) Colour or complexion of the child ; (2) sex ; (3) age of parents at the birth of this child ; (4) elder brothers or sisters—number and whether they are living ; (5) possible number of younger brothers or sisters to be born in the next 10 years or so ; (6) death of father or mother ; (7) longevity of this child ; (8) height of the baby at say 5, 10 years ? ; (9) mental growth of the child—normal, retarded, etc. ; (10) possible diseases for the child including physical/mental handicaps that might develop ; (11) going abroad ; (12) accidents, etc.

We do hope that due consideration would be given to the issues raised here and possible steps taken, so that the discipline of astrology also can hold its head high. It would also formulate its theories and hypotheses and have them tested in a scientific way.—111.83.

Fateful Combinations of Jupiter-Mars

H. R. Shankar, B.A.

"THERE is a certain combination of a fateful nature which could negative the strength of the horoscope judged according to the usual canons of astrology. When such special artishtas are present, they might be given precedence." This gem of wisdom given to him by his preceptor is shared by our Editor with the readers in reminiscences of his early experiences in astrology. Just a casual and passing reference that it appears, one tends to overlook its import. But such of those who have had that 'silly' experience of having eulogised the yogas in a horoscope and its benefic results and then find that man in deep distress having been overtaken by tragedy in life, are bound to appreciate at once the significance of such wise sayings. Any quantum of book-learning cannot give insight into knowledge in the way the experience gained under wise guidance and drawn from wise sayings would. It is found from implicit references in Nadi readings that Guru-Kuja (Jupiter Mars) complex in a horoscope can make such combinations of fateful nature that takes precedence over other cosmic factors in the horoscope.

As cosmic factors are moulding the course of our life and in shaping the nature and fate of man, Guru-Kuja (Jupiter-Mars) complex can play a major role as Jupiter is a planet of harmony, optimism, constructive inclinations, justice and social sense while Mars is a planet of active energy, dynamism and will-power. Under positive blend they can elevate the man to heights in respect of wealth, status, power and enjoyment of life. Simultaneously they can hit devastatingly certain aspects of life consequent to some peculiar combination that may turn out fateful, as it happened in the case of a well placed, happy gentleman. Placed in the top cadre of a public sector undertaking, blessed with four sons of brilliant academic career and a loving wife he was having a smooth sail in life when the tornado struck. His second son, a chartered accountant, who

had landed a coveted job and aged about 26 was on a visit to his parents. After lunch, while the family was watching the cricket match on television, the boy had a heat-attack. Doctors were rushed and best of treatment was given. Yet, within hours, he was dead. Since the eldest and youngest boys were in America, the third issue an engineer by profession decided to stay with parents. Accordingly, he managed a transfer and was on his way with bag and baggage. During the train journey, he had heart-attack and died. This happened within a short interval of just about three months from the earlier tragedy. With all the joy of living drained from life, with a sense of disinterestedness in life gradually overtaking, the gentleman gave up the lucrative job and left for America to stay with his other sons. He was 56 years when the nemesis caught up with him.

Take the other case of a successful industrialist with two sons being groomed to step into the family enterprise. He had his eldest son married and was looking for alliance to the second boy. The eldest son met with car accident and died. Even before he could recover from grief and loss reconcile to his destiny, the second boy started losing eyesight. In spite of best of medical treatment he has now become totally blind. The gentleman was about 51 when the tragedy hit him. And of course the readers are familiar with the tragedy in the life of Mrs. Gandhi when at the hour of triumph and just as the son was blossoming into a man of destiny, she lost him. Similarly the horoscope of our respected Editor has often been discussed in the pages of this Magazine in the context of irreparable loss he had in the tragic and untimely death of Surya Prakash who had all the potentials of a genius. Tragic as these cases are, they had other children to console and help them in overcoming the grief and fill the void. But when the fateful combination happens to be of intensity, the result could be devastating with abrupt termination of lineage

itself. To illustrate, we have the case of a gentleman, prosperous in all other respects and with social status, who lost his only son and is passing his old age with nothing to look forward to or to leave behind.

All these horoscopes, when judged according to the usual methodology of astrology, reveal correlation of cosmic factors in the horoscope with the kind of success and prosperity they had in real life. But what eluded judgment is manifestation of one of these cosmic factors into the kind of tragic happening that took them by surprise. Delineation of horoscope is not as simple as some text-books will have it. Methodology based on canons of astrology primarily brings out correlations of cosmic factors in a horoscope with events and tendencies in life. It does not mean that they will necessarily materialise. In this context, we have to bear in mind three important aspects involved in judging a horoscope: firstly, cosmic factors are not alone in shaping the nature and course of life of man. Such other factors as heredity, environment, contemporary economic, social and political conditions and constraints and one's will-power, all play a part in moulding the fate of man; secondly, certain specific cosmic factors must always be prevalent in the horoscope for any event to manifest itself in life. No happening, however insignificant, can ever occur unless it is correlated to cosmic factors; thirdly, all cosmic factors in horoscope having correlation with certain tendencies in life need not necessarily manifest themselves. The task, therefore, is to judge which of the cosmic factors take precedence over what and whether necessary conditions are prevalent for such tendencies to manifest themselves. These cannot be ascertained either by quantifying the values of contributory factors or sifting them through statistical analysis. It is at this point that the scientific techniques go haywire and has made astrology an anathema to scientists.

As observed earlier, there are certain combinations that take precedence over every other condition prevalent in the horoscope and Guru-Kuja (Jupiter-Mars) combination is one such in

the context of progeny. According to canons of astrology, Jupiter is karaka for progeny; the 5th house is the seat; in Kalachakra, the Sun is lord of the 5th sign; lord of kutumba or family is Venus and the 2nd sign is the seat of kutumba. A simple combination is evolved by Nādi authors who predict birth of children when Jupiter is placed in the next house to Venus and the first issue would be a son when the Sun is placed in the 2nd sign to Venus and aspected by Jupiter. Mars on the other hand is a *brahmachari* (bachelor) and therefore becomes a destructive energy force in the context of children. In Kalachakra, if Aries stands for creative energy being the 1st house, Scorpio denotes destructive force since it is the 8th house. Therefore any combination involving Jupiter, Mars, Scorpio and the 5th house and the 5th from karaka Jupiter would turn it into fateful one resulting in the death of son. Should the Sun, as lord of the 5th of Kalapurusha, also join the fray, the effect could be very devastating. It should be borne in mind that death of an issue could also manifest that could be attributed to other cosmic factors judged according to usual dicta of astrology. But the combination referred to above is fateful in the sense that should this combination be found in the horoscope, the same is to be given precedence over other factors as it is bound to prevail upon. We are depicting all the charts side by side so that the similarity in combination could be observed at a glance.

8-8-1912 7-35 p.m. 19-11-1917 11-05 p.m.
Bangalore Allahabad

Rahu		Sat. Moon				Jupit.	Ketu
Ascdt.	Chart 1 RASI	Sun			Chart 2 RASI	Sat. Ascdt.	
		Venus Merc. Mars		Moon		Mars	
	Jupit.		Ketu	Venus Rahu	Sun Merc.		

In Chart 1, we find that Jupiter is in Scorpio and the 5th from Jupiter is being aspected by Mars. The combination has gained further

strength as Mars is also aspecting Jupiter. Incidentally the tragedy occurred when Saturn was transiting the 7th to the Sun.

11-11-1923 5-30 a.m. 19-1-1922 8-20 a.m.
Jodhpur Delhi

				Ketu			
Ketu	Chart 3 RASI				Chart 4 RASI		
			Rahu	Ascdt. Sun Venus Merc.			
Moon	Jupit. Venus	Ascdt. Merc. Sun Sat.	Mars		Mars	Moon Sat. Jupit. Rahu	

In Chart 2 Scorpio happens to be the 5th house and the Sun posited therein is being aspected both by Jupiter and Mars. Death of the son occurred when Saturn was transiting Leo, kendra (angle) to the Sun, Jupiter and Mars.

In Chart 3, Jupiter is in Scorpio and the 5th from Jupiter which happens to be Jupiterian sign is aspected by Mars. The tragedy happened when Saturn was transiting Virgo, the sign occupied by Mars and aspecting the 5th from Jupiter.

In Chart 4, we find the Sun is occupying the 5th from Jupiter and being aspected by Mars. In transit, Saturn was in Taurus which is the 5th from Lagna when the calamity happened.

20-11-1913 10-30 p.m. 1-10-1913 5-00 p.m.
Calcutta Trivandrum

Rahu	Moon	Sat.		Rahu		Sat.	Mars
	Chart 5 RASI			Ascdt.	Chart 6 RASI		
			Ascdt.				
Venus	Jupit. Mars Sun Merc.			Jupit.	Moon	Merc.	Sun Venus Ketu

In Chart 5, the combination is devastating as Jupiter, Mars and the Sun are placed in Scorpio which happens to be the 5th from Lagna and its impact was equally intense as he lost his only child and the lineage has come to termination. The son was 32 years of age and Saturn was transiting Aries, which is the 10th kendra (Karmasthana). Thus we can see that the combination which appears casual has proved fateful

in each of the instances and the pattern is found repeating without much change in its structure.

In Chart 6, a much simpler version of the combination is seen. Mars is in the 5th from Lagna and aspected by Jupiter. Both Jupiter, and Mars have a say in matters of 5th and resulted in the native losing his son when the boy was around 17 years. Fortunately, he has other sons who are prospering well. This chart, however has been illustrated to focus on the Jupiter-Mars-complex as affecting domestic aspect. When Jupiter and Mars are 7th to each other in a horoscope, it denotes unhappy marriage and the person will gradually develop a kind of disinterestedness in life and detachment. Once again, this is a combination that takes precedence over all other cosmic factors found in the horoscope. Disharmony in family life is the keynote of this fateful combination—occupation of opposite signs by Jupiter and Mars. Disharmony in family life is as common an occurrence as the combination is simple and it would be necessary to explain with examples.—111.83.

YOUR CHOICE

1. **Mars in Astrology** Rs. 20-00
Edited by Dr. B.V. Raman

A collection of relevant and important articles on Mars published in the past volumes of *The Astrological Magazine*. Chapters include Astro-nomical description of Mars; Effects of Mars in general; Mars and Marriage; Mars and Career; Propitiation of Mars; Mars and Palmistry.

2. **Practical Horary Astrology** Rs. 20-00
Gayatri Devi Vasudev

This book is a practical guide to answering questions relating to mundane life. A never before approach to the ancient Hindu system of Prashna, it contains practical illustrations from the author's own case book.

3. **Astrology for the Millions** Rs. 36-75
Grant Lewi

(a) Includes horoscopes of Napoleon, Hitler, Mussolini, Roosevelt, U.S.A., U.S.S.R., etc.
(b) Planetary positions from 1890-2000. (c) Planetary cycles or transits from 1890 to 2000.



SRI SUPRAJARAM

"Sri Rajeswari"

Bangalore-560020.

Vimshottari Dasa and Raman's Ayanamsa

Buell D. Huggins

THE correct Ayanamsa has been the subject of sharp disagreement in both East and West for several years now. Because of the Christian tradition, it is difficult for most Westerners to think of the coincidence of the tropical and sidereal zodiacs as being later than about A.D. 27, which was about when Jesus died, since he is especially identified with the Piscean Age, or the age of Great Fisherman, and the adoration of the Virgin Mary, or Virgo, the sign opposite Pisces. However, it must be remembered that the final acceptance and establishment of Christianity did not occur until nearly 400 years after Jesus' birth. The Temple of Jerusalem was burned in A.D. 70, putting an end to the Jewish state; the Christian Apostles Creed was formulated and published about A.D. 200; Christianity began to be acknowledged as the official religion of the Roman Empire in A.D. 300, when the Empire was divided into East and West with capitals at both Constantinople and Rome, and the new religion held undisputed sway by A.D. 391, in which year Theodosius the Great, the last Emperor of the undivided Empire, not only proclaimed Christianity as the official religion but forbade further pagan worship. It will be noted that Prof. B. V. RAMAN's Ayanamsa is very near this fateful year of 391. To Indian astrologers, of course, the universe is very, very old and Judeo-Christian chronology bears lesser weight. When a Western Christian learns from a modern astronomer that the Sun is five billion years old and will endure another ten billion years, he suffers shock; but not so the Eastern Hindu, because to him we are simply living in the materialistic, non spiritual Kali-Yuga, or Iron Age, which lasts 432,000 years and is divided into epochs or sub-ages, the present one being the Salivahana Saka of 18,000 years, of which only some 1,888 have been completed.

Having experimented with all the popular Ayanamsas—Revati (A.D. 575), Sepharial (A.D. 498), Raman (A.D. 397), Spica (A.D. 285), and Fagan (A.D. 221)—I have found that only Prof. Raman's gives uniformly correct and logical results when using the Vimshottari Dasa system of directing, the system which Parasara said was the one to use in this Age of Kali-Yuga.

In the following horoscopes the trans-Saturnian planets—Uranus, Neptune, Pluto—have been omitted. I believe both West and East are becoming increasingly aware of the fact that Uranus, Neptune and Pluto are essentially social planets and have little to do with natal astrology. Birth and death certainly do not seem to depend upon them. Nor need we use Lilith, Dido, Hades, Vulcan, or Ceres. It seems reasonable that if the five planets, two luminaries, and the lunar nodes discovered by the ancients could give a complete and satisfactory delineation, no further additions should be necessary. In other words, the Truth once discovered cannot be modified. There are many billions of fixed stars, planetoids (asteroids), comets, etc., but only the nine used by the ancient Hindus have real validity or astrological value. Nine is the number of completion, change, termination of forces, and the material as well as the spiritual. It is the number that cannot be destroyed, because when multiplied by any other number it always reproduces itself. In the ancient Hebrew and Chaldean alphabets the number nine was not assigned to any letter, since nine represented God or the "Highest Sphere". In Hindu astrology the 9th house is the most benefic, because it relates to Jupiter with Aries rising, and Jupiter is the divine planet, or God, and the 9th house is the house of one's spiritual guide, father, past life, and good fortune. The very important sub-period in the Vimshottari Dasa is based upon the number nine; also the Navamsa chart.

And when we reduce the 24-hour day to decimal values, we find that it amounts to 0.0027—hence, the significance of the 27 lunar mansions, because $2+7$ (27) equals 9—the maximum number again—and during the 24-hour day all the Lagnas and Chandra Lagnas, embracing the 27 lunar mansions, ascend to the eastern horizon.

Rahu and Ketu (which give a total of 9 planets) certainly cannot be ignored. While they may appear to be mere points or nodes in space, or invisible, shadowy planets, they are associated with eclipses and actually control the luminaries and planets. That there are Rahu and Ketu Dasas and that they come under the category of malefics, there can be no doubt. Of serpentine nature and associated with eclipses (which are generally dreadful), they must be essentially malefic.

In the matter of metals, or chemical elements, only the seven basic ones, shown below with their rulers, were known in ancient, even pre-historic times:

Iron (Mars)	Tin (Jupiter)
Copper (Venus)	Gold (Sun)
Silver (Moon)	Mercury (Mercury)
	Lead (Saturn)

True, we now have many newly discovered, modern metals or elements—synthetics and offshoots of the basic one—brass, platinum, radium, lithium, tungsten, steel, zinc, aluminium, uranium, plutonium, etc.—and there will doubtlessly be more, and we have long since run out of planetary rulers for them. We live in a synthetic and atomic era—celluloid, cellophane, nylon, dacron, aluminum foil, etc. But astrology must be as simple as possible and must deal with basic facts. **The constant introduction of new systems, planets, etc., only complicates matters and leads to endless confusion and complete loss of faith in astrology.**

Finally, we must remember that all the evidence points to the conclusion that all the ancients—Indian, Mesopotamian, Egyptian, *et al*—used the Sidereal Zodiac, because the fixed stars and constellations radiate energy, whereas the tropical positions are mere mathematical

markers of the seasons and to some extent show physical and temperamental traits. But even with regard to seasons the tropical signs do a rather poor job. On March 21, the Sun is over the equator and this is supposed to mark the beginning of spring, but for those, say, at 45° North Latitude it will probably be snowing with spring a month away when the Sun enters sidereal Aries. The person with the Sun, Ascendant or the Moon in either the 2nd or 28th degree of tropical Scorpio will exhibit some of the physical and temperamental characteristics of Scorpio, although the one with the 2nd degree of Scorpio will also have certain Libra traits under the surface, especially in mental outlook. **The tropical chart is, therefore, not very reliable.** Moreover, because of the overlapping of the two Lodiads, I find that in most cases the rulerships of the houses are valid only in the sidereal chart. The use of intercepted signs in the tropical chart further complicates matters. To illustrate, I give two examples.

In the horoscope of J. P. Morgan, Sr. (No. 10) for example, in the tropical version with Placidus cusps, Pisces is intercepted in the 1st house, making Jupiter or Neptune co-ruler of the Ascendant, with Jupiter in the 6th and Neptune in the 12th house. Saturn, ruler of Aquarius, is in the 8th and Uranus, co-ruler, is in the intercepted sign Pisces in the 1st. Capricorn is on the 11th and 12th cusps, Cancer on the 5th and 6th, and Virgo intercepted in the 7th. **These adverse positions do not explain Mr. Morgan!** Furthermore, only one body, the Sun, is exalted. In the sidereal chart it is quite different with the ruler of the Ascendant exalted in the 9th, Venus exalted in the 2nd, and exalted Jupiter aspecting exalted Sun.

In the horoscope of the famous editor and newspaper publisher, William Allen White, born at 9-58 a.m., L.M.T., February 10, 1868, at Emporia, Kansas, 96° 11' W., 38° 24' N., in the tropical chart Taurus is the Ascendant with its ruler in the 12th in Pisces, along with Neptune in the intercepted sign Aries. Mercury rules both 2nd and 3rd houses and is posited in the 11th. In the sidereal chart Aries rises, with its ruler exalted in the 10th. Chandra-Adhi Yoga

is evident from Mercury, Jupiter, and Venus being in the 6th and 7th from the Moon. The ruler of the 2nd is exalted in the 12th, indicating money obtained from a government career, or a religious charitable institution—which was not the case. From the Chandra Lagna, however, the ruler of the 2nd is exalted in the 7th, showing money from newspapers, according to Satyacharya. Mr. White's Moon had 7-59 rupas, slightly fewer than Mercury, his most powerful planet. His Moon was considerably stronger than his Ascendant and much of his horoscope can be read only from the Moon.*

Indian astrology lays special emphasis upon the Moon, because the Moon is the "etheric double"—one's "Other Ascendant"—the ethereal companion of the Ascendant (physical body and personality), of which it is a duplicate, since it relates back to conception. Therefore, for a full understanding and reading of the horoscope, it must be read both from the Ascendant and the Moon.

II

In Chapter XV—"Effects of Sub-Periods" Parasara states in his *Brihat Hora* that during the "last two months" of the Jupiter sub-period "there will be bodily ailments and adversities to mother and brothers". His ability to narrow down this sub-period to the special effects during the "last two months" of the sub-period is quite remarkable. Horoscopes of close relatives (Nos. 1 and 2 below) vindicate Parasara's amazing insight and intuitive, perceptive, clairvoyant powers.

Horoscopes 1 and 2 are mother and son, respectively. On December 10, 1957 during the last two months of the Jupiter sub-period, Rahu period, for the owner of Horoscope 1.

*William Allen White, sidereal chart: Ascendant—11° Aries; Rahu—15° 22' Leo; the Moon—2° 16' Virgo, Saturn—14° 13' Scorpio, Mars—21° 16' Capricorn; Sun 0° 42' Mercury 13° 51' Jupiter 22° 54' Aquarius and Venus—3° 31' Pisces.

Birth: 17-1-1911 at 2-50 p.m., L.M.T., at 37-45 N., 89-4 E. Ayanamsa: 21-10.

Rasi: Aries—Saturn 8-45 and Rahu 24-39; Gemini—Ascendant 7-14; Leo—the Moon 14-4; Libra—Jupiter 20-39 and Ketu 24-39; Scorpio—Mars 28-47; Sagittarius—Mercury 20-32; and Capricorn—the Sun 5-28 and Venus 18-0.

Navamsa: Aries—Jupiter; Taurus—Ketu; Gemini—Venus and Saturn; Leo—the Moon; Libra—Mercury; Scorpio—Rahu; Sagittarius—Ascendant; Aquarius—the Sun; and Pisces—Mars.

Balance of Venus' Dasa: 18 years, 10 months and 24 days.

her mother fell with a stroke while working and was hospitalized. On January 3, 1946 (during the Jupiter sub-period, Rahu period) for the owner of Horoscope 2, his mother (Horoscope 1) was hospitalized with serious female trouble while running the Mars period, Mars sub-period (6th house of health). Here we see Mars—not Pluto, as Westerners tell us—as the significator of female (ovary) trouble.

III

With the remaining horoscopes I wish to draw attention to the sub-periods of Venus and Saturn in the Saturn and Venus Dasas. Kalidasa's famous stanzas in his *Uttara Kalamrita*, to the effect that Venus and Saturn in their mutual sub-periods give good results if they are in the 6th, 8th, or 12th from each other, or in conjunction in such houses, with one or both debilitated or a malefic for the horoscope, was the subject of an article in the September 1965 issue of *The Astrological Magazine* by N. V. Shastri and I, too, find it to be correct. As "Jupiter" states in his book *What the Stars Foretell*, this rather amusing and seemingly paradoxical operation of Venus and Saturn is an "exception to the general rule". But Venus and Saturn are exceptionally close friends—Western teaching to the contrary notwithstanding. When Taurus or Libra is on the Ascendant, Saturn is Yogakaraka, and when Capricorn, or Aquarius ascends, Venus is Yogakaraka. Such intimate friendships is unknown to the other planets, and the natural benefic Venus, as adviser to Saturn, permits good results in adverse circumstances, as we shall now see.

Birth: 25-3-1931 at 2-15 a.m., L.M.T., at 88-52 E., 38-19 N. Ayanamsa 21-27.

Rasi: Taurus—the Moon 19-19; Gemini—Jupiter 19-31; Cancer—Mars 7-34; Virgo—Ketu 23-44; Sagittarius—Ascendant 23-27; Capricorn—Saturn 0-37; Aquarius—Venus 1-0; and Pisces—Mercury 21-40, Rahu 23-40 and the Sun 12-17.

Navamsa: Gemini—the Moon; Leo—Ketu; Virgo—Mars; Libra—the Sun and Venus; Scorpio—Ascendant; Capricorn—Saturn and Mercury; Aquarius—Rahu; and Pisces—Jupiter.

Balance of Moon's Dasa: 2 years, 9 months and 23 days.

²Horoscope No. 3 is that of U.S. President Warren G. Harding, who was born November 2, 1865, at Blooming Grove (Corsica), Ohio, 83° 07' W., 40° 37' N., at 2-30 p.m., according to his father, a country doctor who survived him, but at 2-00 p.m., according to his wife, who was interested in astrology and related subjects. The 2-30 p.m. time seems more correct, as this places the Ascendant in the first quarter of Poorvabhadrapada, which better accords with his personality.

Aquarius is ascending, with Venus, the Yogakaraka, debilitated in Virgo and in inimical Cancer in the Navamsa Chart. Rahu, in Swakshetra, conjoins Venus in the eighth house, and is vargottama in the Navamsa. Mr. Harding's Rahu period began on February 13, 1909 and on November 3, 1914 he was elected to the U.S. Senate, in the Saturn sub-period of the Rahu period. Saturn is exalted in Libra in the 9th house and Moolatrikona in the Navamsa. Prior to this he had suffered defeat as Republican candidate for Governor of Ohio on November 8, 1910. He was elected President of the United States on November 2, 1920 and died August 2, 1923, in San Francisco while returning from a journey to Alaska and while Jupiter, a malefic for his horoscope, transited his natal Sun. As Kalidasa said in Chapter VI, Verses 18-19, *Uttara Kalamrita*, if Rahu is in a dusthana in conjunction with a maraka, or associated with the ruler of a kendra or trikona, there is first success and happiness and then death. From Ascendant Venus is Yogakaraka, but from the Moon a maraka, and death occurred in the Venus sub-period of the Rahu period—the

³ Birth: 2-11-1865 at 2-30 p.m., L.M.T., at 40-37 N., 83-07 W. Ayanamsa: 20-32.

Rasi: Aries—the Moon 12-45; Virgo—Venus 27-24 and Rahu 29-21; Libra—the Sun 19-55, Mercury 27-25, Mars 22-33 and Saturn 13-30; Sagittarius—Jupiter 7-2; Aquarius—Ascendant 21-38; and Pisces—Ketu 29-21.

Navamsa: Aries—Ascendant and Mars; Gemini—Jupiter and Mercury; Cancer—the Moon and Venus; Virgo—Rahu; Aquarius—Saturn; and Pisces—Ketu and the Sun.

Balance of Ketu Dasa: 0 year, 3 months and 11 days.

same sub-period that elevated him to the Presidency.

⁴Horoscope No. 4 is that of U.S. President Rutherford B. Hayes, born October 4, 1822, at 9-18 p.m., L.M.T., at Delaware, Ohio, 83° 04' W., 40° 18' N. With Taurus as Chandra Lagna, Saturn is Yogakaraka in the 12th house in Aries, retrograde, giving it exaltation strength. Venus, debilitated, is in the 4th from the Ascendant (6th from Saturn). In a close and bitterly contested election, he was notified only two days before his inauguration that he had been elected President on November 7, 1876, in the Venus sub-period of Saturn period.

⁵Horoscope No. 5 is that of C. Douglas, Dillon, who was born of wealthy parents who were travelling abroad on August 21, 1909, at 8-25 a.m. L.M.T., at Geneva, Switzerland, 6° 09' E., 46° 12' N. Again Venus is debilitated and in the 1st house with Saturn retrograde in Aries in the 8th. After spending many years as a financier and investment banker, Mr. Dillon turned to public service and was appointed Ambassador Extraordinary and Plenipotentiary to France in 1953 in the Saturn period, Venus sub-period. The Ascendant is Virgo and Saturn is Yogakaraka

(Continued on page 595)

⁴ Birth: 4-10-1882 at 9-18 p.m., L.M.T., at 40-18 N., 83-04 W. Ayanamsa: 19-55.

Rasi: Aries—Saturn 18-43; Taurus—Jupiter 16-27 and the Moon 17-40; Gemini—Ascendant 4-44; Cancer—Ketu 23-09; Virgo—the Sun 21-22 and Venus 1-38; Scorpio—Mars 2-3; and Capricorn—Rahu 23-09.

Navamsa: Taurus—Jupiter; Gemini—the Moon; Cancer—the Sun, Mars and Rahu; Virgo—Saturn; Scorpio—Ascendant; Capricorn—Ketu and Venus; and Aquarius—Mercury.

Balance of Moon's Dasa: 4 years, 3 months and 0 day.

⁵ Birth: 21-8-1909 at 8-25 a.m., L.M.T., at 46-12 N., 6-9 E. Ayanamsa: 21-08.

Rasi: Aries—Saturn 1-52; Taurus—Rahu 21-33; Leo—the Sun 6-28, Mercury 22-07 and Jupiter 27-49; Virgo—Ascendant 12-46 and Venus 6-50; Libra—the Moon 5-14; Scorpio—Ketu 21-33; and Pisces—Mars 15-39.

Navamsa: Aries—Saturn and Ascendant; Taurus—the Sun; Cancer—Rahu; Libra—Mercury; Scorpio—the Moon and Mars; Sagittarius—Jupiter; Capricorn—Ketu; and Pisces—Venus.

Balance of Mars Dasa: 0 years, 9 months and 1 day

Basic Structure Versus Directional Influences

G. V. M. Rao

THE classical texts on astrology have given us a number of yogas, which could be good or bad. These yogas can arise out of a single planet. Such single-planet yogas are Malavya, Ruchaka, Hamsa, Sasa and Bhadra yogas. Some yogas arise out of two planets; such examples are Guru-mangala Yoga, Chandramangala Yoga, and Gajakesari, Yoga etc. Lastly they can arise out of three or more planets taking part in the yoga. Whatever be the number of planets, these yogas mainly arise due to conjunction, combination or situation of the planets in the Rasi chart (however some yogas are reckoned with Navamsa and other Shodasa Varga charts) which have a great say on human lives on this earth.

The yogas can determine the span of life, which can be either long, short or medium. There are yogas that go under the name of Ayur Yogas. They sometimes confer kingship (in the present system of governments it could be CMs, PMs, Presidents etc.) and are classified under the heading of Rajayogas. Some yogas confer a lot of wealth, which are called Dhana Yogas; some are Runa Yogas leading to debts and there are Daridra Yogas resulting in poverty and misery.

All these yogas, good, bad or independent or contributory, essentially go to make up the basic structure of a horoscope.

(1) This basic structure is a permanent feature of the horoscope and cannot be altered.

(2) The question of ownership of the planets does not arise (some scholars have held that for the dual planetary yogas like Chandramangala Yoga, etc., the Moon's kalas and the planets' ownership have a say in the effectiveness or otherwise of yogas).

(3) It thus appears that there is a difference in (a) having a yoga, (b) not having a yoga and (c) having a yoga and having it cancelled by a bhanga.

Now let us consider Dasa-Bhukti system. Many Dasa systems have been advocated in the classical texts. But the one that is being widely used now is Vimshottari Dasa of sage Parasara. These Dasas and Bhuktis are the directional influences. The qualities of the directional influences are: (1) They are not permanent in nature, are only a passing phase of life, (2) the ownership of the planets delivering the results is taken into account and (3) planetary tenancy is taken into account.

The object of this article is to investigate as to how the planets contribute to the basis structure and to the directional influences. Now let us consider some specific yogas mentioned in the classical texts: (1) If Jupiter or Venus is in a kendra (the 1st, the 4th, the 7th and the 10th), the native lives for 50 years. And if both are in kendras the life-span is 100 years (B.R.). Here the planets could singularly or together be in kendras and contribute to longevity. From experience this yoga seems to be a Sahachara Yoga but still goes to make up the basic structure of the horoscope, and would definitely contribute to longevity. (2) Mercury and Venus in Lagna contribute to the education of a man (J.S.). This also goes to make up the basic structure of the horoscope. In many cases Mercury and Venus together in Lagna have produced educated persons.

How do these planets, who so positively contributed to the basic structure, fare when it comes to the question of directional influences? It has been found that though these planets are good for the basic structure they may not at all be satisfactory when their Dasas transpire. This is evident because Kendra Sthiti (situation in angle) for benefics is not good for directional influences whereas it is good for the basic structure. Here a word about Kendradhipatya Dosha (the blemish of regular lordship) must also be added. When benefics own kendras (angles), they become inauspicious in producing

good results in their Dasas (there is a lot of controversy on this and some scholars hold that this Dosha should be taken into account when the question of foretelling death arises). Accordingly natives of Virgo with Jupiter and Venus in the 4th house do not have favourable results in their Dasas. In one particular case, in Jupiter's period the native's eyes were affected badly, his bosses were not pleased with him. He was shunted to other departments and even his confidential reports were adverse. This is inspite of texts explicitly saying that their Dasas would go well. Both Jupiter and Venus have been failing the native in their Dasas. Yet this combination is good for the basic structure. They contribute to longevity in general and in the particular case, the native has comforts, a house, some property, a vehicle, etc.

Now let us consider another yoga.

(1) Three benefics in the ascendant and the 9th lord in the 9th house (from Dr. B. V. RAMAN's works) when such a yoga occurs for Leo and Taurus ascendants, the period of the 9th lord who is in the 9th should go off very well because the planets are not only Yogakarakas in a beneficial yoga but are also the key planets for their respective ascendants. But in practice however their periods do not go off well. There seems to be some lacuna in the Kona Sthiti (situation in a trine) of the malefics, just like that of Kendra Sthiti for benefics. Yet the above-mentioned yoga is good for the basic structure of the horoscope.

Let us take a closer look at the Kendra Kona Sthiti of the malefics and benefics. In the Parasara school of thought, the natural benefics, i.e., the full Moon, Mercury, Jupiter and Venus, suffer from Kendradhipatya Dosha, but Konadhipatya (trinal lordship) is good for all planets. At this stage we have to consider and take into account quite a few things.

*Na disanti subham hrutam soumyah
kendradhipa yadi (J.C.)*

Kruraschedasubham hyete prabalaschottarottaram

meaning that the natural benefics when they become Kendradhipatis do not give good results

and the natural malefics, i.e., the new Moon, Mercury with malefics, the Sun, Mars and Saturn do not give bad results when they become Kendradhipatis. From this we can construe that natural benefics give bad, and natural malefics good results when they become Kendradhipatis. But when it comes to Konadhipatya there is no such malefics.

Sarve trikona netaro grahah subhaphalapradah

So all the planets when they become konadhipatis give good results.

We also know that any relation between Kendra-Konadhipatis gives rise to Rajayoga. Keeping all this in mind, we can say that malefics owning konas, and malefics having Kona Sthiti should deliver favourable results during their Dasas. But when malefics become Konadhipatis (trinal lords) and associate with Kendradhipatis (quadrangular lords) in *konas* (trines), their Dasas do not produce good results in actual experience. On the contrary they produce bad results subjecting the native to health problems, loss of money, etc. I feel that scholars and students must give thought to this before anything concrete could be concluded. Mr. M. K. Sastry, in his commentary on *Bhavartha Ratnakaram* (Telugu), has thrown a lot of light on this issue and has mentioned many important facts from his long experience. He has elaborately discussed Konadhipatya and Kona Sthiti issue for malefics at various points of the above-mentioned text. Mr. V. S. N. Murthy in his *Jataka Narayaneeyam* has made but a passing remark that Konadhipatya and Kona Sthiti are bad for malefics.

Now coming to the 3rd, the 6th and the 11th positions, they appear to be good for the basic structure and directional influences for malefics. When occupying these houses malefics contribute to longevity, and cause Bhagya Yoga from the basic structure point of view and their Dasas also go off quite well.

Coming to benefics they are good for basic structure when specifically stated, while they have become controversial for directional influences.

The ascendant lord, and the luminaries definitely give a filip to the basic structure, while their say is limited to the extent of their Maha Dasas when it comes to the question of directional influences.

I will wind up the article with the following few points:—

1. What is good for the basic structure is not necessarily good for directional influences and vice versa.

2. Just like Kendradhipatya and Kendra Sthiti for benefics, Konadhipatya and Kona Sthiti for malefics should be taken into account (a lot of study must be made in this regard).

3. All benefics in kendras, and all malefics in konas need not necessarily give bad results. There are exceptions. But these exceptions are conditioned.

4. While the ascendant lord and the luminaries give a fillip to the basic structure, the driving force behind the planets is their strength.

5. Results are guaranteed by the basic structure such that the planets can give them to the native when their Dasas transpire. For example, longevity should be guaranteed by the basic structure. The span of life can be fixed up only by looking into the basic structure and not the directional influences.—259.78.

RARE BOOKS OF THE MONTH

Surya Siddhanta—Eng. Translation
by Rev. Burgess Rs. 100-00

Brihajjatakam—Eng. Translation
by Swami Vijnananda of Belur
Math Rs. 100-00

Taithiryopanishad—Eng. Translation
and exhaustive notes by
Alladi Mahadev Sastry Rs. 100-00

Kalaprakasika (a work on
Muhurtha) by N. P. Subramania
Iyer Rs. 120-00

Living with the Himalayan Masters
(Spiritual Practices of Swami
Rama)—by Swami Ajaya Rs. 65-00

Free Forwarding charges if order is
received before 15-7-1983



SRI SUPRAJARAM

"Sri Rajeswari"

Bangalore-560 020

ASTROLOGICAL CALCULATIONS

GET YOUR HOROSCOPE SCIENTIFICALLY AND CORRECTLY WORKED OUT BY
COMPETENT HANDS UNDER THE PERSONAL SUPERVISION OF THE EDITOR

1. **Correct casting of horoscope** giving the positions of planets in degrees and Nakshatra Padas, Rasi, Bhava and Navamsa diagrams with balance of Dasa at birth.

Rs. 40/- (Foreign births Rs. 80/- or U.S. Dols. 15.00)

2. **No. 1 with Shadvargas and Ashtakavarga** (Sodhana or reduction, etc., excluded)

Rs. 60/- (Foreign births Rs. 120/- or U.S. Dols. 20.00)

If you consult others, you can test the correctness of their calculations. If you are a student of astrology, these calculations will be simply invaluable.

NOTE: The above items are only calculations, based on the furnished birth data and contain or imply no predictions, or rectification of birth time.

Castings are done on the basis of Dr. B. V. RAMAN's Ayanamsa and no correspondence regarding differences (if any) between our castings and castings made by others will be entertained or answered.

TIME REQUIRED 4 TO 8 WEEKS

SEND WEEKDAY, DATE, TIME, AND PLACE OF BIRTH AND

FULL CHARGES IN ADVANCE

(No cheques accepted. Please send remittances only by MO, IPO or bank draft)

Raman Publications

(Horoscope Section INCHARGE : B. SACHIDANANDA BABU)

"Sri Rajeswari", Bangalore-560020.

Note :—Castings will be sent by Record Delivery. If the same are to be sent by registered post, add Rs. 3-00 extra. Any calculation-error will be rectified, provided they are brought to our notice within two months from the date of casting. Complaints received after this period will not be attended to.

* Omissions and Commissions in Astrology -III

J. N. Bhasin

HERE is another example of the role of Ketu and Mars acting together. This is the case (Chart 3) of a girl who married an orphan boy. The horoscope was published in one of the issues of *The Astrological Magazine* but we are unfortunately unable to ascertain the year or month of its publication.

Marriages to an orphan means that at the time of the marriage the mother and the father of the husband were dead. The mother of the husband would be examined from the 10th house of the horoscope as this house is the 4th and therefore, mother to the 7th house (husband). The 10th house is afflicted by as many as three malefic influences, viz., of Mars, Saturn and Ketu. The lord of the 8th from the 10th denoting the longevity of the mother-in-law is aspected by Mars. This is not at all. From the Chandra Lagna too the 10th house representing the mother of the husband and its lord Saturn are influenced by Ketu and Mars. The longevity house from the said 10th house (Virgo) is also aspected by Mars. The lord of that house Mercury is under the full 5th aspect of Rahu, who throws on him the malefic influence of Mars too. Coming to the father-in-law, we have to examine the 3rd house as the 3rd is the 9th from the 7th and as such represents the father-in-law. The lord of the 3rd house Saturn is afflicted by Mars and Ketu by association, while the lord of the 8th therefrom is the Sun afflicted by Mars, Saturn and Rahu, through the 5th aspect of Rahu. From the Chandra Lagna the Moon becomes the lord of the 3rd house, which is afflicted by the 4th aspect of Mars, while the 8th therefrom and its lord Saturn are afflicted by both Mars and Ketu. The only favourable point would seem to be the aspect of Jupiter on the 8th house of the mother-in-law, counted from the Chandra Lagna. Jupiter's aspect here is not of any help as he is (a) occupy-

ing an inimical sign, (b) is aspected by Mars, (c) is the dispositor of the malefic Sun and (d) has the side influence of Ketu, Saturn and Mars on one side and Rahu, Saturn and Mars on the other. Jupiter being thus highly afflicted has to be treated as a malefic planet.

The horoscope of Sheikh Mujibur Rehman explains his death by assassination only on the basis of the node Rahu. In his horoscope (Chart 4) Rahu throws his 9th aspect on the 8th, the house that shows the mode of death, and in doing so it carries to that house the cruel and killing influence of Mars with whom Rahu is associated. The lord of the 8th house, Mercury, is with the malefic Sun (dispositor also of Saturn) and is surrounded by the influence of Ketu and Mars on one side and of the dispositor of Rahu and Mars (Venus) on the other, thereby indicating death by violence. Now the dominant influence on the 8th house and its lord is of Mars, who is the lord of the 10th (karma) and the 3rd (arms) from the 4th (the masses) and as such shows death at the hands of a person from amongst the masses. You can also see the violent death from the Chandra Lagna, as the 8th therefrom is influenced by Ketu and Mars and its lord the Sun by the same Ketu and Mars. It should be noted that Mars has no direct influence on either the 8th house or its lord. It is only Rahu conveying the influence of Mars that explains the whole tragedy in a satisfactory manner. Thus it is established that Rahu does convey through his aspect the influence of malefics associated with him.

		Moon Jupit.		Sun Merc.	Ketu		
Mars Sat. Ketu	Chart No. 3 RASI			Venus	Chart No. 4 RASI		
		Rahu		Moon		Sat.	
Merc. Venus Sun	Ascdt.				Ascdt.	Rahu Mars	

* Part II of the article has appeared in June 1983 issue of *The Astrological Magazine*.

Hence we must take into account the 5th and the 9th aspect of Rahu and Ketu, together with the malefic influence that they may convey in order to arrive at the correct results.

Here is yet the chart (Chart 5) of a person who was murdered. The birth chart is taken from *The Astrological Magazine* of June 1973.

Here also Ketu explains death by murder. Ketu is aspected by Mars and therefore when aspecting the 8th house he would throw on that house the violent and killing influence of Mars too by whom Ketu is aspected. Again Mercury lord of the 8th house is influenced by Ketu and Mars through the 9th aspect of Ketu. Besides, mark the fact that Saturn is the dispositor of Ketu. Therefore Saturn acting as Ketu and aspecting Mercury too denotes violent death. Jupiter aspecting Mercury can lead us astray and give us the wrong notion that no violent death is likely to be involved. But if you take into account the malefic influence on Jupiter and take him as a malefic planet, you will arrive at the correct results. That Jupiter is under heavy malefic influence is easily seen by the influence on it, (a) of Mars through Rahu, (b) of Rahu by the 9th aspect, (c) of the Sun as a malefic, (d) of the Sun as the dispositor of Rahu, (e) of the Sun as the dispositor of Mars, and (f) of Mercury who has become a malefic by association with the Sun.

Jupiter as the dispositor of the benefic Moon is, no doubt, a favourable factor, but this is one against six. Hence Jupiter is weak and afflicted and is therefore, a malefic. His aspect on Mercury, lord of the 8th house, harms, rather than helps, Mercury.

Retrogression

There are some writers who come to conclusions merely on the basis of names. Accordingly when they have to see the results of the retrograde planets, they seem to think that since the word (retrograde) means moving in the opposite direction, a retrograde planet must give adverse or opposite results. This is altogether a wrong notion. Planets in atichara (accelerated motion) are in abnormal high motion and always give bad results, while those in retrogression being in the slowest motion give best results, of

course, in regard to what they represent as lords of the houses involved and as significators. In this context Sloka 471 of *Deva Keralam* says as under:

"When Jupiter in transit is in accelerated motion and Saturn is in retrogression, there is much sorrow and trouble in the world." Jupiter stands for peace and Saturn, for sorrow. When Jupiter is in abnormal motion peace suffers. When Saturn is in retrogression, troubles get aggravated. Thus a planet in retrogression being in slow motion and therefore in his proper and balanced disposition gives strong results as significator and as the lord of the house concerned, while a planet in abnormal motion loses its balance and is therefore unable to act properly and therefore harms the prospects of the house he represents and also his traits as a significator.

The author of *Phaladeepika* is most assertive and categorical in declaring retrograde planets as full of strength. Here is a sloka which says "A planet possesses strength when it is in retrogression; its rays are then brilliant and full even though it may be posited in an inimical sign or in its sign of debilitation. Like the Moon even if occupying an exalted, friendly or own sign, or amsa, becomes weak should he be eclipsed due to his vicinity to the Sun."

The sloka clarifies two points. Firstly that all planets in retrogression are strong and secondly, that the strength arises from the fact that the planet in retrogression is farthest from the Sun. The analogy of the Moon has been offered, as the Moon is in the greatest strength (Paksha Bala) when at the greatest distance from the Sun, he being in the least strength when he is with the Sun and has the same longitude as the Sun.

Strength of planets then is the secret behind good results whether the strength arises by retrogression, by exaltation, by location in own sign, in a friendly sign or in a kendra etc. It is as a result of the strength of Jupiter as a retrograde planet the people have seen, in actual experience, birth of a male issue in spite of the heavy affliction of the other factors responsible for male issues, viz., the 5th and the 9th houses (Bhavat Bhavam) and their lords.

It has, however, to be very clearly understood that even a retrograde planet who normally is

nice in regard to the traits it represents as a significator becomes very bad for these traits when heavily afflicted by the natural malefic planets. What generally happens is that as soon as a student notices that Jupiter is aspecting the 9th house and its lord he concludes that the father of the native must be long living or when he sees that Jupiter is aspecting the 5th house and its lord he thinks that the native must have a son. The student fails to see in such cases whether or not Jupiter is heavily afflicted. In case they examine the malefic influences falling on Jupiter and find that their number is four or more, they would surely find that in such a case the aspect of Jupiter on the 5th house and its lord or on the 9th house and its lord is useless. It rather acts against the acquisition of progeny or the long life of the father. This may appear very strange, but it is true.

We would like to give a few examples to show that the aspect of Jupiter is not only useless but positively harmful in cases where Jupiter even though in retrogression is heavily afflicted and is, therefore, weak. Before we proceed with this point let us try to remove the misconception in the minds of students that an exalted planet in retrogression works as if he is in debilitation. This misconception arises from the faulty teaching of the author of *Uttarakalamrita*. Sloka 6 of Khanda 2 says: "A planet in retrogression but located in its sign of exaltation should be considered as in debilitation, while if it is retrograde and located in its sign of debilitation it gives results as if it is in exaltation."

Coming to the question of illustration it will be seen that for a planet to be exalted is not a common occurrence. For, an exalted planet in

retrogression is still more uncommon. To have the horoscope of a well-known personality for illustration purposes with an exalted planet in retrogression is still more difficult. Yet we give a few examples.

The birth chart of Mr. Morarji Desai, ex-Prime Minister, born on 29-2-1896 at 12-58 midday at Bulsar is one such example (Chart 6).

This horoscope belies the principle of *Uttarakalamrita*. Jupiter is both exalted and in retrogression. If he gives the results of debilitation as alleged by *Uttarakalamrita* it would not have raised him to the status of a prime minister, for then it would have given bad results as the lord of the house of ruling powers (the 10th). Jupiter is really strong in his horoscope as is evident also from the long life he is leading, he being in his 88th year of life in 1983. This is obviously due to the strong aspect of Jupiter on the house of longevity, on its lord as also on the lord of Lagna and on Venus acting as the significator for longevity, it being the dispositor of Saturn.

We have also the example of King Farouk of Egypt. He was born on 11-2-1920 at 10-18 p.m. LMT, Lat. 30° 2' N and Long. 31° 15' E. In his birth chart (Chart 7) reproduced from *Notable Horoscopes* by Dr. B. V. RAMAN Jupiter is both exalted and in retrogression.

Ketu					
Sun	Chart No. 7 RASI	Jupit. (R)	Merc.	Chart No. 8 RASI	Jupit.
Merc.		Sat.	Rahu		Moon
			Sun		Ketu
Venus	Moon	Mars	Asc'dt. Mars		
	Rahu		Venus	Sat.	

Jupiter did not stand in the way of either the king getting wealth or his getting son. This also shows that an exalted Jupiter in retrogression does not act as a debilitated Jupiter.

The learned Editor of *The Astrological Magazine* has in his book *Notable Horoscopes*, page 385, gives the following birth chart of a person born on 30/31-1-1896 at 4-30 a.m. LMT,

Moon	Jupit.				Asc'dt.
Ketu	Chart No. 5 RASI		Sun	Chart No. 6 RASI	Jupit. (R)
Sat.		Rahu	Mars		
			Venus		
	Asc'dt.	Sun		Sat.	
	Venus	Merc.			

(Continued on page 595)

Dasavathara —An Evolutionary Concept— III*

Chettur Krishna Kutti Nair, B.A., B.L.

KINGSHIP is now established on the highest Dharmic level. The famous *Raghuvamsa* of Sri Ramachandra ruled for many generations. Agriculture naturally developed under the peaceful conditions. Rivers were dammed and diverted tanks were excavated. From the mere administration of Dharma, the duties of kingship extended to the development of the land, and capital construction works became part of the state administration. Planned agriculture was born. Is it any wonder then that the next Avathar wielded a symbolic plough, and clad in soiled garb of the tiller, the fair Balarama muddies the waters of the Yamuna, who surrenders to his plough! Listen to *Geethagovinda* :

Vahasi vapushi vishade jaladabham

Halahathi bheethi militha yamunabham,

Keshava dhriti paladharasora

Jaya Jagadeesa Hare!

The surplus of wealth resulting from planned production in the course of time produced the inevitable results of contentment and sloth. Corruption set in. The campaigns—mark the word, we shall have occasion to refer to it later in a more modern context—of war-lords held out the temptation of pillage, rape and loot. It became the principal occupation of the warrior class and kings. The loot of enemy lands and the rape of their women became the rewards of campaigns. Strict interpretation of Dharma created difficulties. Practically politics were born and diplomats became the new leaders. At the most famous of these ancient battles, the battle of Kurukshetra, the Satvic personality of King Dharmaputra receded into the background, and the battle is waged and won by Commander Arjuna under the advice of the greatest of diplomats, Lord Krishna. Some compromises with Dharma had to be taken like

the shooting of undefending Karna during a battle truce, but the military leader and the diplomat won the day. Practical politics were born! Action dictated by practical expediency was justified as Karma Yoga and provided a convenient political philosophy. Did it become the new spearhead of evolutionary progress? Diplomacy supported as the battle of Kurukshetra by mobile archery has since led mankind supported during the middle ages by mobile artillery, later by super-mobile bombers and today by the remote-controlled rocket-borne nuclear warhead! Will it lead tomorrow? and where?

It is of the greatest interest here to note that there is an entirely different version of the ninth Avathar. Listen again to the *Geethagovinda* :

Nindasi yagnavidherahaka sruthijatham,
sadayahridaya darshitam pashughatham

Keshava!

dhriti Buddhashaira Jaya Jagadeesa

Hare!

“Ahimsa paramo dharma” is also born! Ruthless political efficiency is here abandoned for infinite mercy and kindness! The Buddhas strike off from the main stem of evolution as a new mutation. Two main buds are today growing side by side atop the Mahabodhivriksha—the tree of evolution. Political and diplomatic expediency is the one; mercy, kindness, humility and morality is the other. Constitution and Sarvodaya?

Jayadeva cleared the ground for the Buddhavathar by exalting Sri Krishna to the status of Paramatma—the supreme Godhead. Had he shown his preference for Buddha, his *Geethagovinda* may never have been sung! But the difference of opinion so subtly expressed by the great poet is of immense significance. It expresses a divergence in evolutionary trends. Which will ultimately prevail? The human cerebrum which is the latest product of

*Part II of the article has appeared in May 1983 issue of *The Astrological Magazine*.

evolutionary progress has mastered the earth for its possessor, and no other species can now challenge his supremacy. It can be destroyed only by himself. Will the whole course of biological evolution on earth come to an abrupt end in a flash of universal radiance from a general nuclear chain reaction? Will some new species of life, perhaps from a distant planet, take over the course of evolution from man? Or will a new variant of the present strain of Homo-Sapiens re-establish the purity of Dharma once more? Will the Buddhas take over from the diplomats?

What is next Avathar the tenth that is yet to come? Our Puranas call him Kalki. The symbol weilded is the sword and the mount, a horse. The aim is the slaying of the Mlechcha hordes. Listen to Jayadeva again:

Mlechchanivaha nidhane kalayasi karavalam
—Dhoomakethumiya kimapi karalam,
Keshava! dhritho kalki shaira—
Jaya Jagadeesa Hare!

Well, it cannot be denied that the annihilation of the Mlechcha hordes of today arising from the natural degeneration of our social institutions would call for the sword weilded with plenty of horse-power!

We are today witnesses of these world evolutionary trends. Who can say what changes our children are destined to see? Will it be the establishment of military dictatorship or a world revolution or revolution? Will it be another—the third—world war, and the establishment of another United Nations, i.e., if any nation survives. Well, your guess is as good as mine!

That there is a general degeneration of human values, i.e., Dharma, is obvious. We used the word campaigns earlier in connection with the development of kingdoms and empires of history and noted that they were organised by the war-lords for domination with the promise of loot and rape as rewards. We no longer run such military campaigns today as did Chengiz Khan, or Alexander or Napoleon, with such frank promises of loot and women. We still call them campaigns, but they are election campaigns,

perhaps with the same hidden motives and temptations, but announced through the loud-speakers as liberation of some sort or other!

Dharma degenerates in the course of the ages. The Avathars from time to time restored order and directed the progress of evolution which has culminated today in the human brain which could devise the nuclear bomb or write the Ten Commandments, direct a Hitler or a Gandhi, inspire an African war-lord or an Albert Schweitzer! A total dissolution of all our present organisation may be needed for the establishment of Dharma on the pedestal of Kritha Yuga. Such an annihilation is today perfectly possible to human war technique! After the radioactivity of the next global nuclear war has subsided, let us hope that a new social order will emerge, established by the survivors underground, who, let us further, hope will be the Buddha mutations rather than the diplomats!

One thing however is perfectly clear. It is that whatever course the further evolution of the human race takes, the diplomats and political Mlechchas are doomed. They will, surely, be destroyed by the flashing sword of Kalki, weilded with millions of horse-power released by the fusing and fissioning atoms!

Well, that is some consolation!

TO BE OUT SHORTLY
A CATECHISM OF
ASTROLOGY
(Vol. II)

by Dr. B. V. RAMAN

About Rs. 9-00

Register your order today

RAMAN PUBLICATIONS
"Sri Rajeswari"
Bangalore-560020

* Planetary Combinations for Engineers - III

Mridula Trivedi, M.A.

Chart No. 28: Mars and Mercury aspect each other. Saturn is lord of the 10th and aspects Lagna lord Venus. Mars aspects the 8th house.

Chart No. 29: Lord of Lagna and the 8th Mars occupies the 10th house in the sign of exaltation. Mercury is placed in Lagna and receives the aspects of exalted Saturn and Mars. Lord of the 8th house is Mars. He must be a progressive engineer.

Chart No. 30: Mars owns Lagna and the 8th and he is positioned in the Ascendant from where he aspects the 8th. Mercury is in the 10th whose ruler is Saturn.

We have given here 30 horoscopes of engineers, who are from different departments. We have added another 30 charts. In all horoscopes it will be found that the 1st, the 8th and the 10th are influenced by Mars, Mercury or Saturn in one way or the other.

Mars, Saturn and Mercury play important roles in determining engineering occupation. The houses which are to be judged along with the influences of these planets are the ascendant, the 10th and the 8th. These houses must be connected with Mars, Mercury or Saturn either by placement or ownership or aspect or conjunction. If these influences are strong and afflictions less, one will be a successful engineer. If indications of these planets are feeble in regard to the 1st, the 8th and the 10th with other afflictions in horoscope, the native will be an engineer but will not rise very high in his career. He may become a junior engineer or sub-engineer in the beginning and may or may not be promoted thereafter depending on the other factors.

However Mars and Mercury are more prominent in mechanical engineers' horoscopes while Saturn and Mars are stronger in the

horoscopes of civil engineers. Saturn, Mars and Mercury have almost equal roles in the horoscopes of electrical engineers.

Venus is found to be connected with other planetary indications in the horoscope of architects or design engineers. Jupiter also plays an important role if his vibrations are received by Mars, Mercury or Saturn and the 1st, the 8th and the 10th. Jupiter indicates science. Engineering is a science of technology, therefore Jupiter's position with reference to the above strengthens planetary influences.

One should be quite honest and careful in the judgement of avocation and in case of any doubt or confusion, Navamsa Chart or constellations may be referred to for confirmation of the occupation. Accurate prediction of one's profession can help him to take up an occupation which suits his bent of mind and ensure professional fulfilment and satisfaction.

CHARTS

Chart No. 1: Born 10th April 1920 at 6-44 a.m. at Ajmer (74° E 40'; 26° N 22'). *Rasi:* Aries—Ascendant and Ketu; Cancer—Jupiter; Leo—Saturn; Libra—Mars, Rahu; Sagittarius—the Moon; Pisces—Mercury, Venus; and the Sun.

Chart No. 2: Born 8th October 1924 at 7-04 a.m. at Aligarh (78° E 6'; 27° N 54'). *Rasi:* Leo—Ascendant, Venus; Virgo—Jupiter, the Sun; Libra—Saturn; Scorpio—Jupiter, Capricorn—Mars, Ketu; Aquarius—the Moon; Cancer—Rahu.

Chart No. 3: Born 29th July 1907 at 3-18 a.m. at Lucknow (80° E 59'; 26° N 55'). *Rasi:* Gemini—Ascendant; Cancer—The Sun, Mercury, Venus, Jupiter, Rahu; Sagittarius—Mars; Capricorn—Ketu; Pisces—the Moon, Saturn.

Chart No. 4: Born 27th December 1927 at 10-10 a.m. at Muzaffarnagar (77° E 44'; 29° N 28'). *Rasi:* Leo—Ascendant; Libra—Venus; Scorpio—Saturn, Mars, Ketu; Sagittarius—the

*Article II has appeared in June 1983 issue of the A.M.

Sun, Mercury ; Capricorn—the Moon ; Pisces—Jupiter ; Taurus—Rahu.

Chart No. 5: Born 29th February 1936 at 2-17 a.m. at Jaigendouba (75° E 57'; 31° N 23').

Rasi: Scorpio—Ascendant, Jupiter ; Sagittarius—Rahu ; Capricorn—Mercury, Venus ; Aquarius—Saturn, the Sun ; Pisces—Mars ; Taurus—the Moon ; Gemini—Ketu.

Chart No. 6: Born 15th October 1925 at 5-38 p.m. at Meerut (77° E 45'; 29° N 1'). **Rasi:** Pisces—Ascendant ; Cancer—Rahu ; Virgo—the Sun, the Moon, Mars ; Libra—Mercury, Saturn ; Scorpio—Venus ; Sagittarius—Jupiter ; Capricorn—Ketu.

Chart No. 7: Born 14th February 1925 at 11-30 p.m. at Allahabad (81° E 54'; 25° N 28').

Rasi: Libra—Ascendant, Saturn, the Moon ; Sagittarius—Jupiter ; Capricorn—Mercury, Venus ; Ketu ; Aries—Mars ; Cancer—Rahu.

Chart No. 8: Born 11th March 1932 at 4-03 a.m. at Hathras (78° E 06'; 27° N 36'). **Rasi:** Capricorn—Ascendant, Saturn ; Aquarius—the Sun, Mars ; Pisces—Mercury, Rahu ; Aries—the Moon, Venus ; Cancer—Jupiter ; Virgo—Ketu.

Chart No. 9: Born 2nd December 1928 at 8-15 p.m. at Harodi (80° E 10'; 27° N 23').

Rasi: Gemini—Ascendant ; Cancer—Rahu ; Libra—Saturn, Venus ; Scorpio—the Sun ; Sagittarius—Jupiter, Mercury ; Capricorn—Ketu ; Aquarius—the Moon ; Pisces—Mars.

Chart No. 10: Born 17th July 1918 at 5-30 a.m. at Lucknow (80° E 59'; 26° N 55').

Rasi: Cancer—Ascendant, Saturn, the Sun, Mercury ; Virgo—Mars ; Libra—the Moon ; Scorpio—Rahu ; Taurus—Venus, Ketu ; Gemini—Jupiter.

Chart No. 11: Born 24th August 1922 at 1-00 a.m. at Lucknow (80° E 59'; 26° N 55').

Rasi: Gemini—Ascendant ; Leo—the Sun, Mercury ; Virgo—Jupiter, Saturn, Venus, the Moon, Rahu ; Scorpio—Mars ; Pisces—Ketu.

Chart No. 12: Born 15th November 1926 at 8-42 a.m. at Moradabad. **Rasi:** Scorpio—Acendant, Saturn, Mercury ; Sagittarius—Ketu ; Capricorn—Jupiter ; Aquarius—the Moon ; Aries—Mars ; Gemini—Rahu ; Libra—Venus, the Sun.

Chart No. 13: Born 4th June 1925 at 1-30 p.m. at Sitapur (80° E 43'; 27° N 32').

Rasi: Pisces—Ascendant ; Taurus—the Sun, Mercury ; Gemini—Venus, Mars ; Cancer—Rahu ; Libra—Saturn, the Moon ; Capricorn—Jupiter, Ketu.

Chart No. 14: Born 22nd December 1939 at 11-00 p.m. at Meerut (77° E 45'; 29° N 1'). **Rasi:** Leo—Ascendant ; Libra—Rahu ; Scorpio—Mercury ; Sagittarius—the Sun ; Capricorn—Venus ; Aquarius—Mars ; Pisces—Jupiter ; Aries—the Moon, Saturn, Ketu.

Chart No. 15: Born 10th August 1937 at 2-14 p.m. at Mazaffarnagar (77° E 44' 29" N 28').

Rasi: Scorpio—Ascendant, Mars, Ketu ; Sagittarius—Jupiter ; Pisces—Saturn ; Taurus—Rahu ; Gemini—Venus ; Cancer—the Sun ; Leo—Mercury ; Virgo—the Moon.

Chart No. 16: Born 29th January 1930 at 12-35 p.m. at Raibareilly (81° E 16'; 26° N 14').

Rasi: Taurus—Ascendant, Jupiter ; Libra—Ketu ; Sagittarius—Saturn ; Capricorn—the Sun, Mars, the Moon, Mercury ; Aries—Rahu.

Chart No. 17: Born 25th September 1931 at 9-44 a.m. at Meerut (77° E 41'; 27° N 28').

Rasi: Libra—Ascendant, Mars ; Sagittarius—Saturn ; Aquarius—the Moon ; Pisces—Rahu ; Cancer—Jupiter ; Leo—Mercury ; Virgo—the Sun, Ketu, Venus.

Chart No. 18: Born 28th December 1934 at 7-05 a.m. at Gujarat (72° E 24'; 20° N 0').

Rasi: Scorpio—Ascendant, the Sun, Venus ; Capricorn—Saturn, Rahu ; Cancer—the Moon Ketu ; Leo—Mars ; Libra—Mercury, Jupiter.

Chart No. 19: Born 13th December 1935 at 8-51 p.m. at Khurja (77° E 50'; 28° N 15').

Rasi: Cancer—Ascendant ; Libra—Venus ; Scorpio—the Sun, Mercury, Jupiter ; Sagittarius—Rahu ; Capricorn—Mars ; Aquarius—Saturn ; Gemini—the Moon, Ketu.

Chart No. 20: Born 2nd September 1927 at 11-48 a.m. at Meerut (77° E 45'; 29° N 01').

Rasi: Scorpio—Ascendant, Saturn ; Sagittarius—Ketu ; Pisces—Jupiter ; Gemini—Rahu ; Leo—the Sun, Mercury, Venus ; Virgo—Mars.

Chart No. 21: Born 2nd December 1921 at 9-39 a.m. at Sitapur (80° E 43'; 27° N 32').

Rasi: Sagittarius—Ascendant the Moon ; Pisces—Ketu ; Virgo—Mars, Saturn, Rahu, Jupiter ; Scorpio—Venus, Mercury, the Sun.

Chart No. 22: Born 10th August 1937 at 2-14 p.m. at Mazaffarnagar (77° E 44' 29" N 28').

Rasi: Scorpio—Ascendant, Mars, Ketu ; Sagittarius—Jupiter ; Pisces—Saturn ; Taurus—Rahu ; Gemini—Venus ; Cancer—the Sun ; Leo—Mercury ; Virgo—the Moon.

Chart No. 23: Born 29th January 1930 at 12-35 p.m. at Raibareilly (81° E 16'; 26° N 14').

Rasi: Taurus—Ascendant, Jupiter ; Libra—Ketu ; Sagittarius—Saturn ; Capricorn—the Sun, Mars, the Moon, Mercury ; Aries—Rahu.

Chart No. 22 : Born 12th March 1931 at 1-42 p.m. at (78° E 6' ; 27° N 54'). *Rasi :* Cancer—Ascendant, Mars ; Virgo—Rahu ; Sagittarius—the Moon, Saturn ; Capricorn—Venus ; Aquarius—Mercury ; Pisces—Ketu ; Gemini—Jupiter.

Chart No. 23 : Born 2nd November 1941 at 7-26 a.m. at Meerut (77° E 45' ; 29° N 01'). *Rasi :* Libra—Ascendant, the Sun, Mercury ; Sagittarius—Venus ; Aquarius—Ketu ; Pisces—Mars, the Moon ; Taurus—Jupiter, Saturn ; Leo—Rahu.

Chart No. 24 : Born 20th March 1930 at 9-33 a.m. at Etawah (79° E 02' ; 26° N 47'). *Rasi :* Taurus—Ascendant, Jupiter ; Libra—Ketu ; Scorpio—the Moon ; Sagittarius—Saturn ; Aquarius—Mars, Mercury ; Pisces—the Sun, Venus ; Aries—Rahu.

Chart No. 25 : Born 20th October 1942 at 7-30 a.m. at Kota (75° E 52' ; 25° N 10'). *Rasi :* Libra—Ascendant, the Sun ; Aquarius—the Moon, Ketu ; Taurus—Saturn ; Cancer—Jupiter ; Leo—Rahu ; Virgo—Mars, Mercury, Venus.

Chart No. 26 : Born 16th August 1942 at 0-10 a.m. at Bharatpur (77° E 30' ; 27° N 15'). *Rasi :* Taurus—Ascendant, Saturn ; Gemini—Jupiter ; Cancer—Venus, the Sun ; Leo—Mars, Mercury, Rahu ; Virgo—the Moon ; Aquarius—Ketu.

Chart No. 27 : From *The Astrological Magazine*, May 1964, page 425. Born 23rd October 1923 at 6-15 a.m. at Bijapur (75° E 50' ; 16° N 46'). *Rasi :* Libra—Ascendant, Venus, Jupiter, the Sun, Saturn ; Aquarius—Ketu ; Pisces—the Moon ; Leo—Rahu ; Virgo—Mars, Mercury.

Chart No. 28 : From *The Astrological Magazine*, May 1964, page 425. Born 16th March 1918 at 10-15 a.m. at Hyderabad (78° E 30' ; 17° N 20'). *Rasi :* Taurus—Jupiter, Ascendant ; Gemini—Ketu ; Cancer—Saturn ; Virgo—Mars ; Sagittarius—Rahu ; Capricorn—Venus ; Pisces—the Sun, Mercury ; Aries—the Moon.

Chart No. 29 : Born 27th April 1924 at 5-50 a.m. at Mysore (from, *A.M.* May 1964). *Rasi :* Aries—Ascendant, the Sun, Mercury ; Taurus—Venus ; Leo—Rahu ; Libra—Saturn ;

Scorpio—Jupiter ; Capricorn—Mars ; Aquarius—the Moon, Ketu.

Chart No. 30 : From *The Astrological Magazine*, 1964 May. Born 2nd March 1908 at 9-30 a.m. at Hyderabad (78° E 30' ; 17° N 20'). *Rasi :* Aries—Ascendant, Mars ; Gemini—Rahu ; Cancer—Jupiter ; Sagittarius—Ketu ; Capricorn—the Sun, the Moon, Mercury ; Pisces—Saturn, Venus.

A few more horoscopes of engineers

Chart No. 31 : Born 8th March 1940 at 8-12 p.m. at Moradabad (78° E 49' ; 28° N 51'). *Rasi :* Virgo—Ascendant, Rahu ; Aquarius—the Sun, the Moon ; Pisces—Mercury, Jupiter, Ketu ; Aries—Venus, Mars, Saturn.

Chart No. 32 : Born 21st February 1933 at 7-30 a.m. at Etawah (79° E 02' ; 26° N 47'). *Rasi :* Aquarius—Ascendant, the Sun, Mercury, Rahu ; Leo—Mars, Jupiter, Ketu ; Sagittarius—the Moon ; Capricorn—Venus, Saturn.

Chart No. 33 : Born 20th September 1938 at 10-35 a.m. at Allahabad (81° E 24' ; 26° N 28'). *Rasi :* Scorpio—Ascendant ; Aquarius—Jupiter ; Pisces—Saturn ; Aries—Ketu ; Cancer—the Moon ; Leo—Mars, Mercury ; Virgo—the Sun ; Libra—Venus, Rahu.

Chart No. 34 : Born 16th October 1955 at 9-20 to 10-00 a.m. at Faizabad (82° E 12' ; 26° N 47'). *Rasi :* Scorpio—Ascendant, Rahu ; Taurus—Ketu ; Leo—Jupiter ; Virgo—Mars, the Sun, Mercury ; Libra—Saturn, the Moon, Venus.

Chart No. 35 : Born 18th April 1937 at 12-03 p.m. at Azamgarh (83° E 13' ; 26° N 03'). *Rasi :* Cancer—Ascendant, the Moon ; Scorpio—Rahu, Mars ; Capricorn—Jupiter ; Pisces—Saturn ; Aries—Venus, the Sun, Mercury ; Taurus—Ketu.

Chart No. 36 : Born 22nd September 1935 at 11-50 p.m. at Moradabad (78° E 49' ; 28° N 51'). *Rasi :* Gemini—Ascendant, Ketu ; Cancer—the Moon ; Leo—Venus ; Virgo—the Sun ; Libra—Mercury, Jupiter ; Scorpio—Mars ; Sagittarius—Rahu ; Aquarius—Saturn.

Chart No. 37 : Born 17th November 1946 at 4-15 a.m. at New Delhi (77° E 12' ; 28° N 38'). *Rasi :* Virgo—Ascendant ; Libra—Jupiter ;

Scorpio—Ketu, the Sun, Mars, Mercury, Venus ;
Taurus—Rahu ; Cancer—Saturn ; Leo—the
Moon.

Chart No. 38 : Born 5th April 1937 at 3-00
a.m. at Allahabad (81° E 54' ; 25° N 28').

Rasi : Capricorn—Ascendant, the Moon ;
Jupiter ; Pisces—the Sun, Saturn ; Aries—
Mercury, Venus ; Taurus—Ketu ; Scorpio—
Mars, Rahu.

Chart No. 39 : Born 31st August 1960 at
3-42 p.m. at Lansdown (Garhwal) (83° E 24' ;
26° N 25'). **Rasi :** Sagittarius—Ascendant,
Jupiter, the Moon, Saturn ; Aquarius—Ketu ;
Taurus—Mars ; Leo—the Sun, Mercury, Rahu ;
Virgo—Venus.

Chart No. 40 : Born 21st September 1946 at
12-05 p.m. at Dibai (77° E 55' ; 28° N 18')
Rasi : Scorpio—Ascendant, Ketu ; Taurus—
Rahu ; Cancer—the Moon, Saturn ; Virgo—the
Sun, Mercury ; Libra—Mars, Jupiter, Venus.

Chart No. 41 : Born 12th August 1934 at
11-45 p.m. at Roorkee (77° E 54' ; 29° N 51').
Rasi : Taurus—Ascendant ; Gemini—Mars ;
Cancer—Ketu, the Sun, Mercury, Venus ; Leo—
the Moon ; Virgo—Jupiter ; Capricorn—Rahu ;
Aquarius—Saturn.

Chart No. 42 : Born 15th February 1950 at
8-30 p.m. at Delhi (77° E 12' ; 28° N 38'). **Rasi :**
Virgo—Ascendant, Mars, Ketu ; Sagittarius—
Venus ; Capricorn—the Moon, Mercury, Jupiter ;
Aquarius—the Sun ; Pisces—Rahu ; Leo—
Saturn.

Chart No. 43 : Born 9th July 1957 at 12-24
p.m. at Lucknow (80° E 59' ; 26° N 55'). **Rasi :**
Virgo—Ascendant, Jupiter ; Libra—Rahu ;
Scorpio—Saturn, the Moon ; Aries—Ketu ;
Gemini—the Sun, Mercury, Cancer—Venus,
Mars.

Chart No. 44 : Born 23rd March 1953 at 5-32
p.m. at Lucknow (81° E 00' ; 26° N 55'). **Rasi :**
Cancer—Ascendant, Ketu ; Libra—Saturn ;
Capricorn—Rahu ; Aquarius—Mercury ; Pisces
—the Sun ; Aries—Mars, Jupiter, Venus ;
Gemini—the Moon.

Chart No. 45 : Born 3rd July 1955 at 8-30
p.m. at Lucknow (81° E 00' ; 26° N 55'). **Rasi :**
Capricorn—Ascendant ; Taurus—Mercury ;

Gemini—the Sun, Venus, Ketu ; Cancer—
Jupiter, Mars ; Libra—Saturn ; Scorpio—the
Moon ; Sagittarius—Rahu.

Chart No. 46 : Born 2nd July 1945 at 1-38
a.m. at Pithoragarh (80° E 15' ; 28° N 38').

Rasi : Aries—Ascendant, Mars ; Taurus—
Venus ; Gemini—the Sun, Saturn, Rahu ; Cancer
—Mercury ; Leo—Jupiter ; Pisces—the Moon.

Chart No. 47 : Born 2nd May 1948 at 0-27
a.m. at Lucknow (80° E 59' ; 26° N 55'). **Rasi :**
Capricorn—Ascendant, the Moon ; Aries—the
Sun, Mercury, Rahu ; Gemini—Venus ; Cancer
Saturn ; Leo—Mars ; Libra—Ketu ; Sagittarius
—Jupiter.

Chart No. 48 : Born 28th September 1922 at
8-59 a.m. at Lucknow (80° E 58' ; 26° N 55').

Rasi : Scorpio—Ascendant ; Sagittarius—the
Moon, Mars ; Pisces—Ketu ; Cancer—the Sun,
Mercury, Saturn, Rahu ; Libra—Jupiter, Venus.

Chart No. 49 : Born 30th October 1950 at
5-05 a.m. at Lucknow (80° E 59' ; 26° N 55').
Rasi : Virgo—Ascendant, Saturn, Ketu ; Libra
—the Sun, Venus, Mercury ; Sagittarius—Mars ;
Aquarius—Jupiter, Pisces—Rahu ; Taurus—the
Moon.

Chart No. 50 : Born 12th October 1960 at
2-44 p.m. at Kanpur (80° E 29' ; 26° N 28').

Rasi : Libra—Ascendant ; Sagittarius—Saturn,
Jupiter ; Capricorn—the Moon ; Aquarius—Ketu ;
Aries—Mars ; Taurus—the Sun, Venus ; Gemini
—Mercury ; Leo—Rahu.

Chart No. 51 : Born 26th December 1943 at
5-50 a.m. at Muapur Khas (Pakistan) (69° E 05' ;
25° N 35'). **Rasi :** Sagittarius—Ascendant,

the Sun, Mercury ; Capricorn—Ketu ; Taurus—
Mars ; Gemini—Saturn ; Cancer—Rahu ; Leo—
Jupiter ; Libra—Venus ; Scorpio—the Moon.

Chart No. 52 : Born 8th July 1942 at 1-06
a.m. at Kanpur (80° E 24' ; 26° N 28'). **Rasi :**
Taurus—Ascendant, Saturn ; Gemini—Jupiter,
Mercury, Venus ; Cancer—the Sun, Mars ; Leo
—Rahu, the Moon ; Aquarius—Ketu.

Chart No. 53 : Born 30th August 1941 at
9-47 p.m. at Rewa (81° E 19' ; 24° N 31'). **Rasi :**
Aries—Ascendant ; Taurus—Saturn ; Gemini—
Jupiter ; Leo—the Sun, Mercury ; Virgo—Rahu,

(Continued on page 581)

*Karnataka Ministry—An Astrological Study

S. L. Joshi

MR. RAMAKRISHNA HEGDE was elected as the leader of the Janata Kranti Ranga on 9-1-1983. The very same day the Party united to form the Janata Government. Mr. Hegde was sworn in as Chief Minister at 4 p.m. on 10-1-1983. Mr. Bangarappa while extending support did not participate in the meetings.

The Ascendant at the time of the swearing-in ceremony is Taurus 12° (*Rasi*: Rahu 71-14, Saturn 191-19, Jupiter 220-45, the Moon 225-14, the Sun 267-10, Ketu 251-14, Mercury 279-23, Venus 283-34 and Mars 302-00. *Navamsa*: Ascendant is Aries; Mercury in Pisces; Venus in Taurus; Ketu in Cancer; Jupiter and Mars in Libra; the Moon in Scorpio; the Sun in Sagittarius; and Saturn and Rahu in Capricorn).

The star for the day was Anuradha. Saturn Dasa gives a longevity of 2 years, 12 months and 3 days, that will be till 13th January 1986. But the retrospective effect of Saturn following the star of Jupiter (Visakha), when Mr. Hegde was elected as the leader, gives him 5 years and 1 month of power and authority in politics; and this can give him his full term of power as Chief Minister. Jupiter and the Moon in the 7th house confer Gajakesari Yoga, hence Mr. Hegde's ministry will be strong but riddled with factionalism. The Moon from the 3rd house and Jupiter from the 8th and the 11th have no directional strength. The ministry will be on friendly and co-ordinating relations with the Centre and also with the electorate. The 11th house being that of Jupiter and Jupiter being in the 7th aspecting the 11th (his own) and the 3rd (that of the Moon) representing the Central Government, he will be a popular Chief Minister enjoying the confidence of the Central and State leaders.

Mars, as lord of the 12th, will rule the longevity of the ministry and as lord of the 7th gives the power of authority and rule to Jupiter. The

power to rule will be more or less of a dictatorial type rather than democratic. The planet ruling democracy is Saturn. He is no doubt in an exalted Rasi though it is the house of opposition, and in his own Navamsa. So the opposition for Mr. Hegde should be free and fair, without any conspiracy or dissidence. Saturn from the 6th aspecting the 12th will give full longevity to the ministry. Another good aspect of Saturn is that he checks the malefic effects of the Sun and Ketu in the 9th. Saturn as lord of the 9th, or house of fortune, and the 10th or house of administration, is a yogakaraka. There will be agrarian reforms. Mercury and Venus in the 9th, Mercury being retrograde, clearly indicates that there will be revolutionary changes in the field of finance and that the financial position of the State will be satisfactory. It is significant that Mr. Hegde himself has retained the portfolio of finance, which means he has some revolutionary ideas in mind. But it is possible that there will be dissatisfaction among the agrarian class of people.

In the house of finance Rahu and Ketu are unchecked. But for the Sun on the verge of leaving the 8th (house of wealth) there is a likelihood of malfunctioning in monetary matters. The evil effects of Mars will manifest when he transits the house of the 12th in March-April 1983 when there will be mutual aspects of Saturn and Mars. There will be opposition from the dissidents which may bring changes since Venus by that time will also be transiting the 11th and the 1st, indicating a powerful opposition and sudden changes. But strong Mars keeping Jupiter in his own house checks him.

The position of Jupiter and Mars in Libra Navamsa, and it being 9th from the Ascendant, indicates that Guru Mangala Yoga is guarded by Saturn from the 12th as lord of the Ascendant. Venus is in his own house in a quadrant; the Moon is in the 10th and debilitated creating

Lessons in Jaimini Astrology—XIV

Dr. P. S. Sastri, M.A., Ph.D., M.Litt.

Upapada

UPAPADA is the Arudha of the 12th house. In our example the lord of the 12th house is in the 2nd from it, and hence the Upapada is the 2nd from him. This is Libra where we have Mars, Mercury and Ketu aspected by Saturn. Some followers of Jaimini interpret Upapada as the Arudha of the 7th house. This gives us Darapada which in our example is Virgo. Many things about marriage and family life are to be read from Upapada. This led these followers to identify Upapada with Darapada, But Jaimini means by Upapada only the Arudha of the 12th.

If a malefic joins or aspects Upapada or if the 2nd from it has a malefic, one will lose the wife or husband or take to asceticism (1.4.2). The late Prof. B. Suryanarain Rao had the Moon and Rahu in his Upapada aspected by the Sun, Mercury and Jupiter. The aspect of a benefic delayed the event and he lost his first wife in his 47th year.

The Sun in the 2nd from Upapada is not a malefic. Benefic associations to Upapada or its 2nd house prevent or delay the event. A debilitated planet in the 2nd brings about the death of the partner; and the contrary happens if the planet is exalted there. Plurality of marriages can happen if the Upapada is Taurus. If in the 2nd there is Atmakaraka or its own lord, one will have no wife in the latter part of his life. The lord of the 2nd in exaltation gives a wife from a respectable family; and in debilitation the opposite result can be expected. Benefic conjunction or aspects to the 2nd give a beautiful wife. When Saturn and Rahu joins or aspects the 2nd from Upapada, the wife may die or be deserted by her husband because of some scandals (1.4.3-12).

About the health of the wife or husband, we have some principles. When Venus and Ketu join or aspect the 2nd, the wife ails from

discharges or complaints of the blood. The association of Mercury and Ketu there leads to the decay of the bones or she may be corpulent or both. The association of the Sun, Saturn and Rahu there gives rise to chronic bone-fever. When the 2nd is a sign owned by Mercury and has the association of Mars and Saturn, she suffers from nasal ailments. If it is owned by Mars, and has the association of Mars and Saturn, we can predict the same result. If the 2nd is owned by Mars or Mercury and has the association of Jupiter and Saturn, there will be ear complaints and nervous diseases; the association of Jupiter and Rahu with such a 2nd house gives rise to dental complaints. If the 2nd is Virgo or Libra and has the association of Saturn and Rahu, she has defective limbs or she suffers from wind (Vata) complaints. But if benefic associations are also present, these bad results are not to be predicted. All these results, says Jaimini, are to be predicted after considering also the 7th from Upapada, the Dara-karakamsa, and the owners of those houses (1.4.13-23).

When the 7th from Upapada and its lord, and Dara-karakamsa and its lord are joined or aspected by Mercury, Saturn and Venus, there will be no children. If the 5th house from the 7th of Upapada and from its lord, the 5th from Kalatra-karakamsa and its lord, have the association of the Sun, Jupiter and Rahu, there will be many children; and if this combination or if these houses have the association of the Moon, there will be only one son; but if mixed influences operate on this 5th house, there will be children late in life. When this 5th has the association of Mars and Saturn, one adopts a son. If this 5th house falls in an odd sign, there will be many children; and if it is an even sign, there will be few children. Along with Upapada and the 5th from it, we have to consider Putrakarakamsa (1.4.24-31). Putrakaraka comes after atma, amatya, bhratru and matru-karakas.

In our standard horoscope. Putra karaka is Mercury and the Amsa he occupies is Sagittarius.

From the Upapada, many other events can be predicted. Saturn and Rahu in the 11th or the 3rd from the Upapada or its lord will destroy brothers. Venus in the 3rd or the 11th from the same kills the younger or elder brother. The 3rd is for the younger brother and the 11th for the elder. The aspect of Venus on Lagna or the 8th brings about the loss of brothers (1.4.32-34). Lagna would be the 3rd from the 11th and the 11th from the 3rd, while the 8th is the 10th from the 11th and the 6th from the 3rd. These appear to be, in Jaimini's view, the maraka houses for brothers.

Mars, Jupiter, the Moon and Mercury in the 3rd and the 11th from Upapada and its lord give many brothers. These houses aspected by Saturn and Mars destroy the brothers. The aspect of Saturn on these gives the same result. If these houses have the association of Ketu, there will be many sisters (1.4.35-38).

Next take up the 2nd house from the 7th of Upapada. Rahu here gives protruding teeth, and Ketu makes one unable to speak properly. Mars gives an ugly appearance. The complexion is to be judged, as stated earlier, from Atmakarakamsa (1.4.39-42).

The religious and spiritual tendencies are to be studied from Amatyakaraka. In our example Mars is Amatyakaraka and he occupies Taurus in Navamsa and the 2nd house in Rasi. Malefics should not be in the Navamsa of Amatyakaraka. But if he is himself a malefic and is not associated with malefics, there is no defect. Saturn and Rahu in this Amsa make one notorious. Two planets there make the native famous in his family (1.4.43-49).

PLANETARY COMBINATIONS FOR ENGINEERS—III

(Continued from page 578)

Venus; Scorpio—the Moon; Pisces—Mars, Ketu.

Chart No. 54: Born 23rd May 1945 at 8-15 p.m. at Meerut (77° E 45'; 29° N 01'). *Rasi:* Scorpio—Ascendant; Sagittarius—Ketu; Pisces

—Venus, Mars; Aries—Mercury; Taurus—the Sun; Gemini—Saturn, Rahu; Leo—Jupiter; Libra—the Moon.

Chart No. 55: Born 25th April 1940 at 2-31 p.m. at Multan (71° E 31'; 30° N 12'). *Rasi:* Libra—Ascendant; Pisces—the Moon, Ketu; Aries—Jupiter, Saturn; Gemini—Venus; Cancer—the Sun, Mars, Mercury; Virgo—Rahu.

Chart No. 56: Born 22nd October 1958 at 11-20 a.m. at Allahabad (81° E 54'; 25° N 28'). *Rasi:* Sagittarius—Ascendant; Pisces—Ketu; Taurus—Mars; Virgo—Rahu; Libra—the Sun, Venus, Mercury, Jupiter; Scorpio—Saturn.

Chart No. 57: From *The Astrological Magazine*, May 1964 issue, page 425. Born 30th May 1909 at 5-00 a.m. at Bombay (72° E 50'; 18° N 58'). *Rasi:* Aries—Ascendant; Taurus—the Sun, Venus, Rahu; Gemini—Mercury; Leo—Jupiter; Virgo—the Moon; Scorpio—Ketu; Aquarius—Mars; Pisces—Saturn.

Chart No. 58: From *The Astrological Magazine*, May 1964 issue. Born 23rd July 1916 at 5-55 a.m. at Hyderabad (Virgo—78° E 30'; 17° N 20'). *Rasi:* Cancer—Ascendant, the Sun, Ketu; Virgo—Mars; Capricorn—Rahu; Aries—Jupiter, the Moon; Gemini—Mercury, Saturn, Venus.

Chart No. 59: Born 22nd March 1956 at a.m. at Lucknow (80° E 59'; 26° N 55'). *Rasi:* Virgo—Ascendant; Scorpio—Saturn, Rahu; Sagittarius—Mars; Aquarius—Mercury; Pisces—the Sun; Aries—Venus; Cancer—the Moon; Leo—Jupiter.

Chart No. 60: Born 12th August 1934 at 11-45 p.m. at Roorkee (77° E 54'; 29° N 51'). *Rasi:* Taurus—Ascendant; Gemini—Mars; Cancer—Ketu, the Sun, Mercury, Venus; Leo—the Moon; Virgo—Jupiter; Capricorn—Rahu; Aquarius—Saturn.

Gifts must be made gladly and willingly; never give an unwilling gift. Let gifts be made according to one's fortune, with modesty and fear. Let there be also agreement in opinion (or friendly feeling) when gifts are offered.

—*Taittiriyaopanishad.*

Letters to the Editor

[The Editor does not hold himself responsible for the views of the readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to **The Astrological Magazine** he must remind readers that claims on the available space in this column are heavy. The Editor, therefore, requests readers to be as brief as possible in all letters intended for the correspondence columns, —Ed., A.M.]

Mrs. Rajeswari Raman

Sir.—My first duty is to congratulate Mrs. Rajeswari Raman for the distinguished achievement in being included in the world's *Who is Who of Women*. The International Biographical Society has to be thanked for it.

We have often read articles by Mrs. Rajeswari Raman on the need for yoga for women. Thanks to her *vamsa parampara*—she has chosen to be a disciplined assistant to her husband and help for her children (*karyeshu dasi karuneshu mantri rupeshu lakshmi*, etc.)

We hope she will publish a *Who is Who of Woman of India*—both past and present. She can also pinpoint that today as between man and woman the former is shy to call himself as a Hindu and a proud Indian. If women only gain strength, Sakti will rule India and show to the world what women are capable of. India and U.K. are no doubt ruled by women but there is no *sakti* in them.

Bombay.

Saroja Venkatram.

Hinduism in India

Sir,—I read with interest Mr. S. Sundaram's views covering my above article published in October 1982 issue of *The Astrological Magazine*.

Let me clearly state that the objective of the article was to emphasise the status of Hinduism in America and its birthplace, India. In addition, I felt an objective discussion covering the slow neglect of Hinduism was essential to enable us—all Hindus—to take a look at the existing situation so that Hinduism will not only continue to just survive but thrive in the future.

It is now an established fact that many Hindus (if not most!) are ashamed and are often apologetic about being Hindus. On the other hand, I have seen other religion friends exhibit a sense of pride and satisfaction about their religion. If Hinduism and Hindus are to survive in the coming generations, our attitudes must cope with the changing social, economical and political situations. Our sages and seers have shown us the way to be assertive and that is exactly what we need to do in the present and the future. The dynamic way of life propounded by our sages is not achieved by mere lip-appreciation. After we shed some of the unpleasant social practices that have crept into our society, Hinduism points a way for the total welfare of all human beings, regardless of race, cast, and even religion. **Hinduism is more than a routine religion. It is a way of life exemplified and perfected by our great ancestors.**

I am glad that my article has generated discussion. Sometimes it is necessary that we take a critical look at ourselves so that we and the society can become better tomorrow. Bharat Varsha is indeed a sacred land but it cannot continue to be one in the future based on past great civilisations only. Future is ours, and as Swami Vivekananda has said, it is our duty to protect, preserve and do our mite for Hinduism so that the future generations can live as Hindus.

It is my view, with due respects to Mr. Sundaram, that Hinduism will only be a shadow of its past glory and greatness if we continue to neglect it as a way of life and Dharma.

Lake Zurich
Illinois, U.S.A.

Dr. B. Sureshwara.

Chemical Lithography of Human Fate

Sir,—The above-titled article by Dr. D. N. Pathak published in the *A.M.* of March 1983, although starting with the natural division of the zodiac into 12 parts called Rasis under the names Aries, Taurus, etc., runs into inconsistency by totally ignoring these while formulating his character-types from the serial numbers of months. Let me point out that the start of the year from 1st January has no basis whatsoever in the cosmic clock. The number one should be assigned to the month that marks the transit of the Sun through that part of the zodiac that falls in Aries. It should start either from 22nd March (Sayana) or 13th-14th April (Nirayana) but never from 1st January. Even otherwise the formulations made by Dr. Pathak by assigning the numbers in series to the months of the Gregorian calendar, that is wholly arbitrary in nature, are found to be far removed from reality. I know of a number of wives born in January always quarrelling with their husbands born in September. This must be true of other numbers as well which are assigned arbitrarily.

Simla.

Viswanath Mehta.

An Appreciation

Sir,—I am a subscriber to *The Astrological Magazine*, for which I am very grateful. Especially interesting is the feature on Buddhist Astrology.

London.

P. Smith.

Sakata Yoga

Sir,—Perhaps, this is for the first time after the passing away of the late Mr. Y. Keshava Menon that in his style of writing I found the exposition of a Yoga similar to the petals of a bud blooming one by one and ultimately creating the wonderful sight of beautiful flower in the description of Sakata Yoga under "News and Views" by Ekalavya in *The Astrological Magazine* for March 1983.

I was also not satisfied with the article on Sakata Yoga appearing in the 1983 Annual Number, because I know a person with this Yoga is flourishing well as First Secretary in one of the Indian High Commissions abroad. He has Jupiter in Sagittarius Lagna and the Moon in

Taurus forming Sakata Yoga. His continued progress also defies Kalasarpa Yoga formed due to the vacant five houses before Rahu and after Ketu which is the surest disposition for dire consequences to be faced as per an article recently appearing in this Magazine. As such, I would also like to request its author to give second thoughts to his proposition.

Sikar.

D. P. Purohit.

Domestic Peace

Sir,—I am a regular reader of your esteemed Magazine for the last 20 years. The annual numbers as also numbers bearing "Surya Prakash Memorial" are a source of great joy and attraction to me. These issues contain valuable articles on crucial issues of astrology.

In life, whatever might be the other achievements of an individual, "domestic peace and harmony" is a must for real happiness and enjoyment. The Moon, the 2nd and 4th houses as also many other factors in a horoscope must be studied in this regard. Only very few individuals who are blessed with divine grace can enjoy real domestic peace. Kindly arrange to publish some articles on the above issue.

Asansol.

P. N. Rao.

Our Cultural Heritage

Sir,—In his letter published on page 217 of the *A.M.* of February 1983, Mr. B. Anup writes about Galileo, Socrates and Archimedes. What he says is right; but one thing he forgets is that in India the environment was very different for the wise people. Indians did not go against truth as was the case in Europe and the other parts of the world.

Let us see in the sphere of religion. In France, Joan of Arc was burnt at the stake by religious heads because she claimed that she got messages from God directly. But in India Lord Buddha and Adinath Rishabhdev, the first *theerthankar* of Jains, were considered among the twenty-four incarnations of God, although they did not teach everything in favour of Hinduism. There have been so many people in the Bhakti cult. Sankaracharya, Ramanujacharya, Vallabhacharya, Chaitanya Mahaprabhu, Guru Nanak, Ramdas, Raghavendra Swami, etc.

but they were respected by millions even though their ideas differed from those prevailing in their times. In the sphere of art and science, Kalidasa, Varahamihira, Leelavati, etc., had not had such fate like other persons outside India.

I am sorry to say that Mr. Anup forgets our priceless cultural heritage in which thinkers did not suffer such fates as did their counterparts in Europe.

Indore.

Harsha Vardhan Chopra.

Dual Role of the 9th Lord

Sir,—The dual role of the 9th lord in the case of fixed sign ascendants is really a subject-matter that requires to be explained by competent authorities as suggested by Mr. S. Natarajan in his article on page 209, *A.M.* of February 1983.

Mr. Natarajan refers to a chart and its findings in the letter of Mr. P. S. Pattabhiraman on page 344, *A.M.*, April 1982 and another letter from the same reader found on page 425, *A.M.*, May 1980 pointing out that the net theory of Badhaka Dosha advocated by the reader has fallen to the ground.

Mr. Natarajan places his reliance only on those 18 by-gone sages, because he feels that other subsequent scholars were not so prudent and had no *divya drishti* in the divine science of astrology.

Mr. Natarajan seeks the support of all those 18 sages and also the living sage Dr. B. V. RAMAN to guard him in his attack against the observation of Mr. Pattabhiraman by claiming that nowhere in the classical texts including the writings of Dr. B. V. RAMAN, any recognition is accorded to Badhakadhipathya Dosha. Contrary to his view we find everywhere that people welcome new ideas, new theories and recognise things which have undergone modification. Revered Suryanarain Rao and other scholars are not any other than sages.

Will it match with the truth if we are simply satisfied by accepting *yogakaraka* as the only function of the 9th lord for a fixed sign? If it be so for what purpose do we call the 9th lord Badhakadhipati and what is its function?

I have reasons to believe that the 9th lord for a fixed Rasi is not only a Bhagyadhipati, but also plays the role of Badhakadhipati. At the time of death the victim necessarily receives the blows from both the hands of Marakadhipati and Badhakadhipati; otherwise it is meant as recovery from danger.

Saturn, lord of justice is Ayushkaraka. Under his instruction Ketu kills the native. As long as Saturn holds the portfolio of justice and longevity together none can fear about favourites or nepotism. The Moon, Mars, Saturn are the only three planets which can act in the dual role of Bhagya and Badhaka lords for the fixed Rasi natives.

In fact the lord of Bhagya and Badhaka remains to be one and the same for a fixed Rasi which will never fail in giving the results according to their duty-bound nature—marriage, but late; no child except an adopted one; delayed promotion; loans granted but late receipt; favourable judgement-not implemented immediately; securing a pass in exam—not with class; suspension and reinstatement—all such obstacles and difficulties are the varying results offered by these Bhagyadhipati-cum-Badhakadhipati. In this way the 9th lord for a fixed Rasi functions according to the strength gathered by that lord in transit subordinated to the natal positions.

I agree with Mr. Pattabhiraman's view because the native got married, but late. Marriage was prevented earlier at a proper age due to Badhakadhipatya Dosha. We must not ignore to see this fact. The native married only after Saturn reached Virgo Rasi after completing one full round from Taurus, probably at the age of 38 or above with reference to Chart 1¹ given below.

This dual function of offering Bhagya (good) and Badhaka (evil) results can be very well seen in Chart* 2 of ² Abraham Lincoln found in

1. Libra—Ascendant, Venus and Mercury; Aquarius—the Moon and Ketu; Pisces—Mars; Taurus—Saturn and Jupiter; Leo—Rahu; and Virgo—the Sun.
2. Aquarius—Ascendant, the Sun, and Mercury; Pisces—Jupiter and Venus; Aries—Ketu; Libra—Rahu and Mars; Scorpio—Saturn; and Capricorn—the Moon.

Notable Horoscopes by Dr. B. V. RAMAN. The 9th lord Venus (Bhagyadhipati and Badhakadhipati) is exalted in the 2nd, a Marakasthana, associated with Jupiter the 2nd lord, and the 9th house occupied by two malefics Rahu and Mars. This planetary position evidently shows the effects caused by Venus as Bhagyadhipati offered him the greatest position in his country and the very same Venus as Badhakadhipati did not fail to cause his death by assassination.

Dr. B. V. RAMAN author of *Notable Horoscopes*, writes that "Lincoln discovered that marriage is a field of battle and not a bed of roses". Although Venus (kalatrakaraka) exalted with Jupiter occupied the 2nd house Pisces, the native felt thus because Venus happened to be the Badhakadhipati. What is wrong if we say Badhakadhipatiya Dosha is the cause for this and also for his end by assassination?

Revered Suryanarain Rao's Chari 3rd also reveals that Saturn as the lord of the 9th, Bhagyadhipati, made him a versatile genius in astrology, law and history. It is Saturn that made him a master in a foreign language, English. The same Saturn as Badhakadhipati occupying the 2nd, a Marakasthana, is a sure indication that Saturn would bring death to the native, I don't think this way of interpretation would be wrong.

Very many horoscopes of eminent people of fixed Rasi Lagna prominently show that good and evil results are caused by both Bhagyadhipati and Badhakadhipati. This fact leads us to believe that yogakarakas are also yogamarakas for fixed Rasi natives.

Madras.

M. Bhaskara Rao.

-Yogas in N. T. R's Horoscope

Sir—I found in your Magazine for March 1983 an article entitled "Horoscope of Mr. N. T. Rama Rao". According to the writer, there are practically no Raja Yogas in the horoscope. In an article appearing in another journal Mr. G. Badri Narayana Murty has mentioned several Rajayogas. He has brought out the political

future of Mr. N. T. Rama Rao. At that time since even the elections were not anticipated, the writer did not bother to locate the exact date of Mr. N. T. Rama Rao taking over the chair.

Mr. Subba Rao has said that the positions of Mars and Saturn in mutual aspect in Rama Rao's horoscope is most undesirable. But in Mr. Murty's article I find that as per Sloka 32 of Chapter I, Pada 3 of *Jaimini Sutras* when planets which are malefics are in the 3rd and 6th places from the Ascendant lord equal in number it forms special Raja Yoga. This situation of Mars and Saturn from Venus in the 3rd and 6th places respectively is an excellent Raja Yoga.

Mr. Subba Rao has expressed doubt about Venus in the 7th conferring Raja Yoga. Venus in Madhya will make the native Mandaladhipati. Mr. Murty refers to Chapter 30, *Saravali*, Slokas 147, 178 and also to Sloka 34, Chapter 31, according to which the Moon and Jupiter in square aspected by Venus when no other planets are in debilitation make the person a famous king.

Mr. Murty has pointed out Mr. N. T. Rama Rao's birth Ascendant, *ghatika* Ascendant, *karakamsa* Ascendant as Libra, Capricorn and Cancer respectively as having an aspect of the Sun and Mercury as per the aspects of Jaimini Siddhanta. This as per 25th Sloka, Chapter I, Pada III of *Jaimini Sutras* confers a special Raja Yoga. As per 1st chapter, 3rd pada, 35th sloka of *Jaimini Sutras* if either from the Ascendant lord or from the 7th lord Jupiter and the Moon are in the 5th the person will be a successful politician. From Mars the 7th lord Jupiter and the Moon are in the 5th house and this is a clear indicator of special Raja Yoga. As per Mr. Murty the position of Mars in the 9th from the Ascendant and the aspect of Jupiter on Mars, is a Raja Yoga. For this he has referred us to *Saravali*, 25th chapter, Sloka 40.

When so many yogas are existing in the horoscope of Mr. N. T. Rama Rao, how can Mr. Subba Rao say that his horoscope does not contain any Raja Yogas. Mr. Murty has exhibited a profound knowledge of the Sastra in his article.

Bombay.

L. N. Prayag.

3. Taurus—Ascendant; Gemini—Saturn; Libra—Mars and Ketu; Sagittarius—Venus; Aquarius—the Sun, Mercury and Jupiter; and Aries—the Moon and Rahu.

In Defence of Astrology and Astrologers

Sir,—While astronomy is considered as a science by some persons, astrology has been described by them, as of highly doubtful utility. According to them astrology and astrologers are frauds and a bane to India and Indian society. Some others regard astrologers as exploiters, even though thousands of persons in high places have implicit belief in astrological predictions. It is no secret that the prime minister, chief ministers and ministers of various levels, seek the advice of astrologers regularly.

It is wrong to contend that astrology and astrologers are in demand only in India. Even the West and countless westerners believe in horoscopes and astrologers. Only the names of the various planets and constellations are different. In U.S.A., supposed to be the most civilised and progressive country, millions of Americans have immense faith in both astronomy and astrology. This knocks the bottom out of the argument that "astrologers are a bane to India and Indian society".

No science is perfect, and cent per cent accurate. Even the most scientific supposedly precise calculations, including those done by modern computers, go wrong. So if several predictions of astrologers have gone wrong and if their forecasts have not come true, it is no wonder. Their failure should not be used as a weapon to condemn the whole science of astrology. Unfortunately the habitual critics of astrology harp on the failures and tend to ignore the successes. Countless people have found that reliance on the astrologers has brought them good dividends, the swearing-in of ministers at auspicious hours, for instance.

There are black sheep in every profession and in every system. Bogus astrologers, like quack doctors, who sit on the pavements, footpaths or road crossings, solicit customers with the use of large drawings of the human palm and complex charts, and exploit them. There is, in fact, need to impose a ban on quack astrologers, as on quack doctors, to save astrology from being defamed.

Is it not significant that even those who strongly criticise astrology and astrologers fix

dates for the weddings of their sons and daughters only after consulting some astrologers? It is very wrong to say that "superstition is to religion what astrology is to astronomy, a very stupid daughter of a very wise mother". Astronomy and Astrology are sister sciences.

India is proud of her astronomers and astrologers of the past and present—Varahamihira, Bhaskara, Aryabhata, Parasara, B. Suryanarain Rao, B. V. Raman, etc. In recent years the preparation of correct horoscopes and reading and interpretation of such documents has become a regular art as well as a science. Thus astrology has definitely come to stay, and it is futile to question the very basis of the astrologers' calculations and predictions.

Kanpur.

Kultar Singh Rattan.

Wrong Assumptions in Astrology

Sir,—As a student of astrology since several years I had occasions to study *Brihat Parasara Hora Sastra*, *Laghu* and *Madhya Parasari*, *Jataka Parijata*, *Brihat Jataka*, *Manasagari*, *Phala Deepika* and other ancient works as well as the esteemed *The Astrological Magazine* (1975 to 1981) edited by Dr. B. V. RAMAN. I would like to express disapproval of hasty conclusions and predictions made by some of your contributors. Astrology is a science like so many other sciences which have helped mankind in improving its lot.

Wrong conclusions and fallacious arguments and predictions made on insufficient data make educated men rise their fingers against astrology and dub it with the adjunctive of *superstition*. Science does not allow exceptions, and astrology, which is the science of forces behind this universe, does not also do it. It does not also allow faulty arguments ignoring established canons. It is wrong to argue on the principle of *bhavat bhavam* that a planet situated in the 6th or the 8th place from a Bhava it owns, damages or destroys his own Bhava. Sagittarius is the *moolatrikona* of Jupiter, and Jupiter when placed in the 8th from Sagittarius will fall in Cancer which is his sign of exaltation. Jupiter in that case according to well-recognised rules of astrology will improve the houses he owns and not damage or destroy them. Similarly

Libra is the *moolatrikona* of Venus and Venus, when placed 6th from Libra, will fall in Pisces, which is his sign of exaltation, and in that event there will be improvement in the houses he owns and not damage or destruction in the least. No planet, however or wheresoever it may be placed, will destroy or damage his own house. The worst, that may happen in that case, will be that by his weak-position, he will leave his house to the mercy of other planets.

I have come across various faulty arguments by some modern writers. Some attribute *kendradhipatya dosha* to a planet merely when he owns one kendra while others attribute this *dosha* to Jupiter in Pisces Lagna on the ground that he owns the 10th and the 1st (two kendras). This is wrong. According to Parasari rules, *kendradhipatya dosha* cannot be attributed to the lord of Lagna or to a planet who is posited in his own house.

I have also come across views dubbing a planet as malefic or benefic on the ground that he is a natural malefic or natural benefic or on the ground that he owns the 3rd, the 6th, the 8th, the 11th or the 12th house. This is wrong. According to recognised canons of astrology beneficence or maleficence should not be judged in isolation of other factors present in a particular horoscope. Saturn, though a great natural malefic, assumes full beneficence when he is the lord of the ascendant or when he owns a quadrant or trine of a horoscope at the same time or when he becomes *yogakaraka* due to other factors present in a horoscope.

I have also come across views that a natural malefic becomes benefic simply because he owns a quadrant or a natural benefic becomes malefic simply because he owns a quadrant. This is against the well-recognised Parasari rules. Parasara has categorically stated that a natural malefic, when he happens to own a *kendra*, merely sheds his maleficence and a natural benefic when he happens to own a *kendra*, merely sheds his beneficence. None of them become benefic or malefic on that ground alone. Other factors are to be there they will only be neutrals. As regards ownership of the 3rd, the 6th, the 8th, the 11th and the 12th, such

ownership will not, according to established canons of astrology, make the planet malefic if he happens to be in the 3rd, the 6th, the 8th, the 11th or the 12th respectively. Nor will the 11th or the 12th lord be malefic if the 11th lord happens to be in the 3rd or the 12th or the 12th lord happens to be in the 3rd or 11th. Maleficence due to ownership of the 11th and the 12th (if they happen to be different planets) will also disappear if both the lords have *sambandha*. No wonder predictions go wrong at the hands of such slipshod astrologers.

Are these not a great dis-service to astrology I ask?

Gaya.

B. P. Srivastava.

KARNATAKA MINISTRY—AN ASTROLOGICAL STUDY

(Continued from page 579)

neechabhanga by Venus. The Sun in Navamsa is strong, and so the affairs of the administration will be strong, but Rahu and Ketu positing themselves in the 12th and the 6th will bring unexpected and sudden changes. Mars as lord of the 10th no doubt aspects Rahu and Saturn, and Jupiter aspects the Ascendant. So the only malefic effect is from Rahu aspected by Mars. Mars as lord of the house of loss will have played his trick through Rahu and Saturn also being the lord of loss in Navamsa positing himself there as lord of the Ascendant will have to save any disturbances. So, on the whole the saviour must be Saturn.

But there will be internal factions amongst the ruling party. The dissidents will take a strong hold when Jupiter transits Sagittarius at the end of 1983. This may bring a change of leadership. When Mars transits Scorpio by next February/March 1984, it will bring in a new era in the State. Authoritarians will have taken the reigns of the administration keeping the political parties under check. The Sun in the 8th with Ketu may bring the downfall of politicians. This horoscope ends by the Sun's entry into Leo in next August. Leo in this horoscope, being in a kendra, is inimical to the Ascendant and the Sun occupying the kendra will bring in a new administrator.—23.83.

Book Reviews

The Indian Astronomical Ephemeris for the Year 1983. (Controller of Publications, Civil Lines, Delhi. Pp. 499. Rs. 100.00 (£ 11.66 or \$ 36.)

An ephemeris much needed and in great use all over the country, this year's volume relaxes the price greatly compared to the astronomical figure of the previous year.

As always, the computations are based on the data based on the recommendations of the International Astronomical Union. The contents of this volume are in uniformity with those published by seven other countries—U.K., U.S.A., France, U.S.S.R., Japan, Spain and China. Part of the data, for the first time, has been computed at the Positional Astronomy Centre, Calcutta.

Several additional features have been added to meet the requirements of Indian Panchanga makers and other specialized users of the ephemeris.

Besides the accurate positions of the planets of the solar system, there is some general information on the apparent places of about 68 important stars and the mean positions of 482 stars. The times of sunrise, sunset, moonrise, moonset for some Indian stations are also provided. The dates of helical rising and setting of the visible planets are calculated for the Central Station of India.

A special feature in this year's volume is the incorporation of the Ephemeris for Physical Observation of the Sun in detail for each day of the year. The calculations of the *tithi*, *nakshatra* and other elements of the Hindu Panchanga are included in a separate section and cover an extended period upto March 21, 1984 which marks the end of the year 1905 Saka of the Indian National Calendar.

The credit for the painstaking but precise labour involved in the compilation of the Ephemeris goes to the Director Sri A. Bandyopadhyay, Positional Astronomy Centre, New Alipore, Calcutta.

—Gayatri Devi Vasudev.

Books and Publications Received

1. **Earology** by J. K. Karmakar (Research Institute of Earology; 8/B, Dum Dum Road, Calcutta 700 030, pages 90. Rs. 30.00).

2. **Astrology, The Origin of Science and Philosophy** by Prof. Moorthy [Ravi Prakash Enterprises Pvt. Ltd., Hyderabad (A.P.), India, pages 184. Rs. 15.00].

3. **Nashta Jatakam** (Lost Horoscopy) translated by R. Santhanam (Ranjan Publications, -6, Ansari Road, Daryaganj, New Delhi 110 002, pages 150. Rs. 25.00).

4. **Condensed Ephemeris of Planets' Position: Part VI**—by N. C. Lahiri (Astro-Research Bureau, 17, Brindaban Mullick First Lane. Calcutta-9, pages 100. Rs. 10.00).

5. **How to Win in Horse Races** by C. Navaratan Mall (Booma Publications, 13, Brindavan Street, Kanchipuram-631 503, pages 40. Rs. 6.75).

6. **Glimpses of Divine Light** by S. K. Das (Intellectual Publishing House, New Delhi 110 048, pages 216. Rs. 75.00).

7. **MaHaBote—The Little Key**—by Barbara Cameron (American Federation of Astrologers. P.O. Box 22040, Tempe, Arizona-95292-0901, pages 109. Price not given).

8. **Nadanusandhan** by Dr. H. L. Barotra (Author, 10178, Abdul Aziz Road, Karol Bagh, New Delhi 110 005. pages 84. Rs. 21.00)

9. **Fundamentals of Human Spirituality** by Peter Daniel Francuct (Spiritual Advisory Press, P.O. Box 6344, Santa Barbara, California 93111, pages 483. Price not quoted).

10. **Forensic Medicine** by Dr. P. Umashankar (pages 164. Rs. 10.00).

11. **Stepping Stones from Failure to Success** by S. V. Moghe (pages 179. Rs. 12.00).

12. **Indian Iconography** by Prof. S. K. Ramachandra Rao (pages 132. Rs. 25.00).

(Item 10, 11, 12 published by IBH Prakashana. Gandhinagar, Bangalore 560 009.)

13. **Sri Chakra—Its Yantra, Mantra and Tantra** by Prof. S. K. Ramachandra Rao (Kalpataru Research Academy, Bangalore (pages 85. Rs. 40/-).

14. **Astral, Psychic and Spiritual Man**—Articles by M. P. Blavatsky (pages 46).

15. **Conversations on Occultism**—Articles by William Q. Judge (pages 40).

16. **Birth-Centenary Commemoration Issue of B. P. Wadia** (pages 27).

17. **A Land of Mystery** by H. P. Blavatsky (pages 38. Re. 1.00).

[Items 14 to 17 published by Theosophy Company (Mysore). Private Ltd., Bangalore 560 004. Items 14 to 16 : Prices not quoted.)

18. **Sanatana Samskrithi** (pages 91, Rs. 5.00).

19. **Satvic Approach for Human Survival** (pages 34. Re. 1.50).

(Items 18 and 19 by S. Subramania Iyer, 111/49, LIC Colony, III Block, Jayanagar, Bangalore 560 011).

20. **Attributes Attuned to Sree Rama in Valmiki Ramayana** : Compiled by P. K. Raghavachar (Aparna Printers and Publishers Private Ltd., 18th Cross, 8th Main Road, Malleswaram, Bangalore 560 055, pages 60. Rs. 5.00).

21. **Lily My Love and Other Stories** by M. S. Sitaramiah (Esanda Publishers, 26-A, Zamrudpur, New Delhi 110 048, pages 138. Rs. 20.00).

22. **Thus Spake Bhagavan Nityananda** : Compiled by Sri Murthy (Adhyatma Prakashana Karyalaya, Thyagarajanagar, Bangalore 560 028, pages 212. Rs. 2.50).

23. **All About Hindu Temples** by Swami Harshananda (Ramakrishna Ashrama, Mysore 570 020, pages 52. Rs. 6.00).

24. **The Fascinating Jupiter** by L. R. Chawdhri (Sagar Publications, 72, Janpath, Ved Mansion. New Delhi 110 001, pages 422. Rs. 42.50).

25. **India's Priceless Heritage** by N. A. Palikhivala (Bharatiya Vidya Bhavan, Kulapati Munshi Marg, Bombay 400 007, pages 48. Price not quoted).

26. **The State of the Nation** by N. A. Palikhivala (Tata Press Ltd., Bombay 400 025, pages 11. Price not quoted).

27. **A Warning to the Explorer** by C. V. Bhimasankaram (Book Field Centre, P.B. 7228, Bombay 400 071, pages 21. Rs. 2.00).

KANNADA

28. **Vyaghra Bhakshaki Mattu Besthu Bidda Karadi**

29. **Lal Bahadur Sastri**

30. **Pandita Mattu Galigithi**

31. **Shivajiya Kathegalu**

32. **Echenma Nayaka**

(Items 28 to 32 edited by Anant Pai, pages 30 each. Rs. 3.00 each.)

33. **Bharatada Swatantrya Sangrama** by V. S. Narayana Rao (pages 175. Rs. 15.00).

34. **Paramartha Patha** by R. A. Ranade (pages 103. Rs. 6.50).

35. **Bangalore Nagarathnamma** by B. V. K. Shastri (pages 52. Rs. 2.00).

36. **Bhaggaru** by Basavaraja Nellisara (pages 40. Rs. 2.00).

37. **Pracheena Karnatakadalli Rajyadalita** by N. S. Ramaprasad (pages 52. Rs. 2.00).

38. **Hemavaty Nadi** by Gorur Ramaswamy Ayyangar (pages 46. Rs. 2.00).

39. **Panaji Panditam** by K. N. Bhat Shiradipal (pages 44. Rs. 2.00).

40. **Krushna Nadi** by N. K. (pages 46. Rs. 2.00).

41. **Badagaru** by H. S. Ramachandregowda (pages 39. Rs. 2.00).

42. **Tungabhadra** by Venugopal Soraba (pages 47. Rs. 2.00).

(Item 33 to 42 published by IBH Prakashana, Gandhinagar, Bangalore 560 009).

43. **Bhagavan Nityananda Uvaacha** : Compiled by Sri Murty (pages 108. Rs. 2.50.)

44. **Sankarasamyagdarshana** by Sri Murty (pages 164. Rs. 3.00).

(Items 43 and 44 published by Adhyatma Prakashana Karyalaya, Thyagarajanagar, Bangalore 560 028.)

45. **Chumbaka Chikitse Paddhati (Magnetic Therapy)** by Narayana Gadagali (Brahmananda Grantha Prakashana, Rajputa Galli, Mangaleswara Peta, Dharwar, pages 130. Rs. 15.00).

TELUGU

46. **Kshetra Kshetragna Vibhaga Yogamu** (pages 158. Rs. 10.00.)

47. **Jyotishyasarvasvamu : Part I** (pages 254).

48. **Jyotishyasarvasvamu : Part II** (pages 235. Rs. 20.00).

49. **Jyotishyasarvasvamu : Part III** (pages 238. Rs. 20.00).

50. **Dwadasabhava Phalamulu : Part I** (pages 235. Rs. 20.00).

51. **Dwadasabhava Phalamulu : Part II** (pages 132. Rs. 20.00).

(Items 46 to 51 by Divakaruni Venkatasubba Rao, 25, Kakatiyanagar, Hyderabad 500 008).

52. **Matru (Sandhya) Vandanamu** (pages 135. Rs. 10.00).

53. **Kshetra Kshetragna, Bhagyangamu** (pages 158. Rs. 10.00).

(Items 52 and 53 by Divakaruni Venkatasubba Rao, Author, 20, Sarvodaya Colony, Hyderabad 500 028.)

54. **Arachetilo Mee Adrushtam** by Yellamraju Gopalakrishnamurthy (Author, Vidyanagar, Opposite Adhikamath Police Station, Hyderabad 500 004, pages 261. Rs. 15.00).

TAMIL

55. **Palmistry for Pleasure and Profit** by Sathyam (Manti Pathiagapam, 173, St. Peter's Road, Royapettah, Madras 600 014, pages 351. Rs. 20.00).

HINDI

56. **Angust Se Bhavishyagnan** by Pt. Bhojraj Dwivedi (All India Astro-Palmist Research Centre, Pratham B. Road. Sardarpura, Jodhpur, Rajasthan, pages 204. Rs. 51.00).

57. **Jyotish, Hastarekha Vignan, Ankh Vidya Evam Tantra Me Sunya** by Dr. G. K. Sharma (Sandeepan Sadan, Jyotish Evam Tantra Sansthan, Niranjani Akhadha, Haridwar, U.P., pages 169. Rs. 20.00).

58. **Trikala Jyothi: Brahmapaksheey Panchang:** Compiled by Pt. Prithviraj Dwivedi (Author, Jyotish Vignan Karyalaya, Balothara 944 022, Rajasthan, pages 86. Rs. 5.00).

59. **Chandu Panchang:** Compiled by Raj Joshi Pandit Dhanraj (Surajraj Joshi, Panchetiya Hills, Jodhpur, Rajasthan, pages 24. Rs. 4.00).

60. **Jyotish Samay Sopan** by Daivagna Pandit Ramachandra Joshi (Jyotish Anusandhan Karyalaya Prakashan, Lakshmgand (Seekar), Rajasthan, pages 28. Price not quoted).

61. **Sri Marthand Panchang:** Compiled by Dr. Shaktidhar Sarma [M. B. D. Enterprises (Pvt.) Ltd., New Railway Road, Jullundur, pages 163. Rs. 6.50].

62. **Pakhshi Nireekshan** by B. S. Kulkarni (Majestic Book Stall, Bombay, pages 71. Rs. 12.00).

63. **Sachitra Jyotish Directory (1982 to 1983)** (Pratham Akhila Bharateeya Jyotish Sammelan, Jodhpur, pages 102. Rs. 4.00).

64. **Srimad Bhagavad Gita: Parts II and III** by Dr. S. S. Kashyap (Naimisaranya Prakashana, 32-D, Shastrinagar, Jodhpur, Rajasthan. Part II: pages 141, Rs. 10.00; Part III: pages 128, Rs. 8.00).

65. **Saswara Rudrabhisheka Prayogah Ek Meemamsa** by Pt. Bhojraj Dwivedi and Pt. Lekhraj Dwivedi (Ananth Darshan Karyalaya, IB Road, Behind Goel Buildings, Sardarpura, Jodhpur, Rajasthan 342 001, pages 156. Rs. 21.00).

"GEMSTONES WITH LATEST LITERATURE"

"All about Gems" a boon to any Astrologer, physician and jeweller—describing for the first time the cosmic ray effects of the Gems, will be given free on request. Astrologers are requested to contact us. We undertake to supply flawless quality gems at moderate rates. For price list contact:

Mrs. NASEEM JAFRI

Prop : Shahi Gems,
Mohan Nager, DURG (MP)-491002 (MP).

Your Technical Difficulties Solved

Mihira

[In the letters The Astrological Magazine receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write us about them? A reader can put only one question at a time. This service is free to all readers of The Astrological Magazine.—Ed., A.M.]

Q. 1. Rasi: Capricorn—Ascendant; Aquarius—Mars; Pisces—the Moon; Gemini Ketu; Cancer—Jupiter; Libra—Saturn; Scorpio—Venus; and Sagittarius—the Sun, Mercury and Rahu. Navamsa: Pisces—Ascendant; Taruru—Saturn; Gemini—Mars; Leo—Venus, Jupiter and Rahu; Virgo—the Sun and the Moon; Libra—Mercury; and Aquarius—Ketu.

(a) Does the 7th lord in the 3rd and the Moon—Mars aspecting the 9th house indicate foreign travel? (b) How will Jupiter affect marital life since he is a functional malefic?

Rowtharupudi.

E. S. N. Murthy

Ans. (a) The 9th is the house of foreign travel. It is aspected by the Moon showing the intention. The 9th lord however occupies the 12th which does not augur well for a prosperous overseas jaunt. (b) Although Jupiter is a functional malefic, he being exalted will be inclined to be generous and forgiving. Karaka Venus occupies a hot place, but again is aspected by Jupiter confirming the above finding. Lagna lord Saturn's aspect to the 7th is the other saving grace.

Q. 2. Rasi: Aries—Ascendant 25-02; Taurus—Ketu 21-23; Leo—Jupiter 3-17; Virgo—the Moon 0-37; Scorpio—Rahu 21-23 and Saturn 10-50; Sagittarius—Mars 7-07; Capricorn—Mercury 19-58; Aquarius—the Sun 15-45; and Pisces—Venus 27-16. (a) Why is the native's marriage getting delayed in spite of exalted karaka? (b) What planets are responsible for his varicose veins and a wound on his left leg for the last 8 years. Will he ever get relief from it?

Dr. R. C. Choudhury, Rourkela.

Ans. (a) The delay is accounted by the fact that the 7th lord Venus occupies the 12th house. The partner however will certainly be rich or accomplished and married pleasure will flow in abundance. (b) Saturn afflicted by Rahu in the 8th aspected by 12th lord Jupiter indicates trouble to the left leg. Propitiation of Saturn is indicated for relief.

Q. 3. Rasi: Aries—Venus; Taurus—Ketu; Leo—Jupiter 0-22; Scorpio—Saturn and Rahu; Sagittarius—Mars; Capricorn—the Moon 25-47; and Aquarius—Ascendant; the Sun and Mercury; Navamsa: Aries—Jupiter; Taurus—the Sun; Gemini—Venus and Ketu; Cancer—Mars; Leo—the Moon; Virgo—Saturn; Libra—Ascendant; Scorpio—Mercury; and Sagittarius—Rahu. (a) Is Sakata Yoga present in the chart? (b) Venus and Jupiter together are said to produce professional writers. Here, they are in trines. Will this make the native a film-story writer/actor/producer?

Nath, Palghat.

Ans. (a) Yes; because Jupiter and the Moon are 6/8 and the Moon does not occupy Lagna kendra. What is the experience? (b) No; Venus and Saturn together make one a writer. Venus and Jupiter together make one learned. The Sun with Venus makes one an actor but Rahu in the 10th and Venus in the 3rd suggests some connection with the visual media. You can probe it with the planet Neptune.

Q. 4. Rasi: Gemini—Ascendant, the Sun and Mercury; Leo—the Moon; Virgo—Jupiter; Libra—Rahu; Scorpio—Saturn (R); Pisces—Mars; and Taurus—Venus. Navamsa: Scorpio—Ascendant, the Sun and Mars; Sagittarius—Rahu; Capricorn—Venus and Mercury; Pisces

—Saturn; Taurus—the Moon; and Virgo—Jupiter. The native, though intelligent, had a chequered student life. Twice he was successful in the Central Government competitions for Class 1 service. He was selected for the Army but resigned following a knee-injury. Does the native stand any chance of Central or State service?

C. M. Bariar. Ranchi.

Ans. The 11th house denotes the knees; its lord Saturn occupies the 6th indicating injury to the knee. The 10th lord is vargottama and aspects the 10th house and the Sun, karaka for Government, is prominent by occupying Lagna. Mars in the 10th indicates administrative post in Government Section, as superintendent, etc.

Q. 5. Rasi: Capricorn—Ascendant and Mandi; Pisces—Ketu; Taurus—Mars; Libra—the Sun, Venus and Jupiter; Scorpio—the Moon and Mercury; Sagittarius—Saturn; and Virgo—Rahu. Navamsa: Aquarius—Ascendant; Pisces—Ketu; Aries—Saturn, Jupiter and Mandi; Taurus—the Sun and Venus; Virgo—Rahu and the Moon; Scorpio—Mercury; and Capricorn—Mars. The 10th and 11th houses are jointly hemmed in between Saturn and Rahu. The 10th is occupied by the Sun (26-3), Venus (26-13) and Jupiter (20-25). Does this mean the native will have no gains or be a failure in professional life? (b) Does the chart hold promise of Sanyasa (renunciation).

C. D. S. Mani, Bombay.

Ans. (a) Venus and Jupiter are combust in the 11th house which stands for gains, elder brothers, sisters, etc. These may prove to be your bugbear. The Sun, being the 8th lord, indicates gain through legacy, insurance, sale of house, etc., and its dissipation through false friends who can also be denominationally identified. Papakartari cannot be extended to two houses together, because on one side of the 10th house there are non-malefics. (b) Certainly not, unless it is to be of the fake variety, because of combustion.

Q. 6. Aries—Ascendant and Jupiter; Cancer—Ketu; Libra—Saturn; Scorpio—Mercury; Sagittarius—the Sun; Capricorn—Mars, Rahu and Venus; and Aquarius—the Moon. Does

the chart indicate an administrative post (IAS) or politics?

Genda Lal Sharma, Jaipur.

Ans. A strong Mars relating to the 10th house indicates administrative job especially as the 10th lord is exalted and aspects Lagna.

Q. 7. Rasi: Cancer—Ascendant and Rahu 28-50; Libra—Mercury 22-9 and Venus 29-42; Scorpio—the Sun 5-45 and Mars 12-16; Capricorn—Jupiter 9-12, Saturn 2-18 and Ketu; and Aries—the Moon 26-12. Navamsa: Cancer—Ascendant. (a) Mars as the 5th and 10th lord is combust. In this context, how would you rate the native's career, prospects and intelligence as he is the 2nd lord in the 5th? (b) Why have present Dasa and Bhukti of Mercury proved adverse for educational pursuits?

Sanjay Bhatia, P.O. Arunachal.

Ans. (a) As Mars, 5th lord is combust, intelligence is affected. Venus the 4th lord is combust which adversely affects academic education also. Mercury, karaka for education occupies karaka house (the 4th) which also is adverse. The Sun, karaka lord occupies the 5th. From the Moon, the 4th house is also affected. All these do not indicate a high grade of intelligence or education. (b) Already covered.

Q. 8. Rasi: Virgo—Ascendant; Scorpio—the Moon; Capricorn—Ketu and Saturn; Aquarius—Jupiter; Aries—Mars; Taurus—Mercury; Gemini—the Sun; Cancer—Rahu and Venus. Does the chart show widowhood since Mars is in the 8th, combust Venus with Rahu aspected by Saturn is in the 7th house and the 7th lord is in the 6th? If so, in which Dasa and Bhukti?

S. No. 11967.

Ans. Since Mars, 8th lord, occupies his own house, it does not show widowhood. Karaka Venus is combust with Rahu in the 11th (8th from the 4th) aspected by Saturn and shows lack of married pleasure. The 7th lord in the 6th shows illness or physical defect as the cause.

Q. 9. Husband: Rasi: Leo—Ascendant; Virgo—Saturn; Libra—the Moon; Capricorn—Rahu; Aries—Venus; Taurus—Jupiter; Gemini—the Sun and Mars; and Cancer—Mercury and Ketu. Wife: Rasi: Leo—

Ascendant and Venus; Virgo—the Sun, Mars and Rahu; Libra—Mercury; Scorpio—Jupiter and the Moon; Sagittarius—Saturn; and Pisces—Ketu. The couple have 2 female children. How have Mars and the Sun aspecting the 5th failed to give male progeny? Can they hope for a male child in the Moon and other Bhuktis of the current Dasa of Saturn?

P. L. Chaumal, Calcutta.

Ans. Data insufficient for a categorical answer. They can look forward to male progeny in the near future; superficially speaking.

Q. 10. Rasi: Scorpio—Ascendant and Rahu; Taurus—Ketu; Cancer—Jupiter; Leo—Venus, the Sun, Mars and Mercury; and Libra—the Moon and Saturn. The 9th lord is in the 12th and the Sun and Mercury are in the 10th with Mars and Venus. Will this indicate a doctor's career or a high post in some other line?

Ramesh Waygaoncar, Gwalior.

Ans. Five planets in the 10th house of which the Sun is one makes me feel that some planets may be combust. Unless degrees or the Navamsa positions are also known, one is not sure. As it is, there are no indications for a career of high order.

Q. 11. Abhijin Muhurtha is defined as exactly the moment at which the Sun is at the local meridian point. It is a fact that Abhijit is always auspicious except on Wednesday. Our classical books declare it that there is no Abhijit on Wednesday. Dr. Raman's precious work on Muhurtha also reveals that there is Rahu Kala exact at the local meridian on Wednesday. The said Kala is the most inauspicious period according to the southern thoughts. We also suggest to our followers to avoid this drastic Kalam for commencing any profitable task or journey. Please clarify this.

Querent.

Ans. Your definition of Abhijit is correct. It is said to remove all doshas relating to Tithi, Vara, Navagraha, etc. Here is the authority:

Avagunāsatadosham lakshakoti

pradosham

Hyutaniyutadosham kshonīsankhaadi-

dosham

Kujaravisasidosham mandaraahuscha dosham

Budhagurubhrigudosham hanti

madhyaha lagnam

Abhijin Muhurtha's good chit, however, does not apply to *Chowla* and *Upanayana*, possibly because of the inappropriate hour.

Assuming Rahu-Kala to be acceptable, it being caused by or with reference to Vara (week-day) and planets, its incidence at midday on Wednesday must be treated as innocuous, as the evil results of both vara and planets are destroyed by the Abhijit as per original rule cited above. It is therefore irrational to believe that Abhijit is inoperative on Wednesdays.

Q. 12. Vide Varshaphal by Dr. B. V. Raman, X Edition, Chapter 8, what do the terms 'minuend' and 'subtrahend' mean in determining Sahams? Sahams No. 26 to 35 may kindly be explained as they are a bit confusing.

K. Rajasekharan, Hyderabad.

Ans. Minuend is the number from which another number is to be subtracted. Subtrahend means the number that is subtracted. Thus $10 - 8 = 2$. Here 10 is minuend and 8 subtrahend. I shall take Saham 26 for explanation. It is arrived at by deducting the longitude of Saturn from that of Venus (for day birth) adding to the remainder, the longitude of the Ascendant. In the example given in the book, the total is $104^{\circ} 56'$ which gives Cancer and its lord the Moon. If Cancer and the Moon are well associated and aspected, the chances of marriage during the year are bright. Article 80 gives the method of arriving at the exact time of the event. Similarly other Sahams should be handled.

Q. 13. (a) In some literature on Astrology it is said in the case of constellations like Visakha, Sravana, etc., there are exceptions to Ekanadi dosha. Is this true? So, whether the specific pairs Visakha-Krittika, Visakha-Swati, Visakha-Visakha and Visakha-Sravana do not have Ekanadi dosha for matrimony? (b) The book Varshaphal gives planetary orbs/deeptamasas for the Sun, the Moon, Mars, Jupiter, etc. What are the orbs for Uranus, Neptune, Pluto, Rahu and Ketu?

B. R. Tirumala, Bangalore.

Ans. (a) I have seen some texts that exempt the following 10 *nakshatras* from Nadi Kuta rules. They are: Swati, Sravana, Krittika, Rohini, Mrigaseersha, Makha, Hasta, Anuradha, Moola and Revati. There is another view cited in *Muhurtha Chintamani* which avers that Nadi Kuta rules do not apply when the *nakshatras* of the boy and the girl are different but belong to the same *Rasi*; or *nakshatra* same but *Rasi* different. Under Rule 1 your examples are exempt. (b) According to traditional western astrologers the applying orb is 6° and separating orb 10°. We can take the orb of the Moon, i.e., 8° as the orbs for Rahu and Ketu.

Q. 14. *Rasi*: Aries—Ascendant, Mercury and Ketu; Cancer—Mandi; Leo—the Moon; Libra—Jupiter and Rahu; Sagittarius—Saturn; Capricorn—Mars; Aquarius—Venus; and Pisces—the Sun. Navamsa: Aries—Ascendant and Saturn; Taurus—the Moon and Mercury; Gemini—Mars and Ketu; Virgo—Mandi; Libra—Venus; Scorpio—Jupiter; and Sagittarius—the Sun and Rahu. The native suffers from mental unrest and nervousness. Is it due to affliction of Mercury? Will it improve during the Moon and Mars Dasa?

J. Mukunda, Bangalore.

Ans. The Moon is the karaka for mind. He is vitiated by Mandi being seated in his house. He is himself posited in the 5th, the house of the mind, which is bad, and the 5th lord occupies the 12th. All these add up to weakness of mind. Mandi has to be duly propitiated in the first instance. Secondly Sun-worship is necessary. Wearing ruby will help. Mars being Lagna lord, his aspect to the 5th house and the Moon will improve affairs of the mind in Mars Dasa.

Q. 15. *Rasi*: Leo—Ascendant; Libra—the Moon; Sagittarius—Rahu; Capricorn—Jupiter (R); Pisces—Mars; Taurus—the Sun; Gemini—Mercury, Venus, Saturn and Ketu. Does the Kemadruma Yoga remain effective or is it cancelled?

Rabindra Nath Dwivedi, Aurangabad.

Ans. Since lunar kendra is occupied by Jupiter, Kemadruma Yoga is cancelled.

Q. 16. *Rasi*: Libra—Ascendant, the Sun and Mercury; Scorpio—Mars and Venus; Sagittarius—Saturn; Pisces—Rahu; Gemini—the Moon; Cancer—Jupiter; and Virgo—Ketu. Navamsa: Scorpio—Ascendant and Saturn; Aquarius—the Sun; Pisces—Jupiter; Aries—Ketu; Taurus—Mercury; Gemini—the Moon; Cancer—Venus; Virgo—Mars; and Libra—Rahu. The native has no children even after 17 years of the second marriage nor by his late first wife. Will he be blessed with at least one child since 5th lord Saturn aspects the 5th?

V. Venkataraman, Madras.

Ans. I believe so.

Q. 17. *Rasi*: Leo—Ascendant; Libra—Ketu; Sagittarius—Jupiter and the Moon; Aries—the Sun, Mercury and Rahu; Taurus—Venus; and Cancer—Mars and Saturn. In spite of good yogas, like Gajakesari, Malavya and Mahabhagya Yogas, the native has suffered frustrations in education, finance, career and marriage. Why is it so?

Arun Adhikari, Pune.

Ans. Data inadequate. You should at least have given the Navamsa positions. The 4th lord Mars occupies the 12th. Gajakesari occurs in the 8th house. The 2nd and 11th lord is possibly combust. These are some defects I can see from the data given.

Q. 18. *Rasi*: Taurus—Ascendant and Mars; Virgo—the Moon and Rahu; Libra—Jupiter, the Sun and Venus; Scorpio—Mercury and Saturn; and Pisces—Ketu. Navamsa: Leo—Ascendant; Virgo—Rahu; Libra—Mercury; Sagittarius—Mars; Pisces—Saturn and Ketu; Aries—Jupiter, the Sun and Venus; and Gemini—the Moon. Until 1975, the native had a brilliant academic career. But after 1980 his attempts at higher education and job have failed miserably. Why is it so?

Rakesh Kaul.

Ans. Data insufficient. I must know the date and the Dasa balance at birth to enable me to verify the events. As it is you have *sade-sati*. That may be one of the reasons.

OMISSIONS AND COMMISSIONS IN ASTROLOGY—III

(Continued from page 572)

Lat. 22° 20' N, Long. 73° E. This birth chart (Chart 8) has been cited by him as an example of Dhana Yoga and of affluence. It is stated that the person joined an organisation as an ordinary clerk in 1921 and rose to be a great industrialist. The rise has to be studied from the 4th house which is called *vridhhi kendra*, i.e., the kendra denoting progress. Lord of the 4th house is Jupiter who is both in exaltation and in retrogression. Do you think he could have risen to the height that he actually did if Jupiter lord of the Lagna and the *vridhhi kendra* were to give results as if in debilitation? No, it is quite clear that Jupiter in exaltation and at the same time in retrogression remains a strong planet and nothing detracts from his good qualities except heavy affliction which is of course absent in the case of this man with Dhana Yoga.

Lastly we give below the example of a birth chart (Chart 9) with Jupiter both in exaltation and in retrogression. The boy was born in Rawalpindi (now Islamabad) on 23rd/24th February 1932 at about midnight. In this chart Jupiter fully aspects the ascendant. He also fully aspects Saturn the significator of longevity, posited in dignity. Then the Moon in full Paksha strength aspects Mercury, lord of the 8th house, and Mars lord of the 1st house.

Venus Rahu			
Sun Mars Mercury	Chart No. 9 RASI		Jupiter
Saturn			Moon
	Ascendant		Ketu

In spite of these good points from the point of view of longevity, the boy lived only for 7 years. Where is the snag? The snag lies in Jupiter Mark the affliction of Jupiter—(a) by the side influence of Saturn and Rahu, (b) Rahu being aspected by Saturn throws its influence too on Jupiter, (c) Saturn aspects Jupiter, and (d) as many as three malefic planets, viz., the Sun, Mars and Mercury throw their influence on Jupiter through Saturn who is the disposer of these three malefic planets. Thus we see here that Jupiter did not work and his aspect instead of proving a boon proved to be a curse.

In short an exalted planet in retrogression gives excellent results except in cases where the planet is heavily afflicted.—37.83. (Concluded)

VIMSHOTTARI DASA AND RAMAN'S AYANAMSA

(Continued from page 566)

from the Chandra Lagna. In the Navamsa chart although Venus becomes exalted, she is in the 12th house from the Ascendant; and although Saturn is vargottama, he is in the 6th from the Moon.

Horoscope No. 6 is that of the late U.S. Senator Robert A. Taft, who was born September 8, 1889, in Cincinnati, Ohio, 39° 06' N., 84° 31' W., at 4-45 p.m., L.M.T. The ruler of the 6th is exalted in the 9th, and so his father was a U.S. Circuit Judge, Solicitor General of the United States, Chief Justice of the U.S. Supreme Court, Professor of Law at Yale University, and President of the United States. Jupiter in swakshetra aspects the 4th house, giving him a fine education at Yale University and he received the highest grade anyone has ever made in passing the Ohio bar examination. Venus, however, is in an inimical sign in the angular 7th house (a bad and maraka house) and Saturn is in the 8th in inimical Leo, which is ordinarily good for longevity but little else. From the Moon, Venus is in the 6th and Saturn in the 7th. Venus is Yogakaraka, both from the Ascendant and the Moon, but hemmed in between malefics. In the Navamsa, Saturn is in the 11th house of gains in friendly Taurus and Venus is in the 6th in neutral Sagittarius. Nevertheless, in 1917, in the Saturn period. Venus sub-period, he was appointed Assistant Counsel for the U.S. Food Administration. However, the same Venus which honoured him in the Saturn period brought death by cancer in its own period and sub-period, on July 31, 1953. Jupiter, a malefic for his horoscope, had transited to the trine of his natal Sun in July 1952, when he lost the Republican nomination, for President.

(To be continued)

Birth: 8-9-1889 at 4-45 p.m., L.M.T., at 84-31 W., 39-6 N. Ayanamsa: 20-52.

Rasi: Gemini—Rahu 17-45; Cancer—Venus 17-30; Leo—the Sun 25-33, Mars 0-5 and Saturn 5-54; Virgo—Mercury 19-13; Sagittarius—Jupiter 7-54 and Ketu 71-45; Capricorn—Ascendant 21-39; Aquarius—the Moon 17-03.

Navamsa: Aries—Mars; Taurus—Saturn; Gemini—Jupiter and Mercury; Cancer—Ascendant; Virgo—Ketu; Scorpio—the Sun; Sagittarius—Venus; and Pisces—the Moon and Rahu.

Balance of Rahu Dasa: 3 years, 11 months and 24 days.

"The Astrological Magazine" Ephemeris

FOR JULY 1983

Nirayana Positions of Planets at 5-30 a.m. I.S.T..

Day of the Week	Sid. Time*	☉ Sun Ravi	☾ Moon Chandra	♂ Mars Kuja	♂ Merc. Budha	♂ Jupit. Guru	♀ Venus Sukra	♄ Saturn Sani	♅ Rahu	♅ Uranus	♅ Nep.	P Pluto
Friday	6 35 03	76 26 02	318 18 22	68 58	66 09	220 05	120 53	185 32	62 06	223 40	245 23	184 33
Satur.	6 38 59	77 23 13	330 19 27	69 39	68 14	220 00	121 41	185 32	62 02	223 38	245 21	184 32
Sunday	6 42 56	78 20 25	342 31 41	70 19	70 29	219 55	122 29	185 33	61 59	223 36	245 19	184 32
Monday	6 46 52	79 17 37	354 59 15	71 00	72 28	219 51	123 16	185 33	61 56	223 34	245 18	184 32
Tues.	6 50 49	80 14 49	7 46 18	71 40	74 36	219 46	124 02	185 33	61 53	223 32	245 16	184 32
Wed.	6 54 45	81 12 02	20 56 25	72 20	76 46	219 42	124 48	185 33	61 50	223 30	245 15	184 32
Thurs.	6 58 42	82 09 15	34 32 06	73 00	78 56	219 38	125 32	185 34	61 47	223 29	245 13	184 32
Friday	7 02 39	83 06 28	48 34 10	73 41	81 06	219 34	126 16	185 35	61 43	223 27	245 12	184 32
Satur.	7 06 35	84 03 41	63 01 11	74 21	83 16	219 30	126 58	185 35	61 40	223 25	245 10	184 32
Sunday	7 10 32	85 00 55	77 49 00	75 01	85 26	219 27	127 40	185 36	61 37	223 24	245 09	184 32
Monday	7 14 28	85 58 09	92 50 53	75 41	87 35	219 24	128 20	185 37	61 34	223 22	245 07	184 32
Tues.	7 18 25	86 55 19	107 41 06	76 21	89 33	219 20	129 00	185 38	61 31	223 20	245 05	184 32
Wed.	7 22 21	87 52 37	123 01 14	77 01	91 50	219 17	129 38	185 39	61 27	223 19	245 04	184 32
Thurs.	7 26 18	88 49 51	137 51 37	77 41	93 57	219 14	130 16	185 40	61 24	223 17	245 03	184 33
Friday	7 30 15	89 47 06	152 22 33	78 21	96 01	219 12	130 52	185 41	61 21	223 16	245 01	184 33
Satur.	7 34 11	90 44 19	166 29 59	79 01	98 05	219 09	131 27	185 43	61 18	223 14	245 00	184 33
Sunday	7 38 08	91 41 33	180 12 35	79 40	100 07	219 07	132 00	185 44	61 15	223 13	244 58	184 33
Monday	7 42 04	92 38 48	193 31 13	80 20	102 07	219 05	132 32	185 46	61 12	223 12	244 57	184 34
Tues.	7 46 01	93 36 02	206 28 11	81 00	104 05	219 03	133 03	185 48	61 08	223 10	244 56	184 34
Wed.	7 49 57	94 33 17	219 06 40	81 40	106 02	219 01	133 32	185 49	61 05	223 09	244 54	184 35
Thurs.	7 53 54	95 30 32	231 30 06	82 19	107 57	218 59	134 00	185 51	61 02	223 08	244 53	184 35
Friday	7 57 50	96 27 47	243 41 49	82 59	109 51	218 58	135 26	185 53	60 59	223 07	244 52	184 35
Satur.	8 01 47	97 23 02	255 44 48	83 39	111 42	218 57	134 51	185 55	60 56	223 06	244 50	184 36
Sunday	8 05 44	98 22 18	267 41 41	84 18	113 32	218 56	135 14	185 57	60 53	223 05	244 49	184 37
Monday	8 09 40	99 19 35	279 34 39	84 58	115 20	218 55	135 35	186 00	60 49	223 04	244 48	184 37
Tues.	8 13 37	100 16 52	291 25 40	85 37	117 07	218 54	135 55	186 02	60 46	223 03	244 47	184 38
Wed.	8 17 33	101 14 10	303 16 36	86 16	118 51	218 54	136 12	186 04	60 43	223 02	244 45	184 38
Thurs.	8 21 30	102 11 29	315 09 21	86 56	120 34	218 53	136 28	186 07	60 40	223 01	244 44	184 39
Friday	8 25 26	103 08 48	327 06 09	87 35	122 15	218 53	136 41	186 09	60 37	223 00	244 43	184 40
Satur.	8 29 23	104 06 09	339 09 34	88 15	123 55	218 53	136 53	186 12	60 33	222 59	244 42	184 40
Sunday	8 33 19	105 03 30	351 22 39	88 54	125 32	218 53	137 02	186 15	60 30	222 58	244 41	184 41

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India (error will not exceed 7 seconds). Ayanamsa on 1-7-1983 is 22°10' 52"

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st July 1983

Grahas (Planets)	Sphuta (Long.)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti (Decl.)
	o /	o /	o /	o /
Ravi	98 37	99 23	0 S 00	23 N 10
Chandra	340 29	343 57	5 S 06	12 S 21
Kuja	91 09	91 17	0 N 41	24 N 07
Budha	88 20	88 12	0 N 09	23 N 35
Guru	242 15	240 21	0 N 49	19 S 49
Sukra	143 04	145 43	0 N 54	14 N 41
Sani	207 43	206 40	2 N 33	8 S 51
Rahu	84 11			

THE SUN

During this month the Sun moves forward from 16° Gemini, enters Cancer on the 15th and ends at 16° Cancer. The north declination of the Sun decreases from 23° 10' to 18° 13' at the end.

THE MOON

Starting from 18° Aquarius the Moon makes one complete circuit of the Zodiac and ends at 3° Aries. The south declination of the Moon decreases from 12° 21' till the Moon crosses the Equator to the north on the 3rd; then the north declination increases reaching a maximum of 24° 26' on the 10th, thereafter the north declination increases to 5° 57' at the end.

MARS

Mars moves forward in Gemini starting from 9° to 30°. The north declination becomes a maximum at 24° 07' on the 1st; it decreases to 22° 35' at the end.

MERCURY

Starting from 6° Gemini, Mercury moves forward entering Cancer on the 12th, and Leo on the 27th and ends at 7° Leo. The north

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-7-1983 is 22° 10' 52".

declination of Mercury increases from 23° 35' till it becomes a maximum at 24° 06' on the 6th. Then it decreases to 12° 32' at the end.

JUPITER

Jupiter continues to move in Scorpio with retrograde motion from 10° till it becomes direct on the 29th at 9° and ends at 9° again. The south declination of Jupiter decreases from 19° 49' till it becomes a minimum at 19° 40' on the 23rd. Then it increases to 19° 42' at the end.

VENUS

Venus continues to move forward in Leo from 1° to 17° at the end. The north declination of Venus decreases from 14° 41' to 4° 19' at the end.

SATURN

Saturn becomes direct on the 1st at 6° Libra and then moves forward to 6° Libra. The south declination of Saturn increases from 8° 17' to 8° 41' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 62° 06' to 60° 27' at the end.

Uranus continues to be retrograde from 223° 40' to 222° 58' at the end.

Neptune also retrogrades from 245° 23' to 244° 39' at the end.

Pluto retrogrades from 184° 33' till it becomes direct at 184° 32' on the 7th; then it moves forward to 184° 42' at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted:

Mars at 24h. 46m. on 9th; the Sun at 17h. 48m. on 10th; Mercury at 19h. 42m. on 10th; Venus at 16h. 37m. on 13th; Pluto at 13h. 20m. on 17th; Saturn at 15h. 24m. on 17th; Jupiter at 29h. 19m. on 19th; Uranus at 13h. 20m. on 20th; Neptune at 7h. 49 m. on 22nd.

PLANETARY ASPECTS

THE SUN: Square the Moon 3rd, 17th; parallel the Moon 8th, 11th; conjunction Mercury 9th; conjunction the Moon 10th; trine the Moon 19th, 30th; square Saturn 21st; trine Jupiter 24th; opposition the Moon 24th; trine Uranus 28th.

MARS: Square the Moon 2nd, 16th, 31st; conjunction Mercury 2nd; parallel Mercury 5th; conjunction the Moon 9th; trine the Moon 18th, 29th; opposition the Moon 23rd.

MERCURY: Square the Moon 2nd, 17th; parallel Mars 5th; conjunction the Sun 9th; conjunction the Moon 10th; square Pluto 14th; square Saturn 14th; trine Jupiter 16th; parallel the Sun 17th; trine Uranus 18th; trine the Moon 20th; opposition the Moon 26th; trine Neptune 30th.

JUPITER: Trine the Moon 2nd, 29th; opposition the Moon 7th; square Venus 12th; square the Moon 13th, 27th; trine Mercury 16th; conjunction the Moon 19th; trine the Sun 24th.

VENUS: Trine the Moon 4th, 22nd; trine Neptune 6th; square the Moon 7th, 20th; square Jupiter 12th; conjunction the Moon 13th; square Uranus 19th; parallel Pluto 27th; opposition the Moon 28th.

SATURN: Opposition the Moon 4th; trine the Moon 9th, 27th; square the Moon 11th, 24th; square Mercury 14th; conjunction the Moon 17th; square the Sun 21st.

URANUS: Square the Moon 3rd, 13th, 27th; opposition the Moon 7th; trine the Moon 11th, 30th; trine Mercury 18th; square Venus 19th; conjunction the Moon 20th; trine the Sun 28th.

NEPTUNE: Square the Moon 2nd, 15th, 29th; trine the Moon 4th, 13th; trine Venus 6th; opposition the Moon 9th; conjunction the Moon 22nd; trine Mercury 30th.

PLUTO: Opposition the Moon 4th; trine the Moon 9th, 27th; square Mercury 14th; conjunction the Moon 17th; square the Sun 20th; square the Moon 24th; parallel Venus 27th.

1. *Amavasya (New Moon):*—*Sukla Paksha (bright fortnight)* commences at 17h. 48m. on 10th for all places on earth.

Nirayana Longitudes of Planets:—The Sun 84° 30'; the Moon 85° 30'; Mars 75° 21';

Mercury 86° 12'; Jupiter 219° 25'; Venus 128° 00'; Saturn 185° 37'; Rahu 61° 35'; Uranus 223° 23'; Neptune 245° 08'; Pluto 184° 32'.

Cusps (mid-points) of Houses for New Delhi:—The 1st 244° 08'; the 2nd 278° 52'; the 3rd 313° 36'; the 4th 348° 20'; the 5th 13° 36'; the 6th 38° 52'; the 7th 64° 08'; the 8th 98° 52'; the 9th 133° 36'; the 10th 168° 20'; the 11th 193° 36'; the 12th 218° 52'.

II. *Poornima (Full Moon):*—*Krishna Paksha (dark fortnight)* begins at 28h. 57m. on 24th for all places on earth.

Nirayana Longitudes of Planets:—The Sun 99° 18'; the Moon 279° 18'; Mars 84° 57'; Mercury 115° 18'; Jupiter 218° 55'; Venus 135° 35'; Saturn 186° 00'; Rahu 60° 49'; Uranus 223° 04'; Neptune 244° 48'; Pluto 184° 37'.

Cusps (mid-points) of Houses for New Delhi:—The 1st 80° 58'; the 2nd 106° 58'; the 3rd 132° 58'; the 4th 158° 58'; the 5th 192° 58'; the 6th 226° 58'; the 7th 260° 58'; the 8th 286° 58'; the 9th 312° 58'; the 10th 338° 58'; the 11th 12° 58'; the 12th 46° 58'.

GEMSTONES BARGAINS

Gems are very valuable. It is possible by mistake you paid price more than actual cost of the Gem. If you are an astrologer and recommend gemstones to your clients for profit, write to us for them. We are in a position to fulfil almost all your requirements in Gemstones. According to Indian Gemmology there are 84 different kinds of Ratna, more prominent of which are Diamond, Emerald, Ruby, Blue and Yellow Sapphires, Pearl, Coral, Cat's eye and Hessonite Cinnamastones (Gomedhak). Our firm which is in the trade of gemstones for last 35 years stocks most of them. It offers best values in genuine gemstones at most sensible rates, even on approval basis. We can supply you gemstones by V.P.P. Please write to us for a free price list and other particulars.

BIHARILAL HOLARAM, JEWELLERS

Post Box No. 116, Gopalji Ka Rasta
JAIPUR-3 (Rajasthan)

Farmers' Guide for July 1983

Mihira

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators—Ed, A.M.]

1. Upto 8h. 54m. good for buying buffaloes and sheep, for sowing, for purchasing paddy, corns, wheat, etc., for planting shrubs and trees. After 8h. 54m. good for borrowing, for writing accounts, for fixing pumpsets, for digging or deepening wells.

2. After 11h. 27m. good for disposing off agricultural products, for storing paddy, wheat, corns, etc., for erecting sheds, for deepening wells.

3. Routine work only.

4. Only routine work.

5. After 6h. 27m. and before 15h. 43m. good for sowing, storing paddy, wheat, corns, etc. After 15h. 43m. good for borrowing, for testing instruments, for deepening wells.

6. Upto 15h. 49m. good for buying oxen and sheep, for storing wheat, corns, paddy, etc., for harvesting, for testing instruments, for writing accounts, for digging or deepening wells. After 15h. 49m. good for borrowing or repaying debts, mining, for watering lands, for testing instruments, for deepening wells.

7. Only routine work.

8. After 13h. 29m. good for buying oxen and sheep, for sowing, for harvesting, for purchasing and storing wheat, paddy, corns, etc., for testing instruments, for fixing pumpsets, for digging or deepening wells.

9. Only routine work.

10. Routine work only.

11. After 14h. 11m. good for buying oxen and sheep, for manuring, for ploughing, for sowing, for harvesting, for testing instruments, for erecting sheds.

12. Good for borrowing, for testing instruments, for deepening wells.

13. Routine work only.

14. Till 19h. 59m. good for buying oxen and sheep, for borrowing, for testing instruments, for digging or deepening wells.

15. Good till 18h. 31m. for buying oxen and sheep, for manuring, for sowing, for ploughing, for purchasing and storing paddy, corns, wheat, etc., for digging or deepening wells; after 18h. 31m. good for fixing pumpsets.

16. Only routine work.

17. Routine work only.

18. Routine work only.

19. After 18h. 34m. good for testing instruments.

20. Good for buying oxen and sheep, for purchasing, for disposing off and storing wheat, paddy, corns, etc., for manuring, for sowing, for harvesting, for testing instruments, for fixing pumpsets.

21. Routine work only.

22. Good for borrowing, for buying buffaloes and sheep, for ploughing, for sowing, for digging or deepening wells.

23. Good for testing instruments, for deepening wells.

24. Good for disposing off agricultural products, for harvesting, for digging or deepening wells.

25. Routine work only.

26. Good for erecting sheds.

27. After 15h. 15m. good for buying oxen and sheep, for sowing, for purchasing wheat, paddy, corns, etc., for erecting sheds.

28. Routine work only.

29. After 14h. 17m., good for borrowing, for digging or deepening wells, for writing accounts.

30. Good for disposing off agricultural products, for storing wheat, paddy, corns, etc., for erecting sheds, for digging or deepening wells.

31. Good for buying buffaloes and sheep, for disposing off agricultural products, for ploughing, for sowing, for harvesting, for purchasing wheat, paddy, corns, etc., for fixing pumpsets, for digging or deepening wells.

Travel Guide for July 1983

Mihira

(The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the Abhijin Muhurtha, i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.)

Important Note : In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that marana and prabalarishta yogas are to be avoided. Those days are marked with a star.

1. Fairly good for travel before 8h. 54m., avoiding east, south and west directions.
2. After 11h. 27m. good for travel avoiding east and north directions.
3. Postpone all journeys.
4. Avoid all kinds of travel.
5. After 6h. 27m. and before 15h. 43m. fair for travel avoiding south, west and north directions.
6. Postpone all kinds of travel.
- *7. Avoid journeys of all kinds.
- *8. Good for travel after 13h. 29m. avoiding north-east, south-east and west directions.
9. Postpone all kinds of journeys.
10. After 9h. 00m. and before 17h. 48m. fairly good for travel avoiding west and sea-voyage.
11. After 14h. 11m. good for travel avoiding north and east directions.
12. Postpone all kinds of journeys.
13. Avoid all kinds of travel.
- *14. Postpone travels of all kinds.
15. Good for travel avoiding west and north directions.
- *16. Avoid journeys of all kinds.
17. Postpone all kinds of travel.

- *18. Avoid all kinds of journeys.
- *19. After 18h. 34m. fairly good for travel avoiding south, west and north directions.
20. Upto 20h. 05m. good for travel avoiding east and north.
- *21. Postpone journeys of all kinds.
22. Good for travel avoiding south-east, south-west and western directions.
23. Avoid all kinds of journeys.
24. Fairly good for travel avoiding south and west directions.
25. Postpone journeys of all kinds.
26. After 7h. 23m. fairly good for travel avoiding north-west, north and north-east directions.
- *27. After 12h. 21m. good for travel avoiding north, north-east and south-east directions.
- *28. Postpone all kinds of journeys.
29. After 17h. 55m. good for travel avoiding sea voyage and west.
- *30. Fairly good for travel upto 20h. 15m. avoiding sea voyage, east and south directions.
31. Upto 17h. 26m. fairly good for travel avoiding east, south and west directions.

As a handful of straw dost thou know thy body, but underneath it floweth the ocean of life, outwardly thou art a particle, but inwardly thou art a thousand suns. *Shams-i-Tabrez.*

**Serving from many generations
in this trade all type of
BIRTH STONES**

enquire :

Tatiwala Jewellers

opp. gopalji ka mandir, gopalji ka rasta,
JAIPUR-302 003. ph. 78158

How Is This Month (July 1983) For You?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscope will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine, giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]

MAJOR TRANSITS: The Sun transits Gemini till 15th and then enters Cancer. Mars continues his progress in Gemini. Mercury transits Gemini till 12th, then moves through Cancer till 27th and then enters Leo. Retrograde Jupiter in Scorpio resumes direct motion on 30th. Venus continues his progress in Leo. Retrograde at the beginning, Saturn resumes direct motion in Libra on 3rd. Rahu and Ketu continue their counter-clockwise motions in Gemini and Sagittarius respectively.

1. MESHA (ARIES). General.—The Sun in the favourable 3rd till 15th with vedha transits the unfavourable 4th afterwards. Mars in the 3rd is fully favourable. Mercury in the unfavourable 3rd till 12th transits thereafter the favourable 4th till 27th with vedha when he moves into the unfavourable 5th. Jupiter in the 8th and Saturn in the 7th are both unfavourable but the former is under check. Venus in the favourable 5th yields to vedha throughout. In a month of mixed results the good side will be more in evidence. The efforts of your enemies to get the better of you will be thwarted. You will acquire self-confidence as the month rolls by. Venus will help you to acquire influence, remove misunderstandings with business partners. You should check your tendency to indulge in mean activities. Jupiter tends to give you greater stoicism which is not altogether undesirable. Bharani is better than Aswini and Krittika.

Health and Domestic.—General minor ailments are likely during the second half. These will yield quickly to ordinary medical treatment.

Chronic sufferers will, however, have to be careful. Health of the elders in the family is likely to cause some concern. Domestic peace and harmony will be vouchsafed to you,

Finance and Speculation.—In spite of the adverse posture of the Dhanakaraka, the financial affairs will not be unsatisfactory. The income which tends to increase during the first two weeks is likely to go down later. You should be careful about your expenses during the second half. Moderate profits are likely during the month in speculation.

Real Property, Services, Profession, etc.—All matters pertaining to real estate will be smooth and profitable. Yield and rentals will be at good levels. You will be able to resolve your labour problems satisfactorily between 12th and 27th. Services especially Government servants will find the first half advantageous. Professions and business will have mixed results.

Women.—The month is favourable to women although a word of caution is necessary against romances and love affairs. More comforts and popularity are indicated. Employed girls will find the month more or less satisfactory.

Students.—Progress in studies will be satisfactory. Those having an eye on commissions in the country's defence forces are likely to realise their ambition. Those pursuing engineering courses are particularly favoured. If you are interested in fine arts, you will find the month quite helpful.

Fortunate Dates.—Personal and domestic—2 10 26. Money dealings and enterprises—2 10 22. Journeys—2 16 24. Real property matters

and educational activities—8 16 24. Children and speculation—8 16 26. Services—5 22 30. Partnership—5 10 29. Insurance—5 22 27. Profession and business—2 10 24.

Inauspicious Dates.—Personal and domestic—1 11 17. Money dealings and enterprises—3 12 18. Journeys—4 13 19. Real property matters and educational activities—4 12 20. Children and speculation—4 12 21. Services—6 15 31. Partnership—6 15 23. Insurance—6 15 25. Profession and business—6 17 28.

Chandrashtama occurs from 06-43 a.m. on 19th to 06-41 p.m. on 21st.

2. VRISHABHA (TAURUS): General.—The Sun in the unfavourable 2nd till 15th with check transits the favourable 3rd thereafter. Mars in the unfavourable 2nd is under check throughout. Mercury in the favourable 2nd till 12th transits thereafter the unfavourable 3rd till 27th with check when he moves into the favourable 4th with vedha. Jupiter in the 7th, Venus in the 4th and Saturn in the 6th are all favourable. Only Jupiter yields to vedha till 12th. You will have prosperity throughout the month. You will be successful in all your endeavours. Your high reputation will be maintained. You are likely to be clothed with greater authority. You will be inclined to perform religious acts. Persons with evil designs against you will be routed. Rohini is better than Kritika and Mrigasira.

Health and Domestic.—You will have good health practically throughout. Development of cataract in the eyes is indicated. Your eldest son is likely to land a good job in an established business or industry. Chronic sufferers will have relief during the month. Domestic bliss of a very high order will be vouchsafed to you.

Finance and Speculation.—The month is quite satisfactory for finances. You are likely to start new financial ventures which are likely to yield good dividends in due course. Speculative transactions are likely to yield good profits between 12th and 27th.

Real Property, Services, Profession, etc.—Notwithstanding the adverse postures of the Dhanakaraka, the real estate matters will be satisfactory, especially during the second half.

Yield and rentals are likely to increase. Services will find the month quite helpful. Professions and business will find the month rewarding.

Women.—The month is favourable for the fair sex. You will be very popular in social gatherings. You are assured of happiness in the domestic field. Articles of luxury will come your way. The employed girls will find the month satisfactory.

Students.—This is an excellent month for students. You should capitalise on the favourable planetary vibrations and come out on top in your examinations. The chances of your inclusion in the state or national level teams in sports and games are quite bright.

Fortunate Dates.—Personal and domestic—5 14 20. Money dealings and enterprises—2 10, 19. Journeys—2 10 16. Real property matters and educational activities—5 14 26. Children and speculation—8 14 27. Services—10 19 29. Partnership—10 19 30. Insurance—5 10 16. Profession and business—2 14 27.

Inauspicious Dates.—Personal and domestic—6 12 22. Money dealings and enterprises—3 12 21. Journeys—4 13 23. Real property matters and educational activities—1 15 24. Children and speculation—7 18 31. Services—7 17 28. Partnership—7 21 31. Insurance—3 13 24. Profession and business—1 18 28.

Chandrashtama occurs from 06-41 p.m. on 21st to 04-42 a.m. on 24th.

3. MITHUNA (GEMINI): General.—The Sun in the 1st and the 2nd and Mars in janma are both adverse but both are under check, the former till 27th and the latter throughout. Mercury in the unfavourable 1st till 12th transits thereafter the favourable 2nd till 27th with vedha when he moves into the unfavorable 3rd with check. Jupiter in the 6th and Saturn in the 5th are both unfavourable unrelieved by any check. Venus in the favourable 3rd yields to vedha throughout. Evil influences will be predominant during the month. Aimless journeys should be avoided. You should curb your tendency to listen to tale-bearers and avoid consequent worry. Quarrels with friends and relations are likely. You should practise utmost patience

during the month in view of the adverse planetary influences. You are likely to meet some of your old friends who would bring cheer to you, Punarvasu is better than Mrigasira and Aridra.

Health and Domestic.—Eye diseases are likely to worry you throughout. Chronic sufferers should adopt prophylactic measures to avoid an exacerbation of their ailments. Children's ailment is likely to cause mild concern. You will have, however, domestic peace.

Finance and Speculation.—The period is wholly unfavourable for financial matters. Expenditure is likely to exceed income by a big margin. A good deal of money is likely to be lost in transactions. Under such a planetary set-up it will be foolishness to indulge in speculation.

Real Property, Services, Profession, etc.—This is not a favourable month for real property transactions. There is likely to be a gradual reduction in yield and rentals while expenditure on property may increase. Services are likely to end the month disappointing. Losses will be greater than gains for business and professions.

Women.—The emphasis is on expenditure which, if uncontrolled, is likely to land you in a financial mess. Love affairs and romances are likely to be disappointing. Employed girls should be very careful.

Students.—Conflicts with friends, relatives and teachers will make outside life somewhat unpleasant. Notable advancement is not likely either in studies or in extra-curricular fields.

Fortunate Dates.—Personal and domestic—2 8 16. Money dealings and enterprises—2 14 20. Journeys—2 16 22. Real property matters and educational activities—8 16 27. Children and speculation—8 16 29. Services—8 16 30. Partnership—5 19 30. Insurance—5 16 29. Profession and business—8 22 30.

Inauspicious Dates.—Personal and domestic—1 12 24. Money dealings and enterprises—3 11 18. Journeys—3 11 21. Real property matters and educational activities—4 15 23. Children and speculation—4 15 25. Services—4 15 26. Partnership—3 11 23. Insurance—1 17 31. Profession and business—1 18 28.

Chandrashtama occurs from 04-42 a.m. on 24th to 05-24 p.m. on 26th.

4. KATAKA (CANCER): General.—The Sun in the 12th and the 1st and Mars in the 12th are both inimical but the former is under check from 15th to 27th. Mercury in the unfavourable 12th and 1st till 27th with check from 12th to 27th transits the favourable 2nd thereafter yielding to vedha. Jupiter in the 5th and Venus in the 2nd are both favourable but the former yields to vedha. Saturn in the 4th is none too good. The month will be one of mixed results, the favourable effects having a tilt over the unfavourable ones. You are likely to have physical fatigue. Your relatives are likely to give you trouble. You will not, however, have any worry in the financial field. You should resist your temptation to adjust short-cut methods for success. Aslesha is better than Punarvasu and Pushyami.

Health and Domestic.—Piles and anaemia are likely to worry you practically throughout the month. Chronic sufferers will have to be very careful. The tendency of Mars to cause frequent quarrels with your spouse should be resisted by you but Venus will supervene and restore domestic peace.

Finance and Speculation.—The month will be satisfactory for financial affairs. You should, however, keep a careful watch on your expenses. You should not stand surety for anybody. You should refrain from speculative transactions.

Real Property, Services, Profession, etc.—Real property matters may not be unsatisfactory but you are advised to postpone decisions on major property deals to more favourable periods. Services are likely to find the month more or less satisfactory. This is a hazardous month for business and professions.

Women.—The month will be quite satisfactory for the fair sex provided they curb their tendency towards extravagance. You will be asked to shoulder greater responsibilities in the field of social work. The month will be satisfactory for employed girls.

Students.—Progress is possible in the field of studies. You will come out successful in

competitive tests and interviews. Medical students are particularly favoured. An enjoyable Anpicnic in the company of members of the opposite sex is likely during the month.

Fortunate Dates.—Personal and domestic—2 10 16, Money dealings and enterprises—2 14 19, Journeys—5 14 20, Real property matters and educational activities—5 14 22, Children and speculation—8 16 24, Services—8 16 30, Partnership—8 16 22, Insurance—5 14 24, Profession and business—2 14 30.

Inauspicious Dates.—Personal and domestic—3 13 21, Money dealings and enterprises—1 12 23, Journeys—4 13 25, Real property matters and educational activities—6 15 26, Children and speculation—6 13 27, Services—7 17 28, Partnership—7 17 29, Insurance—6 16 31, Profession and business—4 15 31.

Chandrashtama occurs from 11–24 p.m. on 1st and again from 05–24 p.m. on 26th to 05–48 a.m. on 29th.

5. SIMHA (LEO): General.—The Sun in the favourable 12th till 15th with vedha transits thereafter the unfavourable 12th with check. Mars in the favourable 11th yields to vedha. Mercury in the favourable 11th till 12th with vedha transits thereafter the unfavourable 12th and 1st with check till 27th. Jupiter in the unfavourable 4th is under check throughout by Ketu in Sagittarius. Saturn in the favourable 3rd yields to vedha throughout. Venus in the 1st is fully favourable. Favourable influences predominate. You could confidently look forward to a successful and prosperous month. You will acquire authority through good, influential and competent persons. Your enemies will become totally powerless. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic.—You will maintain good health during the month. Chronic sufferers will have considerable relief. Your sixth sense will thwart your spouse's relatives from causing misunderstandings in the family. Life will be quite harmonious and peaceful in the domestic field.

Finance and Speculation.—You will have some financial gains during the month. There will be good income during the first twelve days

and this will taper down gradually as the month rolls by. You are advised to go slow on speculative transactions.

Real Property, Services, Profession, etc.—All real property deals will be quite profitable. Acquisition of new property is likely. Labour problems will be settled to your satisfaction during the first twelve days. Services will find the month satisfactory. Business and professions will find the month quite fruitful.

Women.—This month is good for all activities of women. Conditions will be satisfactory for the employed girls. Increased popularity in club and social life is indicated. Nomination or election as member of the governing bodies of cultural institutions is likely.

Students.—Your chances of selection by the Services Selection Board for commission in the country's defence forces are quite bright. You will shine extremely well in sports and games. Progress in studies will be good.

Fortunate Dates.—Personal and domestic—5 14 20, Money dealings and enterprises—8 16 22, Journeys—10 19 24, Real property matters and educational activities—8 16 26, Children and speculation—8 16 27, Services—5 16 24, Partnership—5 19 26, Insurance—5 19 27, Profession and business—5 10 26.

Inauspicious Dates.—Personal and domestic—1 12 18, Money dealings and enterprises—2 13 21, Journeys—3 15 23, Real property matters and educational activities—4 17 25, Children and speculation—6 18 28, Services—4 17 29, Partnership—2 17 30, Insurance—3 18 31, Profession and business—3 17 29.

Chandrashtama occurs from 11–24 p.m. on 1st to 09–24 a.m. on 4th and again from 05–48 a.m. on 29th to 04–42 p.m. on 31st.

6. KANYA (VIRGO) General.—The Sun in the 10th and the 11th, Mars in the 10th and Venus in the 11th are all favourable; but the Sun yields to vedha till 15th and Mars throughout. Mercury in the favourable 10th and 11th till 27th yielding to vedha transits the unfavourable 12th during the last four days. Jupiter in the 3rd and Saturn in the 2nd are both inimical unrelieved by check. The favourable influences have an edge over the unfavourable ones during the

month. The machinations of your enemies against you will come to nothing. Your authority and sphere of influence will increase. Saturn's tendency to make you fall from your ideals should be fully resisted. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic.—Indisposition may worry you off and on during the month. Chronic sufferers should take extra care. You should ask your spouse to be careful about health especially during the second half. Domestic harmony and peace will be vouchsafed to you in full measure.

Finance and Speculation.—In spite of the evil transit of the Dhanakaraka, the financial affairs will be more or less satisfactory. Income will be certainly more than expenditure. You should refrain totally from speculative transactions.

Real Property, Services, Profession, etc.—All real property transactions will be more or less satisfactory. Yield and rentals will be at good levels. Labour problems which were worrying you in the past will disappear. The month will prove satisfactory for services, professions and business.

Women.—Women in independent professions such as doctors, artistes, writers, etc., are particularly favoured. You are likely to shoulder greater responsibilities in social work which you will discharge to the satisfaction of all concerned. Employed girls are likely to be transferred to places of their choice.

Students.—Intellectual pursuits will be rewarding. Research students are particularly favoured and their theses for doctorates are likely to be accepted. Those interested in histrionics will find the month rewarding.

Fortunate Dates.—Personal and domestic—8 16 20. Money dealings and enterprises—8 16 22. Journeys—2 19 30. Real property matters and educational activities—2 19 29. Children and speculation—8 20 30. Services—8 20 29. Partnership—2 14 24. Insurance—2 14 26. Profession and business—2 19 27.

Inauspicious Dates.—Personal and domestic—1 12 18. Money dealings and enterprises—3 11 21. Journeys—4 11 23. Real property matters and educational activities—5 11 25.

Children and speculation—4 15 28. Services—4 17 31. Partnership—5 15 31. Insurance—3 11 25. Profession and business—1 17 31.

Chandrashtama occurs from [04-42 p.m. on 31st till the end and again from 09-24 a.m. on 4th to 03-58 p.m. on 6th.

7. THULA (LIBRA) : General.—The Sun in the adverse 9th till 15th with check from 12th to 15th transits the favourable 10th thereafter. Mars in the 9th and Saturn in janma are both unfavourable. Mercury in the unfavourable 9th till 12th transits thereafter the favourable. Venus in the favourable 11th yields to vedha throughout. You will generally be happy in spite of certain gloomy circumstances in your life. Your fame and reputation will increase. You may get an opportunity to visit foreign countries. Visakha is better than Swati and Chitta.

Health and Domestic.—The financial affairs will be quite satisfactory. Some of the old dues which you had practically written off are likely to be recovered. Speculative transactions are likely to yield substantial dividends throughout.

Real Property, Services, Profession, etc.—In spite of the weak situation of the karaka for properties who also happens to be the lord of the 4th the matters pertaining to real estate are not likely to be unsatisfactory. Rentals and yields will be at average levels. Labour problems will be resolved to your satisfaction. This is a satisfactory month for services, business, professions and industry.

Women.—Film artistes are particularly favoured. They will have opportunities of acting with top heroes and may achieve top star status overnight. Employed girls are likely to be promoted and transferred to places of their choice.

Students.—This is an excellent month for students who will make very rapid progress in studies. You will come out successful in the superior service competitive examinations held by the Central Government. You are advised to go slow in sports and games.

Fortunate Dates.—Personal and domestic—2 10 20. Money dealings and enterprises—5 14 22. Journeys—5 16 24. Real property matters and educational activities—2 14 26. Children and

speculation—5 19 27. Services—2 16 29.
Partnership—2 19 30. Insurance—5 16 30.
Profession and business—2 19 29.

Inauspicious Dates.—Personal and domestic—8 17 31. Money dealings and enterprises—1 12 18. Journeys—3 13 21. Real property matters and educational activities—4 15 23. Children and speculation—6 17 25. Services—7 18 28. Partnership—7 17 31. Insurance—4 17 28. Profession and business—1 13 23.

Chandrashtama occurs from 03-58 p.m. on 6th to 05-59 p.m. on 8th.

8. VRISCHIKA (SCORPIO): General.—The Sun in the 8th and the 9th, Mars in the 8th, Jupiter in janma, Venus in the 10th and Saturn in the 12th are all inimical; of these only the Sun is under check till 27th. Mercury in the favourable 8th till 12th with vedha transits thereafter the unfavourable 9th till 27th with check when he moves into the favourable 10th yielding to vedha. Evil influences in predominance indicate physical fatigue and troublesome relatives. Stoicism and patience should be your watch-words during the month. You should not attempt to adopt short-cut methods for achieving success. Jyeshtha is better than Visakha and Anuradha.

Health and Domestic.—Health troubles in one form or another are likely to worry you throughout the month. Chronic patients should resort to prophylactic measures to avoid aggravation of their complaints. Children's health is also likely to cause some concern. Unless you exercise a great deal of tact and patience you will be hard put to save domestic peace and harmony.

Finance and Speculation.—This is not at all a satisfactory month for financial affairs. You will have to exercise all your skills in the management of finance. Expenditure should be severely curtailed. Losses through deceitful friends are likely. Speculative transactions should be completely avoided.

Real Property, Services, Profession, etc.—All decisions on major property deals should be postponed to later periods. Agricultural crops may be adversely affected by pests. You are likely to experience considerable difficulty in the

realisation of rents due to you. Services may find the working conditions deteriorating and remuneration going down. Numerous obstacles may have to be faced by the businesses and professions.

Women.—Women should be very careful about their functional health. Love affairs and romances are likely to lead to disappointments. All social activities should be reduced to the barest minimum. The employed girls are likely to be victimised on false charges and should, therefore, be very careful.

Students.—In view of your proneness to physical injuries you should avoid all activities involving violent physical movements. Financial worry is likely to raise its ugly head during the month. You should be very guarded in your manners and speech.

Fortunate Dates.—Personal and domestic—2 19 30. Money dealings and enterprises—2 19 29. Journeys—5 20 30. Real property matters and educational activities—5 20 29. Children and speculation—14 20 27. Services—14 20 26. Partnership—14 20 30. Insurance—2 16 24. Profession and business—2 14 22.

Inauspicious Dates.—Personal and domestic—8 17 31. Money dealings and enterprises—1 15 28. Journeys—9 18 28. Real property matters and educational activities—3 12 21. Children and speculation—10 21 31. Services—3 12 23. Partnership—4 15 25. Insurance—3 15 28. Profession and business—3 15 23.

Chandrashtama occurs from 05-59 p.m. on 8th to 07-12 p.m. on 10th.

9. DHANUS (SAGITTARIUS): General.—The Sun in the 7th and 8th, Mars in the 7th and Jupiter in the 12th are all inimical, but the Sun is under check till 27th and Jupiter, throughout. Saturn in the 11th is fully favourable. Venus in the favourable 9th has yielded to vedha throughout. Mercury in the adverse 7th till 12th transits thereafter the favourable 8th till 27th with vedha when he moves into the unfavourable 9th. In a month of mixed results, the evil effects have a slight edge over the favourable results. You should be particularly careful not to entangle yourself in criminal proceedings. In spite of obstacles you will not lose your reputation.

Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic.—You should take particular care of your health. Eye diseases are likely during the month but will yield to medical treatment quickly. Chronic sufferers should be extra careful. Domestic life will be more or less peaceful and harmonious practically throughout.

Finance and Speculation.—Notwithstanding the adverse posture of the Dhanakaraka, financial affairs will be satisfactory. You are likely to experience some pressure from creditors but friends will come to your rescue and save you from financial embarrassment. Speculative transactions are not recommended during the month.

Real Property, Services, Profession, etc.—This is not a satisfactory month for real property matters. You are likely to face troubles from your tenants. Services will find the month somewhat trying. Professions and business may not find the month too unsatisfactory.

Women.—This is not an unsatisfactory month for women. You are likely to be entrusted with greater responsibilities in the field of social work and you should be cautious in discharging them to avoid adverse criticism. Employed girls may not find the month unsatisfactory.

Students.—You will shine extremely well in sports and games and the chances of your inclusion in the state or national level teams are quite bright. You should be careful about your speech and manners.

Fortunate Dates.—Personal and domestic—2 14 20. Money dealings and enterprises—5 16 22. Journeys—8 19 24. Real property matters and educational activities—8 20 26. Children and speculation—5 20 27. Services—5 20 29. Partnership—5 20 30. Insurance—5 19 27. Profession and business—2 16 26.

Inauspicious Dates.—Personal and domestic—1 10 17. Money dealings and enterprises—3 11 18. Journeys—4 12 21. Real property matters and educational activities—6 13 23. Children and speculation—7 15 25. Services—9 17 28. Partnership—9 17 31. Insurance—6 15 28. Profession and business—3 12 31.

Chandrashtama occurs from 07–12 p.m. on 10th to 07–13 p.m. on 12th.

10. MAKARA (CAPRICORN) : General.—The Sun in the favourable 6th till but with vedha transits the unfavourable 7th afterwards with check. Mars in the 7th, Jupiter in the 11th and Venus in the 8th are all favourable, but Jupiter yields to vedha. Mercury in the favourable 6th till 12th transits thereafter the unfavourable 7th till 27th with check when he moves into the favourable 8th. Saturn in the 10th is not satisfactory. Good influences will be the predominating feature throughout the month. All your efforts will be crowned with success and you will be happy throughout. You will have opportunities of association with the fair sex which is likely to help you in business. One or two events during the month may tend to tarnish your reputation, but you will come out unscathed. Dhanishta is better than Uttara-shadha and Sravana.

Health and Domestic.—You will have good health throughout. Chronic sufferers are advised to take advantages of the favourable planetary vibrations and endeavour to obtain a permanent cure for their ailments. One of your sons is likely to land a good job either in industry or business. You will be blessed with domestic peace and harmony.

Finance and Speculation.—You will have a very successful month in the field of finance. Income will increase considerably. A financial legacy from an unexpected source is indicated. Speculative transactions are likely to yield very good profits.

Real Property, Services, Profession, etc.—All matters pertaining to real estate will be smooth and profitable. Acquisition of new property is likely. Yield and rentals will be at very satisfactory levels. Services will find the month

CONSULTATIONS & BOOK-SALES

For astrological consultations on all aspects including lost horoscopy and for buying classics translated by me and many other standard texts.

Contact **R. SANTHANAM**
7/668 Govindpuri, Kalkaji,
New Delhi 110 019 (India)

rewarding. Professions and business will have a busy turnover with good income.

Women.—This is a very satisfactory month for women. Film artistes are likely to sign contracts with top ranking producers. Social climbers will realise their ambition. Employed girls are likely to be transferred to places of their choice.

Students.—You will make good progress in studies. Those having an eye on army commissions are likely to realise their ambition. You are likely to get acquainted with scholars of fame and reputation and such contacts will be helpful to you in your career.

Fortunate Dates.—Personal and domestic—5 16 22. Money dealings and enterprises—2 10 19. Journeys—2 16 24. Real property matters and educational activities—5 16 26. Children and speculation—8 16 27. Services—8 19 29. Partnership—8 19 30. Insurance—5 16 29. Profession and business—2 16 29.

Inauspicious Dates.—Personal and domestic—4 14 21. Money dealings and enterprises—1 11 17. Journeys—1 11 18. Real property matters and educational activities—3 12 23. Children and speculation—3 13 25. Services—3 14 25. Partnership—8 14 29. Insurance—3 15 28. Profession and business—3 15 31.

Chandrashtama occurs from 07–13 p.m. on 12th to 08–06 p.m. on 14th.

11. KUMBHA (AQUARIUS): General.—The Sun in the adverse 5th till 15th transits the favourable 6th afterwards. Mars in the 5th, Jupiter in the 10th, Venus in the 7th and Saturn in the 9th are all unfavourable but Jupiter is under check. Mercury in the unfavourable 5th till 12th transits thereafter the favourable 6th till 27th with vedha when he moves into the unfavourable 7th. In a month of mixed results, the evil effects are likely to have a predominating influence over the native. You are likely to have frequent ailments. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic.—Piles and blood discharges are likely. You will, however, have some relief during the second half. Chronic sufferers should adopt prophylactic measures to

avoid an aggravation of their ailments. You will have to exercise tact and patience to a very great extent if you are keen on saving domestic peace and harmony.

Finance and Speculation.—This is not a satisfactory month for finance. The tendency for the expenditure to be greater than income will be prominent throughout. You should not make any financial commitments during the month. Speculative transactions should be avoided.

Real Property, Services, Profession, etc.—The period is not favourable for matters relating to real property. Decisions on major property deals should be postponed. Services will have plenty of travels while conditions are not propitious for industry, professions and business.

Women.—With many planets in adverse signs the fair sex will suffer in many ways. Social workers are advised to go slow in their activities. Romances and love affairs are best avoided. The employed girls are likely to find the month trying.

Students.—Accidents are likely during the month. You should, therefore, be careful in your activities connected with sports and games. You should check every item of your expenses. You should avoid idleness and do your utmost to concentrate on studies.

Fortunate Dates.—Personal and domestic—2 10 19. Money dealings and enterprises—2 10 20. Journeys—2 10 22. Real property matters and educational activities—2 10 24. Children and speculation—5 19 30. Services—5 20 29. Partnership—5 22 30. Insurance—8 20 30. Profession and business—8 22 29.

HINDU SCIENCE OF THE FUTURE (Predictive Astrology)

by Harihar Majumder

Learn all the rules and secrets of Indian Astrology delineated in lucid style with examples.

Rs. 50-00

For copies write to :

Chitra Sikshainiketan, 2, Bankim Chatterjee Street, Calcutta-700 073.

Inauspicious Dates.—Personal and domestic—1 11 21. Money dealings and enterprises—3 12 23. Journeys—4 13 25. Real property matters and educational activities—4 14 25. Children and speculation—4 15 28. Services—4 16 31. Partnership—3 18 29. Insurance—1 12 28. Profession and business—3 17 31.

Chandrashtama occurs from 08-06 p.m. on 14th to 11-36 p.m. on 16th.

12. MEENA (PISCES): General.—The Sun in the adverse 4th and 5th is under check from 15th till end. Mars in the 4th, Venus in the 6th and Saturn in the 8th are all inimical unrelieved by any check. The powerful Jupiter in the favourable 9th has yielded to vedha. Mercury in the favourable 4th till 12th transits thereafter the unfavourable 5th till 27th when he moves into the favourable 6th. The month will produce mixed results. You should curb your tendency to move from place to place aimlessly. Efforts will be made by your enemies to besmich your reputation and integrity. You should be prudent in all your actions. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic.—Ill-health is likely to worry you practically throughout. Chronic patients should be extremely careful. Children's success in the examinations will be a source of joy. Planetary transits indicate quarrels with wife and unhappiness in conjugal life.

Finance and Speculation.—The financial affairs will be more or less satisfactory. You should not stand surety for anybody. There is likely to be a pressure from creditors but you will be able to manage the situation without outside help. Speculative transactions are likely to yield moderate profits.

Real Property, Services, Profession, etc.—Real property matters will not be unsatisfactory during the first half. You are likely to experience difficulties in the realisation of rentals during the second half. Services, especially those in government, are likely to have a difficult period. Industry, professions and business are likely to find the second half somewhat trying, but the situation is likely to ease out at the close of the month.

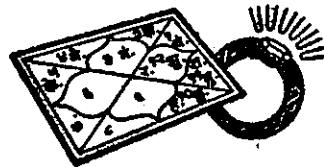
Women.—You are advised to go slow in love affairs and romances. Employed girls should steer clear of politics in the office while club activities should be reduced to the minimum.

Students.—You are likely to come out successful in tests and interviews during the month. You are advised to cut down your extra-curricular activities completely if possible. Jupiter will assist you to concentrate on studies during the second half.

Fortunate Dates.—Personal and domestic—8 14 20. Money dealings and enterprises—2 10 20. Journeys—5 10 20. Real property matters and educational activities—10 20 30. Children and speculation—10 24 29. Services—8 10 20. Partnership—2 10 30. Insurance—5 20 29. Profession and business—5 20 29.

Inauspicious Dates.—Personal and domestic—6 16 28. Money dealings and enterprises—1 12 21. Journeys—3 13 23. Real property matters and educational activities—4 15 25. Children and speculation—4 17 28. Services—4 18 31. Partnership—4 17 31. Insurance—3 19 31. Profession and business—4 17 31.

Chandrashtama occurs from 11-36 p.m. on 16th to 06-43 a.m. on 19th.



**ASTRAL
GEMSTONES**

चरित्तर्क

To accurately anticipate the interactions between the various planets in the heavenly houses and to counter-balance the malefic effects and nurture the benevolent aspects with the Correct Astral Gemstone is of paramount importance. And this the job people expect from us.

Apply with birth chart, date, time and place of birth with name (sex) in full.

KALEY & SONS OF WARDHA

Department of Astral Gemstones

(Founder: Late Dr. M. G. KALEY)

(Conducted by: Mr. G. M. KALEY)

F-2, Nutan Sandesh, Vallabh Bagh Lane Extn.
GHATKOPAR (E), BOMBAY-400 077 (India)

Subscribe to :

THE

ASTROLOGICAL MAGAZINE

Daily Guide for July 1983

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., A.M.]

1. *Fri.*—Shashti (6th tithi) till 27h. 29m., then Saptami (7th tithi). Satabhisha upto 8h. 54m., then Poorvabhadrapada. Siddha Yoga whole day. Good for seemanta, marriage, etc., for buying cows and dogs; upto 8h. 54m. good for travel, for taking medicines, for purchasing foodstuffs, for erecting sheds; after 8h. 54m. good for borrowing, for dealing with members of the opposite sex, for writing accounts, for digging or deepening wells, for fixing pumpsets.

2. *Sat.*—Saptami (7th tithi) upto 29h. 06m., then Ashtami (8th tithi), Poorvabhadrapada till 11h. 27m., then Uttarabhadrapada. Marana Yoga upto 11h. 27m., then Siddha Yoga. After 11h. 27m., good for driving new vehicles, for gardening, for purchasing and storing foodstuffs; for digging or deepening wells, for erecting sheds, for appointment of staff, for wearing new garments.

3. *Sun.*—Ashtami (8th tithi) whole day. Uttarabhadrapada till 13h. 32m., then Revati. Amruta Yoga throughout the day. Only routine work.

4. *Mon.*—Ashtami (8th tithi) upto 6h. 08m., then Navami (9th tithi). Revati till 14h. 59m., then Aswini. Whole day Siddha Yoga. Upto 14h. 59m. good for testing instruments. After 14h. 59m. good for surgical operations.

5. *Tues.*—Navami (9th tithi) till 6h. 27m., then Dasami (10th tithi). Aswini upto 15h. 43m., then Bharani. Siddha Yoga whole day. Upto 6h. 27m. good for surgical operations. Then till 15h. 43m. good for taking medicines. After 15h. 43m. good for borrowing, for testing instruments.

6. *Wed.*—Dasami (10th tithi) upto 6h. 00m., then Ekadasi (11th tithi) till 28h. 47m., afterwards Dwadasi (12th tithi). Bharani upto 15h. 49m.,

then Krittika. Siddha Yoga till 15h. 49m., then Amruta Yoga. Good for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for digging or deepening wells.

7. *Thurs.*—Dwadasi (12th tithi) till 26h. 51m., then Trayodasi (13th tithi). Krittika upto 15h. 02m., then Rohini. Marana Yoga whole day. Routine work only.

8. *Fri.*—Trayodasi (13th tithi) upto 24h. 18m., then Chaturdasi (14th tithi). Rohini till 13h. 29m., then Mrigasira. Marana Yoga upto 13h. 29m., then Siddha Yoga. After 13h. 29m. good for buying cows and dogs, for wearing new garments and ornaments, for travel, for taking medicines, for dealing with members of the opposite sex.

9. *Sat.*—Chaturdasi (14th tithi) till 21h. 44m., then Amavasya (New Moon). Mrigasira upto 11h. 27m., then Aridra. Whole day Siddha Yoga. Routine work only.

10. *Sun.*—Amavasya (New Moon) upto 17h. 48m., then Prathama (1st tithi). Aridra till 9h. 00m., then Punarvasu. Siddha Yoga throughout the day. Only routine work.

11. *Mon.*—Prathama (1st tithi) till 14h. 11m., then Dwiteeya (2nd tithi). Punarvasu upto 6h. 16m., then Pushya till 27h. 25m., afterwards Ashlesha. Amruta Yoga till 6h. 16m., then Siddha Yoga, all through the day. After 14h. 11m. good for buying cows and dogs, for wearing new clothes and ornaments, for gardening, for travel, for taking medicines, for testing instruments.

12. *Tues.*—Dwiteeya (2nd tithi) upto 10h. 31m., then Triteeya (3rd tithi). Ashlesha till 24h. 39m., then Makha. Siddha Yoga whole day. Good for borrowing, for surgical operations, for testing instruments.

13. *Wed.*—Triteeya (3rd tithi) till 6h. 55m., then Chaturthi (4th tithi) upto 27h. 42m., afterwards Panchami (5th tithi). Makha till 22h. 07m., then Poorvaphalguni. Siddha Yoga upto

22h. 07m., then Amruta Yoga. Till 6h. 55m. good for buying cows and dogs, for driving new vehicles, for borrowing, for testing instruments, for deepening wells.

14. *Thurs.*—Panchami (5th tithi) till 24h. 52m., then Shashti (6th tithi). Poorvaphalguni upto 19h. 59m., then Uttaraphalguni. Siddha Yoga till 19h. 59m., then Marana Yoga. Upto 19h. 59m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for digging or deepening wells.

16. *Fri.*—Shashti (6th tithi) upto 22h. 34m., then Saptami (7th tithi). Uttarapalguni till 18h. 31m., then Hasta. Siddha Yoga upto 18h. 31m. then Amruta Yoga. Till 18h. 31m. good for buying cows and dogs, for driving new vehicles, for dealing with members of the opposite sex, for taking medicines, for wearing new garments, for digging or deepening wells.

16. *Sat.*—Saptami (7th tithi) till 20h. 55m., then Ashtami (8th tithi). Hasta upto 17h. 22m., then Chitta. Marana Yoga throughout the day. Only routine work.

17. *Sun.*—Ashtami (8th tithi) upto 19h. 57m., then Navami (9th tithi). Chitta till 17h. 03m., then Swati. Siddha Yoga all through the day. Routine work only.

18. *Mon.*—Navami (9th tithi) till 19h. 41m., then Dasami (10th tithi). Swati upto 17h. 25m., then Visakha. Amruta Yoga till 17h. 25m., then Marana Yoga. Routine work only.

19. *Tues.*—Dasami (10th tithi) upto 20h. 04m., then Ekadasi (11th tithi). Visakha till 18h. 34m., then Anuradha. Marana Yoga upto 18h. 34m., then Siddha Yoga. Only routine work.

20. *Wed.*—Ekadasi (11th tithi) till 21h. 04m., then Dwadasi (12th tithi). Anuradha upto 20h. 05m., then Jyeshtha. Siddha Yoga whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for travel, for seemanta, for patients to take first bath after recovery from illness, for purchasing and storing wheat, rice, etc., for fixing pumpsets.

21. *Thurs.*—Dwadasi (12th tithi) upto 22h. 34m., then Trayodasi (13th tithi). Jyeshtha till 22h. 09m., then Moola. Prabalarishta Yoga upto

22h. 09m., then Siddha Yoga. Only routine work.

22. *Fri.*—Trayodasi (13th tithi) till 24h. 26m., then Chaturdasi (14th tithi). Moola upto 24h. 40m., then Poorvashadha. Siddha Yoga till 24h. 40m., then Prabalarishta Yoga. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for travel, for testing instruments, for digging or deepening wells, for dealing with members of the other sex.

23. *Sat.*—Chaturdasi (14th tithi) upto 26h. 36m., then Poornima (Full Moon). Poorvashadha till 27h. 24m., then Uttarashadha. Whole day Siddha Yoga. Only routine work.

24. *Sun.*—Poornima (Full Moon) till 28h. 57m., then Prathama (1st tithi). Uttarashadha upto 27h. 25m., then Sravana. Whole day Amruta Yoga. Good for storing wheat, rice, dhall, corn, etc., for driving new vehicles, for wearing new garments, for digging or deepening wells.

25. *Mon.*—Prathama (1st tithi) whole day. Sravana throughout the day. Amruta Yoga whole day. Routine work only.

26. *Tues.*—Prathama (1st tithi) upto 7h. 23m., then Dwiteeya (2nd tithi). Sravana till 9h. 22m., then Dhanishta. Siddha Yoga whole day. Good after 7h. 33m., for patients to take first bath after recovery from illness, for taking medicines, for erecting sheds, for buying vehicles.

27. *Wed.*—Dwiteeya (2nd tithi) till 9h. 49m., then Triteeya (3rd tithi). Dhanishta upto 12h. 21m., then Satabhisha. Prabalarishta Yoga till 12h. 21m., then Siddha Yoga. After 13h. 30m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for travel, for taking medicines, for erecting sheds.

28. *Thurs.*—Triteeya (3rd tithi) upto 12h. 09m., then Chaturthi (4th tithi). Satabhisha till 15h. 15m., then Poorvabhadrapada. Marana Yoga upto 15h. 15m., then Siddha Yoga. Routine work only.

29. *Fri.*—Chaturthi (4th tithi) till 14h. 17m., then Panchami (5th tithi). Poorvabhadrapada upto 17h. 56m., then Uttarabhadrapada. Siddha Yoga whole day. After 14h. 17m., good for

buying cows and dogs, for dealing with members of the other sex, for borrowing.

30. *Sat.*—Panchami (5th tithi) upto 16h. 05m., then Shashti (6th tithi). Uttarabhadrapada till 20h. 16m., then Revati. Siddha Yoga upto 20h. 15m., then Prabalarishta Yoga. Upto 20h. 19m. good for storing rice, paddy, wheat, etc., for taking medicines.

31. *Sun.*—Shashti (6th tithi) till 17h. 26m., then Saptami (7th tithi). Revati upto 22h. 11m., then Aswini. Amruta Yoga whole day. Good for seemanta, for buying cows and dogs, for wearing new garments and ornaments, for taking medicines, for fixing pumpsets, for digging or deepening wells.

Shubha Muhurtas (Auspicious Times)

1. *Fri.*—Shashti (6th tithi)—Satabhisha—Mithuna (Gemini)—before 6h. 45m., Good for marriage, upanayana, seemanta.

20. *Wed.*—Ekadasi (11th tithi)—Anuradha—Kanya (Virgo)—11h. 00 a.m. to 12 noon—Panchaka Preeti. Good for seemanta.

31. *Sun.*—Shashti (6th tithi)—Revati—Kanya (Virgo)—9h. 30m. to 11h. 15m. Good for seemanta.

NEWS AND VIEWS

(Continued from page 549)

struggle for political emancipation in the non-violent way culminating in success. The Indian locale and British context are but accidents. A Schweitzer or a Tolstoy in their respective locale and context could equally have shone well in the capable hands of men like Attenborough who has chosen to tap a noble corner of the universal human heart. In judging works of art, extraneous parameters have no *locus standi*.

Harmful Nakshatras

All panchangas (almanacs) in the south at any rate carry the rules of matching horoscopes for matrimony by which the lay public is being guided for the most part. In the matter of harmful nakshatras (of girls), it is blandly stated therein that Aslesha kills the mother-in-law; Moola the father-in-law; Jyeshtha the elder brother-in-law; Visakha the younger brother-in-law. The panchanga-makers must be knowing that specific *charanas* or quarters of the said

stars alone are held to be harmful and even their evil character is cancelled by other factors like aspect of a good Moon, etc. **Failure to mention these special rules of cancellation is causing great damage to our society, as the groom's people take umbrage under this half-truth being dished out by our friends to the utter discomfiture of our girls.** Will they now make *prayaschitta* for their lapse and revise these rules? H.H. Jagadguru Jayendra Saraswati, Sankaracharya of Kanchi, categorically stated last December while inaugurating the All-India Astrological Conference at Madras that the so-called harmful nakshatras become innocuous after performance of *santis*. Will His Holiness direct the almanacs produced under his patronage to carry out this revision immediately so that our society can be educated and thus rid itself of this bugbear soon? The entire rules of matching must be revised to conform to modern needs and at the same time not violating the ancient spirit underlying the operation. Did the

same Rishis not affirm :
Manonukoolam prathamam prasastham?

An enlightened attitude should be brought to bear upon the problem or else the entire manual of matching for marriage will become a relic of the past.

Enduring hunger is the might of those who are mighty; but it is second to the might of those who assuage that hunger. Banish the growing hunger of the poor; that virtue is the repository where a man who has acquired wealth keeps it.
Kural.

ALL INDIA ASTROLOGICAL CONFERENCE 1983

(Held on 7th and 8th of May 1983) publishes all the 40 astrological papers (in English) read in the conference as A.I.A.C. Commemoration Volume. Priced Rs. Twenty (U.S. \$ Eight) including postage. Interested persons may reserve their copy by paying the full amount by M.O. in advance.

Further astrologers are requested to send their Bio-data with accomplishments to include in the "Who is Who of Astrologers" section of the book.

Prof. N. E. Muthuswami, Convener, A.I.A.C., 25/1685, "Bhagya", M. G. Road, Trivandrum-1.

PLANETS AND HUMAN MISFORTUNES

(Continued from page 546)

he was susceptible to flattery. Mars aspects the combination. He had a tendency towards temper and hated restraints and conventions. He was a womaniser and apparently no woman could please him. He deserted his pious wife and he lacked character and happiness.

Saturn aspecting the Sun or the Moon may create endurance, patience, humility and steadiness of character. But on the negative side it may cause worry, doubt, fear of responsibility, etc., unless the combination receives the aspect of Jupiter or Venus.

Jupiter in conjunction with or aspecting the Moon creates self-esteem self-reliance, ambition, pride and self-confidence and the native's achievements in any field can be massive. But, if Jupiter or the Moon becomes afflicted, the native's self-esteem may turn into pride or arrogance and self-confidence may become bravado resulting in hardship and suffering.

Every individual should try to develop an inward looking attitude at times so that he can recognise the possible dangers of his own temperament or personality. If one recognises the fact that temper can antagonise people and that criticism, arrogance and vindictiveness will set people against him, he can use his mind to regulate his emotions so that they do not betray him into making serious mistakes that impair his happiness and success in life.

We shall now consider how the horoscope can bring into sharp focus, any major misfortunes, that one may have to face in his life. Any tyro in astrology will be able to recognise the fact that significations of the 6th, 8th and 12th houses are not generally conducive to the happiness of man. Let us take the 6th house first. Its various significations as given in *Uttara Kalamrita* are: *roga* (disease); *vighna* (impediments); *ranapti* (happening of war or battle); *matula* (maternal uncles); *kapha* (phlegm); *grandhi* (glandular diseases); *ugrakarma* (cruel deeds); *unmada* (hysteria or insanity); *asphotaka* (small-pox); *satru* (enemies); *vyra* (hatred); *kripa* (miserliness); *usswasthya* (fickle-mindedness); *mahavrana* (venereal wounds or sores); *ayasa* (fatigue); *runa* (debt); *apavada* (ignominy); *kshaya* (consumption); *ushna* (excessive heat); *chittaklesha* (mental worry);

bahujanadwesha (hatred from many); *sapinda* (meals in other's houses); *vishathisula* (pain from poisonous administration); *bandhana* (imprisonment); *mootravayadhi* (urinary troubles); *vipat* (accidents), etc.

When miseries flow from all these sources one can easily imagine how painful and uncomfortable the life of the person concerned must be and how miserable he would feel his existence.

If the ascendant, the Moon and the Sun are well aspected, the health will be good in general. When the ascendant is afflicted by the lord of the 6th, either by way of conjunction or aspect, the subject becomes heir to the tripod of misery, unless either Jupiter or Venus comes to the relief by staying in or aspecting the Lagna. The above combination may also result in the native suffering from boils all over the body. If the lord of the 2nd joins with Saturn or any other powerful malefic, the man suffers from constant complicated diseases. The person suffers from bilious complaints if the Sun with malefics occupies the 6th and the lord of the 6th joins a malefic. The Moon in the above situation causes windy complaints. Serious stomach disorders and diseases can be predicted if the Sun and the Moon are in the 6th with severe afflictions.

One who is born with Saturn in the 5th or 9th aspected by other evil planets will always be sickly. If the 5th and 7th houses, either from Lagna or from the Moon, are afflicted, he will suffer from misfortunes on account of children and wife respectively. The Sun, Mars and Saturn in the 8th from Venus will cause death of the wife by being burnt by fire. Death will be caused to the wife by a sudden fall, if Venus is hemmed in between two malefics. The Sun and Venus in the 7th or 9th give a deformed wife or husband.

We have given above only a very few combinations in respect of diseases. The true cause of diseases, ill-health, or constitutional infirmity is disharmony that is, some infraction of nature's law either in this or in a previous life and the exact nature of such infraction and when it would manifest could be ascertained with the aid of astrology.

In our next article we shall deal with the various types of diseases that man is heir to and the series will be continued to cover misfortunes indicating domestic disharmony, accidents, calamities, ill-reputation, debts and enemies.

(To be continued)

Written: 23-5-1983

ASTROLOGICAL ACTIVITIES

Orissa Astrological conference

A two-day astrological conference—Niyati Jyotirvigyan Sammelan was held at Cuttack on 27th and 28th March 1983 under the auspices of Niyati Jyotirvigyan Mahasabha. In the morning Niyati Astrological Centre was inaugurated by Dr. B.D. Panda, an eminent industrialist. 120 astrologers were awarded silver medals and merit certificates.

In the evening the Niyati Jyotirvigyan Sammelan (All Orissa Astrological Conference) was inaugurated by Gajapati Maharaja Sri Dibyasingh Deb of Puri.

The Conference began with the Maharaja making floral offerings to Lord Jagannath while the priests chanted Vedic mantras.

The presentation of special awards to seven outstanding scholars of ripe age for their devotion to Astrology, Vedas, Tantra and Hindu Philosophy was the outstanding item of the evening sessions. Pandits Nilakantha Das, Laxman Mishra, Indramoni Mishra, Shastri Vinayak Nanda Sharma, Rajib Satapathy Sharma and Messrs. P. N. Mohanti, I.A.S. (Retd), and Rama Chandra Harichandan were each given a scarf (*upayan*), a gold medal, a silver image of Lord Jagannath and a special merit certificate.

On the second day of the Conference (28th March 1983) seminars and group discussions were held. Learned scholars took part in the discussions, on the subject of "*Planetary Influence on human diseases and their remedies.*"

Justice N. K. Das, a former Judge of Orissa High Court, was the chief guest at the closing session of the Conference. He spoke on the utility of Astrology in social life and how from matching of horoscopes before marriage to political rise and gain in business, astrologers had an important role to play. The principal speakers of the closing sessions were Dr. G. C. Naik, Head of the Department of Philosophy, Utkal University, and Dr. P. L. Naik, of Ravenshaw College, Cuttack. Dr. G. C. Naik delivered

an illuminating speech on the impact of Astrology on modern social life and stressed the need for research in Astrology and Tantra Sastra. Dr. P. L. Naik said that researchers in Astrology should equip themselves with the knowledge of things to come within the coming 20 to 30 years, their baneful impact on social life and the remedial measures to be adopted. Among others present at the session were Dr. Radhanath Ratha, the Founder-Chairman and Dr. S. C. Mishra, M.D., Vice-President of the Mahasabha. At this session special merit certificates and awards were presented to Pandit Kuramoni Pathy Sharma, Messrs. Brajamohan Naik, Bijoy Kumar Chand, Gouranga Charan Padhy, Sri Krishna Chandra Mohanty, Ajoy Kumar Behera Bramhananda Panda, Haladhar Das, Vishnu Prasad Sahu, Harihar Sadangi and Sri Sashibhusan Chhotray by chief guest Justice N. K. Das. The Chairman Dr. Radhanath Ratha presented the special merit certificates.

Some of the important resolutions adopted by the Mahasabha included requesting the Government to (a) introduce astrology as a subject of study from the next academic year in all the four universities of the State; (b) take necessary steps for the construction of an "Observatory" at Bhuvaneswar; and (c) take appropriate steps to release special postage stamps on the birth anniversary of late Mahamahopadhyaya Pandit Chandrasekhar Singh Samanta, the renowned 18th century astronomer and author of the famous astronomical work *Siddhanta Darpana*.

A souvenir containing the message of Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, and other dignitaries was brought out on the eve of the Conference.

Astrological Conference at Trivandrum

An All-India Astrological Conference was held at Trivandrum for 3 days from 6th May 1983. According to Prof. N. E. Muthuswamy, the Convener, the Conference was aimed at creating an astrological awareness in the public and promote research in astrology. About 300

(Continued on 3rd cover)

delegates attended and 40 papers on different astrological topics were read.

The Conference was inaugurated by Dr. S. Venkatasubramanya Iyer, a renowned Indologist, and presided over by Smt. Nalappattu Balamani Amma, the poetess laureate of Kerala. Dr. P. R. Warriar of Kottakkal Aryavaidyasala delivered the felicitation speech.

The first session was chaired by Messrs. V. R. Parameswaran Nair and Nimal Banerjee, Editor, *Planet and Forecast*, Cuttack. Both the speakers dwelt on the rationale of astrology. Mr. Madhavjee of Kshetrasamrakshana Samiti, a well-known authority on Tantra, said that the horoscope was the symbolic representation of the Brahmanda at the time of birth.

Chairing the session on Medical Astrology Dr. M. P. Sridharan Nair, Principal, Ayurveda College, Trivandrum, gave his numerous experiences where astrology had helped in the accurate diagnosis of chronic ailments. Dr. V. S. Parameswaran Nair, an eye specialist, enumerated ophthalmic cases diagnosed with the help of horoscopes. Mr. Kothakulangara Bhaskaran Jyotisyar explained how he successfully predicted a deformity in the fore-arm from a horoscope. In his paper Mr. Raghavan Tirumaalpad illustrated how he used astrological principles of "Doothaprasna" in diagnosis.

Chairing the session on "Astrology and Modern Life" Dr. P. A. Sesan, visiting professor in the Institute of Management, dwelt on the reciprocity of Yoga and astrology and the practical importance of astrology in day-to-day life. Mr. N. N. Sastri, Director, Kalpatharu Research Institute, Bangalore, spoke on "Ashtakavarga, A Neglected System of Prediction". Mr. Krishnamoorthi of Nanganalloor explained the horoscopic positions which indicate failures in marriage. Mr. K. Bharathan, from Quilon enumerated the unique features of "Badhaka-Maraka Bhavas". Dr. P. V. Janardhanan Pillai, a specialist on western astrology, stressed his preference for Sayana system. Papers of Mr. Bhoothalingam, an officer in the State Bank of Travancore, on "Marriage" and by Mr. N. N. Saha (Calcutta) on "Detrimental Mars and Accidental Death" were also read.

The session on reciprocity of astrology and other ideological subjects was chaired by Dr. S.

Venkatasubrahmanya Iyer and Dr. M. Sambasivan. Dr. Iyer traced in brief the astrological literature available in Sanskrit and threw light on the works of Varahamihira. Dr. Sambasivan, a neurosurgeon-cum-Vedic scholar, explained how the biocellular electric charges could be identified in the Vedic Mantras and described as cosmic energy. Mr. P. A. Haridasa Sarma from Tripunitura, a specialist in Ayurveda. Jyotisha and Mantra Sastra, presented a paper on the mutually complimenting nature of these three subjects. Prof. Changa Radhakrishnan Nair dealt with the spiritual basis of predictive sciences. Mr. V. K. Muringoor in his paper in Sanskrit argued that the indifference towards the study of Sanskrit had contributed a lot to the neglect of astrology.

In the last session Messrs. P. Kalyana Raman of the Statistics Department of Kerala University, C. K. Ramachandra, a Superintending Engineer in the Kerala Government, Nanganalloor Krishnamoorthy, and K. C. Subramanya spoke on "Stellar Astrology". Mr. M. Sivasankaran Nair explained the advantages of sidereal time over solar time.

Mr. Vaidyanathan, Editor of *Jyotishakadal* (Trichy), dealt with 'Trikonas in a New Angle'. Mr. S. Ganesha Iyer, retired Deputy Director, Public Instruction, explained the sanctity attached to the accuracy of time in astrology and gave scientific interpretation to the 'Kalpa' and 'Pralaya' theories. Mr. M. R. Kerala Varma, the septuagenarian teacher of Astrology and advocate by profession, gave a new dimension to the concept of 'Gulika' in astrology. Mr. K. K. Sukumaran of Palghat presented succinctly 'Balapindaganitam' a difficult topic. Mr. T. K.R. Panicker elucidated 'Devaprasnam'. Mr. Tan Chettiar of Nagercoil gave an interesting talk on how to trace a horoscope and read it from palm leaves. The last item was the demonstration of clairvoyance by Dr. P. V. Janardhanan Pillai.

At a well attended public meeting, Mr. P. Ramachandran, Governor of Kerala, delivered the valedictory address. Mr. V. Ramachandran Nair presided, Prof. N. E. Muthuswami welcomed the gathering and Dr. N. Gopala Panicker proposed a vote of thanks. The Governor distributed the felicitation mementos to six septuagenarian astrologers and certificates to 30 students who had studied astrology at the evening astrological classes.

Mr. V. R. Parameswaran Nair offered to host the next conference at Ernakulam.

IMPORTANT BOOKS ON ASTROLOGY

By Dr. B. V. Raman

1. ASHTAKAVARGA SYSTEM OF PREDICTION: (5th Edn.) Rs. 20.00 or \$ 8.00

This book is perhaps the first of its kind to deal with the practical application of Ashtakavarga. Rules are given for a reader's guidance in simple form so that they can be easily applied.

2. ASTROLOGY FOR BEGINNERS: (20th Edn.) Rs. 8.00 or \$ 3.50

This book is designed to give a clear and concise exposition of the essential facts of astrology. It contains material that is easy to follow. This is the best book for beginners. The presentation is bound to make fascinating appeal also to the advanced students.

3. AYURVEDA: (6th Edn.) Rs. 3.00 or \$ 1.50

By a study of this little book, readers are enabled to take a more positive interest in the understanding of the sublime science of Ayurveda.

4. BHAVARTHA RATNAKARA: (8th Edn.) About Rs. 18/-

The subject has been dealt with systematically and in a concise form. Very rare combinations are given which are not found in other books. English translation with original stanzas in Sanskrit.

5. A CATECHISM OF ASTROLOGY: (1st Edn.) Rs. 9.00 or \$ 3.50

Takes you through the ins and outs of the intricate and mystifying subject of astrology.

6. GRAHA AND BHAVA BALAS: (10th Edn.) Rs. 9.00 or \$ 3.50

A unique treatise for measuring strengths of planets and houses numerically. An invaluable guide and aid for predictive astrology.

7. HINDU PREDICTIVE ASTROLOGY: (14th Edn.) Rs. 30.00 or \$ 12.00

This book has been designed to meet the demand for an up-to-date concise and comprehensive text book on Hindu Astrology that is in itself complete and self-contained. Contents include casting the horoscope, finding Dasas, predicting events, Medical Astrology, National Astrology, Horary Astrology etc. This book is a must both for the beginner and for the advanced student.

8. HOW TO JUDGE A HOROSCOPE: Vol.I (8th Edn.) Rs. 30.00 or \$ 12.00. Vol.II (2nd Edn.) Rs. 40.00 or \$ 16.00

This is the most complete and extensive work on practical astrology that is original in conception and execution. It deals extensively with the 12 houses and contains hundreds of illustrative charts. Deserves a place in the library of every student of astrology.

9. MANUAL OF HINDU ASTROLOGY: (12th Edn.) Rs. 15.00 or \$ 6.00

The essential aspects of Mathematical Astrology necessary for correct computation of horoscopes according to the Hindu system are expounded. It is written with a view to help those attempting to grasp the fundamental principles of Hindu Astronomico-astrology.

10. MUHURTHA OR ELECTIONAL ASTROLOGY: (6th Edn.) Rs. 12.50 or \$ 5.00

Tries to show that Astrology encourages human effort by asking a man to do the right thing at the right moment. The aim of this book is to present to the reader in a concise form all the essential principles of Muhurtha so that he could make use of them in all walks of life.

11. RAMAN'S NINETY YEAR EPHEMERIS: (1891-1980) (4th Edn.) Rs. 30.00 or \$ 12.00

This Ephemeris covers a period of 90 years (1891 to 1980) so that the birth dates of most persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternate day. A must for all students of Astrology.

12. RAMAN'S EPHEMERIS: (1981-2000) (1st Edn.) Rs. 15.00 or \$ 6.00

Addendum to the above ninety-year Ephemeris that covers a period from 1981 to 2000.

13. NOTABLE HOROSCOPES: (5th Edn.) Rs. 40.00 or \$ 16.00

This is a book on applied astrology. Contains a seriously conducted scientific study of seventy seven horoscopes and is bound to make a valuable addition to the stock of literature on practical predictive astrology devoted to pursuit of research.

14. PLANETARY INFLUENCES ON HUMAN AFFAIRS: (8th Edn.) Rs. 15.00 or \$ 6.00

The rationale of astrology has been ably discussed and the truth of the subject statistically established.

15. PRASNA MARGA-1 Part: (1st Edn.) Rs. 60.00 or \$ 24.00

Prasna Marga is an ancient astrological classic written in Sanskrit about 400 years ago. The translation is an exhaustive treatise on the various aspects of Prasna or Horary astrology. It also covers Natal Astrology, Omens, Hindu Numerology and remedial measures. A book that is considered as of exceptional interest and value.

16. PRASNA TANTRA: (4th Edn.) Rs. 15.00 or \$ 6.00

This is a unique book on Horary Astrology and expounds in a simple and scientific manner reliable methods for answering questions of day-to-day importance based on query time. The original slokas are in Sanskrit with translation and exhaustive notes in English.

17. THREE HUNDRED IMPORTANT COMBINATIONS: (9th Edn.)

Gives a masterly exposition of Three Hundred Important Yogas and how they affect one's horoscope. Rs. _____ or \$ _____

18. VARSHAPAL (THE HINDU PROGRESSED HOROSCOPE): (11th Edn.) Rs. 15.00 or \$ 6.00

This book based on Tajaka describes a unique method never before discussed for deciphering easily the annual results.

19. PRACTICAL HORARY ASTROLOGY: Rs. 20.00 or \$ 8.00 (By Mrs. Gayatri Devi Vasudev)

A practical guide to answering questions relating to mundane life. Simplified approach to a complex branch of Prasna or Horary Astrology. Contains a number of practical illustrations from the author's own case-book.

RAMAN PUBLICATIONS

"Sri Rajeswari", Bangalore-560 020 INDIA

ASTROLOGICAL Magazine



editor

B.V. RAMAN

II ISSN 0004-6140

AUGUST 1983

INDIA Rs. 3-50
SRI LANKA Rs. 8-75

PLANETARY INFLUENCES ON WEATHER

The Thrill of a Prediction

From Marital Discord to Desertion and Divorce

Saturn and Jupiter : Harmony or Discord ?

Practical Use of MaHaBote Charts

Ashtakavarga Computations—Rasi or Bhava ?

Combinations for Success in Lottery

Vimshottari Dasa and Raman's Ayanamsa

And Other Regular Features

The Astrological Magazine appears on the 11th of each month in advance of the month of publication.

Articles on astrology, astronomy, palmistry, medicine in relation to astrology, weather cycles, psychology, yoga, etc., are invited for publication. All articles must be neatly typed in double space on foolscap sheets. The Editor assumes no responsibility for the return of solicited or unsolicited manuscripts. Rejected articles will not be returned. The Editor reserves the right to reject, revise or rewrite any article without assigning any reason whatsoever. No correspondence will be entertained in this regard.

The Editor is not necessarily in agreement with the views expressed by contributors. All articles, published in *The Astrological Magazine*, become automatically copy-righted to *Raman Publications* unless otherwise stated.

No article or part thereof contained in *The Astrological Magazine*, may be reproduced without prior written permission of the Editor. All articles and editorial correspondence should be addressed to The Editor, *The Astrological Magazine*, "Sri Rajeswari", Bangalore-560 020. Telephone: 369229.

Subscription: One year India Rs. 42-00. Air-mail rates for: Sri Lanka, Pakistan, Malaysia, Singapore, Thailand and Indonesia Rs. 120; Europe & Africa £13-50; U.S.A., Canada, S. America, Australia, Japan, U.S. \$27-00. Copies will be supplied by air. No sea mail subscriptions are entertained. Subscriptions are not accepted for less than a year. The Proprietors reserve the right to refuse subscription to anyone without assigning any reason whatsoever. Rates of subscription are subject to revision without prior notice in which case subscriptions already paid will be adjusted according to the revised rates. Subscriptions once paid will not be refunded under any circumstance; nor any adjustment made.

Complaints of non-receipt of the Magazine should reach our office latest by the 27th of the month of issue. Duplicate copies will be sent subject to availability of the issue in question though the Proprietors are under no obligation to do so. Subscribers' change of address must reach us at least 3 weeks prior to mailing date.

Foreign Subscriptions from U.S.A., Canada, South America, U.K., Japan, European and African Countries may be remitted to Raman Publications. Agency distribution is held by Messrs. A. Thompson & Co., 64, Gaudia Math Road, Royapettah, Madras-600014. For agencies, apply to A. Thompson & Co.

THE ASTROLOGICAL MAGAZINE

(FOUNDED 1895 BY B. SURYANARAIN RAO)

Proprietors: RAMAN PUBLICATIONS

New Series Vol. 47

Old Series Vol. 72

Chief Editor:

BANGALORE VENKATA RAMAN

Asst. Editor: GAYATRI DEVI VASUDEV

AUGUST 1983 RUDHINODGARI SRAVANA 1903 SS No 8

CONTENTS

Planetary Influences on Weather	... 615
News and Views <i>Ekalavya</i>	... 621
Astrological Miscellany <i>Gayatri Devi Vasudev</i>	... 625
The Thrill of a Prediction <i>K. N. Rao</i>	... 627
From Marital Discord to Desertion and Divorce <i>H. R. Shankar</i>	... 629
Saturn and Jupiter: Harmony or Discord? <i>Baresh Adnani</i>	... 632
Ashtakavarga Computations—Rasi or Bhava? <i>R. Santhanam</i>	... 635
Practical Use of MaHaBote Charts <i>Mrs. Barbara M. Cameron</i>	... 638
Vimshottari Dasa and Raman's Ayanamsa—II <i>Buell D. Huggins</i>	... 640
Swearing in of the New Andhra Chief Minister <i>Divakaruni Venkata Subba Rao</i>	... 644
Discovering Ourselves and Our Heritage—III <i>Balraj Sharma</i>	... 645
Dusthana Lords and Yogas <i>M. D. Trivedi</i>	... 649
Combinations for Success in Lottery and Gambling <i>S. K. Ghoshal</i>	... 651
Lessons in Jaimini Astrology—XV <i>Dr. P. S. Sastri</i>	... 653
Letters to the Editor	... 656
Your Technical Difficulties Solved <i>Mihira</i>	... 661
"The Astrological Magazine" Ephemeris (August 1983)	... 665
Astronomical Notes <i>Agastya</i>	... 666
Travel Guide for August 1983 <i>Mihira</i>	... 668
Farmers' Guide for August 1983 <i>Mihira</i>	... 669
How Is This Month (August 1983) For You? <i>Utpala</i>	... 671
Daily Guide for August 1983 <i>Mihira</i>	... 680
Astrological Activities	... 683

Scanned by www.sriyuganandahisastrology.com to preserve Dr Ramans Work

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।

को वक्ता भारतम्पस्य तमेकम् वेधसम् विना ॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 72

AUGUST 1983

No. 8

PLANETARY INFLUENCES ON WEATHER*

METEOROLOGY is generally believed to be a new science. It may be new to the West but in India at any rate this science has been a living one from a very early date. A systematic study of the science was made by our ancient astronomers and astrologers.

Even today it is a matter of common occurrence that village astrologers are right in a surprisingly high percentage of their weather predictions. The rules are simple and dispense with costly apparatus. Observation coupled with experience extending over centuries enabled the great sages of India to dive deep into the subject of meteorology and discover the laws governing weather, rainfall, storms, etc., which are of utmost importance to mankind.

It is a matter of common observation that about twice as many tropical storms have whirled to hurricane intensity on the three days centered at new Moon and full Moon. Such scientific astrological facts are ignored because "known laws of science" cannot explain the theory of the astrological facts. Because the "known laws of science" are sacrosanct to those who claim to be men of science they play down the

whole question even though it may mean ignoring facts.

The present-day meteorologists in India have not come forward to test the methods recorded in ancient works on astro-meteorology because of the strange and peculiar attitudes developed in their thinking by nurturing an inferiority complex following years of foreign rule.

Some years ago, on a Friday, the weather experts were expecting thunder storms over the north-western region of India. But hell broke loose in Delhi in the shape of tornado—hail stones, the size of golf balls, violent rain and strong currents of wind lifting people and scooters into the air, dragging buses across the road and uprooting everything in sight, from trees to telegraph posts, resulting in hundreds of men and women ending up in the emergency wards of Delhi's major hospitals. The weather-men did not and could not predict this.

Earlier in 1977, life in large parts of the coastal Andhra Pradesh came to a still on 11th November. A cyclone of tremendous intensity hit the coast, killing over 20,000 people and destroying property, crops and live-stock worth an estimated three billion rupees. The meteorological department had failed again.

Taking the latest instance the Meteorology Institute had previously forecast the possibility

*Summary of the Key-Note address delivered by Dr. B. V. RAMAN at the National Seminar on "Planets and Weather" held at Kanpur on 19-6-1983.

of rain over Java at the time of the recent eclipse of June 11th, this year. But the skies were clear and there were no clouds even.

Some of the critics of astrology calling themselves "rationalists" and men of "scientific outlook", snivelled at astrology and wanted to know why astrology did not predict this or that calamity.

But they dare not put the same query to the meteorologist.

It must be noted that there is a certain statutory obligation resting squarely on the scientific community to make correct forecasts. The Meteorological Department on which crores of rupees are being lavished to maintain an army of officials simply issue bulletins not worth the paper on which they are written. Surely it is their business and not that of the astrologers who do not get a paise out of the public coffers to predict weather.

It seems that the failure of meteorologists is mainly due to a lack of sufficient 'scientific open-mindedness' which prevents them from considering extra-terrestrial happenings as being significant in the weather forecasting process. Temperature, pressure and rainfall are all important meteorological factors. To understand the weather phenomenon fully it is necessary to build up a comprehensive picture of the average climatic conditions over the earth as a whole and study those factors and their primary causants. In the West some researchers are increasingly inclined to view these primary causants as extra-terrestrial—something that the sages of India had propounded thousands of years ago in their astrological works. But unfortunately astrology is still taboo to our "scientific-minded" meteorologists.

Research studies conducted in the West indicate that periods of very heavy rainfall coincide with sunspot maxima. Flooding of the Nile in Egypt also follows the solar cycle, being greatest at sunspot maxima. All things considered it is reasonable to conclude that at such times (*viz.*, sunspot maxima) there is higher rainfall over the earth and there are greater number of storms in the tropical regions. Moreover the general circulation of the atmosphere is more

violent so that the temperature over the globe is slightly lower than normal average. Meteorological changes are also related to geomagnetic storms which in turn depend on events taking place in the Sun. In any case there is enough evidence to establish that there is a correlation between solar and terrestrial meteorological phenomena.

The cause of the sunspot cycle which is said to be still a mystery appears to synchronise with the period of Jupiter's orbit around the Sun. Just as the Sun and the Moon raise tides in the oceans and the atmosphere of the earth and even in the solid earth itself, so does the gravity of the planets raise tides on the surface of the Sun.

The great Varahamihira has dealt with the question of sunspots and their effects on the earth, fairly exhaustively 2000, years ago when the western countries perhaps did not know whether the Sun rose in the east or the west. In fact when these spots appear there will be thunderbolts, earthquakes, and such unusual phenomena boding calamity. It has been noticed even by western scientists that every 11.5 or so years there are peak-bursts of solar activity. During the maximum period there is an acceleration of the earth's "heart-beats" causing a larger number of earthquakes, a phenomenon which as yet no scientist has been able to explain fully but which is an indisputable fact. It has also been found that sunspots cause the eruption of violent winds releasing charged corpuscles which cause terrestrial magnetic storms.

It is no more a question of superstition or doubtful assumption that there exists a connection between solar activity and the climate and the weather on earth. Even as early as 1880, the French astronomer Camille Flammarion wrote in *Popular Astronomy* that "in our (French) climates cold rainy years and floods coincide with calm periods of the Sun when there are no eruptions and spots whereas arid and sultry years coincide with periods of the most intense solar activity".

It looks as though what Varahamihira said 2000 years ago is echoed when the Russian

scientist A. V. Dyakov observes that "the number of the spots, their size, shape and location on the Sun disc have to be carefully noted" for weather forecasting. In fact Varahamihira says that if there should appear in the Sun's disc spots in the form of a stick it portends the death of the sovereign; if it appears like a headless body there will be outbreak of diseases; if the form be that of the Keelaka (or wedge) there will be famine.

दण्डे नरेन्द्र मृत्युः व्याधिभयं स्यात् कबन्ध संस्थाने ।

दुर्भिक्षं कीलके अर्कस्थे ॥

Again Dyakov says that should the spots assume jogged outlines and approach the centre of the solar disc or cross the equator, we may well expect meteorological cataclysms on the earth.

Let us make it clear that weather can be forecast with considerable accuracy only on the basis of observing processes taking place on the Sun, which in their turn are correlated to certain planetary juxtapositions.

Looking at the planetary positions on cyclonic days we come across another interesting correspondence which when used in conjunction with sunspot maxima and conventional weather forecasting techniques can be of tremendous value in predicting future cyclones.

For example on the day of the 1927 cyclone there were conjunctions between Saturn and Ketu. In 1936 we find a Jupiter-Rahu conjunction. In 1949 there was a Saturn-Ketu conjunction in Virgo, the ruling sign of India. 1969 saw a Saturn-Jupiter opposition, the latter combination aspecting the 12th from Virgo. The 1977 cyclone synchronised with a Jupiter-Rahu square and Saturn in the 12th (loss, death, etc.) from India's ruling sign.

It seems that cyclones on the Andhra Pradesh coast are likely to occur close to periods of sunspot maxima when the planets Jupiter, Saturn and Rahu (Ketu) are either in conjunction or in mutual aspect. These indications are strengthened whenever either Virgo or the 12th from it are afflicted.

The influence of planets on the weather appears to be seriously investigated by such agencies

like the National Centre for Atmospheric Research, U.S.A., the U.S. National Oceanic and Atmospheric Administration and Appleton Laboratories in England, etc.

It will be seen that the astrological formulae dealt with by the ancient Hindus contain important scientific truths. That the weather indications of one single day should form the subject of so much calculation with the Hindus in determining the future agricultural prospect of the land while to the inexperienced eye of a "man of science" the day appears as indifferent or otherwise as any other day of the year makes it clear that modern science in general and meteorology in particular are still far behind in their investigations of the laws of nature.

Varahamihira begins with a theory of clouds and cloud-formation which, to the student of modern meteorology, may seem puzzling. To determine the amount of rain that one may expect during the rainy season, one has merely to study the conditions of the atmosphere six months earlier; in other words, the atmospheric conditions at any one time determine the amount of rainfall six months hence. Long-range forecast was therefore a speciality with our ancient meteorologists. In their poetic language, the clouds become "pregnant" at certain seasons of the year and give "birth" to rain six months later. The symptoms of the "conception" of the clouds should be observed during the days of the bright fortnight of the month Margasira (November-December) beginning with that day when the Moon enters the asterism of Poorvashadha. (In 1983 the Moon enters Poorvashadha in the lunar month of Margasira on 7th December at 6-09 p.m. (I.S.T.) The "delivery" or the "birth" of rain takes place 195 days after (that is, fully seven sidereal months after), when the Moon comes again in conjunction with the same asterism. (This will be about 13th June 1984.) We are thus enabled to determine the very day of the occurrence of rain from a knowledge of the day on which rain has been "conceived".

Not only that, but the very hour of the occurrence of rainfall could be determined; for says Varahamihira, clouds "conceiving" during

the day will be delivered at night, and clouds conceiving at night will be "delivered" during the day; clouds "conceiving" in the twilight of the morning will be delivered in the twilight of the evening, and *vice versa*. Again, if at the time of conception, clouds have appeared in the east, then at the time of birth, they will appear on the west; and so on with the other quarters. Similarly, if at the time of conception the wind has blown from the east, then at the time of rain, it will flow from the opposite quarter.

Three days in the month of Ashadha (June-July) have been specially selected by our ancient meteorologists for observation of atmospheric conditions with a view to determine the future prospect of rain. They are the days when in the lunar month of Ashadha the Moon passes through the asterisms of Rohini, Swati and Uttarashadha. They have been respectively called the Rohini Yoga, Swati Yoga and Ashadha Yoga days.

It devolves on every Hindu astronomer to study the atmospheric conditions on these three days. If he should notice the sky covered with huge clouds, serpent-like in shape, white in certain parts and black in certain other parts, or he should see the sky covered with red clouds or clouds of the colour of blue lotus, and marked by lightning immediately before sunrise and after sunset he can be sure of heavy rains during the rainy season. On the Swati Yoga day, if there should be a fall of rain throughout day and night, there will be uninterrupted rain for several days in winter. Wind from the east or north-east on the Ashadha Yoga day indicates good rain, good crops wind blowing from the south-east, south-west or north-west indicates very little rainfall in the future. Continuous hot wind from the south-east or high wind from the south-west at sunset, on the Ashadha Yoga day, spells terrible famine.

When our ancient meteorologists could predict rain long in advance, it was no difficult thing for them to forecast rain in the immediate future. Apart from astrological factors, they said that if fish in tanks jump from water on the bank; if cats frequently scratch the ground; if metal vessels emit a fishy smell; if ants with their eggs move from one place to another, there will be immediate rainfall.

These signs, one can easily understand. For at the time when rain is expected and a low cloud is approaching, the odour of metal vessels and of drains becomes noticeable as the lower pressure causes some of the air to escape, and one observes a change in the behaviour of animals and insects which react to a change in the atmospheric conditions.

We had also rain-gauging in the past. Falling rain, says Varahamihira, should be collected in a vessel whose capacity is an *adhaka*. An *adhaka* has been defined as the quantity of rainfall which fills to the brim a vessel 20 inches in diameter and 8 inches deep. Four such *adhakas* constitute a *drona*. Equipped with such a rain-gauge our ancient meteorologists were able to measure the exact amount of rain that fell during the rainy season; and by correlating the amount of rain that fell with the factors that made possible the fall of rain, they were able to predict the exact amount of rainfall that could be expected in the rainy season. If the "conception" of clouds is due to all the five conditions of wind, rain, lightning, thunder and clouds, says Varahamihira, then the quantity of subsequent rainfall will be one *drona*, and this will fall over an area of 400 square miles. If the "conception" has been due to wind alone, the resultant rainfall will be three *adhakas*; if due to lightning, the rain will be nine *adhakas*; and if due to thunder twelve *adhakas*, other factors affecting rainfall.

These quantities of rainfall are, however, modified by the amount of rain that falls on the days when the Moon passes from the asterism of Poorvashadha to that of Moola in the lunar month of Jyeshtha (June-July). During this month if it rains on the day on which the Moon is in the asterism of either Hasta or Poorvashadha or Mrigasira or Chitta or Revati or Dhanishta: then on the corresponding days of the next lunar month, there will be 16 *dronas* of rainfall; if it rains on days when the Moon is in either Sreavana or Makha or Anuradha or Bharani or Moola then on the corresponding days of the next month there would be 14 *dronas* of rainfall; if when Moon resides in either Satabhisha or Jyeshtha or Swati, there would be 4 *dronas* of rainfall on the

corresponding days of rainy season; if in Krittika, 10 *dronas*; if in Poorvaphalguni 25 *dronas*; if in Visakha, Uttarashadha 20 *dronas*; if in Aslesha 13 *dronas*; if in Aswini, 13 *dronas*; if in Aridra, 10 *dronas*. In all the above cases, the subsequent rainfall depends upon the asterisms being unaffected by comets, meteors and the like from the month of Jyeshtha to the rainy season.

If the asterisms should suffer by conjunction with the Sun, Saturn and Ketu (Moon's descending node) or by the course of Mars through them or by planetary conjunctions, there will be neither rain nor prosperity in the land; but if benefic planets should pass through the asterism or if the asterisms should remain unaffected in any of the ways described above, mankind would be happy.

It has been found that the positions of the planets north of the terrestrial equator have a definite influence on the movements of the pressure systems for periods of whole seasons. It must always be understood that there is a "human element" that gives the wrong results, not the fault of nature. A simple forecast of the weather is very general in scope. It is a simple fact that you cannot forecast a flood in the middle of a desert or a cold wave in the tropics because things like that do not happen within a lifetime but by all means do not rule out such a possibility. The forecaster must be familiar with climatology in all of its phases as well as the geography of the land. This is very important.

Research has shown that when the planet Jupiter is in perihelion there is a great drought and likewise when in aphelion there is more dampness and cold weather than usual. Changes in the weather are associated with the Sun, the Moon and the planets under certain conditions of positions, either when they act alone or in combination.

Strong positions or aspects of planets leave impactful impressions on the weather progressively around the world. The slower moving planets (especially Jupiter and Saturn) exert a telling influence, because of their slow speed and their great masses for a longer period of time.

The Sun's contact with the planets have their own effects on weather conditions.

With Mercury the weather is given to windy spells along coastal areas and increases the depth of high and low pressure systems; with Venus, the weather gives rise to increase in rain or snow; with Mars, the weather becomes warmer and according to the season as to its intensity; with Jupiter, the weather becomes dry and sometimes as the season changes it will bring drought; with Saturn, the pressure is stagnant over long periods and colder than normal for the season; with Rahu the weather is severe for the season and local storms during any month as well as the season; and with Ketu, the weather is very changeable with many changes within short spaces of time.

When Mercury and Venus pass the Sun, unusually wet and windy weather occurs. The position of the Sun at times of new Moon and season changes will give the observer a clue as to the type of weather associated for a specified period of time. The position of the Sun in the nadir in any chart controls the weather over the area for a certain longitude and latitude.

Mercury conjunction Sun is the most important aspect to take into account when forecasting weather because Mercury himself is a rapid moving planet and the positions of the conjunctions are very important.

It is generally found that when Mercury and the Sun are in conjunction during the winter a blizzard or a cold wave occurs; when Mercury and the Sun are in superior conjunction followed by Mercury's conjunction with or opposition to Mars, and Rahu conjunction Sun a fast moving cold wave may be brought about. Temperatures may fall rapidly. Mercury and Saturn in mutual aspect may keep the area of rising temperatures limited. An aspect of Venus can bring moist warm air and a promise of moderate to heavy rain or even storms or tornadoes.

Some of the important methods given by ancient writers for forecasting floods, etc., are (a) times of pregnancy of clouds, (b) entry of the Sun into the constellation of Aridra, (c) the Sun's entry into Capricorn, (d) Rohini, Swati and Ashadha Yogas, and (e) mutual dispositions

of planets and the transit of planets in different *nadis* such as *vatanadi*, *amritanadi*, *sooryanadi*, *jalanadi*, etc. By their science Hindu astrologers could foretell years of scarcity and plenty, pestilences, earthquakes, floods, inundations, etc.

Coming to the planet Mars, he raises the temperature, causing a drier state of the weather, especially when he is in Aries. If there is to be persistent droughts and scarcity of water the culprit is again Mars. Mars also causes pestilential, and blasting winds accompanied by droughts, lightnings and fires emitted from the sky. At sea, ships will be wrecked by the turbulence of wind and strokes of lightning. Mars in conjunction with Jupiter exerts a disturbing effect on the weather, and storms of rain and thunder occur during rainy season. Thunder, lightning and inundations are the blessings of Saturn-Mars influences.

The Government as well as the Meteorological Departments owe a sacred duty to the public to investigate all possible methods of forecasting cyclones and other natural weather phenomena. Till now scientific progress in this field has been blocked by a highly prejudiced attitude towards astrology—probably the only science which can give long-range weather forecasts with some degree of accuracy.

The only hope of accurate weather forecasts would be a synthesis of different approaches. It is time our meteorologists understand the limitations of their own techniques, remove the blinkers of prejudice and pseudo-scientific arrogance off their eyes, and tap the enormous potentialities that astrology has to offer. Otherwise future generations will hold them guilty of prejudices of the worst kind—prejudices which could make the difference between life and death for thousands of people.

My earnest appeal to meteorologists is, not to arrogate to themselves all the wisdom of weather forecasting. Let them take advantage of the astrological lore available in ancient books, combine it with their own studies and observations so that more reliable forecasts could be offered for the good of the people.

Indian scientists should not feel shy to tread independent lines of study, even though some of their colleagues in the West may not look quite favourably at such departures. Our National Laboratories have the unique opportunity of vindicating the wisdom of the sages recorded in ancient astrological texts. We know there are fashions in scientific opinion but a seeker after truth should be no respecter of fashions.

Without much expenses, our meteorologists, with all the equipment, resources and patronage they command, can verify that Mercury generates acute, sharp and whipping winds; Venus generates sunny seasonable weather; Mars gives rise to energetic watery winds and abnormally hot summers, and that Saturn's action is frequently related to chronic cloudiness and abnormal rainfall.

Lunatics, hysterical or nervous people, neurotics and Epileptics are very much under the beams of the Moon and it is a well-known fact that institutions housing such individuals have to be on guard during the Moon's changing phases and especially during the Full Moon. A few years ago the Chief of the New York Fire Department prepared a statistical study of the incidence of fires set by pyromaniacs. He found, not to the surprise of any Astrologer, that by far the greatest number of such fires were started at the Full of the Moon.

IMPORTANT ANNOUNCEMENT

The next (September 1983) issue of *The Astrological Magazine* viz., *Surya-prakash Memorial Number* will contain important articles on "Planetary Afflictions and Remedial Measures". Bigger in size, the price will be Rs. 4-00 per copy. To avoid disappointment register your order with your news agent.

—Raman Publications

News and Views

Ekalavya

The Computer Oracle

THE computer oracle has started multiplying like the biological cell. This writer had the good fortune (*sic*) of going through the much vaunted readings of this oracle furnished by a client and was astonished at the muck it contained by way of prediction. Three pages were filled with mathematical details in which the client was little interested. Obviously they were intended to flabbergast him with profundity of its input. The reading *per se* is a jumble of unco-ordinated paragraphs often contradicting one another in details, written in bad English, spelling and syntax. Here are a few samples from the same reading :

(A)

P. 7: You are likely to be deceived where love is concerned. Also avoid making embarrassing alliances. Try and be scrupulous by honest means in your emotional dealings or be prepared to be taken for a ride.

You are likely to suffer trouble in your home life and will have a discontented married partner.

P. 8: You might not even get married. You might try to make an arrangement with someone without the legal bindings of matrimony.

P. 9: You are destined to have a happy marriage, fruitful union and will be blessed with good dutiful children. You will achieve honour and esteem, etc.

(B)

P. 6: Your family, specially your mother, could be a source of inspiration for you to seek the fulfilment of your ambitions.

P. 7: The location of Mars in your case is not good for your mother and it shows separation or disagreement with her.

(C)

P. 5: You have a strong personality and shrewd and keen judgement.

You are unassuming and amiable ; others may try to fool you.

P. 6: You are likely to strike your enemy in a subtle and secret manner.

You are warm, friendly, sincere and honest, thus universally popular.

You always do the right thing at the right time.

You are happy when acting under the direction of others or in accordance with the advice of someone else.

What is one to make out of such a maladroit copy? We sympathise with the client who feels he has been cheated out of his hard earned money !

Maligning Sanskrit

Reading through a newspaper the other day, this writer was amazed by a headline that read "Sanskritization of Corruption". Scanning the item he came across a definition the writer had condescended to give : "A custom or practice is said to be sanskritized when people begin to adopt it, not for its inherent utility, but because it is a signal that one belongs to the elite classes". In that article the writer makes a point that corruption is so widespread that it has become a mark of elitism or status symbol. He adds : "Black-money from being a matter of guilt is a sign of being a person who matters" inferentially he is a "sanskritized" soul ! Now, the word *samskrita* means refined or cultured and, for this reason that language got the name. How inappropriate, nay mischievous therefore, is the use of the word Sanskrit in this context ! To equate a knowledge of Sanskrit with corruption and black-money is indeed preposterous if not loony. Who but the dunderhead can say that Sanskrit has no utility? Take it from me, without Sanskrit there is no India ; there is no thought-form in the entire world, that can reach its highest sublimity of perfection and truth. To malign the mother of all languages, the most perfect one that Sanskrit is, is to malign one's own mother. It is little short of vandalism. Let me pray with Sankaracharya : O Mother ! There

can be wicked sons, but can ever there be a wicked mother?"

Vridha Yavana Jataka

Senior students of astrology might have come across quotations from a famous work called *Yavana Jataka* in learned treatises and commentaries such as those of Bhattotpala on standard astrological texts. It is now known that at least two standard texts of that name are known to exist: one is *Yavana Jataka* of Sphujidhvaja (269 A.D.) and the other *Vridha Yavana Jataka* of Minaraja (4th century). The first had been available in print since some years and now the second is made available in the Gaikwad Oriental series in three large volumes printed by photo-offset process directly from MSS. Collated and edited competently by the American Professor David Pingre, from 16 MSS, the first volume contains chapters 1 to 39; the second from 40 to 71, and the third introduction with some supplementary texts. By the nature of it, the reading of the text is a little difficult in the beginning (and often lines are missing) but with a little practice, the scholar will be able to make out the text fairly well. Of particular interest is the chapter on Ashtakavarga-phala which is unique and it contains 129 verses. Incidentally being a North Indian work, it calls Rekha the favourable symbol and the bindu, the unfavourable one! Historically and from the point of view of the subject, it is an important work. Those, who can afford the large cost and understand the text, can secure a set, if available for their library.

Nuggets of Knowledge

I have jotted down a number of useful quotations from ancient authors while perusing rare works which I would share with readers occasionally. Here are a few:

People often say that in matching horoscopes for marriage, *sama saptama* is desirable but not between Cancer and Capricorn and Leo and Aquarius, ostensibly because of the incompatibility of their lords. I have always felt it odd to say so. I found confirmation for my point of view in a *Madhaviya* gloss where it is declared unequivocally thus:

समसप्तकं शुभं विद्यात् अप्यराती तथोः पती ।

i.e., even if their lords be at daggers, *sama saptaka* will prove beneficial. This statement is attributed to Guru. Another aphorism of great value that can help us when we are confused is:

येन ग्रहण यो दोषः तस्मिन्बलिन सोऽबलः ।

The evil effect of a planet in strength will be feeble. Bharadvaja and Guru are quoted in support.

In Gochara-phala, the effects of planets that are Vakra and Atichara are not often well understood. It has been clearly said and can be learnt by rote:

पक्षं दशाहानि तथैव सार्धं मासं दशाहं खलु षट्च मासान् ।

भौमादि खेटा स्वतिचारवक्त्रे दधुः फलं पूर्णगृहे यदुक्तम् ।

The planets Mars, Mercury, Jupiter, Venus and Saturn while retrograde or *atichara* give the effects of occupying the previous house, respectively, for 15 days, 10 days, 45 days, 10 days and 6 months.

Here are some typical questions, that astrologers are often grilled with: will the girl/boy marry early or late; will it be far or near, etc. Here are a few tips I have gathered from *Nadi* literature:

द्युनेशोऽथवा शुक्रेऽस्तत्रिणोऽगती मुरी ।

यस्मिन्वर्षे प्रविशति तद्वर्षे पाणिसंग्रहः ॥

Marriage will take place in the year when Jupiter enters the 7th or trine from the 7th or trine from the 7th lord or Venus.

लग्नाद्द्युगते चन्द्रे तदीशे कुजवीक्षिते ।

तत्रिकागते पापे बहुदूरे विवाहवान् ॥

When the Moon occupies the 7th, his dispositor aspected by Mars or his trine be occupied by a malefic, marriage will take place in a far-off place.

लग्नाद्द्युगते चन्द्रे तदीशे कुजवीक्षिते ।

कीर्तनाच्च विवाहः स्यात् बहुदेशादि संचारः ॥

Should the Moon occupy the 7th and Mars aspect his dispositor, he will marry out of fame (by advertisement?) and will travel in many lands.

लग्नाद्भूतगते शुक्रे तदीशे शुभवीक्षिते ।
बाल्ये विवाहमाप्नोति समीपे सुग्रहो यदि ॥

Should Venus occupy 7th and a benefic aspect his dispositor and at the same time a benefic is near, marriage will take place in early age.

उत्तरायणजातस्य गुरुस्थितनवांशकः ।
तन्नावांशकर्णते सूर्ये तस्मिन् मासे विवाह कृत् ॥

For one born in Uttarayana, marriage usually takes place in the month when the Sun transits the Rasi occupied by Jupiter in the Navamsa.

तत्रिकोणगते वापि गुरुदृष्टियुधो रविः ।
तस्मिनकाले प्रविशति विवाहं लभतं नरः ॥

It also takes place when the Sun, aspected by Jupiter, enters the trine Rasi of Jupiter's Navamsa.

दक्षिणायनजातस्य भृगुस्थितनवांशकम् ।
तन्नावांशकगते सूर्ये तन्मासे पाणिपीडनम् ॥
तत्रिणगमासे वा विवाहः प्रायशो भवेत् ॥

For one born in Dakshinayana, marriage usually takes place in the month when the Sun transits the Rasi occupied by Venus in Navamsa or its trine.

लग्नेशस्य नवांशे वा राशौ सूर्ये गुरु दये ।
तस्मिन् काले विवाहः स्यात् इवि शास्त्रं विदो हिदुः ।

Marriage takes place in the month when the Sun enters the Rasi occupied by the Navamsa of Lagna lord or when Jupiter transits it, say the learned.

दैत्येशोष्टकवर्गे तु यद्विंश स्वल्पबिन्दवः ।
तद्विंश कन्यका वामे रोगदुःखभयादिकम् ॥

In the *ashtakavarga* of Venus, find the house containing the smallest number of bindus. The left side of the body (tenement) signified by the house will be afflicted with illness and pain.

तयां दिशि स्त्री शयनं नित्यं कलहकारिणी ।

Bed-room in the area of the house signified by the above, will cause quarrel between the couple

फलाधिक्ययुते देशे विवाहः शोभनं सुखम् ।

Marrying in the part of the country signified by the house containing largest number of

bindus (in Venus' *ashtakavarga*) will conduce to prosperity.

फलाधिक्यदशाशय्या स्त्रीवश्या गार्ग्य भाषितम् ।

Gargi says that sleeping in a bed-room in the area signified by the house containing the largest number of bindus (in Venus' *ashtakavarga*) will win over the lady !

The Party and the Government

It is a well understood principle in democratic practice to make a clear demarcation between the party and its government and to allow them to be manned by separate individuals ; otherwise it often gives rise to embarrassing, if not explosive situations. In our own country the Prime Minister herself is the President of the ruling party with the result that her two personalities appear badly superimposed to the disadvantage of both the party and its government ! The fusillades she fires against other party governments in the States often leave a bad taste in our mouth. The blistering attack she recently levelled against the democratically elected government of Tamil Nadu at Madras, appeared crude to have come out of her mouth. To take credit for the Krishna River water supply scheme to the parched city now to herself smacks of political upmanship and to chastise the State Government for its begging bowl was uncharitable and unbecoming of a Prime Minister of a country which includes the States. Do not the Upanishads say श्रद्धया देयम् । अश्रद्धया न देयम् ? And does not the State contribute to the Centre's revenues ? One is reminded of the fabled feud between the mouth and the limbs. When the hand refuses to work where will the mouth get its viands from ? Rajiv's pyrotechnics at Madras was juvenile ; it was a case of the pot calling the kettle black and it will not go unrequited in the not too distant future. If you sow the wind, you will reap the whirlwind. The ruling caucus could certainly do with better tacticians and party managers who are proficient in the art of public relations ; for, the country is suffocating under a sickening coterie and, like the leviathan, will heave out the inept ruling party from its back at the next grand hustings.

Our Nationalised Banks

Our nationalised banks are masters unto themselves. The greater their status, the worse their serviceability to the common man who has to spoil out Rs. 2.50 to have his out-station cheques for Rs. 25/- cashed! He has to leave his pass book for a couple of days to have it entered. For an obvious bloomer of the bank official in processing a cheque, the dumb customer is penalised with an exorbitant debit—twice! The poor account holder has to present the exact small change, for the cashier has none, who, more often than not, dishes out the dirtiest notes which you have to accept. Check-books and other forms are not often available on the same day. If once in a blue-moon you ask for a fresh five rupee currency bundle, the cashier cannot help; but if you have the right contact you can get it from behind his cabin. The publicity hand-out is equivocal when it claims to offer 19% or so on long term deposits. If in spite of all these humiliations, the common man is carrying on with these banks with his fingers crossed, it only shows his enormous patience.

The latest move of these banks in metropolitan suburbs like Bombay to close down their evening sessions is the last straw on the back of the commuter who has to hurry to his office early in the morning before the banks open. To deny him the facility to draw his cheque or deposit in the evening after his return is inhuman to say the least. Armies of hands are being recruited by the banks month after month; their perks are jacked. Why then should the motto be reversed into self first and service secondary? No wonder the deposit growth curve nose-dives, as these shunted out customers seek other channels of investment and scheduled banks who keep their doors open in the evenings and oblige them in other respects too. It is high time that this declining standard is arrested. Will our Prime Minister formulate a 21st programme to pull up our nationalised institutions so as to favour the middle class which is caught between the Scylla of inflation and Charybdis of an unresponsive administration?—142.83.

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

ASTROLOGICAL CALCULATIONS

GET YOUR HOROSCOPE SCIENTIFICALLY AND CORRECTLY WORKED OUT BY COMPETENT HANDS UNDER THE PERSONAL SUPERVISION OF THE EDITOR

1. **Correct casting of horoscope** giving the positions of planets in degrees and Nakshatra Padas, Rasi, Bhava and Navamsa diagrams with balance of Dasa at birth.

Rs. 40/- (Foreign births Rs. 80/- or U.S. Dols. 15.00)

2. **No. 1 with Shadvargas and Ashtakavarga** (Sodhana or reduction, etc., excluded)

Rs. 60/- (Foreign births Rs. 120/- or U.S. Dols. 20.00)

If you consult others, you can test the correctness of their calculations. If you are a student of astrology, these calculations will be simply invaluable.

NOTE: The above items are only calculations, based on the furnished birth data and contain or imply no predictions, or rectification of birth time.

Castings are done on the basis of Dr. B. V. RAMAN's Ayanamsa and no correspondence regarding differences (if any) between our castings and castings made by others will be entertained or answered.

TIME REQUIRED 4 TO 8 WEEKS

SEND WEEKDAY, DATE, TIME, AND PLACE OF BIRTH AND FULL CHARGES IN ADVANCE

(No cheques accepted. Please send remittances only by MO, IPO or bank draft)

Raman Publications

(Horoscope Section INCHARGE : B. SACHIDANANDA BABU)

"Sri Rajeswari", Bangalore-560020.

Note :—Castings will be sent by Record Delivery. If the same are to be sent by registered post, add Rs. 3-00 extra. Any calculation-error will be rectified, provided they are brought to our notice within two months from the date of casting. Complaints received after this period will not be attended to.

Astrological Miscellany

Gayatri Devi Vasudev, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560020.]

What kind of an Accident

ACCIDENTS occur mostly in the periods of planets related to the 6th, 8th and 12th houses but particularly the first two. This relationship may be one of lordship, occupation or plain association signwise. When the planets involved are the Sun, Mars, Saturn, Rahu, Ketu and a badly afflicted Mercury, the accident can be a major one with serious injuries, heavy medical bills and hospitalization for many months. On the contrary, benefics Mercury, Jupiter and Venus in their mutual aspects produce minor accidents. Jupiter and Venus between them are an exception and can cause frightening bruises with death. Reader P. P. Prabhakaran of Coimbatore outlines one such instance. Let us read on from his letter: "The native of the horoscope met with an accident on 2-12-1982 at about 8-55 a.m. at Coimbatore, when an auto-rickshaw collided against his scooter. In the section "How Is This Month (December 1982) For You?" in *The Astrological Magazine* for Kumbha Rasi, 2-12-1982 is listed as a fortunate date. The left elbow bone was displaced with minor bruises at a few other places. The native was hospitalized for a day and the hand set right under general anesthesia. The left hand had to be kept in plaster for 3 weeks. How could this accident be explained astrologically?

"**Natal chart:** Born 3-12-1935 at 4-00 p.m. near Palghat. Aries—Ascendant 20° 25'; Gemini—Ketu 22° 52'; Libra—Venus 23° 47'; Scorpio—Jupiter 18° 54', Mercury 15° 01' and the Sun 18° 49'; Sagittarius—Rahu 22° 57'; Capricorn—Mars 5° 35'; and Aquarius—Saturn 12° 34' and the Moon 20° 31'. **Planetary posi-**

tions on 2-12-1982 at 2-00 a.m.: Taurus—the Moon 18° 16'; Gemini—Rahu 13° 20'; Libra—Saturn 8°; Scorpio—the Sun 16° 26', Mercury 22° 47', Jupiter 2° 34' and Venus 23° 08'; Sagittarius—Ketu 13° 20'; and Capricorn—Mars 0° 46'."

The Dasa and Bhukti lords Mercury and Jupiter respectively, are in the 8th in the natal chart. The one lords over the 6th and the other over the 12th, apart from their other lordships Badhaka Saturn (ruler of the 11th) aspects the 8th and its occupants. It was, as our reader writes, in Saturn Antara (inter-period) that the accident occurred. Benefics being involved, with no serious afflictions, the native had only a minor accident. Another point we may note, by the way, is Ascendant lord Mars is exalted in the 10th, aspecting the Ascendant. This in itself, is a major shield against serious accidents of any kind.

Transits versus Birth-influences

But what about the day in question being listed as a fortunate date for Kumbha Rasi (Aquarius—Moon-sign)? This list is based on planetary transits and is secondary to the natal influences. Naturally the latter prevailed. Another point we may note in passing is that on the date of the accident, transit Sun was in the 10th from natal Moon. This can be a fortunate transit, but Mars was in the 12th from Janma Rasi checking the solar influence for good through *vedha*. The Moon was in Rohini, a *naidhana* or destructive constellation. Under these planetary circumstances the native could get away with a minor accident which is pretty fortunate if you take a look at the heavy traffic in the major cities and

try to imagine the various but frightening possibilities to which a commuter can be exposed.

Determination of Tithis

N. C. Trivedi from Ahmedabad, one of our most enthusiastic readers, well past 69 years, an invalid and to whom mental work is barred, cannot refrain from astrological exercises. He sends in a research-oriented piece on the luni-solar days, the details of which are bound to be interesting.

"To find out lunar day (tithi) on any Christian date:

"(1) "Divide the year (A.D.) by 19 and take the remainder. Zero remainder should be taken as 19. (2) Multiply the remainder by 11. (3) To the above, add the given date and also the number given to the month as below. (4) Expunge multiples of 34 from the above and take the remainder as your required lunar date or tithi. (5) Remainder zero is to be taken as 30 or New Moon (Amavasya). (6) Remainders upto 15 indicate bright half or Sukla Paksha and from 16 to 30 indicate dark half or Krishna Paksha. (7) Numbers for months: January 0, February 1, March 0, April 1, May 2, June 3, July 4, August 5, September 7, October 7, November 9, and December 9.

"Examples:—1. Find the tithi on 20-5-1983 Friday. $1983 \div 19 = 7$ (remainder) $\times 11 = 77 + 20 + 2 = 99 + 30 = 9$ th tithi of Sukla Paksha. The Daily Guide for May 1983 says Ashtami till 6-44 then Navami for the date in question.

"2. Mahatma Gandhi was born on 2-10-1869, Saturday, Bhadrapada Krishna Dwadasi (dark 12th day). $1869 \div 19 = 7$ (remainder) $\times 11 = 77 + 2 + 7 = 86 + 30 = 26$, i.e., 11th day of dark half.

3. B. G. Tilak was born on 23-7-1896 Wednesday, Ashadha Krishna Shashti (6th day of dark half). $1896 \div 19 = 13$ (remainder) $\times 11 = 143 + 23 + 4 = 170 + 30 = 20$, i.e., fifth of dark half."

Some Information

He also gives some general information relating to the ephemeris.

"Note:—(1) The Moon's elongation of 12° over the Sun means one tithi completed and beginning of second tithi. The tithis are counted for

12° of elongation. (2) Since luminaries are in chaseless motion, some amount of interpolation is necessary for exactness but can be safely ignored for other purposes. (3) Date always changes at local zero hour (midnight), weekday always at sunrise, but tithi, constellations, may change at any time during day or night. (4) Hindu panchangas (ephemerides) show the tithi ruling at sunrise and planets at 5-30 a.m. (5) When a tithi changes after sunrise and ends before the next sunrise, it is shown as a *kshaya* tithi and is not shown at all at any sunrise. (7) Non-uniform velocity of the luminaries creates *vridhhi* and *kshaya* tithis. Slower the Moon, greater the duration of a tithi and faster the Moon, smaller the duration of a tithi. (8) During a lunar year, there are 16 *kshaya* tithis and 10 *vridhhi* tithis. During a lunar year with an intercalary month there are 13 *vridhhi* and 16 *kshaya* tithis generally so that during 354 days of a lunar year 360 tithis occur.

"The above information will solve the doubt why sometimes as in examples (2) and (3), the tithi worked out is less by one (1). It is to be understood that the tithi changed near about the birth-time. After all, this formula is an approximation of the Moon's position in a chart and comes handy when only the Christian date is available and ephemerides/panchangas are not available."

A Simpler Method

While we still await details of the longevity recast formula from reader Trivedi, reader U. Murali Krishna of Agripalli writes, referring to the case appearing in the *A.M.*, page 483, that longevity could have been assessed by an even simpler method. He says: "The native is suffering from a strong *Kala Sarpa* dosha as all the planets are hemmed in between the tail of Ketu (Scorpion) and the head of Rahu (a Cobra). Even the ascendant is between the two. This dosha would have been nullified if either Rahu or Ketu had been either birth *yogi* or *saha yogi*. But the posts were held by the Moon and Mercury respectively. Under the circumstances, death is indicated in either Ketu Dasa Rahu Antara or *vice versa*. As Rahu Dasa does not occur during the life period of the native she died in Ketu Dasa Rahu Antara."

The Thrill of a Prediction

K. N. Rao, I.A.S.

THE occasion to write this needs explaining.

Mr. M. C. Bhandari of the " Bharat Nirman " had met me sometime in 1981 and asked a few questions about astrology and some occult phenomenon, particularly about two super normal children of Taroli (Mathura Dist.) Brajendara (5 years) and Dharmaphal (3 years) who usually came and stayed with me and gave dazzling predictions to some people. Nearly one year after he met me again, he asked me to assist him in the Astrology Seminar he was going to hold on 27th, 28th and 29th December, 1982.

I was hesitant, and being a Government servant, would not easily join such seminars to avoid political embroilment. But when one day I learnt that Dr. B. V. RAMAN was to deliver the key-note address. I asked Mr. Bhandari if Dr. RAMAN would be introduced properly or not. Mr. Bhandari later discovered that I would be the best man to do it and accepted my suggestion that I should do it.

My reason for doing it was: (a) Though I personally did not know Dr. B. V. RAMAN, Mr. H. R. Shankar, Mr. P. S. Iyer, Mr. R. Santhanam, Mr. B. S. Gupta, Mr. Bepin Behari, Mr. S. K. Kelkar and so many other famous astrologers, I held them in high respect for their astrological knowledge so brilliant and so useful. I would always speak of them highly.

Yet I know that no one's contributions to the *supra-science* of astrology is greater than Dr. RAMAN'S. (b) Astrology is attacked by many intellectuals, sometimes for some personal reasons. I will not discuss that here. But such attack is unscientific. (c) Having convinced myself about the dependability, truth and brilliance of astrological science, for once I should stir out of my shell. It was for this reason that I decided to come out of oblivion.

I did not know Dr. RAMAN personally till a day before the convention. I introduced him in a challenging way. The result to-date is : Hindu

astrology never got such world-wide publicity as it did after this convention ; Dr. RAMAN never stood vindicated so triumphantly in northern India and Delhi as now.

But on the negative side, Dr. RAMAN continues to be attacked. Is astrology a science or a hoax is being debated. I call it *a supra-science*. In some places my own introduction of Dr. RAMAN has been mistaken as a piece of syco-phancy and my astrological qualifications questioned.

Not me alone but all such astrologers as want the *supra-science* of astrology to gain greater respect and silence its critics should discuss correct predictions given by them more openly with larger data for obvious scientific reasons.

Towards the promotion of that cause this series of articles is my humble contribution.

Mrs. Margaret Alva, Member of the Rajya Sabha, came to my place, accompanied by Mr. J. K. P. N. Singh, another Member of Rajya Sabha from Bihar on 21-1-1980 at 10 p.m.

Mrs. Alva then belonged to Congress (U) and Mrs. Indira Gandhi's Congress (I) having swept into power with an impressive majority at the Centre and also Karnataka had created a problem for Mrs. Alva. She had got elected to the Rajya Sabha from Karnataka on 2-4-1974 and having now completed a six-year term was seeking re-election ; would she be returned to Rajya Sabha ?

The Prasna (horary) horoscope should not be resorted to if birth-horoscope can be depended upon, is my experience. But in this case, Mrs. Alva could furnish only these details : born on 14-4-1942 between 3-30 and 5-30 a.m. at Mangalore.

A tentative horoscope with Pisces rising was cast and I asked her whether in 1971-72 there was any trouble concerning a house. She said that they had difficulties with a tenant.

Then she gave her date of marriage as 24th May, 1964 when according to my adopted birth-time with the Moon as 12° 20' of hers she should have been passing Mercury/Saturn. So I adopted a tentative Navamsa (Leo) after first placing all planets in Navamsa.

My line of reasoning step by step was this:

(a) At the time when she asked this question, she was running Venus/Rahu. She was an active member of the Foreign Affairs Committee. Her 8th lord posited in the 12th, constituting a Raja yoga, should have some connection with foreign affairs. Venus in the 12th and Rahu's Antar-dasa (sub-period), a *mlechha* should attract her towards foreign *mlechhas*. This is possible with Pisces as Lagna and 10th and 12th lords getting combined. (b) For her to be a Member of Rajya Sabha there must be impressive Rajayogas which again Pisces ascendant gives: Moon-Mercury, Mars-Jupiter, 8th lord in the 12th, etc. (c) Marriages take place in the Dasa of the 7th lord. If I give Aquarius as her Lagna, her marriage would have been delayed. But she got married at the right age of twenty-two years. So I had no doubt that Pisces alone had to prevail.

Now what should be the Navamsa? My reasoning was: (a) Her marriage having taken place in Mercury-Saturn, at the time of marriage the 7th lord of Navamsa should be in the 7th or aspecting the 7th. I have generally found this to be a practical method of timing marriages. Saturn was in Aquarius on 24-5-1964. Lagna and 7th lords were conjunct in Aries on that date. (b) Mrs. Alva is highly dignified. So in Navamsa Lagna Jupiter will answer the need. (c) Her husband is a lawyer-cum-business man. Combination of the 6th and the 10th lord with 2nd lord in the 7th in Navamsa indicated this. (d) Mrs. Alva is a gifted, if clever, parliamentarian. An exalted Sun in the 2nd in Rasi and Mars and Rahu in the 2nd house in Navamsa clinched the issue for me.

The Prediction

On the basis, the following data was cast:

(a) Janma Kundali (Lahiri's Ayanamsa); (b) Navamsa. (c) Ashtakavarga (according to Dr. B. V. RAMAN'S book); (d) Prasna-Kundali.

In giving a prediction all these had to be synthesised. So the whole data must be kept before the eye. The data are:

Moon 12-20 Merc. 24-20 Ascdt. 5-48	Sun 0-20	Sat. 3-54 Jupit. 25-02 Mars 29-30	
Venus 14-03 Ketu 19-30	14-4-1942 Between 3-30 and 5-30 a.m. Mangalore		Rahu 19-30

Ketu	Sun		
Mercury Saturn Venus	NAVAMSA		Ascendant Jupiter
		Moon	Mars Rahu

				35	20	30	24
Moon Venus Ketu	PRASNA 10 p.m. 21-1-1980		Mars Jupit. Rahu	28	Sarvastaka		25
Sun Merc.			Ascdt. Sat.	39			31
				35	26	24	20

1. The prediction given was that at the time of her election she would be running Venus/Rahu/Jupiter. Now Venus is giving here a *vipareeta rajayoga*. Rahu in the 6th will give her verve in the ensuing fight and Jupiter as 10th lord, combining with the 9th lord will return her to Rajya Sabha. How? Her 8th lord (Venus) being the Dasa-lord has already given her a mourning (her father's death) now she has to turn the tide (*vipareeta*) and the unexpected must happen. Rahu in the 6th is always good.

(Continued on page 679)

From Marital Discord to Desertion and Divorce

H. R. Shankar, B.A.

PHYSICAL love and sex are not the only factors that hold wedlock. Social, economic, cultural and genealogical factors all have a positive contribution in making a marriage what it is—a lasting one or a broken one. Precedence, however, has to be given to the nature and tendencies of individual partners, their ambitions, goals and interest, the proper blending of which ensures success of marriage. These factors would be decisive when the environmental constraints are either weak or absent. Human nature and tendencies are inherent and determined and dictated by cosmic factors on which man has no control or access. Consequently, the inherent factors can neither be countered nor manipulated in any manner. It could, however, be contained by external factors like economic necessity, social obligations and moral and religious impositions. These factors could keep it simmering in a state of discontent and frustration within. Given free expression, the tendencies of marital discord could manifest in elopement, desertion, divorce or even debauchery depending upon the easiest exit it finds in the environmental conditions.

A study of the horoscope brings to focus the correlations of cosmic factors with the kind of nature and tendencies inherent in the individual. In the context of status, of marriage, Sukra (Venus) becomes the primary cosmic factors, i.e. significator. Everything about marriage, the type of partner, happiness or discord in marital life, obstacles and opportunities in the path can all be studied with Venus as the focal point in the horoscope. In the eternal scheme of "Kalachakra", the 2nd house is considered as the house of happiness of family; the 7th is personified as the partner by marriage; and the 4th house is the source of happiness from marriage. Considering the sign occupied by Venus in the birth chart as the study point about marriage, should the 2nd house from it be occupied by the lords of the 7th and the 4th

houses from Venus, it augurs well for round happiness in the context of marriage, provided of course, the sign occupied by Venus is not that of his enemy. By corollary, should the sign occupied by Venus be that of an enemy, and the adjoining houses to him happen to be occupied by the two luminaries, Chandra (the Moon) in one and Ravi (the Sun) in the other, both enemies of Venus, then marriage-happiness would be denied to that person, no matter what the contribution from other cosmic forces happen to be. Instead, should the adjoining houses to that of Venus be unoccupied by any planet, it is indicative that the person is treading on thin ice where marriage is concerned and better exercise caution. On the other hand, when negative factors are found in a horoscope, it is a clear warning of the storm ahead—the inherent tendency of marital discord is strong. One such warning signal is the get-together of Kuja (Mars) and Guru (Jupiter) with Venus in the same sign. It is a forceful factor generating high voltage marital discord, indicative of a strong tendency to desert the partner and have affairs elsewhere. A much diluted version of this destructive force is seen in the mutual kendra position of Jupiter, Mars and Venus, with a rider that either Jupiter or Venus should be in the 7th from Mars in such a set-up. Marriage itself could be totally denied should other combinations in the horoscope lend support. To illustrate how the combination works in actual, we cite a few charts.

Marriage in Chart, 1 took place in the traditional way, after the usual consultations and negotiations between the two families of equally good status and of common culture. The young man, well settled in his business, brought the bride to make a cosy home for him. Everything was going well for him and they spent their time in joy and happiness. They spent just about 3 months or even less together, when the girl who had by then conceived went for a

short visit to her parents. The next thing he heard was that the parents of the girl had arranged for an induced abortion and were contemplating divorce proceedings. He immediately took the next train to find out what really had happened. Neither he nor his people were allowed to meet the girl by her parents. The young man is still in a dazed condition, not knowing how it all happened. Judged in the usual way, the horoscope offers no clue to such serious developments. We find that Jupiter and Mars are opposite in their exaltation signs, while Venus is in a kendra (quadrant) to them in own house in Chart 1.

In Chart 2, a similar combination is obtained except that Venus is with Mars and in opposition to Jupiter. In this instance, separation came after he had one child. The girl left the native unable to bear the ill-treatment from her mother-in-law and physical beatings from the husband. They are now legally divorced.

In Charts Nos. 3 and 4, the combination is identical, except the planets concerned are occupying opposite signs 7/13 and 11/5 on another. In both the charts, Mars and Venus are in opposite signs while Jupiter is in a kendra to them. Both have remained unmarried and it can be vouchsafed that their character is unimpeachable and they are Brahmacharis in the true sense of the term. Both are spiritually inclined and have made considerable progress in this line. While one is inclined towards exhibition of the spiritual gains, the other has managed to keep it concealed. Interestingly enough, women have played a significant role in the lives of both. While in one case, a woman has been a source of help both financially and as a moral support in his spiritual endeavour, it is a spiritual woman who proved a bundle of misery in the other case.

Combination of Venus with Mars and Rahu results in a strong tendency to desert one's partner and elope or have affairs with a paramour. Here are three charts with different versions of the Venus-Mars-Rahu complex.

Chart 5 has all the three planets Venus-Mars-Rahu in one sign while Mars is exalted and in addition Jupiter is in kendra (quadrant) thus

attracting the other combinations already discussed. In Chart 6, we find Venus in exaltation while Mars is aspecting both Venus and Rahu. Mars' association with Jupiter and Venus conjunct with the Sun and the Moon attract other *arishta* combinations mentioned earlier and thus lend strength to malefic combination. In Chart 7, Venus is with exalted Mars while Rahu is in a kendra, which is a diluted version of the combination and yet has manifested in separation, presumably because of the prevalence of a more powerful combination in the chart of his partner (Chart 6). In one instance, the girl walked out of her husband's home on the plea that he was impotent after living with him for about a year and had the marriage nullified through the courts. In the other case, the couple were living a normal life and had two children, before the nemesis caught up and the wife eloped with a family friend, leaving one child behind and taking the younger one with her. Though not legally separated, she is living with her paramour and has migrated from the country.

A simple combination of Jupiter placed in the sign opposite the one occupied by Mars in a birth chart has sufficient potential to generate marital discord, though it may not be powerful enough to cause separation and break the marriage. More powerful the combination is, the greater the discord and discontent which may turn into disinterestedness in life and family. However, this combination may provide a working base for other *arishta* yogas, if any, to manifest themselves.

From the study, it is seen that the cosmic factors determine the composition of tendencies inherent in man which surface in a pre-programmed sequence. It is also apparent that the same tendency does not necessarily manifest in a similar manner. Manifestation of tendencies in each case is governed by other external factors like environmental opportunities and obstacles. Therefore what is revealed in the horoscope is merely the kind of correlations prevalent between the cosmic factors and inherent nature and tendencies. While certain specific correlations must be prevalent in a horoscope for an event to

manifest, it does not necessarily mean that all tendencies found in a horoscope would manifest themselves.

While it is humanly not feasible to manipulate cosmic factors that generate inherent tendencies in man, it is well within the means of man to contain the tendencies and regulate their mode of manifestation. One effective way is to develop and strengthen one's Will Power. Yoga and meditation techniques were evolved towards achieving this objective. While this is apparently at individual level and beyond the capability of an average man, a practical and mass based method was evolved to regulate the manner of manifestation of tendencies in a desired way, by building a cocoon around man by means of social, moral and religious impositions. The Hindu way of life and code of conduct prescribed under Manu-Dharma are oriented to achieve this objective, easily and effectively.

Accordingly, much significance is attached to marriage and compatibility between marital partners. At the individual level, attention was given to ensure a minimum level of biological bond and psychological understanding between man and woman. At the family level, due weightage was given to the mental make-up to ensure that each of them would be inclined to surrender personal pleasures when the family interest warrants it. At the social level, genealogical factors were duly reckoned with in obtaining proper blend that promises healthy and worthy progeny who will grow into men of culture. Thus the institution of marriage marked the foundation of culture and steps were taken at different levels of its functioning to ensure a firm bond and minimum discord.

All these worthy measures would come to nought unless one has an insight into inherent tendencies of the proposed couple as any clash of nature and tendencies, though at the personal level, is bound to ruffle the surface of family and community peace like the ripple disturbing the calm water by sending rings of waves. Realising that a study of cosmic factors alone can give such insight, the birth horoscope was made the base for working out suitable alliances. The system of Koota Agreement in predictive astro-

logy is tailored to fit the Hindu concept of marriage and way of living. Consequently, while quantifying values of different contributory factors that go into making a marriage successful the system is very much weighed in favour of family welfare, lasting marital life, worthy progeny, even if it warranted compromising with realisation of personal ambitions and individual pleasures.

With the kind of metamorphosis that has overtaken the way of life in recent times, the values have changed drastically and the trend has completely reversed to what was envisaged under the Hindu way of life. The emphasis is presently on personal achievements and pleasures, realisation of ambitions and protection of self-interest with least concern to family or community welfare and no thought towards cultural preservation and contribution towards its growth. This being the situation, the answers obtained under Koota Agreement method would not only be distorted and erratic but would be totally misleading.

It does not mean that matching of horoscopes has lost all its relevance. On the contrary, its validity is much more to day than ever before, as it is the inherent tendencies that come into full play under the present way of living since the rigid social and moral constraints of the past have collapsed making room for the full expression of the inherent tendencies. Blending of inherent tendencies is a prerequisite for a successful marriage as even a minor cause of discord can result in a crack and final break-up in the absence of any external support from social and religious clamps. There is no other means of understanding the inherent nature and tendencies of man than through the birth horoscope.

However, what is presently warranted is a more realistic "check-list" in lieu of Koota Agreement quantification of values. Horoscopic investigations should be oriented to comprehend the whole man and dynamics of life, covering his nature, tendencies, ambitions and goals, sexual inclinations and intellectual aptitudes. Against this insight, factors contributing to

(Continued on page 670)

Saturn and Jupiter : Harmony or Discord ?

Haresh Adnani

There's a divinity that shapes our ends.
Rough hew them how he will

SHAKESPEARE (*Hamlet*)

THE positions of Saturn and Jupiter are of great importance in the determination of the basic strength or weakness of a horoscope. Harmony between these two planets is a powerful asset even to an ordinary horoscope. Saturn unaided and unchecked by the influence of Jupiter is a lurking evil which can manifest in misfortune and cause havoc when the occasion demands. If Saturn is powerful in *vakrabala* strength and/or is afflicted this will only enhance his propensity to cause evil. The alleviating influence of Jupiter curbs this tendency to a great extent.

Saturn can be viewed from two different angles. He can be viewed as the hour hand in the clock of destiny. Momentous incidents affecting a person's personal life are heralded by its passage through various signs of the Zodiac. The movement of transit Saturn in relation to the position of natal Saturn in one's horoscope is a particular point to be noted. Transit Saturn passes in the 10th from natal Saturn when the native is about 22 years. He passes over natal Saturn in the 30th year of the native's life; passes in the 4th from this position when the native is about 36 years, and in the 7th from this position when the native is about 44 years old. Transit Saturn passing over natal Saturn is a particular point to be noted. Prosperity during such a period denotes a good position of Saturn in relation to one's destiny. Saturn's sojourn over the 12 houses tends to highlight certain characteristic features of the individual's life. It will also be found that the second cycle of transit Saturn in relation to one's horoscope brings to relief certain basic similarities experienced in the first cycle of transit Saturn over the 12 signs.

The second angle from which he can be viewed is as a natural malefic, Saturn by himself

signifies worries, frustration, delay, misfortune, etc. Of course there are horoscopes in which Saturn plays a constructive role, but it is only when he is without any blemish. Generally he pinpoints, by his placement, some negative aspect of our life. The afflictions to Saturn come in many forms, e.g., by his situation in a malefic constellation, conjunction or association with malefics like Mars, Rahu or Ketu, by his inimical disposition to the Sun (especially the dreaded opposition) and by virtue of his possessing high *vakrabala* or strength of retrogression.

Jupiter on the other hand has a constructive role to play. He signifies expansion, higher ideals and thoughts, good fortune and other positive attributes. The most remarkable horoscopes are those which contain a harmonious disposition between Jupiter, Saturn and the Sun.

In the horoscope of William Gladstone (Born 29-12-1809. *Birth Chart*: Sagittarius—Ascendant, Mercury and the Sun; Capricorn—Mars; Pisces—Jupiter; Aries—Ketu; Virgo—the Moon; Libra—Rahu; Scorpio—Saturn), Prime Minister of Great Britain, during her days of glorious prosperity, Jupiter is placed in the 4th house (in his own sign) and is aspecting Saturn placed in the 12th house. The Sun rises in the Ascendant and has no link with Saturn. In the horoscope of George Washington (Born 22-2-1732. *Birth Chart*: Taurus—Ascendant; Gemini—Ketu; Virgo—Jupiter; Scorpio—Mars; Sagittarius—Rahu and the Moon; Capricorn—Mercury; Aquarius—the Sun; Pisces—Venus and Saturn), the first President of the United States, Jupiter is placed in the 5th, a good position signifying high ideals and thought, aspecting Saturn placed in the 11th house. The Sun placed in the 10th house has no association with Saturn. Notice may be taken of the high *vakrabala* of Jupiter placed in a trine. All these factors undoubtedly explain the towering personality of Washington, a man of impeccable

integrity. In the horoscope of Francisco Franco, the Caudillo of Spain, who ruled over his country for an uninterrupted period of almost 42 years (Born 4-12-1892. *Birth Chart*: Libra—Ascendant; Scorpio—the Sun; Sagittarius—Mercury; Aquarius—Mars; Pisces—Jupiter; Aries—Rahu; Taurus—the Moon; Virgo—Saturn) Libra rises with Saturn in the 12th house aspected by Jupiter placed in Pisces. The Sun in the 2nd house also receives the aspect of Jupiter. The harmony that exists between these planets also obtains with the other planets thus explaining his remarkable career. Although he was accused of despotism, authoritarianism and arrogance (partially indicated by the position of Mars) he can also be credited for ushering in an era of unsurpassed prosperity in the history of Spain. If he was accused of ruthlessness and egoism it cannot be denied that he was a man of rigid decorum, methodical habits and deep piety. The horoscope of Marshal Tito also has the same combinations present indicating consolidation of status and prestige.

In the horoscope of General Manekshaw (Born 3-4-1914. *Birth Chart*: Leo—Ascendant and Ketu; Capricorn—Jupiter; Aquarius—Mercury; Pisces—the Sun; Aries—Venus; Taurus—Saturn; Gemini—Mars and the Moon) Saturn is no doubt in the 10th house but he is powerfully aspected by Jupiter. Mark the good and harmonious positions of Saturn, the Sun and Jupiter. The mutual 3rd and the 11th positions of Saturn and the Sun are enviable as are those of the Sun and Jupiter. The presence of yogakaraka Mars in the 11th house considerably fortifies this martial chart. The hero of the Bangladesh War rose to the rank of a Field Marshall and had a fitting end to an impeccable career. Here there was no case of 'vaulting ambition'.

In all the above cases there was no break in the enjoyment of Rajayoga. The harmonious positions of Jupiter and Saturn were no doubt a powerful factor contributing to such a state of affairs.

Saturn powerful on the other hand, isolated from the aspect of Jupiter, can play ducks and drakes with the native's fortunes. The horos-

cope of President Nixon (Born 9-1-1913. *Birth Chart*: Leo—Ascendant; Virgo—Ketu; Sagittarius—Mars, Mercury, Jupiter and the Sun; Capricorn—the Moon; Aquarius—Venus; Pisces—Rahu; Taurus—Saturn) gives a good example of Saturn in this state to do mischief. Saturn and Jupiter in this horoscope are placed in the 6th and the 8th from each other. Saturn invested with a high *vakrabala*, placed in an inimical constellation, is placed close to mid-heaven. Nixon who experienced many tosses of fortune had always come out a winner in the end. However with the Watergate Scandal he fell from dizzy heights throwing his remarkable political career to the dogs. The horoscope, an enigmatic mixture of Rajayogas and Arishta Yogas, is not without its plus points. The lack of any powerful affliction, the satellitium of planets in the 5th in the company of Jupiter and the Moon lord of the 12th placed in the 6th house are all assets. However Saturn who is incidentally the bitter foe of Leo ascendant had his toll to take.

President Nixon's political predecessor Lyndon Johnson (Born 27-8-1908. *Birth Chart*: Leo—Ascendant, Jupiter, the Sun, Mars, the Moon and Mercury; Sagittarius—Ketu; Pisces—Saturn; Gemini—Rahu and Venus) had somewhat the same combination. Though his fading into political oblivion was not in the same manner as that of Nixon he was undoubtedly badly scarred as a victim of the U.S. policy in Vietnam, and was thoroughly unpopular in the latter years of his presidency (so unpopular that he did not dare stand for the office of the President a second time). In Johnson's horoscope also the positions of Jupiter and Saturn are in the 6th and the 8th from each other. Saturn placed in the 8th house is invested with a highly malefic strength. The satellitium of planets in this horoscope is in the Ascendant in Leo. Jupiter in the Ascendant in conjunction with the Sun and the Moon is no doubt an undeniable asset which may perhaps have saved him from the fate that befell his successor.

The former Chancellor of West Germany, Willy Brandt also had the positioning of Jupiter and Saturn in the 6th and the 8th from each

other (Born 18-12-1913. *Birth Chart*: Pisces—Ascendant; Taurus—Saturn; Gemini—Mercury; Leo—the Moon and Ketu; Scorpio—Mars and Venus; Sagittarius—Jupiter and the Sun; Aquarius—Rahu). Saturn in his horoscope is invested with a high *vakrabala* and is aspected by Mars. His sudden resignation on May 6, 1974 came as shock to the whole world and had the makings of a major scandal. What perhaps put the lid on the seething cauldron was the position of Jupiter and the Sun in the 10th house. However there was an obvious break in the Rajayoga. The Prime Minister of Australia, Malcolm Fraser, also has this obvious combination. In his horoscope also Jupiter and Saturn are placed in the 6th and the 8th from each other. Saturn invested with a high *vakrabala* is isolated in Sagittarius. Though he may have some stability for the next few years it is doubtful whether his exit from political power will be peaceful.

Both Hitler and Mussolini had powerful and afflicted Saturn in their horoscopes. In both there was Saturn and Mars affliction without the benefic aspect of Jupiter. Both had ignominious ends.

Krishna Menon (Born 3-5-1896. *Birth Chart*: Sagittarius—Ascendant; Capricorn—the Moon; Aquarius—Mars and Rahu; Aries—the Sun and Venus; Cancer—Jupiter; Leo—Ketu; Libra—Saturn) had the deadly Sun and Saturn opposition operating in the 5th and the 11th houses. Jupiter was placed in the 8th house in Cancer. Saturn aspecting Jupiter without the latter returning the aspect was not auspicious. The inharmony prevailing amongst the Sun, Saturn and Jupiter goes to show how planetary discord can cause havoc to powerful planets. (Note all three planets are in exaltation.)

A remarkably similar position of all these three planets exists in the horoscope of General Ernest Jean Boulanger, the late War Minister of France. (Born 29-4-1837. *Birth Chart*: Gemini—Ascendant; Cancer—Mars and Jupiter; Libra—Saturn; Aquarius—the Moon; Aries—the Sun and Venus; Taurus—Mercury). His

fall from power and his act of suicide can be explained from planetary inharmony. Premier Khrushchev also had the Sun and Saturn opposition. Like Krishna Menon, Jupiter in his birth chart is placed in the 8th house, powerless to aid the opposition.

In the horoscope of Rama Krishna Dalmia (Born 7-4-1893. *Birth Chart*: Gemini—Ascendant; Virgo—Saturn; Libra—Ketu; Sagittarius—the Moon; Pisces—the Sun, Mercury and Venus; Aries—Jupiter and Rahu; Taurus—Mars) also Jupiter and Saturn are placed in the 6th and the 8th from each other. Saturn is afflicted with his opposition to the Sun. The notorious businessman was put behind bars for his activities.

The horoscope of B. M. Kaul (Born 1-5-1912. *Birth Chart*: Aquarius—Ascendant; Pisces—Mercury and Rahu; Aries—the Sun, Saturn and Venus; Gemini—Mars; Virgo—Ketu; Libra—the Moon; Scorpio—Jupiter) is also an illustration of the above principle. General Kaul like Krishna Menon was a victim of the India-China conflict of 1962. In his horoscope Saturn is conjoined with the Sun in Aries. Though it constitutes a formidable Rajayoga these planets are not at ease with each other. Moreover both these planets are in opposition to the Moon placed in Libra (which is however full). The crippling blemish in this horoscope is no doubt mitigated to a great extent by the position of Jupiter who is powerful in the 10th house. That he was a man of undoubted integrity was not denied even by his staunchest critics. However he fell never to rise again.

Even M. G. Ramachandran has the Sun and Saturn opposition with Jupiter placed in the 10th from Saturn. His political foe Karunanidhi also has an unchecked Saturn aspecting the 10th house. However due to the position of Jupiter in his 5th house coupled with the fact that he has an unexpired portion of Saturn Dasa, it will be not surprising if he stages a comeback in the political sphere once again only to fall once more!—309.78.

Ashtakavarga Computations—Rasi or Bhava ?

R. Santhanam

SOME discerning researchers of astrology belonging to very recent years seem to favour the use of Bhava charts in computing Ashtakavarga (AV) points against the Rasi charts as done by, I believe, 98 per cent of the astrological fraternity. The question is not the percentage that follows a certain school of thought but the very basis and accuracy of the school itself. My firm conviction, not biased by the vastness of the following but by the strength of balanced judgement, is that only Rasi positions are to be used in evaluating AV points and not the Bhava positions. In the ensuing few paragraphs, we shall find the relevant reasons for continuing to use the Rasi chart and to set aside the Bhava chart for AV calculations. A fair degree of knowledge is assumed on the part of the readers of the AV scheme, as it is not possible to explain in this limited space from the start.

1. Problem of Similarity Overcome: One of the arguments given by the Bhava followers in the computation of AV chart is: if two persons are born in the same city within two hours but with the same ascendant, the AV will be the same on Rasi basis but different on Bhava basis. This suggestion obviously takes into consideration that there are no other astrological differences involved in the causes of variations in events except the Bhava-based AV charts. In the span of two hours, for that matter even a couple of minutes, in the same Lagna certain minutest sub-divisions vary significantly, which will be visible to the mind's eye of only those who make a proper study. We, in the eastern school of astrology, have the minutest division of Nadiamsa (150th part of Lagna or approximately 48 seconds of time or one-fifth of a degree) not to speak of the popularly known half-a-degree division or Shashtiamsa. This kind of Nadiamsa rising denotes the possible fluctuations of the cycle and nature of events which cannot be conveniently explained away by a Bhava chart based AV. For that matter, I

can show a few similar charts of AV worked out on Bhava positions also for a natal gap of 10-15 minutes. Even the said Nadiamsas have been divided by our sages in the Poorvabhaga (first part) and Parabhaga (latter part) and different results have been attributed for relevant births. So to say, a part of Nadiamsa or 6 minutes of longitude of the ascendant (one-tenth of a zodiacal degree) or 300th part of a Rasi or 24 seconds of time of birth will stand to reason the mountain-and-pebble difference existing in the same degree. Imagine the micrometric accuracy and careful approach demanded in calculations when each degree of the zodiac is made into 10 parts or 10 half Nadiamsas. With this much of flawlessness we have no need to change the Rasi use to Bhava use for AV when such religious discipline has been codified thousands of years ago by our ancestors who perceived scientific astrology via divine insight. What difference the Nadiamsas and their first/second parts make can be understood only by those who have gone through the use of the mechanism (not just by knowing the existence and names of the Nadiamsas) through Nadigranthas and the Samhitas compiled by the sages and not by the others. When I refer to Nadiamsa, one should not mistake these for some usual commercial Nadigranthas pretending to depict life events in a successive flow. I mean the real ones like *Satya Samhita*, *Yoga Samhita*, *Kerala Nadi*, etc. To ward off the curiosity of the readers and to eliminate a possible apprehension that I refer to those commercial Nadigranthas related life readings but to predictive texts, I give below a couple of Nadi principles, at the cost of valuable space, to prove that these directly relate to natal astrology and certain events emanate from a certain Nadiamsa only akin to any other standard astrological principle. (The Ayanamsa riddle may have to be solved by the astrologer himself.) Now see the following rules from Nadis :

(a) If the ascendant falls in Sumati Nadiamsa in a radix with Scorpio Lagna while Saturn occupies an angle, one born in the first part of this Nadiamsa will have one sister born after him. And the one born in the second part of the said Nadiamsa will have two sisters, following him. (Sumatiamsa is at $11^{\circ} 12'$ to $11^{\circ} 24'$ in a fixed sign.) One can note that $11^{\circ} 12'$ to $11^{\circ} 18'$ in Scorpio Lagna with reference to Saturn in angle yields a different result while the same Saturn for Scorpio in the same position yields different effects for the one born after 24 seconds, i.e., $11^{\circ} 19'$ to $11^{\circ} 24'$ ascending. So to say 6 minutes of longitude in Lagna causes vast difference. Switching over to the Bhava chart for computation of AV points to justify such events like having one sister or two can be of no avail. Those who know how much time is required for 300th part of an ascendant (or 2 hours approximately) to elapse will not confuse them and others with such queries as to what will happen if two persons are born within a gap of 10-15 minutes in the same city with the same AV chart.

(a) One born in Virgo Lagna in Poorvabhaga of Kantamsa (i.e., $21^{\circ} 12'$ to $21^{\circ} 18'$) with Saturn-Jupiter in Pisces will be badly troubled by windy diseases like rheumatism, may for some time contract stomach disorders and will have fear from vehicles/elephants in Saturn Dasa, in Saturn/Mars Bhuktis. This is the picture for Poorvabhaga as above. In the case of birth in Uttarabhaga in the same Nadiamsa in Virgo Lagna ($21^{\circ} 19'$ to $21^{\circ} 24'$ ascending) with Saturn and Jupiter in Pisces itself, the text says, the native will have only one marriage. All of us know that for Virgo, the 6th lord Saturn (predominantly the 6th is his moolatrikona) and Jupiter, an Avayogakaraka in the 7th, will leave one with two marriages as the 7th is a dual Rasi. One may say that after all Pisces is his 7th house. If Jupiter alone is in the 7th, then it may be in order but the example given has Saturn also in Pisces. Also please take note that the text discusses Dasa Bhuktis as well. Why Mars Bhukti in Saturn Dasa is mentioned may be understood by a reference to *Uttara-kalamrita*.

(c) Birth in Aquarius ascendant in Guha Nadiamsa (Poorvabhaga) having Venus in the 10th makes one penniless. The same ascendant with the same Nadiamsa but in its Uttarabhaga with the same Venus in the 10th will cause one to roll in wealth from birth to death and have an inimical step-mother. A variation of 6 minutes of arc in Lagna's longitude or 24 seconds of birth time has caused all the difference in results as stated in the rule.

These quotations go to prove that mere AV computation on Bhava basis cannot stand as a sane and sound reason to have different events in the so-called similar horoscopes of birth. We have seen how 24 seconds of birth time could give different results not to speak of two hours or even 15-20 minutes in the same city.

2. *Uneven Bhavas*: The suggestion to use Bhava is not again viable because Bhava lengths are not equal on all latitudes. Even if the most accepted Sripati Paddhati is used, we have on the higher latitudes uneven lengths of Bhavas—some of 35 degrees and consequently some of 25 degrees. In such a case certain Rasas may not have a *Bhavamadhya* (cusp) at all. This unevenness of Bhava can only lead to contribution of no point in a Rasi where there is no cusp and will throw two where there are two cusps in a Rasi. (Sometimes two cusps may fall in one Rasi, for example when a Bhava is just 28 degrees or so with one cusp at 1° and the other at 29° . Such an anomaly does not make Bhava-based AV meaningful and scientific.)

3. *Transits*: The Bhava users for AV suggest in the same breath that in order to differentiate transit effects for different births the *Kakshyas* should be calculated from *Bhavamadhyas*, i.e., 4 behind and 4 later, while traditional calculation of *Kakshyas*, for example in *Prastarashtakavarga* (AV spread), is uniformly done from the beginning degree of a sign. Point No. 2 above should answer this imaginary lapse and justify the use of Rasi only. Further, the transit results are not by *Kakshyas* alone but are dependant on Dasa Bhuktis, Murthilakshanas (i.e., Tamra, Rajata and Swarna) of the various planets relating to their entries in a new sign, Avasthas at birth and

above all its overall relationship with the nativity. These cannot be identical at all for the various births. One has to further work out the beginning moment of a major/sub-period (Dasa/Bhukti prarambhakala) which will correctly present the otherwise apparent natal indications. Sometimes, these Kakshyas even, based on Bhavas, can be similar also for two persons having similar horoscopes, having taken birth in the same city within the time gap of 10–15 minutes. For example one born at Madras at 1020 hours IST on a certain day can have almost a similar area in the ascendant and exactly the same Bhava chart as another born in Bangalore on the same day at 1030 hours IST on the same day, sufficient enough to keep the same Kakshya scheme. The difference lies in delineations based on subtle divisions as stated earlier. Further transit results cannot independently manifest against natal indications. These are mutually correlated and a mere AV based on Bhava chart or Kakshya division on Bhava is not the right and wise solution.

4. *Other Sub-divisions*: Kakshyas were calculated from Bhavamadhya, then we should commit a folly to count Navamsa, decanate, etc., from the cusp only. For example, even when Lagnasphuta is $3^{\circ} 19'$ of a sign, its first Navamsa ends with $3^{\circ} 20'$ and the second Navamsa starts immediately thereafter. We cannot say that since the first Navamsa is at $3^{\circ} 19'$ it should last upto $6^{\circ} 39'$. Similarly assume that 9 degrees of Gemini rises on the east. The 22nd decanate is the first 10 degree portion of Capricorn and not from 9 to 19 degrees.

5. *Temporary Friendship, etc.*: We do not calculate temporary friendship or otherwise with the help of a Bhava chart. It is only on Rasi basis. Assume for example Aries 5 degrees is ascendant with Mercury in 18 degrees and Venus in 24 degrees of the same Rasi. In the Bhava chart Mercury will be occupying the 1st whereas Venus will be in the 2nd. We are not to calculate temporary relationship between the two planets from the Bhava chart and say they are mutually friendly. Since they are in the same Rasi, their relationship is mutually

inimical. They are not mutual *dwirdwadasa*, as well.

6. *Kendradhipatya*: For example for Virgo ascendant, our ancestors said that Jupiter would cause this affliction by virtue of owning two angles and they were aware that the 4th/7th cusps might not always fall in Sagittarius/Pisces respectively but in the following or previous Rasis on certain latitudes. Just because the cusp may fall in houses other than the ones owned by Jupiter, do we say that Jupiter does not rule kendra and hence is free from blemish in a certain case of Virgo birth? Here again we follow only Rasi lordship.

7. *Malefics Favourable*: Similarly malefics owning angles become favourable—as for example Mars for Capricorn, Leo, etc., and Saturn for Libra and Taurus. Here again the counting is done only from natural Rasi and not by Bhavamadhyas.

8. *Marakas*: Marakas, such as the 2nd lord, the 7th lord, etc., are enumerated only with reference to Rasi and not Bhava.

9. *Reductions and Khanda etc.*: Now we finally come to the crux of the issue, as directly related with specific reference to AV. These aspects can be found in any standard work like *Hora Ratna*, *Saravali*, *Jataka Tilaka*, *Parasara Hora*, *Jataka Parijata*, *Horasara*, *Brihad Yavana Jataka*, *Jatalankara*, etc.

(a) *Trinal Reduction (Trikona Sodhana)*: These are not done with reference to Bhavas even by the advocates of Bhava for AV charts obviously to overcome a certain inconvenience. There is a suggestion in the standard books that Aries and its trines, Taurus and its trines, Gemini and its trines and lastly Cancer and its trines are to be processed on this count. There is no such instruction that the 1st house, the 2nd house, the 3rd house and the 4th house and their respective trines should be grouped for processing under this heading. If Bhava use were scientific, it was open to our sages to unequivocally suggest that *trikonasodhana* should be done with reference to certain Bhava trinos.

(Continued on page 670)

Practical Use of MaHaBote Charts

Mrs. Barbara M. Cameron

INTEREST shown by several A.M. readers in the astrological system known as MaHaBote. from Burma, has encouraged me to write another article which may be of some further help in understanding this system. It may also be of value for the reader to have at his side the earlier articles published in this Magazine on this subject (i.e., March 1982 and January 1983 issues; Mr. Shankar's article deals with more than one Burmese system and might prove a bit confusing).

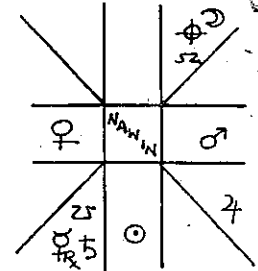
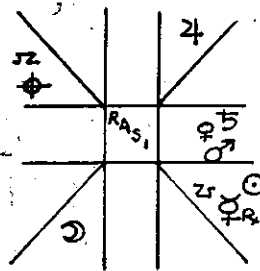
There is a pair of charts which show the practicality of the Burmese Astrology. I frequently use this example in my lectures here in the States. It shows a clear comparison of natal charts as well as MaHaBote.

With regard to the spelling of MaHaBote, it is always difficult to render names from one language to another, and I recognize there may be alternative spellings. Still, I shall choose to remain with the spelling given me and used by my teacher, Daw Hla Than of Rangoon.

The two charts mentioned above are those of two European boys born six days apart in Bandung, Java. Their birth times are just far enough apart to compensate for the six days, allowing a most usual comparison of similar natal charts. They were even born in the same hospital's labor room. You will note the most pronounced change in the flavor of the charts is that of the Moon's position which has moved from Virgo in the one chart to Scorpio in the other. There are other changes, too. The MaHaBote charts are quite markedly different, however, with one boy born on Saturday—Saturn's day—and the other on the following Friday—a Venusian birth.

Here is the chart information for the Hindu Natal Charts: Both charts are drawn for Bandung, 6 S 38, 107 E 27, LMT Corr. +9m 48s. (Note: 1964 was the year that President Sukarno changed Indonesia's time on New

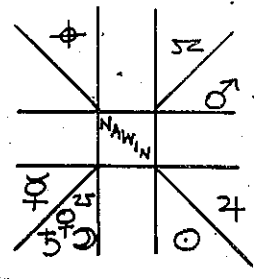
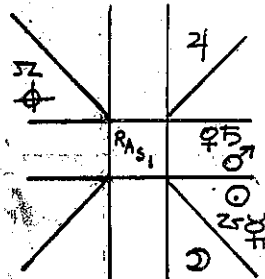
Year's Eve to one half hour later than Singapore.)



JOHN — JANUARY 4, 1964

John: Born January 4, 1964, Bandung; 6-1 p.m. (time of first breath): Ascendant: 2s 19d 58m, the Sun: 8s. 20d 52m, the Moon: 5s 07d 19m, Mars: 9s 00d 39m, Jupiter: 11s. 17d 53m, Venus: 9s 22d 24m, Mercury R: 8s 18d 47m, Saturn: 9s 27d 36m, Rahu: 2s 17d 50m and MC: 11s 25d 32m.

Balance of Dasa: the Sun. 1 year, 2 months and 15 days.



PAUL — JANUARY 10, 1964

Paul: Born January 10, 1964, Bandung: 6-00 p.m.: Ascendant: 2s 24d 09m, the Sun: 8s 25d 53m, the Moon: 7s 07d 14m, Mars: 9s 04d 28m, Jupiter: 11s 18d 17m, Venus: 9s 28d 29m, Mercury R: 8s 13d 24m, Saturn: 9s 28d 03m, Rahu: 2s 17d 52m and MC: 11s 24d 07m.

Balance of Dasa: Saturn, 13 years, 6 months and 19 days.

To construct the MaHaBote chart, you need some additional information. If you will consult the other articles, you will see the *A.M.* has already printed the Table of Houses. The planets and numbers assigned to each day are as follows:

1. Sunday—the Sun ; 2. Monday—the Moon ;
3. Tuesday—Mars ; 4. Wednesday—Mercury. Midnight to Noon.
5. Thursday—Jupiter; 6. Friday—Venus ;
7. Saturday—Saturn ; 8. Wednesday—Rahu. The Noon to Midnight.

None of these designations will give any astrologer any difficulty, except perhaps remembering two things : the division of Wednesday and the fact that Saturday signifies the number 0 as well as 7 because this is a closed number system.

Beginning with Sunday as 1 and adding 3 to each number gives us the Planet Sequence : 1, 4, 7, 3, 6, 2, 5, and back to 1 again : the Sun, Mercury, Saturn, Mars, Venus, the Moon, Jupiter, the Sun, Mercury, etc. Rahu births are inserted in the Mercury position on the basic chart in place of the understood Mercury.

Figures for computation of the basic birth chart are, 639 if the birth is from January 1 to April 15, and 638 if the birth is from April 16 to December 31 of a given year. Since these two charts are both for the month of January, we will subtract 639 from the birth year of 1964:

$$1964 - 639 = 1325 \text{ (Burmese year).}$$

Divide the Burmese year by 7, discarding the quotient and retaining the remainder :

$$1325/7 = 189, \text{ remainder } 2.$$

The remainder—in this case, number "2"—is the important number which begins the planet sequence. The remainder is the number which enters House I, Impermanence. In this case, since we begin with the remainder 2, the next number in the sequence which is 5 will enter House II or Extremity, and so on. The resulting chart looks like this :

Be sure you mark the birthday-of-the-week planet with an asterisk or other mark. In our sample, you will note that John's chart has Saturn marked and Paul's, Venus, one for the Saturday and the other for Friday.

First glance at the Hindu Natal Charts shows us there is a critical difference in the Moon's placement. First glance at the MaHaBote Birth Chart shows a critical difference in the birthday-of-the-week and its birth house. To add to this latter difference, it is important that you know that in MaHaBote, Venus and Saturn are double malefics, both by enmity and by being hostile elements.

But to be practical, what information can we instantaneously glean from the MaHaBote which will aid us in the interpretation of the personality and its challenges? The Burmese are a very practical people and wish their personalities to function harmoniously in their environment, not only for this life, but to gain grace for the next. Thus they wish to blend or weld their liabilities and their assets to provide them with the smoothest road possible. We can quickly spot that the Venus-born personality will have an easier time bringing his abilities into focus than the Saturn-born, and not simply because of the birth house position.

With Venus powerfully placed in Leader House, we see that Paul can almost sidestep the enemy Saturn in Kingly Position. The Grand Trine of Houses II, VI and VII, Extremity, Sickly and Leader, is easily at the disposal of the birth planet, Venus. The core of the chart is just as easily disposed by Venus since Mercury is friend to Venus in this system, and the Moon is friend to Mercury. Thus the two basic flows of the chart are available for the Venus-born to use.—102,83.

TO BE OUT SHORTLY
A CATECHISM OF
ASTROLOGY

(Vol. II)

by Dr. B. V. RAMAN

About Rs. 9-00

Register your order today
RAMAN PUBLICATIONS

"Sri Rajeswari"
 Bangalore-560020

Vimshottari Dasa and Raman's Ayanamsa —II*

Buell D. Huggins

⁷HOROSCOPE No. 7 is that of a relative, born August 25, 1918 at 6-00 a.m., L.M.T., at 40° 35' N., 89° 49' W. She weighed only three pounds at birth. An only child, she had a brother born before herself who lived but two hours. Leo rises and Venus and Saturn in the 12th would appear very inauspicious. In the Navamsa chart, Venus and Saturn are both in neutral signs. She became a nurse and enlisted in the Army in World War II and while travelling on duty met her future husband, whom she married on August 22, 1944, in the Venus period, Saturn sub-period. Saturn rules the 7th (marriage) and Venus the 10th (profession) and 3rd (travelling and short journeys). The ruler of the 2nd is in the 1st (large family, mostly sons) and she has four boys and one girl.

⁸Horoscope No. 8 also belongs to a relative, born May 7, 1914, at 10-50 a.m. L.M.T. at 37° 45' N., 89° 05' W. Saturn is in association

7 Birth: 25-8-1918 at 6-0 a.m., L.M.T., at 40-35 N., 89-49 W. Ayanamsa: 21-16.

Rasi: Taurus—Ketu 27-15; Gemini—Jupiter 17-33; Cancer—Saturn 28-35 and Venus 17-0; Leo—Ascendant 17-17, the Sun 10-12 and Mercury 23-49; Libra—Mars 13-59; Scorpio—Rahu 27-15 and Pisces—the Moon 26-19.

Navamsa: Cancer—the Sun; Virgo—Ketu and Ascendant; Scorpio—Mercury; Sagittarius—Venus; Aquarius—the Moon and Mars; and Pisces—Jupiter, Saturn and Rahu.

Balance of Mercury's Dasa: 4 years, 10 months and 27 days.

⁸Birth: 7-5-1914 at 10-50 p.m., L.M.T., at 37-45 N., 89-05 W. Ayanamsa: 21-13.

Rasi: Aries—the Sun 25-32 and Mercury 14-57; Taurus—Venus 16-52 and Saturn 24-32; Cancer—Mars 11-57; Leo—Ketu 20-29; Libra—the Moon 1-32; Sagittarius—Ascendant 36-13; Capricorn—Saturn 29-16; and Aquarius—Rahu 20-29.

Navamsa: Aries—Rahu; Gemini—Venus; Leo—Saturn, Mercury and Ascendant; Virgo—Jupiter; Libra—the Moon, Mars and Ketu; and Scorpio—the Sun.

Balance of Mars' Dasa: 2 years, 8 months and 10 days.

*Part I has appeared in July 1983 issue of the A.M.

with Venus in the 6th, house of law, litigation and courts, according to Satyacharya. Both planets appear ill-disposed for a Sagittarius Ascendant. From the Chandra Lagna, Saturn is Yogakaraka, but they are posited in the 8th from the Moon. The ruler of the 11th (paternal uncle) and the ruler of the 2nd (wealth) are thus together in a dusthana, aspected by Jupiter ruler of the Ascendant and the 4th (father's lands). The ruler of the 9th (father) is in the 5th. Consequently, in the Saturn period, Venus sub-period, the father died and the paternal uncle died and the native received in court his father's house and lands which had been exchanged by deed and will with his father's brother's (paternal uncle's) property. While the effects were mixed—death *plus* inheritance—the position of Venus and Saturn is very

With the remaining charts I shall show how Venus and Saturn can give **bad** result if **happily disposed**—that is, exalted, vargottama, in kendras or trikonas, etc.

⁹Horoscope No. 9 is that of King Peter II, of Yugoslavia, born September 6, 1923, at 2-52 a.m., L.M.T., in Belgrade, Yugoslavia, 20° 32' E., 44° 52' N. Cancer rises and the ruler of the 1st is in the 12th, aspected by Jupiter, ruler of the 9th, enabling him to live off his father's wealth. Venus, though in an inimical sign, is in the 2nd house, ruling the 4th, and associated with the Yogakaraka, Mars. Saturn, ruler of

9 Birth: 6-9-1923 at 2-52 a.m., L.M.T., at 44-52 N., 20-32 E. Ayanamsa: 21-28.

Rasi: Gemini—the Moon 20-01; Cancer—Ascendant 21-07; Leo—Mars 11-52, Venus 19-55, Rahu 19-51, and the Sun 21-06; Virgo—Mercury 17-53 and Saturn 26-53; Libra—Jupiter 22-46; and Aquarius—Ketu 19-51.

Navamsa: Aries—the Moon and Jupiter; Gemini—Mercury; Cancer—Mars; Virgo—Venus, Saturn and Rahu; Libra—the Sun; Capricorn—Ascendant; and Pisces—Ketu.

Balance of Venus' Dasa: 15 years, 11 months and 23 days.

Scanned By www.sanskritastrology.com to preserve Dr Ramans Work

house of marriage, is in the 3rd with exalted Mercury ruler of the 3rd, and he married Princess Alexandra of Greece on March 20, 1944, in exile in London. As Satyacharya says, if the ruler of the 7th is in the 3rd with the ruler of the 3rd, marriage will occur while residing or travelling abroad. Saturn is in a friendly sign and Venus is in the 12th from it. However, in the Navamsa, Saturn and Venus conjoin in the very benefic 9th house, Saturn being vargottama, and Venus being Ydgakaraka for the Navamsa chart. With the ruler of the 6th in the 4th one can see enemies coming to the native's paternal landholdings. On March 8, 1947, in the Saturn period, Venus sub-period, Peter and his family were deprived of nationality in Yugoslavia and the royal property was confiscated by the Communist regime.

¹⁰Horoscope No. 10 is that of J. P. Morgan, Sr., born at 3-00 a.m., as recorded by his grandfather, on April 17, 1837, in Hartford, Conn., 41° 46' N., 72° 41' W. I have adjusted the time three minutes to bring the Ascendant into the first quarter of Satabhisha.

This amazing man had four planets exalted, including Venus and Saturn, though Saturn was retrograde, thus losing some of its beneficence. The ruler of the Ascendant is in the 9th and exalted Venus is in the 2nd, ruling the 9th and 4th, and so being Yogakaraka. Like his father, Mr. Morgan was a financier and by 1898 had become a towering figure in the banking and railroad world. He largely reorganized the railroad system of the United States, was very instrumental in organizing the U.S. Steel Corporation, and got virtual control of the cash and

10 Birth: 17-4-1837 at 3-03 a.m., L.M.T., at 41-46 N., 72-41 W. Ayanamsa 20-08.

Rasi: Aries—the Sun 5-57, Mercury 9-18 and Rahu 11-45; Cancer—Mars 22-01 and Jupiter 18-13; Libra—Saturn 24-57 and Ketu 11-45; Aquarius—Ascendant 7-24; and Pisces—28-42.

Navamsa: Taurus—Saturn; Gemini—the Sun and Mercury; Cancer—Rahu; Scorpio—the Moon; Sagittarius—Jupiter and Ascendant; Capricorn—Mars and Ketu; and Pisces—Venus.

Balance of Venus' Dasa: 2 years, 3 months and 9 days.

credit of the United States by holding directorships in 112 different banking, insurance-transportation, trading, and producing companies. His Yogakaraka Venus is vargottama and Saturn is in Taurus, a friendly sign, in the Navamsa. The Ishta (good) predominates over the Kashta (bad) with all planets except Mars and Mercury. The Sun is the strongest of all, having 543.12 virupas (9.05 rupas). The 7th house, ruled by the Sun, is also the strongest. Here was a man who dealt in gold (ruled by the Sun) and who believed strongly in the gold standard and individualism. Although he had mistresses, there was no open scandal, due to the strength of the 7th house. He was a very generous and helpful person and made many contributions to colleges, built the Lying-in Hospital in New York, and stayed off financial panic in the United States in 1895 and again in 1907. Not as rich as Rockefeller, Ford, Carnegie, he lived more royally and luxuriously, or made numerous trips abroad, had about eight mansions and country estates, travelled by private railroad car and had more than one private yacht or pleasure craft.

His father was thrown from a carriage and died at Monte Carlo on April 8, 1890, leaving him over a million dollars. When he himself died in Rome, Italy on March 31, 1913, he left an estate of \$ 68 million, plus an art collection worth about \$ 50 million. His life was largely trouble-free except for some bad health in 1854 and again from 1878-82, and his mother's death on February 23, 1884. He did suffer a severe blow, however, during the Theodore Roosevelt's Administration, in the Saturn period, Venus sub period, when on March 14, 1904 the U.S. Supreme Court held that his railroad monopoly, the Northern Securities Company, was a merger of railroads in violation of the Sherman Anti-Trust Act. And the House of Morgan was never the same again.

Subscribe to :

THE

ASTROLOGICAL MAGAZINE

"Horoscope No. 11 is that of Woodrow Wilson, born December 21, 1856, at 12-45 a.m., as recorded by his father, at Staunton, Virginia, 38° 09' N., 79° 05' W. Venus in the friendly sign Capricorn is beautifully placed in a trikona, the 5th house, in association with exalted Mars, and in the 6th therefrom is Saturn, retrograde, in friendly Gemini. In the Navamsa chart Venus is in Leo in the first house in association with Mars, the Atmakaraka. Atmakaraka Mars in the Navamsa Ascendant caused Raja Yoga, and Wilson made his entry into politics in the Mars sub-period, Jupiter period, when he was first nominated and elected Governor of New Jersey in the autumn of 1910. Saturn, ruler of the 6th, in the 10th, brought many enemies into Wilson's professional and political life. Note the close conjunction of Mars and Venus in the 5th or house of emotions. Wilson's speeches and love letters were all gems of rhetoric and full of emotional impact. He was twice married, something of a ladies' man, and always in need of female company although he had no mistresses. From the Chandra-tana, Saturn has directional strength and Venus occupies the 2nd house, also good.

Mr. Wilson's Saturn period began on October 27, 1913 and in the Mercury sub-period he was re-elected President, but by a very narrow margin. Being a professor and college president, one would expect Mercury to be his strongest planet, and it was. However, Venus and Saturn were also strong, both having over 400 virupas. Considering his age and the rather good strength of Venus and Saturn, one might expect bad or mixed results in the Venus sub-period of the

Saturn period. Aside from being awarded the Nobel Peace Prize, the Venus sub-period was largely fruitless, as he had become a semi-invalid from his paralytic stroke and shameful defeat over the League of Nations in the previous Ketu sub-period. So he simply purchased a new home and retired from the Presidency.

This 12th and 12th horoscope is that of U.S. President Theodore Roosevelt, who was born in New York, N.Y., 40° 45' N., 73° 57' W., on October 27, 1858, at 7-45 p.m., as recorded, although for some unexplained reason most astrologers have him born about 11-00 a.m. The Ascendant is Gemini, both tropical and sidereal. The ruler of the 2nd is in the first, so that money came easily to the native and he had a large family, mostly sons. Saturn occupies the 2nd in the Rasi and Mars the 2nd in the Navamsa, and he always had trouble with his eyes, was squint-eyed and near-sighted and in 1908 became blind in his left eye. His first child a daughter, the famous Alice Roosevelt Longworth, was born about 11-00 p.m., February 12, 1884; his mother died at 2-55 a.m., February 14, 1884, and his wife died at 2-00 p.m., February 14, 1884. Roosevelt considered this double tragedy as a curse.

Mr. Roosevelt experienced something of both Saturn-Venus and Venus-Saturn periods during his life. Saturn in the 2nd and Venus in the 6th, each ruling a trikona in the Rasi, and Saturn in its own sign and Venus exalted in the 5th in the Navamsa, do not augur well in the light of Kalidasa's teachings. At age 15 he began running the Saturn period, Venus sub-period, and was in ill-health at this time. On March 9, 1917

11 Birth. 28-12-1856 at 12-45 a.m., L.M.T., at 38-9 N., 79-54 W. Ayanamsa; 20-25.

Rasi: Gemini—Saturn 20-35; Virgo—Ascendant 24-19 and Ketu 20-33; Sagittarius—the Sun 16-21, the Moon 27-05 and Mercury 26-45; Capricorn—Mars 25-53 and Venus 25-29; and Pisces—Jupiter 10-47 and Rahu 20-33.

Navamsa: Aries—Saturn; Cancer—Ketu; Leo—the Sun, Venus, Mars and Ascendant; Libra—Jupiter; Sagittarius—the Moon and Mercury; and Capricorn—Rahu.

Balance of Sun's Dasa: 5 years, 9 months and 29 dyas.

12 Birth; 27-10-1858 at 7-45 p.m., L.M.T., at 40-45 N., 73-57 W. Ayanamsa: 20-26.

Rasi: Gemini—4-13, Jupiter 0-39 and the Moon 26-30; Cancer—Saturn 21-14; Leo—Ketu 15-09; Libra—the Sun 13-54 and Mercury 12-32; Scorpio—Venus 27-50; Sagittarius—Mars 27-38; and Aquarius—Rahu 15-09.

Navamsa: Taurus—the Moon; Leo—Ketu; Libra—Jupiter; Scorpio—Ascendant; Sagittarius—Mars; Capricorn—Saturn and Mercury; Aquarius—the Sun and Rahu; and Pisces—Venus.

Balance of Jupiter's Dasa: 8 years, 2 months and 12 days.

he began running the Rahu sub-period of the Venus period, Rahu giving the results of Saturn. Ill-health set in, requiring an operation in February 1918, and hospitalization in November 1918. His son, Quentin, was killed in World War I, in July of 1918. And death came suddenly to the native while sleeping, shortly after 4-00 a.m., January 6, 1919.

IV

The above Vimshottari results accord with the dicta of Indian astrology and the Ayanamsa worked out by Prof. Raman and his late grandfather. **With his Research Department, in which he has been able to examine hundreds of horoscopes, Prof. Raman has been able to prove over and over again the correctness of the amount of precession which he continues to use.**

The secondary (day-for-a year) system of directing, so widely used in the West, is based upon the assumption that the natal planets, luminaries, and house cusps "progress" after birth and that if the Ascendant or Sun is in the first degree of Pisces, for instance, at birth, then at age 30 it will be in the first degree of Aries and the native will acquire some of the traits and qualities of Aries—an entirely different personality, to be sure! Yet nearly all those who use this system realize and admit the **transits** always apply to the natal planets and luminaries—never to progressed, where they are admittedly ineffective! This is one of the best proofs that the horoscope of birth is fixed and unchanging. In a lifetime of 75 years Saturn and Jupiter—perhaps the most important planets—move so little in the secondary system that their "progressions" must be virtually valueless. For one born, say, at 55° N. Lat. with Capricorn rising, the Midheaven is not far from the Ascendant and in an average lifetime progresses to the conjunction of the Ascendant before middle age! Yet some Westerners tell us that when the Midheaven conjoins the Ascendant by progression, the native retires from his profession—which might be before he had ever been employed!

In Indian astrology the Ascendant is always regarded as the most important part of the horoscope, because there the new-born appears. The Midheaven has a mechanical connection with

the Ascendant—the two are related—but the Ascendant is the more important. The simultaneous intersection of the ecliptic with the upper meridian and the eastern horizon produces the Ascendant. The Ascendant cannot be found trigonometrically without first finding the Midheaven, but once the Ascendant is found it becomes the more important, and for most astrological purposes the 10th house cusp should be 270 degrees from the Ascendant. From Chapter VII, Verse 34, of Mantreswara's *Phaladeepika*, we see that the equal house system was the one used by the ancients, and that **the house division turmoil has been the product of modern Westerners whose minds were too absorbed in mathematics and whose imaginations were too fertile. Intercepted house cusps are a fiction introduced to make the horoscope appear astronomically correct on paper. However, there are no intercepted signs in the heavens or zodiac, which after all is celestial and the house cusps we see on paper are, in fact, mundane!**

As an illustration of Western progressions, let us take Theodore Roosevelt's horoscope. In 1904, at age 46, he was elected President in his own right, at which time his secondary progressed Venus, Jupiter, Saturn, Uranus and Pluto were all retrograde and, therefore, very bad according to Western astrology. The progressed Sun was opposite natal Jupiter (very evil, according to Western teaching). The progressed Sun was square progressed Neptune (very bad) and in conjunction with progressed Venus (Venus becoming combust). And the progressed Moon in Pisces was moving to the square of the progressed Sun and to the conjunction of the malefic Neptune. Nevertheless, he was elected by a good majority.

Theodore Roosevelt's "progressed horoscope" is one of many which proves two things: **(1) The secondary progressions are extremely diffusive and unreliable, if not completely invalid, and (2) The Western theory of aspects is false.** For example, Ptolemy, Father of Western Astrology, plainly stated in the *Tetrabiblos* that the quincunx aspect had no value, yet today it is

(Continued on page 660)

Swearing in of the New Andhra Chief Minister

Divakaruni Venkata Subba Rao

MR. N. T. RAMA RAO, the popular leader of the Andhras, was elected to the Assembly by an overwhelming majority from two constituencies in the State and being the leader of the popular party he became the first and foremost choice of the elected members of the Assembly to lead the State as its First *Non-Congress (I)* Chief Minister. He was sworn in as the Chief Minister at 11 a.m. IST on 9th January 1983 at Hyderabad. The planetary positions are as under :

Rasi : The Sun—8-24-45 ; the Moon—7-0-24; Mars—9-29-51; Mercury—9-8-30 (R); Jupiter—7-9-7; Venus—9-10-46; Saturn—6-9-48; Rahu—2-10-36 and Keta 8-10-36. Balance of Jupiter Dasa : 3 years, 6 months and 7 days.

Ascdt.			Rahu	Merc.	Venus		
							Ketu Moon
Mars Merc. Venus	RASI			Rahu	NAVAMSA		Ascdt.
Sun Ketu	Moon Jupit.	Sat.		Sat.	Sun		Mars Jupit.

The Bhava chart as compared to the Rasi chart shows the Sun occupying Sagittarius in the 11th and exalted Mars in Capricorn occupying the 12th.

Some salient features in the chart are :

Jupiter the lord of the Ascendant posited in the 9th, a very friendly house, aspects his own house, the Ascendant, which is highly auspicious. The Lagna is thereby strengthened very much.

Significator for longevity Saturn is ideally placed in the 8th—house of longevity—thus assuring reasonably good longevity; at least Madhyama Ayus (middle life). Balarishtas and alpaayus are ruled out.

These two factors are self-explanatory and sufficient to say that the Government under the

elected representative of the people will continue to hold office for a considerable length of time.

Lord of 12 Saturn with 70 per cent residential strength and exalted is in the 8th causing Vimala Yoga. The effects, as stated by Mantreswara, are "Persons with this yoga will spend little and save much money. He will be good to everybody. He will be happy and independent and will have a respectable profession or conduct and be renowned for his good qualities."

The results of the yoga are in agreement with the policies of the New Chief Minister. Immediately on assuming charge he first restricted expenditure to save the amounts for the betterment of the deserving poorer classes. Regarding his being independent, all those who have followed his functioning since he assumed charge know how independent he is and continues to be such even against heavy odds.

There are as many as 3 planets in the 11th, viz., the Sun, Mercury and Venus. The Sun in the 11th makes the native wealthy and long lived. He will be a king and will have no sorrow. Mercury in the 11th makes one long-lived, truthful, very rich, happy and possessed of servants. Venus in 11th makes one rich, and endowed with comforts.

Ketu in the 10th—he will experience obstacles in the performance of good acts. He will be energetic, bold and widely renowned. Here I would like the readers to take notice of the position of Ketu in the 10th (*mokshakaraka*) aspected by Saturn (*vairagyakaraka*) posited in the 8th Bhava. This happy blending would make one try to renounce worldly pleasures and serve people in the name of God. This noble aspiration is strengthened by the aspect of Jupiter on the Ascendant especially when it happens to be Pisces. Ketu posited in the *karmasthana* (10th house) in his own constellation aspected by Saturn makes one a Karma

(Continued on page 655)

Discovering Ourselves and Our Heritage—III*

Balraj Sharma, M.A., Ph.D., P.E.S.

THE discovery of Vaidik Literature electrified the intellectual community of Europe as mentioned by M. Winternitz in the following words: "When Indian literature became first known in the West, people were inclined to ascribe a hoary age to every literary work hailing from India. They used to look upon India as something like the cradle of mankind or at least of human civilization" (Quoted from *Bharat Varsha Ka Brihat Itihas* by Bhagwad Datta, p. 37, 1st Part, 2nd Edition). The lavish praise bestowed upon our scriptures by a few broad-minded, conscientious and objective scholars unnecessarily upset M. Winternitz who expressed his strong disapproval in these words: "Yet I believe it is a wild exaggeration when Schopenhauer says that the teaching of the Upanishads represents 'The fruits of the highest human knowledge and wisdom' (Some Problems of Indian Literature, p. 61).

The probable antiquity of the Vedas perturbed the Jewish Community which had hitherto proclaimed "that the Jewish race is by far the oldest of all these" (*Fragments of Megasthenes*, p. 103). Archbishop Usher could not swallow the bitter pill because the pillars of his chronology, according to which 4004 B.C. was the date of the birth of Adam, seemed to sag under the hoary past of the Hindus—a subject race. A famous anthropologist noted the bewilderment of the Christian and Jewish priests who preferred to stick to the dates decided by the Archbishop on the basis of the *Bible* in the face of the latest scientific discoveries. Says he: "But as far as man was concerned, his history was still limited by the dates in the margins of our *Bible*. Even today the old idea of his recent appearance still prevails in quarters where we should least expect to find it and so-called critical historians still occupy themselves in endeavouring to reduce

the dates of his earlier history..... To a generation which had been brought up to believe that in 4004 B.C. or thereabout, the world was being created the idea that man himself went back to 100,000 years ago was both incredible and inconceivable". (*Antiquity of Civilised Man Journal of Royal Anthropological Institute of Great Britain and Ireland*, Vol. 60, July December 1930).

This alarming prospect of the falsification of their dates completely unnerved them according to Bodmer. Says he: "Custodians of the Pentateuch were alarmed by the prospect that Sanskrit would bring down the Tower of Babel" (Frederich Bodmer—*The Loom of Language*, New York, 1944, p. 174).

In view of their consternation caused by new scientific discoveries and the propagation of Vaidik Literature the anxiety and frantic efforts of the guardians of the Christian and Jewish faiths to compress the dates of Aryan Civilisation to near about 2000 B.C. or even lower can be easily understood. Their phlegmatic utterances spewed against the Vedas also are the result of the same concern. Their eagerness to prove that the biblical literature is far superior to the Vaidik in all respects stems from the same fear. Thus Griffith warns his readers in his Preface to the First Edition of *The Hymns of the Rigveda* (p. viii): "I must beg my European readers not to expect to find in these hymns and songs the sublime poetry that they meet with in Isaiah or Job, or the Psalms of David." Professor Wilson opines: "To me the verses of the Veda, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious." Confirming the conclusions of Wilson Professor Cowell affirms: "The poetry of the *Rigveda* is singularly deficient in that

*Article II has appeared in June 1983 issue of the A.M.

simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation. The language and style of most of the hymns is singularly artificial" (Quoted from Griffith's *The Hymns of the Rigveda*, Preface, p. viii, First Edition. Vol. 1, 1896).

A few Western Indologists and Indian scholars raised their voices against the totally fallacious arguments, preposterous and warped conclusions, obliquity of judgement and pre-conceived notions of these crusaders of Christianity. Professor Goldstucker exploded in righteous wrath at the distorted, irrational and absurd conclusions drawn by the satanic coterie and had to boldly expose their shallow knowledge and murky schemes in these words : "When I see that the most distinguished and the most learned Hindu scholars and divines—the most valuable and sometimes the only source of all our knowledge of ancient India are scorned in theory, mutilated in print, and, as a consequence set aside in the interpretation of Vaidik texts...

when a clique of Sanskritists of this description vapours about giving us the sense of the Veda as it existed at the commencement of Hindu antiquity—when I consider that this method of studying Sanskrit philology is pursued by those whose words apparently derive weight and influence from the professional position they hold, then I hold that it would be a want of courage and a dereliction of duty, if I did not take a stand against these Saturnalia of Sanskrit Philology" (*Panini—His Place in Sanskrit Literature*, Allahabad Edition, pp. 204-05).

Professor V. Rangacharya wrote thus : "Inc calculable mischief has been done by almost all the English and American scholars in assessing arbitrarily the earliest dates of Egypt or Mesopotamia—dates going back to B.C. 5000 at least—and the latest possible dates for Ancient India on the ground that India borrowed from them" (*History of Pre-Muselman India*, Vol. II, Vedic India. Part I, 1937, p. 145).

Mr. C. R. Krishnamacharlu, a former Epigraphist, having sensed the covert manipulation of the Western scholars had to say emphatically :

"These scholars; coming as they do from

nations of recent growth, and writing this history with motives other than cultural which in some cases are apparently racial and prejudicial to the correct elucidation of the past history of India, cannot acquire testimony for historic veracity or cultural sympathy." (*The Cradle of Indian History*, p. 3, Adyar Library, Madras, 1947).

Similarly Prof. R. Subba Rao, in his presidential address delivered at the Sixteenth Session of the Indian History Congress on December 29, 1953 deplored the sinister and shady approach of the Western scholars in their works : "Unfortunately, the historicity of Puranas and their testimony has been perverted by certain Western scholars who stated rather dogmatically that the historical age cannot go back beyond 2000 B.C. and that there is no need for fixing the Mahabharata war earlier than 1400 B.C. They accused the Brahmans of having raised their antiquity and questioned the authenticity of the Hindu astronomical works" (*J.A.H.R.S.*, Vol. X, p. 187).

Sri Aurobindo in his Foreword to *Hymns to the Mystic Fire* refers to the gullibility of the Indians in succumbing to the occidental propaganda thus :

"Is this all legend and moonshine, or a groundless and even nonsensical tradition? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this theory? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination or a fanciful interpretation? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India... This last development was left to our own times and popularised by Occidental scholars (*Hymns to the Sacred Fire—Foreword*, p. ii).

Further Aurobindo castigates Western scholars for inventing theories regarding the Aryan invasion of Dravidian India for which there is not the slightest evidence in ancient literature. He says :

"The European scholars took up the ritualistic traditions, but for the rest they dropped Sayana overboard and went on to make their etymologi-

cal explanation of the words, or build up their own conjectural meanings of the Vedic verses and gave a new presentation often arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation—picture of the times. They invented the theory based on the differences of languages of an Aryan invasion from the North, an invasion of a Dravidian India of which Indians themselves had no memory or traditions and of which there is no record in their epics or classical literature. The Vedic religion was in this account (*i.e.*, European) only a worship of Nature—Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents. and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda”.

(Aurobindo—*Hymns to the Mystic Fire*, Foreword, pp. ii, iii, iv—1946, Publisher—Sri Aurobindo Ashram, Pondicherry).

On realising that the history of India as presented by the British historians was full of lopsided, distorted, pre-meditated and pre-conceived notions, Sardar K. M. Panikkar was forced to emphasise in his brilliant article entitled—*Rewriting Indian History* thus: “A re-writing of Indian History, from the point of view of Indian people has, therefore, become an absolute necessity” (pp. 59, 60). In support of his considered view, he cites two examples as follows:—

“Another major defect in British historical writing about India was their obsession with the Greeks. The Macedonian Alexander invaded the Persian satrapy in the Punjab, which was known to the Persians as India. The garrisons he established were annihilated or driven out within less than five years and yet British historians, with the vague idea that the British empire in India was a kind of fulfilment of the Macedonian’s dream elevated it into a central fact of Indian history. They even claimed that two hundred years later the so-called Greek kings of Bactria became a civilising factor in Indian life. The disproportionate amount of space devoted to the Bactrian kingdoms in the *Cambridge History of India* is proof of how

far this distorted view of Indian history affected European writers” (p. 58).

“The European pioneers of Indian historical research divided periods of Indian history into Hindu, Buddhist, Muslim and British. Even a casual examination would show that the division is not only misleading but meaningless. At all known times, the vast majority of population in India was Hindu. Even Ashoka addressed his proclamation to the Brahmans no less than to the Shramanas. So far as the so-called Muslim period is concerned, while over the Gangetic Valley the rule of Muslim Kings was well established, not only the South, but large areas of North India in Rajasthan and Central India remained unaffected by Muslim authority. From the dynastic point of view, no doubt, the Gangetic Valley was under the Muslim rule, but even here it is noteworthy that today over 95 percent of the population continues to be Hindu” (Quoted from the book *Patterns of English Prose*, p. 59, [edited by Dr. Harsharan Singh and published by Panjabi University, Patiala, 1976]).

But such suave and gentle protestations were drowned in the battle cries of the half-baked and self-styled Indologists who regarded themselves as soldiers of the Cross and were infused with evangelical frenzy. **The Indian scholars lured and blinded by the loaves and fishes of office, pelf and power throttled their conscience and preferred to toe their line.**

Alluding to the utter bankruptcy of originality and the habit of independent and fresh thinking which are the products of our slavish mentality, the learned editor of the *Tribune* in his thought-provoking leader entitled “Cultural Provincialism” bemoaned the sorry state of affairs in the field of literature and research thus; “One of the several depressing social realities of contemporary India is her cultural provincialism. India’s prolonged colonial subjugation gave birth to a large educated elite dependent almost wholly for points of reference in the realm of ideas on the metropolis—in this case Britain. Just as provinces within a nation are culturally and intellectually dominated by the national metropolis, so also, internationally, India, a

former colony—remains a cultural dependency of the Anglo-Saxon world. This nexus of relationship is sustained by the Indian elites' acquaintance with the English language. Ideas and prejudices spawned in Britain and the U.S.A. travel freely to India. India's elite not only imports Anglo-Saxon ideas but also the idioms in which they are expressed."

"Political independence has not yet terminated India's cultural and intellectual dependence. In most fields of human activity the Indian elite is more imitative than original. Creative thinking, which political independence should have activated, rarely animates Indian endeavours in literature, science or technology. Even on social questions borrowed solutions relieve the elite of the exertions demanded by fresh thinking—In the words of V. S. Naipaul, "Natraj has truly ceased to dance his cosmic, creative dance." (*The Sunday Tribune*, October 26, 1980).

More than 60 years back, Prof. Abinas Chandra Das in his scholarly work *Rig-Vedic India* deplored the inertia of Vaidik scholars in unravelling the mystery surrounding the age of the Rig-Veda and the home of the Aryans in these words: "But it is a thousand pities that Vedic scholars and Indologists have not brought even a tithe of that careful and diligent research to bear on the study of ancient Indian history that has been bestowed on the study of Egyptian and Mesopotamian history by Egyptologists and Assyriologists, probably through prejudice and a pre-conceived idea that Indo-Aryan Civilisation could not be older than the civilisation of the neolithic lake-dwellers of Europe, an omission to study ancient Indian history in the light of the results of modern geological investigation" (*Rig-Vedic India*, Vol. I, p. 15, published by the University of Calcutta, 1921). He further stressed the importance of reconstructing the history of the ancient Aryans in these words: "It would be a unique history in the world—a truly democratic history of a most ancient people, in which the achievements of kings and rulers are discounted, and the people only loom large,.....From this point of view it would be

a universal History for all Mankind" (*Rig-Vedic India*, Preface, p. xi).

It is interesting to know that Prof. A. C. Das toiled hard to collect evidence on the basis of geology and the hymns of Rig-Veda. Some of his conclusions are as under:

"That there were four seas round about Sapta-Sindhu, a fact which is confirmed by the geological evidence about these seas in ancient time; that the region between the Saraswati and the Indus was regarded as the God-created birthplace of all life; that the frequent references in the Rig-Veda to seismic disturbances of great intensity and the depression of high grounds, and the elevation of mountains point to the hoary antiquity of the Rig-Veda, which takes us both to Pliocene times when such occurrences were common...All these evidences unmistakably point to the vast antiquity of the Rig-Veda and Sapta-Sindhu and go to prove that the Aryans were autochthonous, and did not settle there as colonists from any country" (*Rig-Vedic India*, pp. 61, 62).

It is, indeed, very shocking and shameful that the majority of us have, by and large, begun to see ourselves in the same image as the Westerners chose to project in spite of the pioneering work done by Prof. A. C. Das and the way shown by him. We should shed the lethargy in which we have been wallowing till now and snatch the initiative from the Occidental scholars to demolish the distorted image. Though the task is stupendous yet it should not deter us. Dogged perseverance, tenacity of purpose, relentless pursuit, single-minded devotion, invincible determination and immovable faith in our destiny can work wonders in recreating a true picture of ourselves shorn of all blemishes—radiant and refulgent. Some scholars are already at it. We have to strengthen their hands and cheer them up. A few names like those of Prof. B. P. Sinha, Chairman of the Department of Ancient Indian History and Culture and Archaeology, Patna University and Mr. Satya Pal Sharma of Jalandhar City, are worth-mentioning in this context. Prof. B. P. Sinha and Mr. Satya Pal Sharma have been

(Continued on page 655)

Dusthana Lords and Yogas

M. D. Tiwedi

ALL the planets except the Sun and the Moon are allotted two houses each, one positive and the other negative. It is the principle of astrology that a Bhava suffers annihilation if its lord is placed in a dusthana, viz., the 6th, the 8th or the 12th. Similarly the lord of a particular Bhava should not occupy a dusthana from the Bhava itself. It is stated in *Phaladeepika* that when a Bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of any of these three, it suffers annihilation (XV-5). It is also said that if the lord of a Bhava occupies a dusthana, the effect will be reverse, i.e., if the planet be weak, the effect will be immensely harmful; if strong, the injury will be slight (XV-9).

Uttara Kalamrita has stated in its Khanda VI, Sl. 221-231 that the, Dasas etc., of planets owning the 6th, the 8th and the 12th houses will always prove bad to the native. These effects should be predicted in the respective Dasas and Bhuktis of planets after a scrutiny of the lord of the Dasa and the house occupied by him. Not only this but Khanda IV, Sl. 2 (viii) lays down that planets owning dusthanas, when conjoined with lords of a kendra angle) or of a trikona (trine) house will prove inauspicious and mar the good or subha yogas mentioned in Sloka IV-1.

It will thus be seen that the dusthana places and their lords are pictured as causing nothing but evil only. However, it will be worthwhile to note the fact that the lords of the 6th, the 8th and the 12th occupying the 6th, the 8th and the 12th, will give rise to Harsha, Sarala and Vimala Yogas respectively (vide Yogas Nos. 109 to 111 of *Three Hundred Important Combinations* by Dr. B. V. RAMAN). The results ascribed to these yogas are stated as follows: Harsha makes one fortunate, happy, invincible, physically strong, wealthy, famous and afraid of sinful deeds. One born in Sarala becomes long-lived, fearless, learned, a terror to enemies, celebrated and prosperous. Vimala

renders a person frugal, happy, independent and possessed of ennobling qualities

It will be significant to note that the 6th house, a dusthana, indicates Aadhi (आधि), Upadhi (उपाधि) and Vyadhi (व्याधि). The 8th indicates death, dishonour, etc., while the 12th is the house of Vyaya (व्यय — expenses, etc.). Hence, these dusthana houses are considered to be quite evil in nature. However, Dr. B. V. RAMAN in his remarks on the above three yogas observes as follows:

“These three yogas furnish us with a clue as to how lords of dusthanas by occupying dusthanas can overcome the evil due to such malefic ownership. Even though the author of the above yogas has ascribed very pleasant results to these three combinations, yet in actual practice, quite the contrary has been the results. Parasara and Lomasa do not seem to favour the conception that the sting arising from an evil lordship can disappear entirely as a result of the lord occupying another dusthana. On the other hand, the intensity will be somewhat modified. According to Parasara, when the 6th lord is in the 6th, the native's relatives become enemies while he would befriend outsiders, and when the 6th lord is in the 8th or the 12th, the person becomes sickly, hates learned men, goes after others' women and takes pleasure in causing violence. Therefore in interpreting the three yogas given above, one should have an eye on the intrinsic evil nature of the ownership.”

The results ascribed to Harsha, Sarala and Vimala Yogas in *Phaladeepika* are stated as under: The person born in Harsha Yoga will be endowed with happiness, enjoyment, good fortune, strong constitution, will overcome his enemies, and will be afraid to commit sinful acts. He will become a friend of a renowned headman or chief, He will have wealth, splendour, friends, fame and sons (VI-63).

One born in Sarala Yoga will be long-lived, resolute, prosperous and will be endowed with learning, children and riches. He will achieve success in business at the very outset, overcome his foes, be pure and widely celebrated (VI-65).

The person born in Vimala Yoga will spend little and save much money. He will be good to everybody. He will be happy and independent and will hold a respectable position and be renowned for his good qualities (VI-69).

The results ascribed to the above three yogas will show that the lords of the dusthanas occupying their respective dusthana houses can overcome the evil due to such malefic ownership and can produce beneficial results.

Uttara Kalamrita gives us another important principle that if the lords of the dusthanas occupy another dusthana place, which is not his own house, they produce a powerful Vipareeta Raja Yoga. This principle is stated in Khanda IV, Sl. 22, as follows :

"In any one of the following three yogas, viz. (a) lord of the 8th occupying the 12th or the 6th; (b) lord of the 6th being posited in the 8th or the 12th; (c) lord of the 12th being posited in the 8th or the 6th; (d) the said three lords being connected in aspect or conjunction and are at the same time free from such relation with other planets, the person born will become a great king lording over kings and blessed with fame and wealth."

It will now be seen that Harsha, Sarala and Vimala Yogas are caused respectively by the lords of the dusthanas by occupying their own houses. But in Vipareeta Raja Yoga the dusthana lords are required to occupy another dusthana, which is not their own house, meaning thereby that the evil lordship is thus transformed into subha or favourable result. Now, if all the terms as laid down in the sloka (IV-22) are completely fulfilled, then the native born under Vipareeta Raja Yoga is said to become a great king and blessed with fame and wealth. This is a special yoga which is considered as a most powerful Raja Yoga.

It is said that a dusthana lord should be weaker than the lord of Lagna. Now, suppose

that a dusthana lord has become strong by occupying his own dusthana house, will it not come in conflict with the above dictum that a dusthana lord should never be stronger than the lord of Lagna. How to reconcile such conflicting views?

		Ascendant Ketu	
Mars	Chart No. 1 5-10-1956 at 9.15 p.m. IST.		Venus Jupiter
	Saturn Rahu	Moon	Sun Mercury

In this chart (Chart No.1) of a young boy, the 7th house (Scorpio) is afflicted by Saturn and Rahu. The lords of the 6th and 7th the 10th have interchanged their respective places. Kalatrakaraka Venus, also lord of Lagna and the 6th, is afflicted by Saturn. Mars and Jupiter (lord of the 8th and the 11th) are squared by Rahu. Mars also rules the 12th house of bed. The 5th house (love affairs) is aspected by Mars. The lord of the 5th Jupiter, if reckoned from the 7th house, is disposed with Kalatra-karaka and afflicted by Saturn and Mars. From the Moon, Mars occupies the 5th, an inimical place. The native tried to run away with a girl of another caste, but failed in his attempt. He then came in contact with a foreign girl and married her in her country. However, within one year both separated. Mark the location of Saturn and Rahu afflicting the 7th house. The native has to come back to his native place.

The native is undergoing Jupiter's Dasa from November 1972. We have discussed the position of Jupiter as stated above. However, it may be noted that Jupiter owns the 8th, a dusthana. **Bhavartha Ratnakara** states that even Jupiter becomes evil by owning the 3rd, the 6th or the 8th. However, in spite of owning the 8th, he will confer fame and wealth. Chapter IV, Sl. 2 states that the native will undoubtedly be

(Continued on page 660)

Combinations for Success in Lottery and Gambling

S. K. Ghoshal, B.A.

[Principles given in this article are based on astrological maxims and are not infallible guides. Therefore if any body acts on the basis of these maxims he will be doing so at his own risk and on his own responsibility.—Ed., A.M.]

GAMBLING is an addiction in human society. It does not care for any religious inhibitions, or the law. A man who once wins and gets money in gambling becomes addicted to it. There are gamblers who have lost all of their worldly belongings. But they can never get rid of its strong attraction. The wretched conditions of the King Nala and the Pandavas after they lost their all through gambling are only too well known. The sage Vatsyayana describes two festive nights called *Yakshya Ratri* and *Kaumudijagara*, in his famous book *Kamasutra*. *Yakshya Ratri* is the New Moon of *Dipanyita*. *Kaumudijagara* is the night of the Full Moon of *Kojagari*. On these two nights men and women in many places in India do not sleep at all, but spend the whole night in gambling. This custom is still in practice today. There is a proverb that the Goddess Lakshmi walks out of the home during those two nights to bestow blessings on those men and women who do not sleep and keep themselves busy with gambling.

There is a sloka

*Apranivirjatkriyate talloke dyutamuchyate
Pranivih kriyate justu sa vityeah*

samahawaha

which means that the games which become a source of money through inanimate bodies are called gambling. The games of chess, cards, dice, lottery, and other speculative deals are examples for it. But the games which become a source of money through animate bodies such as horse racing, cock fighting, wrestling, come under *Samahawaha*.

In a native's birth chart, the 6th house is the place of games and the sign Gemini rules all

games and sports. Fiery signs produce sportsmen. To become a good sportsman, one must have energy and courage, swiftness, speed, steadiness, alertness, vital power and perseverance. There are some games or sports where physical strength is necessary. There are some games or sports where quickness of the hand and feet are necessary. In some, only sharp eyesight and in others, ready wit may be necessary.

Strong Mars encourages outdoor games. Mars is good in *upachaya* houses for this purpose. Strong Venus gives artistic technique and sharp eyesight. Strong Mercury gives steady nerve, good intelligence and speed. Strong Rahu gives good physical strength. Rahu is also good in *upachaya* houses. Therefore the above planets have an important role in gambling *vis-a-vis* indoor or outdoor games.

There is another sloka as follows which says :

Papo iachhati karmagoapi balavan

dyutakriya sahasam,

which means if a strong malefic planet is in the 10th house, the native has much inclination for gambling. A strong malefic in the 10th house from the Moon or Ascendant aspected by a benefic gives much wealth through gambling or lottery.

The 6th house and the 6th lord have an important role in this matter. If the 6th and the 11th lords are together and in the 11th house from the Ascendant, the native wins many times in gambling and lottery. But the said combination in the 12th indicates loss in gambling followed by mental shock. Venus and Rahu indicate horse racing. If the 5th lord being Venus is in the 11th with the 6th lord, the native wins huge sums of money in horse racing. The said combination is not bad in the 2nd house or the 10th house. But the same combination in the 12th house gives heavy loss and misery in horse racing.

Combination of the strong 6th and 11th lords is always good for gambling and lottery. If the 6th lord is in the 11th conjoined with the 9th lord, the native owns much wealth through lottery or gambling by the grace of God. Combination of the Moon and Jupiter in a watery sign favours the native gain money and fame in aquatic games. Strong combination of Saturn and Rahu favours gambling, especially indoor games like chess, dice, playing cards, etc. Combination of the Moon and Mercury indicates gain or loss of money in gambling through share market, various speculative deals, etc.

Some favourable combinations for winning a lottery or success in gambling are given below :

1. If the lords of the 2nd house and the 5th exchange their places, it helps in winning lottery and gambling.

2. If Mercury in the 11th in own house is conjoined with the 6th lord, the native gets huge sums of money through gambling on share market, company papers, etc. But the said combination if the 12th house causes heavy loss on the same issue.

3. If Venus in the 11th in own house is conjoined with the 6th lord, the native gets huge sums of money through horse racing. The said combination in the 12th house gives loss of money and mental agony in horse racing.

4. The native, who has Venus, Rahu, Saturn and Mars in conjunction in the sign of Virgo, will win repeatedly in lottery and gambling.

5. Conjunction of the 6th lord and the 11th lord in the 11th house from the Ascendant is always good for gain of money through lottery and gambling.

6. If the 11th lord is Mars, the native gets good news of the winning suddenly.

7. If the above combination has Ketu also in it, the native maintains secrecy about the news of the winning in lottery or gambling. He poses as if nothing has happened.

8. If the above combination has Saturn in it the native experiences delay and disturbance in receiving his money won through lottery or gambling.

9. If the above combination has connection with Rahu, the money will be spent and lost on worldly pleasures.

10. If the above combination has connection with Venus, the money will be lost on female excesses.

11. If the above combination has connection with Jupiter, the money will be spent on good causes.

12. If the 5th lord Venus is in the 12th house with the 6th lord, the native will be addicted to gambling and lottery and loses his money again and again.

13. If all the planets are in the signs of Pisces, Taurus, Virgo and Scorpio, the native gains money through lottery and gambling.

14. If the 6th lord, the 11th lord and Saturn are in the 11th house and Mars is in the star of Hasta, the native wins in dice or playing cards through underhand tricks and by puzzling his opponents.

15. If there are many malefic planets in the 12th house, the native should not invest money in any gambling or lottery. He will always lose.

16. The Moon and Mercury in the 11th house with the 6th lord are always good for gaining money through share market, company papers, etc.

17. The Moon and Jupiter conjoined in a watery sign in the 11th house with the 6th lord, favour the native with skill in aquatic games as well as fame and money through aquatic games.

18. If the 5th lord, the 9th lord and the 11th lord are conjoined with Rahu in the 11th house, the native gets huge sums of money through horse racing.

19. If the 5th and the 11th lords are conjoined in the 5th with Rahu or Ketu, the native gets money through lottery all of a sudden.

20. During Dasa or Antardasa of the 11th lord if Rahu becomes Yogakaraka with both Gochara (transit) Jupiter and the 11th lord in favourable places, a native wins large sums of money in lottery or gambling.

21. During Dasa or Antardasa of the strong 6th lord if Venus and the 11th lord transit the 11th house, a native gains huge amounts through lottery or gambling.—210.81. ———

Lessons in Jaimini Astrology—XV

Dr. P. S. Sstri, M.A., Ph.D., M.Litt.

Houses and Interpretation

WE have considered the interpretation of the planetary positions from *karakamsa lagna*, *arudha lagna* and *upapada*. The principles can be applied to *janma lagna* also. All the while the aspects are those approved by Jaimini. When we speak of the association of a planet, we mean the placement of the planet or its aspect. The problems not considered by Jaimini have to be examined with reference to Parasara. Now we take up some specific problems. In so doing a certain repetition is inevitable. The results take into consideration *karakamsa lagna*, *arudha lagna* and *janma lagna*. Some sort of a synthesis has to be arrived at from these.

The 5th governs the mind and so does Atmakaraka. Pranapada in Aquarius makes one a hypocrite. The Moon and Rahu in the 5th by conjunction or aspect make one hypocritical. One will be gloomy if the Moon and Rahu are associated with the 5th. One becomes wicked and destructive if the Moon and Rahu are in the 9th. If Ketu is in *karakamsa*, or if the Sun and Rahu are there, one develops a destructive temperament. Firm mind is indicated if the 10th has benefic associations other than Mercury's. Generosity appears if the 5th and the 9th from *karakamsa* have benefic associations. Saturn in the 1st or the 5th from *karakamsa* makes one nervous.

Houses 2, 9, 11 govern financial gains, and houses 6, 8, 12 indicate expenditure or losses. The 8th and the 6th refer to health. The diseases suggested by the *karakamsa* have been explained earlier. Education refers to the 4th house and to the 5th. The Sun is pitrukaraka and matrukaraka is the Moon as per the Jaimini system. Younger brothers and sisters are governed by the 3rd from *upapada*, and the elder ones from the 11th.

Marriage is to be examined from the *upapada* and its lord, from the 2nd and the 7th houses of

upapada and from *darakaraka*, along with *karakamsa*.

Children are to be predicted from the 5th house of *Lagna* and *upapada*, and also from the 5th to the lord of the *upapada*. The various combinations have been given earlier.

Profession is to be judged from *karakamsa* and the 10th house from it. Here attention has to be paid to the sign occupied by *atmakaraka* in Rasi and also in Navamsa, along with the 10th from both the signs. In these places the results are :

The Sun : Political power, government service, minister, governor.

The Full Moon and Venus : authors, teachers, minister.

The Moon . Government service.

Mars : Printing press, factories, chemicals, metallurgy, fire, army, police department.

Mercury : Business, sculptor, artist, textiles, versed in classics, teacher of philosophy, author, editor, journalist, weaver, lawyer, intellectual.

Jupiter : Priest, judge, teacher, leader, scholar in religious subjects and philosophy.

Venus : Author, ruler, minister, ambassador, government official.

Saturn : Ordinary professions, manufacture of ammunitions and arms, hardware merchant, printing, body-guard.

Rahu : Dhanurvidya (archery), druggist, mechanic, machinery, doctor, body-guard, swindler.

Ketu : Labourer, driver, mechanic, mason, brick layer.

The Sun with Rahu : Chemist, dealing with poisons, doctor.

Gulika aspected by the Moon : Swindling.

Ketu aspected by Venus : Religious ceremonies.

The Sun with Venus : Ambassador, government or semi-government official.

The Sun in the 10th aspected by Jupiter alone : Dairy farm.

Malefics in the 3rd and the 6th from karakamsa give agriculture or horticulture. Jupiter in the 9th gives income from estates or lands. The Moon in the amsa aspected by Venus suggests alchemy. If this Moon is aspected by Mercury, there is medical practice. Saturn in karakamsa or in the 4th gives skill in using arms, and one may be employed in the army or the police department. Ketu in the amsa or in the 4th gives work related to time-pieces. Rahu similarly placed gives mining or work with machinery.

The Sun or Mars in the 4th from karakamsa gives a job connected with arms. The Moon and Jupiter or Venus in the amsa or in the 5th makes one a famous author, editor, or journalist. Venus alone in the amsa or in the 5th makes one a great poet and an authority on literature. Jupiter alone in these places gives authorship and versatile knowledge.

If Jupiter or Venus is in the 5th from the lords of Lagna and the 7th, one becomes a distinguished official. If malefics are in the 3rd or the 6th from these lords, one becomes a commander. If malefics and benefics are together in these houses, one becomes a leader of his community or society.

These indications get modified by the strength of planets and houses, by the aspects, and by their associations. Further details can be had from Dr. B. V. RAMAN'S *Studies in Jaimini Astrology*. In the earlier sections we have given an account of yogas mentioned by Jaimini.

In the standard horoscope Venus is in karakamsa Pisces with Mercury in the 10th. The native is a good teacher of literature and is deeply interested in religious subjects.

The Dasa of a Rasi gives the results of the concerned house counted from Lagna karakamsa and Arudha Lagna. A Rasi having its own lord or an exalted planet gives favourable results in its Dasa. We have also to note the disposition of the planets in relation to that sign. Malefics in the 2nd give financial losses during the Dasa of the sign having them in its 2nd. If the 5th has the Sun or the Moon associated with Saturn, or if the Moon and Rahu are in the 6th or the 8th,

one suffers during the Dasa having such dispositions from the government. The Sun in the 6th gives favours and gains. A Rasi hemmed in between malefics or having malefics in it or in its 8th gives losses, misfortunes.

A Rasi Dasa brings wealth and happiness if the Moon and Venus are in its 3rd; losses if these planets are in its 12th; Rahu in its 12th gives ill-health; Rahu in that sign gives travels; malefics in its 9th bring danger to the father; malefics in its 4th affect the mother's health.

The Dasas of Libra, Cancer, Taurus, Aries, Sagittarius, Virgo and Gemini are generally favourable ones. The results indicated for a sign are realised during the Dasa and Antardasa of that sign.

Pranapada in Cancer is a case of balarishta; in Virgo—charming appearances; in Capricorn—ruddy appearance; in Leo—ugly form; in Sagittarius—dignity and honour; in Aquarius—a hypocrite. Benefics in the 3rd from it makes the native attached to the father; malefics—attached to the mother; both benefics and malefics—attached to brothers. If both benefics and malefics are in pranapada, the native is indifferent to his parents and brothers. Malefics in the 5th from pranapada make one gloomy and sorrowful; more so if the 5th is associated with the Moon and Rahu. If the 9th from Lagna or Atmakaraka has the Moon and Rahu, the native puts an end to family wealth and reputation; but if these are aspected by Pisces, this will not happen. Long life is assured if houses 2 and 11 or 4 and 11 are aspected by the Moon and Jupiter (4.1.42-54).

If the 8th is aspected by the lord of Lagna, the native will be unhealthy; aspected by the lord of the 9th, gives health and poverty; aspected by the lord of the 11th, makes one extravagant; aspected by the lord of the 12th gives a suitable job; aspected by the lord of the 5th makes one powerful; aspected by the lord of the 4th—happy; by the 3rd lord—future gets ruined; by the 2nd lord—beautiful. These results can be interpreted with regard to the 2nd and 4th houses also (4.2.33-43).

Some hints about varnada may be given. If in the trines of Varnada Lagna and Arudha Lagna

(Continued on page 660)

DUSTHANA LORDS AND YOGAS

(Continued from page 650)

extremely happy if Jupiter occupies or aspects the 4th house. Moreover, Ch. XI, Sl. 17 lays down that when Jupiter and Mars are in conjunction or aspect each other, Mars' Dasa will be very fortunate and Jupiter's Dasa will be ordinary. Despite Vipareeta Raja Yoga caused by the dusthana lords and other yogas, the native meets with disappointments in his life even in Jupiter's Dasa!

	Mars	Moon Jupiter Saturn (R)	
Ketu	Chart No. 2 13/14-9-1941 at 5.32 p.m. IST.		Ascendant Rahu
		Venus	Mercury

In this chart (Chart No. 2), the lords of the 6th, the 8th and the 12th, viz., Saturn, Jupiter and the Moon are combined together, in the house of Karma giving rise to Vipareeta Raja Yoga. The 5th lord Jupiter, as also karaka of Putrasthana, has gone to the 6th therefrom and is afflicted by the lords of the 6th (disease) and the 12th (loss). The native is childless and with great difficulty maintains himself and wife. The native passed through Jupiter's Dasa from about May 1963. Jupiter is the lord of the 5th, a trine house, as also the 8th house. From the Moon, Jupiter owns the 8th. Saturn's Dasa commenced in May 1979. Saturn is also responsible for causing Vipareeta Raja Yoga. However, the Dasas of Jupiter or of Saturn have failed to produce beneficial results to the native uptill now! For Jupiter's Dasa in this case, the arguments advanced for Jupiter's position in the first cases will hold good.

It is a riddle as to which of the principles of astrology will be applicable to the two case referred to above. It is to be judged by the learned readers of this esteemed Magazine. —73.83.

SWEARING IN OF THE NEW ANDHRA CHIEF MINISTER

(Continued from page 644)

Yogi of a high order. Readers may refer to the planetary positions in the chart of Janaka Maharaja, an illustrious example for Karma Yoga.

Jupiter in the 9th makes one a famous Minister endowed with wealth and children who will be anxious to do virtuous acts and all his undertakings will be owned with success.

Some of the important yogas in the swearing-in chart are:

Varishtha Yoga formed by the Sun in an apoklima (2, 5, 8, 11) to the Moon—confers wealth, vehicles, fame, happiness, knowledge, liberality, and enjoyments at the highest level.

Pushkala Yogo—The dispositor of the Moon—Mars is exalted and is in a kendra (angle) to the Moon while the benefic Jupiter, with strength, aspects Lagna in his own sign. Results—honour, wealth, and becomes famous. He will be supremely good and a lord.

Neecha Bhanga Raja Yoga—the Moon is debilitated. His dispositor Mars occupies an angle to the Moon (distance between Mars and the Moon is 89 degrees), causing this yoga. The person with this yoga will be king and just ruler.

Lord of the Lagna is in the 9th while the lord of the 9th occupies his exaltation sign—confers a Raja Yoga.

If at birth Jupiter occupies the 9th with bright rays and is associated with a friendly planet, the native enjoys Raja Yoga worshipped by his subjects like a deity.

The dispositor of the debilitated Moon, Mars, is posited in a kendra to the Moon with the lord of the exaltation sign of the debilitated planet—the Moon—confers a Raja Yoga.

Some other Raja Yogas are present and there is no need to detail.

The native is now in Jupiter Dasa extending upto 16th July 1986. Then starts the exalted Saturn Dasa who has conferred the Vimala Yoga Rahu in the 4th is known to cause obstructions in the initial stages. As such the native will have to encounter the criticism of the opposition to a limited extent. Saturn in the 8th assures longevity but life will not be a bed of roses. It is natural that politicians face tough weather in whatever position they might be. The Dasamsa has many more things to reveal.

Jupiter's aspect on the Lagna assures success and satisfactory achievements of the noble deeds to which he is dedicated.—116.83.

Letters to the Editor

[The Editor does not hold himself responsible for the views of the readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to The Astrological Magazine he must remind readers that claims on the available space in this column are heavy. The Editor, therefore, requests readers to be as brief as possible in all letters intended for the correspondence columns. —Ed., A.M.]

Appreciations

I

Sir,—Your exposition of the scientific basis of astrology at Bharatiya Vidya Bhawan, New Delhi, generated keen interest in the packed audience on the 5th March 1983. I think their regret was that you did not speak longer.

New Delhi.

A. L. Venkateswaran.

II

Sir,—Kindly convey to Dr. B. V. RAMAN, that his book *How to Judge a Horoscope* gives extraordinary results. Predictions, made on the basis of the principles given therein, increase my personal prestige as an astrologer and the credit goes to him. My hearty congratulations for such a wonderful publication.

Bombay.

Raman Thakkar.

III

Sir,—I have read your recent book *A Catechism of Astrology*. I have no words for praise for this work. Your works are like a 'Beacon' to students of astrology. May God bless you with a long life so that you can serve better the cause of astrology.

Your "Catechism" has proved to be of immense use. It fills the gap of a teacher. I am very anxious for the second volume, getting rather impatient for it.

Chandigarh.

Jai Prakash.

The Moon-Mercury Link

Sir,—During the last two decades an enormous amount of scientific data of the Moon (in particular) and planets Mercury, Venus, Mars and Jupiter have been collected through spacecrafts, and the results of the studies are being published

in various scientific journals. Studies of data from the Moon, including analysis of the lunar samples brought by the Apollo astronauts, have revealed some facts quite unexpected. Not only the external features of the Moon (which had been known for many years through telescope observations) but also its internal features, like its geology, magnetism, seismic activity, composition of elements, etc., are quite different from that of the earth around which it is orbiting. These revelations have made scientists presume that the Moon had an evolution different from that of the earth. Surprisingly studies of data from Mercury, obtained through spacecraft Mariner 10, show many features strikingly similar to that of the Moon.

Photographs of the surfaces of the Moon and Mercury are very much alike, pock marked with craters caused by frequent meteorite impacts. Obviously both of them have no atmosphere. The Moon and Mercury have very weak magnetic fields—only a small fraction of the earth's magnetic field. Photometric studies have shown that the Moon and Mercury reflect only 7% of the sunlight falling on their surfaces, indicating that the materials which absorb a large part of the sunlight may have the same compositions.

Mercury orbits very near the Sun and is almost lost in its glare. The planet can be seen only when it is at its greatest apparent distance from the Sun. Yet, thousands of years back the sages who have given us the Upanishads and Vedas seem to have known the similarities between the Moon and Mercury. In Hindu mythology, Budha (Mercury) is also known as "Somasutha"—son of the Moon. In Hindu astrology the Moon represents the mind and Mercury the

Intelligence, which again is only a quality of the mind. How did the Rishis know the Moon-Mercury relationship? Undoubtedly they were great Gnanis endowed with the faculty of 'remote sensing' (to use the scientific jargon) who could 'sense' objects and events in space and time. Does not our Vedanta philosophy aim to lift a person to this stage?

Pune.

T. R. Natarajan.

Abhukta Moola

Sir,—Some esteemed readers have specifically asked me to explain why the birth of a child in Moola or in Aslesha is considered very inauspicious. I shall explain hereunder the intricacies to the best of my little knowledge.

There are a number of poverbs in Tamil on Moola and Aslesha. For instance it is said that if a girl is born in Moola she will cause ruin to her parent's family. If a boy is born in Moola, he may become a king (*Pen Moolam nirmoolam, Paan moolam arasaalum*). There is another version that if a boy marries a girl of Moola Nakshatra the boy's mother becomes a widow within a year. Similarly if a boy marries a girl of Aslesha Nakshatra the girl's mother-in-law dies very soon. In upper India there is a general superstition that if a child is born in Moola, its father should not look at it for eight or at least 28 days. In the whole of India a practice exists that if a child, particularly a girl, is born in Moola the father should first look at its face reflected in *til* oil. What is the basis for all these?

The last degree of the constellation Jyeshtha and the first two degrees of Moola are together known as Abhukta Moola and a child born in Abhukta Moola usually struggles for existence and it will do things contrary to the progress of the clan in which it is born. Similarly a child born in the last two degrees of Aslesha and the first degree of Makha faces the same fate. In practice this theory seems to prove correct in nine out of ten cases. But this is not the only reason for such superstition.

The first 31 ghatas of Moola Nakshatra are ruled respectively by Raakshasa, Yaatu Dhaana, Chandra, Sukra, Sarpagana, Pitru (manes), Maatru, Yama, Kaala, Viswadevata, Maheswara.

Sharvan, Vaishnavanana, Sukra, Megha, Divaakara, Gandharva, Yama, Brahma, Vishnu. Yama, Easwara (Siva), Vishnu, eleven Rudras, Pavana (Vayu), Munigana (Rishis) Subrahmanya, Nandikeswara, Gouri, Saraswati and Prajapati. The cycle continues after 31 ghatas. In the case of Aslesha the cycle will be reversed. It begins with Prajapati and ends with Rakshasa.

But then the general results of children born in Moola are not bad at all, as is clear from the following sloka.

*Sukheva yukto dhana vahanadhyo himstro
baladkathaha karma karta ;*

*Pratapitaarati janomanushyo moolo
kruttsyaajjananam prapannaha.*

From this it will be seen that children born in the 3rd, 34th, 4th, 35th, 7th, 38th, 10th, 41st, 13th, 44th, 16th, 47th, 17th, 48th, 19th, 50th, 20th, 23rd, 51st, 54th, 27th, 58th, 29th, 60th, 30th, 61st, 31st and 62nd ghatas do not suffer any type of Moola dosha.

Readers will find from *panchangas* (almanacs) that there is an item called Vedha Koota among Dasa Kootas, i.e., Aswini-Jyeshtha, Ardra-Sravana, Aslesha-Moola and so on. What is *shubha* (auspicious) *ghati* for Aswini is *ashubha* (inauspicious) *ghati* for Jyeshtha. What is *shubha ghati* for Aslesha forms *ashubha ghati* for Moola. That is the reason why Vedha Koota is given due importance in marriage compatibility. Each Nakshatra is divided into certain specific number of units. What is good for one of the pairs is bad for the other.

There are some other indications also on the significance of birth in Moola Nakshatra. These can be ascertained by what is known as Angaaditya Sookshma Nirnaya Paddhati.

An astrologer worth the name has to know numerous systems and methods, their intricacies and niceties and their implications and indications. Even after possessing such a lot of acumen and the know-how he does go wrong if the data placed before him is erroneous or susceptible to mistake. This is the basic reason why our revered Editor always insists that astrology should be taught as a subject of study in colleges and universities so that one who

graduates from these at least knows the rudiments of the subject. An astrologer's duty includes educating his clients in the art of understanding astrological predictions.

Bhopal.

P. S. Iyer.

Cancer Disease

Sir,—Your *The Astrological Magazine* of January 1982 was a treat to read. The articles "Astrological Study of Cancer Disease" by Mr. Surendra Pai was most interesting.

I am also a humble student of astrology. Of the 23 horoscopes given, Nos. 5 and 11 cannot be considered for my study as the ascendants are not mentioned. I have humbly tried to gather more information from these remaining 21 horoscopes.

My study has revealed the following :

(a) Pluto is in Gemini in 10 horoscopes, in Cancer in 5 horoscopes, in Leo in 4 horoscopes, in Virgo in 2 horoscopes.

Naturally it appears that Cancer disease has a definite connection with Pluto in Gemini.

(b) The Moon is aspected by or in conjunction with Rahu, in 8 horoscopes and by Mars in 8 horoscopes.

Jupiter is aspected by Mars in 8 horoscopes.

(c) Pluto is in conjunction with Saturn, Mars, Uranus, the Sun and Jupiter in 15 horoscopes.

(d) In My opinion Rahu is responsible for the malignant growth on the part of the body.

When the lord of the 6th is in the conjunction with Rahu or aspected by Rahu, the individual will suffer from cancer, and the part of the body affected by this disease will be known by the house aspected by it or the lord of that house.

The above rule aptly fits in 12 horoscopes out of the 21 given by you.

(e) Lagna should be aspected by malefics or should be in Papakartari, or a malefic planet shall be in Lagna.

In 17 horoscopes, Lagna is affected badly.

(f) Even the lord of Lagna should be effected badly by aspects or conjunctions of malefic planets or lord of Lagna should be in *papakartari*.

Even this rule aptly fits in 15 horoscopes.

I request Mr. Surendra Pai to give details in another article on the part of the body affected by the disease, so that we can see whether the above rules apply equally well then also.

Bombay.

R. D. Ranade.

Defunct Yoga

Sir,—Mr. T. S. Muthukrishnan has raised questions in *A.M.*, April 1983 issue, ref : *Three Hundred Important Combinations*, regarding a boy born on 28/29-11-1954 having many important yogas in his chart. Still the boy is said to be a simple B.Sc., a medical representative, why?

No doubt the boy has three important yogas, but of the planets, which form the yogas namely Jupiter, Venus and Saturn, Jupiter and Venus are retrograde. Hence the yogas are not effective. They have lost their strength. Saturn yogakaraka for Libra Lagna, is good, but as Neptune is this is not good. Also his Moon is spoiled, affected by Rahu and both in Poorvashadha nakshatra. Hence his career is barred.

Sangli.

S. H. Gokhale.

Kuja Dosh

Sir,—In his article "Omissions and Commissions in Astrology" Mr. J. N. Bhasin has elucidated that in the list of houses under Kuja Dosh, the 2nd house is not included and it should be added to the list under Kuja Dosh. He mentions that the houses in the list are the 1st, the 4th, the 7th, the 8th and the 12th houses. But the 2nd house is already in the list in question. In "The Adrishta Guna Deepika" in Telugu—by Panditha Sri Eluru Sitaram, M.A., the Pandit has mentioned as follows under Kuja Dosh :—

When Mars takes the position in the 1st, the 2nd, the 4th, the 7th, the 8th and the 12th houses, for the male or female native (Kuja) Dosh occurs. Even then, to male and female natives if the Kuja Dosh occurs in the same degree, that couple would for a long time enjoy longevity and health. In case it is not so, if the 7th house or the lord of the 7th house is aspected by either benefic Moon or Mercury, or Jupiter or Venus, or associated with either of them, or if in the 10th house any benefic planet

takes position, or if the native is born in either Aries or Cancer or Leo or Scorpio or Sagittarius or Capricorn or Pisces sign, then (Kuja) Dosha does not afflict the native. Again, when Mars is in the 2nd house in respect of the native born in Gemini or Virgo signs, when Mars is in the 4th house if the native is born in Capricorn or Cancer signs, Mars in the 8th house for the native born in Sagittarius or Pisces signs, and Mars in the 12th house for the natives born in Taurus or Libra signs, then there would be no affliction of Kuju Dosha. Further, if Mars is associated with Jupiter or Moon or Mercury, or if he (Mars) is aspected by them or takes position in kendra (quadrant) or kona (trine), there would be no affliction of the Dosha.

Jeyore.

A. N. Achari.

Precession of the Equinoxes

Sir,—This is with reference to the above under "As It Strikes Me" (page 9, *A.M.*, January 1983) and "Ardharatri—A Valid Interpretation" by Prof. L. V. S. Mani (page 114, *A.M.* January 1983).

I congratulate Prof. L. V. S. Mani for having given the correct meaning to "Ardharatri" as "the moment of midnight", i.e., the exact moment of midnight. Forty-eight minutes behind or in advance of the exact point of midnight is intended for the purpose of performing or otherwise of certain functions according to regional traditions.

Regarding Ayanamsa the time taken for Saptarishi Mandala point (now-a-days termed Vernal Equinox) for making the complete anti-clockwise circuit of 360° is 25,827 years as per Maharishis' uniform statement, *Panchavimsati Sahasrah: Sapta Vimsottarashtasatayanaha Saptarshi Mandala Vyutkrama Gamanah* (vide *Hora Sastra* by Parasara not 25,800 years as stated by Agastya). If the digits in the figure 25,827 are added, the compound number comes to 24 (twenty-four) indicating the number "Chaturvimshati Beejaksharas" of "Mother Goddess Gayatri".

A further analysis of 25,827 years reveals that the yearly movement is : 50" and odd and

2152 years and 3 months for a sign and not at all 200 years.

In the previous Dwapara Yuga of the present running 28th Maha Yuga of Vaivaswata Manvantara, the Kurukshetra War occurred when the Saptarshi Mandala point was simultaneously at the beginning and the ending point of Makha/Aslesha constellations respectively a crucial point. The present Kali Yuga commenced when this Mandala point was at the simultaneous beginning and the ending point of Punarvasu/Aridra. Aridra is ruled by Rahu as every astrologer knows. The world events have been proving this fact at every stage.

Visakhapatnam.

C. Srinivasa Sarma.

Badhakasthana

Sir,—With reference to Mr. R. S. Rajan's letter which appeared in *A.M.*, page 441, stating that there is no mention regarding Badhakasthana in any ancient texts, I would like to mention in this context the article by Mr. B. N. Addy published in the December 1965 issue, page 1677-78, wherein the authority for the Badhakasthana concept has been given. According to this author, the term Badhakasthana is first to be taken as Badhakasthana and then as Marakasthana.

The same as per the aforesaid article may be referred to Maharshi Parasara. *Jataka Parijata* of Vaidyanatha Pandit and *Prasna Marga* may also be referred to in this context. The contention of Mr. P. S. Rajan is hence untenable.

New Delhi.

K. Vedantam.

Combinations for Engineers

Sir,—The article "Planetary Combinations for Engineers" by Mridula Trivedi in May 1983 issue is appreciable in the context of the multifarious problems involved in the proper selection of profession/career in modern life. But at the same time the statistics taken for the article appear to be quite insufficient and very general in nature. Probably a better survey of more horoscopes would have added to the worth of the article.

Herein a *horoscope which, though it complies with the terms enunciated in the article, belongs to one who is not an engineer.

Rourkela.

S. C. Mishra.

Akhanda Samrajya Yoga

Sir,—In the August 1980 issue of *A.M.*, page 623, in the article "Horoscope of M. G. Ramachandran" Mr. C. A. Padmanabhan writes as follows :

"According to *Deva Keralam* if one of the lords of the 1st, the 2nd or the 10th happens to be in an angle from the Moon and Jupiter owning the 2nd and the 11th or the 2nd and the 5th is situated in an angle from the Moon Akhanda Samrajya Yoga arises. In the case of Mr. Ramachandran, the lord of the Ascendant Saturn, the lord of the 2nd and the 11th Jupiter and the lord of the 10th Mars are situated in angles from the Moon. This auspicious yoga confers ruling powers."

In the same issue Mihira answered Question 7 (e) on page 643 as follows :—

"Akhanda Samrajya Yoga is formed when one out of the 5th, the 11th, the 9th and the 2nd lords occupies Chandra Kendra (lunar angle)."

These two obviously are not identical definitions of Akhanda Samrajya Yoga.

May I crave the indulgence of your readers to clarify whether (1) An Aquarius Lagna, horoscope with Jupiter in Lagna, the Sun and the Moon in Taurus and Saturn and Mars in Leo and (2) A Taurus Lagna horoscope with the Moon in Aquarius and the Sun and Mercury in Taurus, satisfy the conditions for Akhanda Samrajya Yoga.

Also whether in an Aquarius Lagna horoscope, positions of the Moon, Mercury and Mars in Lagna and Saturn in Taurus produce Akhanda Samrajya Yoga.

Madras.

P. N. Subramanian.

* Birth : 21st February 1955—9 hours 40 minutes IST
Latitude 20° N, Longitude 85° E. Ayanamsa 21° 47'.
Chart : Mars 4° 31'; Ascendant 13° 07'; Ketu 70° 55'; Jupiter 89° 32' (R); Saturn 209° 19'; Venus 264° 47'; the Moon 291° 36'; Mercury 294° 00' (R); and the Sun 3 09° 58'.

DISCOVERING OURSELVES AND OUR HERITAGE—III

(Continued from page 648)

independently working on different evidences and have arrived at the conclusion that the Dravidians are Aryans, thus knocking out the bottom of the theories of Western scholars through which they have sowed the seeds of the North and South Divide.

Let like-minded scholars join hands to undo the mischief of the Westerners. Let us see India, our own country, through our own eyes.

LESSONS IN JAIMINI ASTROLOGY—XV

(Continued from page 654)

there are benefics and the Sun is in the 12th to these, one becomes miserable. Benefics with kalabala (temporal strength) in the angles and trines of these two Lagnas give stability and honour (4.2.46-47).

Complexion is determined by the ruling planet of Navamsa Lagna (4.3.9). If the Varnada Lagna is in the 12th for the Lagna, determine the complexion from the Navamsa lord of the Varnada of the 4th house (4.3.14). Complexion can be determined also from the strongest planet in Atmakaraka. The Sun and Mars are red, Mercury and Venus are green or blue; the others are black (4.3.18-21).

VIMSHOTTARI DASA AND RAMAN'S AYANAMSA—II

(Continued from page 643)

receiving increasing attention and is hailed as one of the most powerful of all aspects—along with the septile, where all genius; natal or progressed, lies hidden.

The system of planetary periods utilized in India is more logical than the system of progressions in the West. After all, life does operate in cycles of periods, but the natal horoscope appears to be fixed and immovable.—Reprinted from January 1967 issue of *The Astrological Magazine*.

Your Technical Difficulties Solved

Mihira

[In the letters The Astrological Magazine receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write us about them? A reader can put only one question at a time. This service is free to all readers of The Astrological Magazine.—Ed., A.M.]

Q. 1. Rasi : Taurus—Ascendant ; Gemini—Mars ; Leo—Rahu ; Virgo—the Sun ; Libra—Venus and Mercury ; Sagittarius—Jupiter and Saturn ; Aquarius—Ketu ; and Pisces—the Moon. Present Dasa Bhukti: Jupiter in Venus Dasa. (a) When is marriage indicated? (b) Are any Dhana Yogas present in the chart?

S. K. Patnaik, Bhubaneswar.

Ans. (a) In the absence of fuller details like date of birth, Navamsa positions, etc., I can only answer casually; you can expect the marriage in 1983. (b) The partner may bring in money.

Q. 2. Rasi: Libra—Ascendant ; Capricorn—Jupiter and Venus ; Aquarius—the Sun and Mercury ; Pisces—Rahu ; Leo—Saturn ; Virgo—the Moon, Mars, Ketu and Gulika. Navamsa : Aquarius—Ascendant ; Aries—the Sun and Venus ; Taurus—Mars and Ketu ; Cancer—the Moon ; Virgo—Jupiter ; Scorpio—Saturn and Rahu ; and Sagittarius—Mercury. The 5th and 11th lords have exchanged houses both in Rasi and Navamsa. They aspect each other in Rasi but not in Navamsa. Does this Partivartana Yoga enhance professional success and financial prosperity?

K. N. Parusraman, Bareilly.

Ans. The mutual exchange between the 5th and 9th lords constitutes a Maha Yōga. Since the house of profit is involved, financial gains through office, speculation, children are indicated. But there is a big *but*. Dhana lord Mars occupies the 12th and is vitiated by Mandi which makes me say that money gained will be dissipated.

Q. 3. Rasi : Leo—Ascendant and Rahu 19-45 ; Capricorn—Venus 23 ; Aquarius—Mer-

cury 11-45 and Ketu 19-45 ; Pisces—the Sun 6-15 ; Aries—the Moon 17 ; and Taurus—Saturn 1-30, Mars 14-45 and Jupiter 21. Navamsa : Sagittarius—Ascendant and Gulika ; Capricorn—Mercury and Saturn ; Pisces—Ketu ; Taurus—Mars ; Cancer—Jupiter and Venus ; Leo—the Sun ; and Virgo—Rahu and the Moon. (a) Rahu is in Leo whose lord is in the 8th. How will Rahu act in its Mahadasa in the sign of a weak, debilitated or combust planet? Should his Navamsa position also be considered? (b) In judging sub-period effects should only occupation and respect be considered or lordship, sign and Navamsa position too?

Rajinder Sibal, Panipat.

Ans. (a) Your question is not clear. Who is combust? Who is debilitated? If you mean how will Rahu Dasa fare, I shall tell you. Rahu's dispositor Sun is in the 8th and hence weak. But his Navamsa is in Leo itself. Hence Rahu Dasa will progressively improve. You have to be careful about skin diseases and trouble to the eye. (b) All of them should be taken into consideration.

Q. 4. Rasi : Cancer—Ascendant and Ketu ; Libra—the Moon, Saturn and Mars ; Sagittarius—the Sun, Mercury and Venus ; Capricorn—Rahu ; and Taurus—Jupiter. Navamsa : Aquarius—Ascendant and Saturn ; Gemini—Mercury and Venus ; Cancer—Ketu ; Leo—the Sun ; Virgo—Jupiter ; Libra—the Moon and Mars ; and Capricorn—Rahu. Venus Bhukti, Jupiter Dasa on. Is Rajayoga caused by Yogakaraka Mars joining Lagna lord Moon? How does Saturn affect the yogas, if any?

K. K. Vasekar, Hyderabad.

Ans. The Moon being Lagna lord, his joining Yogakaraka Mars adds to the yoga aspect. Saturn being exalted, it does not deny the yoga caused; on the contrary it increases. It all adds up to landed properties. Mars is karaka for land, Saturn agriculture, and the Moon, cereals; the 4th home, land, etc. Their aspect to the 10th house adds to public or professional status too. The present period, Venus in Jupiter major, is bad because of their 6/8 position and Venus's combustion. The next Dasa of the Sun will not improve conditions. Only the Moon can do it.

Q. 5. Rasi: *Leo—Ascendant 23, the Moon 23-20 and Jupiter 23-11; Virgo—the Sun 26-52 and Mercury 21-50; Libra—Venus 25-30 and Mars 6-36; Sagittarius—Ketu 39-54; and Gemini—Rahu 29-54 and Saturn 16-57. Balance of Venus Dasa; 8 years, 11 months and 20 days. The native has a 12 year-old daughter. A son born after her did not survive. Jupiter aspecting Lagna should give sons and daughters, but so far except the girl, there are no other issues. Why is it so?*

S. L. Samalad, Kalyan.

Ans. The 5th house relates to children. It is occupied by the evil planet Ketu and aspected by two other evil planets Rahu and Saturn. Hence, although Jupiter aspects it, there was the tragedy. Some propitiation is necessary for the birth of a son which is indicated to survive.

Q. 6. Rasi: *I have read somewhere that if Rahu Dasa is prevailing simultaneously in the chart of family members, a mishap will occur. The native is running Rahu Dasa since 1982, so also 2 of his 3 sons. So far Rahu Dasa has been good. Rasi: Libra—Ascendant and Rahu; Pisces—the Sun, the Moon and Mercury; Aries—Mars, Venus and Ketu; Leo—Saturn and Jupiter. Please clarify if any mishap is indicated as feared.*

Sub. No. 9693.

Ans. There is no basis for that statement. Rahu may be good for some and not so good for others, although he is generally dubbed as evil. Hence, unless all of them have adverse Rahu, one need not fear. In the present case Rahu

will deputise for Lagna lord Venus who is aspecting Lagna directly. Hence he is essentially good for the native at any rate.

Q. 7. Rasi: *Cancer—Jupiter in Pushya; Libra—Saturn (R); Sagittarius—Rahu; Aquarius—the Moon; Taurus—the Sun, Mercury and Venus; Gemini—Mars and Ketu. Navamsa: Leo—Ascendant, the Sun and Mercury; Scorpio—Rahu and Jupiter; Pisces—Mars and Venus; and Taurus—the Moon, Saturn and Ketu. According to classics, Mercury away from the Sun by 3° is said to be in rapt combustion. 'A planet in rapt conjunction gives the results of the Sun.' What are the results that Mercury can give in his Dasa?*

J. R. L. Prasad, Somwarpet.

Ans. Assuming your belief to be true, Mercury should give the effect of the Sun. Now Taurus being a badhaka house, the Sun, Dhana lord in it is unwelcome. It will therefore prove detrimental to financial prosperity. If let Mercury alone, his combustion is usually ignored being common. Being 3rd lord in badhaka house, his Dasa will hinder the indications of the 3rd and 12th. Also his karakatva will suffer.

Q. 8. Rasi: *Sagittarius—Rahu and Ascendant; Capricorn—Mars; Gemini—Ketu; Cancer—Jupiter; Leo—the Moon; Libra—Sun, Mercury and Saturn; and Scorpio—Venus. Navamsa: Leo—Ascendant, Jupiter, Venus, Rahu and the Moon; Scorpio—the Sun; Aquarius—Ketu; and Pisces—Saturn, Mars and Mercury. (a) What are the effects of the 8th lord in the 9th in the Moon Dasa? (b) According to Jatakachandrika, exaltation of a malefic or konadhipati is not favourable. Does Mars cause a good or bad yoga in this chart?*

N. Venkat Ram, Somwarpet.

Ans. (a) It is said that the luminaries the Sun and the Moon are exempt from the defect arising from the 8th house lordship. Hence Moon's Dasa will be essentially favourable. A foreign trip across the seas is one possibility. (b) Here Mars is a functional benefic and hence his exaltation will be beneficial.

Q. 9. *For a Sagittarius Ascendant occupied by Rahu with 2nd lord Saturn in the 11th*

joining the Sun and Mercury, (a) Will combust Saturn give good results? (b) Will he affect Dhana Bhava adversely?

P. V. S. Ramakrishna, Vijayawada.

Ans. (a) A combust Saturn, unrelieved by aspects like that of Jupiter is a malefic and will prove malefic. (b) Yes, if unrelieved by favourable aspects.

Q. 10. A male child was born by operation in two hospitals (half-delivery in one and the rest in another hospital due to complications) on 5-10-1955 at 6-45 p.m. (IST) at 25 N 22, 81 E 52. Rasi: Aries—Ascendant 5-12; Taurus—the Moon 6 and Ketu 29; Leo—Jupiter 1; Virgo—Mars 1, the Sun 17, Mercury 23 and Venus 28; Libra—Saturn 25; and Scorpio—Rahu 29. Balance of Sun Dasa at birth: 1 year, 9 months and 1 day. (a) What explains the strange birth? (b) What is the significance and result of the 10th lord's exaltation?

P. N. Gupta, Phulpur Post.

Ans. (a) Lagna lord Mars and Dasa lord Sun are together in the 6th house of Virgo, an even house ruling hospital, along with two other planets while Saturn aspects the 4th house and Lagna. (b) Profession may be connected with Saturn's signification like Engineering.

Q. 11. Rasi: Leo—Ascendant and the Moon; Virgo—Saturn (R); Capricorn—Rahu; Pisces—Venus; Taurus—Mercury, Jupiter, Mars and the Sun; Cancer—Ketu. The 10th lord Venus is exalted in the 8th but the 8th being the 11th to the 10th should have given the native top services in the IAS but he holds only a class I post in Land Records Department, i.e., connected with the survey and settlement of land. How can it be explained as neither Venus nor Jupiter, lord of Pisces is in any connected with land survey? K. Dilip Kumar, Nagpur.

Ans. The positioning of 4 planets in the 10th of which the Sun is one makes me suspect that one or more of the three other planets are combust in the Sun. That spoils a top job. Further your argument that the 8th is the 11th from the 10th and therefore good for the 10th is specious, as in that case no planet in the 8th is bad vis-a-vis profession which is wrong. Anyway, Venus

must be combust. He, being the 3rd lord, rules writing or records and the 8th being isolated or record room Saturn's aspect to Venus gives it an agricultural slant; Mars' position in the 10th also refers to lands. Being combust, the job is at the junior level.

Q. 12. Rasi: Libra—Ascendant and Saturn (R) 25; Sagittarius—Rahu 5; Pisces—Venus 18; Aries—the Sun 23; Taurus—Mars 22 and Mercury 3; Gemini—Ketu; Cancer—0-15 (vargottama); Virgo—the Moon (Hasta). In spite of success in education and profession income is not satisfactory. Is it due to the 2nd and 9th lord or the 8th and of badhaka Sun in the 7th? Gopal Goyal, Bhopal.

Ans. Treat 2nd house or Dhana Bhava as Lagna. Then it is sandwiched between two malefics—a case of *papa kartari*. Although it is aspected by its own lord, the latter is compounded by the association of its 8th lord Mercury. Again, with reference to Scorpio, Cancer is badhakasthana. Dhanakaraka Jupiter's position there is unwelcome. Hence the dissatisfaction.

Q. 13. Rasi: Ascendant—Sagittarius 7-1 and Mandi 6-7; Capricorn—Rahu 5-31; Gemini—Jupiter 2-37 and the Moon 14-39; Cancer—Ketu 5-37; Leo—Venus 13-43 and Mars 15-38; Virgo—the Sun 13-18; and Libra—Saturn 1-33 and Mercury 6-18. The 9th lord Sun is in the 10th, the 10th lord Mercury is in the 11th and 11th lord Venus occupies the 9th forming a triangle. What will be the results of such a parivartana on the chart?

R. Kalakhethran, Annamalaiagar.

Ans. It is a good Dhana Yoga cycle.

Q. 14. (a) What is sade-sathi and how are its effects reckoned? (b) Will there be double sade-sathi, if the Moon and Saturn are in different Rasis, e.g., the Moon in Virgo and Saturn in Gemini? (c) Which part of sade-sathi would be of envious implications?

Narendranath Gangulee, Calcutta.

Ans. (a) Sade-sathi in Hindi means the 7½ year phenomenon. The planet Saturn stays for 2½ years in one sign. During its transit of the 12th, 1st and 2nd lunar houses, it thus takes 7½ years,

These years go by the name of *sade-sathi*. They are said to be evil in effect. It will be particularly so when the planet transits the radical lunar longitude and also at the time of leaving the 2nd house as a parting kick.. When Saturn happens to be a functional benefic for a given horoscope, his impact will be less severe. (b) There is no other *sade-sathi*, which is purely a Gochara or transit influence.

Q. 15. Rasi: The Sun 2-41; the Moon 252-11; Mars 128-14; Mercury 335-15; Jupiter 141-42; Venus 0-35; Saturn 292-22; Rahu 312-06; Ketu 132-06; Ascendant 212-18; and Mandi 259-12. The Bhava chart is at variance with the Rasi chart. (a) Is Rahu Dasa conducive to owning a small house at least, since Rahu is in the 4th? (b) Will money lent come back during Rahu Dasa?

K. Purushottama Rao, Kayangulam P.O.

Ans. (a) Rahu in the 4th is not conducive to acquisition of house; more so when the 4th lord also occupies the 12th from the 4th. Venus, the planet for household comfort, is also unhelpful by occupying the 6th and being combust, since Lagna lord Mars aspects the 4th. Mars Dasa was the only chance. (b) Yes, in instalments.

Q. 16. For Capricorn Ascendant, Jupiter is beneficial and Mars is badhakadhipati. Kindly define: (a) the effects of Jupiter in the 10th causing Gajakesari Yoga and of Mars in the 11th. (b) Combination of exalted Mercury (retrograde and combust), Venus and the Sun in the 9th.

Sub. No. 9015.

Ans (a) Who told you that Jupiter is beneficial for Capricorn? This is what *Jataka-chandrika* categorically states for Capricorians and which you may commit to memory:

Kuja-jevandavau papah, subhau

bhargava chandrajau

i.e., Mars, Jupiter and the Moon are malefics; Venus and Mercury are benefics. (b) A knowledge of the Lagna is necessary for answering this question.

Q. 17. What is meant by Kendradhipatya Dosha? What evil can be expected by Jupiter occupying kendras?

J. V. N. Murthy, Asroan.

Ans. *Kendradhipatya Dosha* literally means the evil effect arising out of rulership of kendras, i.e., 4th, 7th, 10th houses. This evil effect accrues only to natural benefics, and more so to Jupiter and Venus. It does not arise from occupation of kendras. Its evil effect is usually manifest in curtailing longevity.

Q. 18. Rasi: Ascendant and Ketu in Scorpio; Mandi in Sagittarius; Venus, the Moon and Saturn in Pisces; Mercury and Mars in Aries (both combust); the Sun and Rahu in Taurus and Jupiter in Gemini. Navamsa: Ascendant in Libra; Jupiter, Venus, the Moon and Mars in Sagittarius; the Sun and Rahu in Capricorn; Ketu in Cancer; Saturn in Leo; and Mercury in Virgo. Born on 16-5-1966 at 7-17 p.m. (IST) at Trivandrum, Revati. Balance of Mercury Dasa: 16 years, 7 months and 12 days. Sarvashtakavarga: Scorpio 29; Sagittarius 29; Capricorn 22; Aquarius 31; Pisces 25; Aries 30; Taurus 25; Gemini 24; Cancer 24; Leo 31; Virgo 29; and Libra 20. The lord of the 4th house is in the 5th along with the lords of the 7th, 9th and 12th houses. The 4th house is aspected by Jupiter. The 4th house from the 4th is associated with the Sun and Rahu. The 4th lord from Chandra Lagna is placed in the 2nd house from Chandra Lagna along with the lord of the 2nd and 9th houses. The 4th house from the Moon is occupied by Jupiter. In the Ashtakavarga of Mercury there are 8 bindus in Aries where Mercury is placed. What would be the combined effects of all these planets on her educational career? Which field should she specialise?

G. R. Nair, Bombay.

Ans. The 10th lord is the Sun; he aspects Lagna and occupies Saturn's Navamsa. Hence her profession, if she works, is likely to be engineering, connected with Government. Accordingly her education can be planned.

Send 50 Ps. stamp, for
free list of books, to
Raman Publications
"Sri Rajeswari"
Bangalore-560020.

"The Astrological Magazine" Ephemeris

FOR AUGUST 1983

Nirayana Positions of Planets at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun Ravi	☾ Moon Chandra	♂ Mars Kuja	♂ Merc. Budha	♃ Jupit. Guru	♅ Venus Sukra	♄ Saturn Sani	♋ Rahu	♊ Uranus	♏ Nep.	♇ Pluto
1	Monday	8 37 16	106 00 53	3 48 57	89 33	127 08	218 54	137 10	186 18	60 27	222 58	244 39	184 42
2	Tues.	8 41 13	106 58 16	16 32 16	90 12	128 42	218 54	137 15	186 21	60 24	222 57	244 38	184 43
3	Wed.	8 45 09	107 55 41	29 36 27	90 52	130 15	218 55	137 18	186 24	60 21	222 56	244 37	184 44
4	Thurs.	8 49 06	108 53 07	43 04 43	91 31	131 46	218 56	137 19	186 27	60 18	222 56	244 36	184 45
5	Friday	8 53 02	109 50 35	56 59 50	92 10	133 14	218 57	137 17	186 30	60 14	222 55	244 35	184 46
6	Satur.	8 56 59	110 48 02	71 21 40	92 49	134 42	218 59	137 13	186 34	60 11	222 55	244 34	184 47
7	Sunday	9 00 55	111 45 32	86 08 02	93 28	136 07	219 00	137 07	186 37	60 08	222 55	244 33	184 48
8	Monday	9 04 52	112 42 03	101 13 22	94 07	137 31	219 02	136 58	186 40	60 05	222 54	244 32	184 49
9	Tues.	9 08 48	113 41 35	116 29 01	94 46	138 53	219 04	136 43	186 44	60 02	222 54	244 31	184 50
10	Wed.	9 12 45	114 38 08	131 44 27	95 25	140 13	219 06	136 34	186 47	59 58	222 54	244 30	184 51
11	Thurs.	9 16 42	115 36 42	146 48 52	96 04	141 31	219 08	136 18	186 51	59 55	222 53	244 30	184 52
12	Friday	9 20 38	116 33 17	161 33 08	96 43	142 47	219 10	136 00	186 55	59 52	222 53	244 29	184 53
13	Satur.	9 24 35	117 31 52	175 51 10	97 22	144 01	219 13	135 40	186 59	59 40	222 53	244 28	184 54
14	Sunday	9 28 31	118 28 27	189 40 20	98 00	145 13	219 16	135 18	187 03	59 46	222 53	244 27	184 55
15	Monday	9 32 28	119 26 06	203 01 04	98 39	146 22	219 19	134 53	187 07	59 43	222 53	244 26	184 57
16	Tues.	9 36 24	120 24 45	215 56 05	99 18	147 30	219 22	134 26	187 11	59 39	222 53	244 26	184 58
17	Wed.	9 40 21	121 21 24	228 29 27	99 57	148 35	219 25	133 58	187 15	59 36	222 53	244 25	184 59
18	Thurs.	9 44 17	122 19 05	240 45 48	100 35	149 38	219 28	133 28	187 19	59 33	222 54	244 24	185 01
19	Friday	9 48 14	123 17 47	252 49 48	101 14	150 38	219 32	132 56	187 24	59 30	222 54	244 24	185 02
20	Satur.	9 52 11	124 14 30	264 45 44	101 53	151 35	219 36	132 22	187 28	59 27	222 54	244 23	185 03
21	Sunday	9 56 07	125 12 13	276 37 15	102 31	152 30	219 40	131 48	187 33	59 23	222 54	244 22	185 05
22	Monday	10 00 04	126 10 58	288 27 23	103 10	153 22	219 44	131 12	187 37	59 20	222 55	244 22	185 06
23	Tues.	10 04 00	127 08 45	300 18 28	103 48	154 10	219 48	130 36	187 42	59 17	222 55	244 21	185 08
24	Wed.	10 07 57	128 06 33	312 12 20	104 27	154 55	219 53	129 59	187 47	59 14	222 56	244 21	185 09
25	Thurs.	10 11 53	129 03 22	324 10 25	105 05	155 37	219 57	129 22	187 51	59 11	222 56	244 20	185 11
26	Friday	10 15 50	130 01 14	336 14 04	105 44	156 15	220 02	128 44	187 56	59 08	222 57	244 19	185 12
27	Satur.	10 19 46	130 59 06	348 24 44	106 22	156 49	220 07	128 07	188 01	59 04	222 57	244 19	185 14
28	Sunday	10 23 43	131 57 00	0 44 13	107 00	157 18	220 12	127 30	188 06	59 01	222 58	244 19	185 16
29	Monday	10 27 40	132 54 56	13 14 50	107 39	157 43	220 17	126 54	188 11	58 58	222 59	244 19	185 17
30	Tues.	10 31 36	133 52 54	25 59 24	108 17	158 04	220 23	126 19	188 16	58 55	223 00	244 18	185 19
31	Wed.	10 35 33	134 50 54	39 01 06	108 55	158 19	220 28	125 45	188 22	58 52	223 00	244 18	185 21

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India (the error will not exceed 7 seconds). Ayanamsa on 1-8-1983 is 22° 10' 57".

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st August 1983

	<i>Grahas</i> (Planets)	<i>Sphuta</i> (Long.)	<i>Dhruva</i> (R.A.)	<i>Vikshepa</i> (Lat.)	<i>Kranti</i> (Decln.)
		o /	o /	o /	o /
Ravi	☉	128 12	130 37	0 S 00	18 N 13
Chandra	☾	26 00	25 42	4 S 23	5 N 57
Kuja	♂	111 44	113 39	0 N 55	22 N 35
Budha	♁	149 19	151 46	0 N 53	12 N 32
Guru	♄	241 05	239 06	0 N 42	19 S 42
Sukra	♅	159 21	159 24	4 S 02	4 N 19
Sani	♁	208 29	207 20	2 N 24	8 S 41
Rahu	♁	82 38			

THE SUN

During this month the Sun moves forward from 16° Cancer, enters Leo on 15th and ends at 16° Leo. The north declination of the Sun decreases from 18° 13' to 8° 34' at the end.

THE MOON

Starting from 4° Aries, the Moon makes one complete circuit of the Zodiac and ends at 22° Taurus. The north declination increases reaching a maximum of 24° 29' on 6th; the north declination then decreases till the Moon crosses the Equator to the south on the 12th; afterwards the south declination increases becoming a maximum at 24° 32' on 19th; thereafter the south declination decreases until the Moon crosses the Equator to the north on 27th. Then the north declination increases to 21° 55' at the end.

MARS

Starting from 30° Gemini, Mars enters Cancer on 1st and ends at 20° Cancer. The north declination decreases from 22° 35' to 18° 20' at the end.

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-8-1983 is 22° 10' 57".

MERCURY

Mercury moves forward from 7° Leo, enters Virgo on 18th and ends at 8° Virgo. The north declination decreases from 12° 32' till Mercury crosses the Equator to the south on 21st. Then the south declination increases to 3° 52' at the end.

JUPITER

Jupiter continues to move forward in Scorpio from 9° to 11° at the end. The south declination increases from 19° 42' to 20° 08' at the end.

VENUS

Starting from 16° Leo Venus moves forward till it becomes retrograde at the same point of 17° on 3rd. Afterwards Venus retrogrades to 5° Leo at the end. The north declination decreases from 4° 19' till it reaches a minimum at 2° 25' on 15th, then the north declination increases to 4° 27' at the end.

SATURN

Saturn continues its forward motion in Libra from 6° to 8° at the end. The south declination of Saturn increases from 8° 41' to 9° 33' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 60° 27' to 58° 49' entering Taurus on 9th.

Uranus retrogrades from 222° 58' till it becomes direct on 13th at 222° 53'; then *Uranus* moves forward to 223° 01' at the end.

Neptune continues to be retrograde from 244° 39' to 244° 18' at the end.

Pluto moves forward from 184° 42' to 185° 22' at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted :

Mars at 17h. 44m. on 7th; the Sun at 24h. 48m. on 8th; Venus at 13h. 00m. on 10th; Mercury at 20h. 12m. on 10th; Pluto at 21h. 14m. on 13th; Saturn at 24h. 51m. on 13th; Jupiter at 12h. 01m. on 16th; Uranus at 18h. 48m. on 17th; Neptune at 12h. 45m. on 18th.

PLANETARY ASPECTS

THE SUN: Square the Moon 2nd, 15th, 31st; parallel the Moon 3rd, 9th, 28th; conjunction the Moon 8th; trine the Moon 18th, 28th; trine Neptune 20th; opposition the Moon 23rd; conjunction Venus 25th; square Jupiter 26th.

MARS: Conjunction the Moon 7th; square the Moon 13th, 29th; trine Jupiter 16th; trine the Moon 16th, 26th; opposition the Moon 21st; trine Uranus 21st.

MERCURY: Trine the Moon 1st, 20th, 30th; square Jupiter 2nd; square the Moon 3rd, 17th; square Uranus 4th; conjunction Venus 7th; conjunction the Moon 10th; parallel Pluto 12th; parallel Venus 16th; square Rahu 19th; square Neptune 23rd; opposition the Moon 26th.

JUPITER: Square Mercury 2nd; opposition the Moon 3rd; trine the Moon 7th, 26th; square the Moon 9th, 23rd; trine Mars 16th; conjunction the Moon 16th; square Venus 24th; square the Sun 26th; opposition the Moon 31st.

VENUS: Trine the Moon 2nd, 19th, 28th; square the Moon 4th, 30th; conjunction Mercury 7th; conjunction the Moon 10th; parallel Mercury 16th; square Uranus 19th; opposition the Moon 23rd; square Jupiter 24th; conjunction the Sun 25th.

SATURN: Opposition the Moon 1st, 28th; trine the Moon 5th, 23rd; square the Moon 7th, 21st; square Mars 12th; conjunction the Moon 13th; opposition the Moon 28th.

URANUS: Opposition the Moon 3rd, 31st; square Mercury 4th; trine the Moon 8th, 26th; square the Moon 10th, 24th; conjunction the Moon 16th; square Venus 19th; trine Mars 21st; square the Sun 29th.

NEPTUNE: Trine the Moon 1st, 9th, 28th; opposition the Moon 5th; square the Moon 11th, 25th; conjunction the Moon 18th; trine the Sun 20th; square Mercury 23rd.

PLUTO: Opposition the Moon 1st, 28th; trine the Moon 5th, 23rd; square the Moon 7th, 20th; square Mars 9th; parallel Mercury 12th; conjunction the Moon 13th.

1. *Amavasya (New Moon)* :—*Sukla Paksha (bright fortnight)* begins at 24h. 48m. on 8th for all places on earth.

Nirayana Longitudes of Planets :—The Sun 113° 30'; the Moon 113° 30'; Mars 94° 38'; Mercury 138° 37'; Jupiter 219° 04'; Venus 136° 49'; Saturn 186° 43'; Rahu 60° 02'; Uranus 222° 54'; Neptune 244° 31'; Pluto 184° 50'.

Cusps (mid-points) of Houses for New Delhi :—The 1st 45° 32'; the 2nd 69° 58'; the 3rd 94° 24'; the 4th 118° 50'; the 5th 154° 24'; the 6th 189° 58'; the 7th 225° 32'; the 8th 249° 58'; the 9th 274° 24'; the 10th 298° 50'; the 11th 334° 24'; the 12th 9° 58'.

II. *Poornima (Full Moon)* :—*Krishna Paksha (dark fortnight)* begins at 20h. 29m. on 23rd for all places on earth.

Nirayana Longitudes of Planets :—The Sun 127° 45'; the Moon 307° 45'; Mars 104° 13'; Mercury 154° 39'; Jupiter 219° 51'; Venus 130° 13'; Saturn 187° 45'; Rahu 59° 15'; Uranus 222° 56'; Neptune 244° 21'; Pluto 185° 09'.

Cusps (mid-points) of Houses for New Delhi :—The 1st 238° 38'; the 2nd 272° 58'; the 3rd 307° 18'; the 4th 341° 38'; the 5th 7° 18'; the 6th 32° 58'; the 7th 53° 38'; the 8th 29° 58'; the 9th 127° 18'; the 10th 161° 38'; the 11th 187° 18'; the 12th 212° 58'.

GEMSTONE BARGAINS

Gems are very valuable, possible you paid price more than actual cost. Gemstones for profit write to us. We have 84 different kinds of Ratnas and Navaratna sets/rings. We can fulfil all your requirements. We can supply you gemstones by V.P.P. Write for a free price list and other particulars.

BIHARILAL HOLARAM, JEWELLERS

Post Box No. 116, Gopalji Ka Rasta
JAIPUR-3 (Rajasthan)

Travel Guide for August 1983

Mihira

(The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the Abhijin Muhurtha, i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.)

Important Note : In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that marana and prabalarishta yogas are to be avoided. Those days are marked with a star.

1. Good for travel avoiding upto 18h. 14m. east and north directions and after 18h. 14m. avoiding journeys.

2. Tithi and nakshatra both inauspicious for any kind of travel.

3. This day also nakshatra and tithi not suitable for any kind of journey.

*4. Postpone all kinds of travel.

5. Fair for travel avoiding upto 10h. 3m. west and north directions ; after 12 noon and till 21h. 44m. avoiding north-west, west and north-east directions.

6. After 19h. 56m. good for travel avoiding north-east and south-east directions.

7. Fairly good for travel upto 8h. 17m. avoiding north-east and south-east directions.

8. Fairly good for travel upto 14h. 04m., avoiding eastern direction and air travel.

9. Nakshatra and tithi both unsuitable for any kind of travel.

10. This day also nakshatra is inauspicious for travel.

*11. Maranayoga. Avoid all kinds of journeys.

12. After 12 noon good for travel avoiding south and west directions.

*13. Maranayoga. Postpone all kinds of journeys.

14. Nakshatra not suitable for any kind of travel.

*15. Nakshatra and maranayoga inauspicious for travel.

16. Tithi not suitable for any kind of journey.

17. Nakshatra inauspicious for travel.

18. Fairly good for travel avoiding upto 8h. 50m. sea voyage and south direction ; after 8h. 50 n. avoiding east and south directions.

*19. Good for travel upto 6h. 30. avoiding east, south and west directions.

20. Fairly good for travel after. 10h. 30m. avoiding north-west, north-east, south-east and east directions.

21. Fairly good for travel avoiding upto 15h. 37m. north-east, south-east and west directions and then all directions.

22. Fairly good for travel after 18h. 06m., avoiding south, east and west directions.

*23. Fairly good for travel upto 18h. 20m. avoiding south, west and north directions.

24. Tithi inauspicious. Avoid all kinds of travel.

25. Nakshatra not suitable for any kind of journey.

26. Good for travel avoiding north-east, south-east and west directions.

*27. Tithi and prabalarishta yoga inauspicious for all kinds of journeys.

28. Fairly good for travel avoiding air travel and western direction.

29. Nakshatra inauspicious for all kinds of travel.

30. This day also nakshatra inauspicious for any kind of journey.

31. Tithi not suitable for travel.

Farmers' Guide for August 1983

Mihira

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed, A.M.]

1. Upto 18h. 14m. good for buying buffaloes and sheep, for purchasing and storing paddy, wheat, corns, etc., for sowing, for fixing pumpsets, for disposing off agricultural products.

2. Routine work only.

3. Good for testing instruments, for repayment of debts.

4. Routine work only.

5. Fair for sowing, for storing paddy, wheat, corns, etc., for harvesting, for fixing pumpsets.

6. Good for storing paddy, wheat corns, etc., for erecting sheds.

7. Before 8h. 17m. good for buying buffaloes and sheep, for manuring, for ploughing, for testing instruments, for purchasing paddy, wheat, corns, etc., for fixing pumpsets.

8. After 14h. 04m. good for borrowing.

9. Good for borrowing.

10. Upto 8h. 00m. good for buying oxen and sheep, for disposing off agricultural products, for sowing, for storing wheat, corns, paddy, etc., for borrowing, for harvesting, for purchasing corns, paddy, wheat, etc., for digging or deepening wells, for testing instruments.

11. Only routine work.

12. Good for ploughing, for sowing, for storing paddy, corns, wheat, etc., for digging or deepening wells.

13. Routine work only.

14. Good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for purchasing paddy, wheat, corns, etc., for fixing pumpsets.

15. Only routine work.

16. After 6h. 26m. good for repayment of debts, for testing instruments.

17. After 7h. 19m. good for buying buffaloes and sheep, for testing instruments, for fixing pumpsets, for digging or deepening wells.

18. Fair for buying buffaloes, for sowing, for deepening wells.

19. Upto 6h. 30m. good for disposing off agricultural products, for sowing, for buying paddy, wheat, corns, etc., for digging or deepening wells.

20. Upto 9h. 21m. good for testing instruments; after 10h. 30m. good for disposing off agricultural products.

21. Till 12h. 20m. good for disposing off agricultural products, for manuring, for sowing, for storing paddy, corns, wheat, etc., for testing instruments, for digging or deepening wells.

22. Only routine work.

23. Good for disposing off agricultural products.

24. Routine work only.

25. Fair for buying buffaloes, for borrowing, for fixing pumpsets, for deepening wells.

26. Good for manuring, for sowing, for harvesting, for erecting sheds, for digging or deepening wells.

27. Only routine work.

28. Good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for purchasing and storing paddy, wheat, corns, etc., for fixing pumpsets.

29. Good for buying oxen and sheep, for storing paddy, wheat, corns, etc., for testing instruments, for digging or deepening wells.

30. Good for borrowing, for testing instruments.

31. Routine work only.

Teletherapy or Cosmic Ray Therapy cures all diseases by distant healing by gem stones and potent mantras.

Contact : T. SRINIVASAN,

16, I Cross, Indiranagar, Adyar, Madras-20
with self addressed envelope. Phone : 411722.

ASHTAKAVARGA COMPUTATIONS—RASI OR BHAVA?

(Continued from page 637)

(b). *Ekadhipatya Sodhana*: This is again done by all including those Bhava users for AV on the basis of a planet owning two Rasas and not two Bhavas. The Sun and the Moon have one Rasi each and hence their houses untouched. We have specific pairs like Taurus—Libra, Gemini—Virgo, Capricorn—Aquarius and so on and so forth but not the 1st the 8th house, the 2nd the 7th house, the 3rd the 6th house etc. Absence of such a house use but mention of Rasi names definitely suggests that the whole AV scheme is based on Rasi positions of the planets.

10. *Conclusion*: Now a pertinent query arises. If the Bhava Chart is used for AV computations why should the reductions, etc., be done with reference to Rasas as shown at 9 (a) and 9 (b) above. The system of using Bhava for computation of AV points and using Rasas for deductions is inexplicable by any stretch of imagination and is akin to burning the candle at both ends. Whether one is ready to accept these arguments or not, there are definite hints that only Rasi charts should be used for AV calculations and not Bhava, as *inter alia* particularised at 9 (a) and 9 (b) above. I do not imply that the Bhava chart has no use in astrology. It has its purpose elsewhere but certainly not in the matter of AV computations.—96-83.

(Copyright with Author)

FROM MARITAL DISCORD TO DESERTION AND DIVORCE

(Continued from page 631)

married life need to be analysed with Venus as the focal point. With such an exercise, a better blend of compatibility could be obtained. Take for instance, the case of illustrative charts 6 and 7. Both the charts have similar tendencies generated by Venus—Mars—Rahu complex. Since the tendency is stronger in chart of the female, the initiative came from that quarter and resulted in an elopement. No attention had obviously been given to the presence of these combinations that adversely affect marriage at the time of finalising alliance. On the other hand, they must have been guided by the 26 points of agreement yielded by the Koota Agreement

formula with Moola being the nakshatra of boy and Revati that of girl. In the context of Chart 5, the girl's star of Poorvaphalguni compares extremely favourable with Aridra of her husband yielding 29 points of agreement. Yet the marriage proved a disaster within a year. As already discussed, the horoscope of the girl has powerful factors working as negative forces in the context of marriage. Comparatively, the horoscope of the boy shows no such affliction of a serious nature—just a henpecked man. (Saturn 59, Mars 68, Moon 70, Jupiter 115, Rahu 102, Venus 304, Sun 348, Mercury 358 and Ascendant 280.)

Although the girl claims he is impotent, when we go by the medical report on the examination by doctors at the instance of the court, it appears more a case of hyper sensitivity resulting in pre-mature ejaculation than mechanical defect. With proper psycho therapy it should be possible to overcome the drawback to be able to lead a normal sex-life with a tender and caring partner. Had he not married a girl with such powerful combinations of cosmic factors, he could have saved the traumatic experience he had to undergo. The misleading counsel he had (based on Koota Agreement only) proved damaging. Equally damaging are the cases where prospective alliances are being blindly dropped guided or misguided by the Koota Agreement method. It is time the traditionalists woke up to the danger.—115 83.

CHARTS

Chart 1: Born 14-11-1954. *Rasi*: Libra—Ascendant, Saturn, Venus, Mercury and the Sun; Sagittarius—Rahu; Capricorn—Mars; Gemini—Ketu and the Moon; and Cancer—Jupiter.

Chart 2: Born 23-11-1940. *Rasi*: Aries—Saturn and Jupiter; Leo—the Moon; Virgo—Rahu; Libra—Mars, Venus and Mercury; Scorpio—the Sun; and Pisces—Ketu.

Chart 3: Born 18-10-1924. *Rasi*: Aquarius—Ascendant and Mars; Gemini—the Moon; Cancer—Rahu; Leo—Venus; Virgo—Mercury; Libra—Saturn and Sun; Scorpio—Jupiter; and Capricorn—Ketu.

Chart 4: Born 25-4-1918. *Rasi*: Aries—Ascendant, Ketu and Mercury; Taurus—Jupiter; Gemini—Ketu; Cancer—Saturn; Leo—Mars (R); Virgo—the Moon; Sagittarius—Rahu; and Aquarius—Venus.

Chart 5: Born 8-12-1952. *Rasi*: Gemini—Ascendant; Cancer—Ketu; Leo—the Moon; Libra—Saturn; Scorpio—the Sun and Mercury; Capricorn—Rahu, Mars and Venus; and Aries—Jupiter.

Chart 6: Born 27-3-1933. *Rasi*: Leo—Ascendant, Ketu, Mars and Jupiter; Capricorn—Saturn; Aquarius—Rahu; and Pisces—the Sun, Moon, Mercury and Venus.

Chart 7: Born 11-12-1920. *Rasi*: Aries—Ascendant and Ketu; Leo—Jupiter; Virgo—Saturn; Libra—Rahu; Scorpio—the Sun and Mercury; Sagittarius—the Moon; and Capricorn—Venus and Mars.

How Is This Month (August 1983) For You?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscope will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine, giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]

MAJOR TRANSITS: The Sun transits

Cancer till 15th and then enters Leo. Entering Cancer on 1st Mars continues his progress there during the month. Mercury transits Leo till 18th and then enters Virgo. Jupiter and Saturn continue their progress in Scorpio and Libra respectively. Venus in Leo becomes retrograde on 5th. Rahu and Ketu transit Gemini and Sagittarius respectively till 6th and then enter Taurus and Scorpio respectively where they continue their counter-clockwise motions.

1. MESHA (ARIES): General.—The Sun in the adverse 4th and 5th is under check till 15th. Mars in the 4th, Jupiter in the 8th and Saturn in the 7th are all unfavourable; Mars is, however, under check. Mercury in the adverse 5th till 18th with check transits the favourable 6th thereafter with vedha. Venus in the favourable 5th yields to vedha throughout. The evil results are likely to be predominant throughout. You should develop your will very strongly and resist all temptations which are likely to land you in difficulties. Bharani is better than Aswini and Kritika.

Health and Domestic.—The planetary transits do not generate much optimism in matters pertaining to health. Stomach complaints may be expected. Chronic sufferers are advised to adopt preventive measures. Children's health is likely to cause concern for a few days. You will have domestic peace.

Finance and Speculation.—This is altogether an unsatisfactory month for finance. You will have to exercise all your managerial skills to

keep your financial affairs under control. Income will tend to fall. You should refrain from speculative activities.

Real Property, Services, Profession, etc.—Real property transactions are best avoided. You are likely to experience difficulties in collecting rentals, and litigation is likely in this connection. Change of job is likely for persons in services. Professional and business people should be prudent and careful in their transactions.

Women.—The month is not favourable to women. They should guard against ill-health. Employed girls should be careful in their choice of words as they are likely to have conflicts with superiors. Social contracts are not likely to prove successful. This is not a month for romances, love affairs and courtships.

Students.—If sufficient self-restraint is practised and patience shown you will not only progress in studies but also will have laid the foundation for future good results. You are likely to have some travelling throughout for educational purposes.

Fortunate Dates.—Personal and domestic—1 10 18. Money dealings and enterprises—4 11 19. Journeys—6 13 21. Real property matters and educational activities—8 18 23. Children and speculation—10 19 25. Services—8 19 26. Partnership—8 18 28. Insurance—4 19 30. Profession and business—6 18 28.

Inauspicious Dates.—Personal and domestic—2 9 15. Money dealings and enterprises—2 12 16. Journeys—2 9 17. Real property matters and educational activities—7 17 31.

Children and speculation—5 18 29. Services—3 16 27. Partnership—3 14 24. Insurance—7 16 22. Profession and business—2 17 31.

Chandrashtama occurs from 00-06 p.m. on 15th to 3-59 a.m. on 18th.

2. VRISHABHA (TAURUS): General.—

The Sun in the favourable 3rd till 15th transits thereafter the unfavourable 4th with check. Mars, Jupiter, Venus and Saturn are all favourable when transiting the 3rd, the 7th, the 4th and the 6th respectively. Jupiter, however, has yielded to vedha and his potential for good will be slightly reduced. Mercury in the favourable 4th till 18th with vedha transits thereafter the adverse 5th with, however, check. Planetary influences are extremely helpful and it is upto you to derive the maximum benefit by action and faith. Happiness, domestic harmony and success with enemies are assured. You will have opportunities of coming into close contact with the opposite sex and you should exercise discretion in this connection. Speculative income is likely during the first half. You are likely to gain from your relatives. Rohini is better than Kritika and Mrigasira.

Health and Domestic.—You will be in the pink of health throughout. Chronic sufferers should utilise the favourable planetary vibrations and endeavour to get a very high order is vouchsafed to you.

Finance and Speculation.—Planetary transits will give you excellent finance. Some of the old dues which you had practically written off will be realised. Speculative deals will yield substantial dividends till 18th. You are advised to go slow in this field thereafter.

Real Property, Services, Profession, etc.—Yield and rentals will be quite satisfactory. Acquisition of new property is likely. Labour problems are likely to be resolved to your satisfaction during the first half. Services will find the month very advantageous. Business and professions will find the month fully satisfactory.

Women.—Film artistes are particularly favoured. Lucrative contracts from established and leading banners are likely to be offered to you. The employed girls are likely to be promoted and transferred to places of their choice.

Students.—You will make rapid progress in studies. Commissions in the country's defence forces are likely to be offered to you. You will shine extremely well in sports, games and athletics and there is a good chance of your being selected for state or national teams. Those interested in fine arts will find the month most rewarding.

Fortunate Dates.—Personal and domestic—4 10 15. Money dealings and enterprises—8 13 21. Journeys—8 13 23. Real property matters and educational activities—1 11 21. Children and speculation—1 13 23. Services—6 13 25. Partnership—10 21 30. Insurance—1 15 28. Profession and business—1 15 26.

Inauspicious Dates.—Personal and domestic—2 12 18. Money dealings and enterprises—9 20 31. Journeys—7 17 29. Real property matters and educational activities—5 17 27. Children and speculation—3 19 21. Services—5 16 24. Partnership—5 14 31. Insurance—3 16 31. Profession and business—9 17 31.

Chandrashtama occurs from 10-31 p.m. on 17th to 10-36 p.m. on 20th.

3. MITHUNA (GEMINI): General.—

The Sun in the unfavourable 2nd till 15th with check transits the favourable 3rd afterwards. Mars in the 2nd, Jupiter in the 6th and Saturn in the 5th are all adverse. Mars is under check till 15th and Saturn from 18th till the end. Mercury in the unfavourable 3rd transits the favourable 4th thereafter with vedha. Venus in the favourable 3rd yields to vedha till 6th. The unfavourable planets are likely to influence the native more than the favourable ones. You should curb your tendency to fall from ideals. Separation from friends is likely. The second half of the month will be better than the first. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—The planetary transits do not generate much optimism for good health. Chronic sufferers should adopt prophylactic measures to prevent an exacerbation of their complaints. Domestic life will be generally peaceful.

Finance and Speculation.—The month is not likely to prove satisfactory for financial matters. You should exercise a careful watch

on all your expenses as income is likely to shrink. You should not stand surety for anybody. You are advised to go slow in speculative transactions.

Real Property, Services, Profession, etc.—Real property matters may not be unsatisfactory in view of the partial support of the lord of the 4th. Labour is likely to cause troubles and disturbances. This is an unsatisfactory month for the services. Professions and business are not likely to find the month quite satisfactory.

Women.—An unsatisfactory month, popularity in clubs and social life is likely to go down. Tact and discretion are necessary in dealing with the opposite sex. Employed girls are likely to find the month somewhat trying.

Students.—By careful diet and avoidance of overstrain you can escape health complaints. As you are prone to accidents you should be extra vigilant during travels and experiments. With some effort on your part you will be able to make progress in studies.

Fortunate Dates.—Personal and domestic—1 18 19. Money dealings and enterprises—1 11 18. Journeys—8 15 21. Real property matters and educational activities—6 13 23. Children and speculation—1 15 25. Services—1 15 26. Partnership—4 18 28. Insurance—4 18 30. Profession and business—6 15 30.

Inauspicious Dates.—Personal and domestic—3 12 20. Money dealings and enterprises—2 14 21. Journeys—7 14 22. Real property matters and educational activities—5 16 24. Children and speculation—9 18 31. Services—9 20 29. Partnership—5 17 27. Insurance—5 16 27. Profession and business—7 16 31.

Chandrashtama occurs from 10-36 a.m. on 20th to 11-24 p.m. on 22nd.

4. KATAKA (CANCER): General.—The Sun in the adverse 1st and 2nd is under check throughout. Mars in the 1st and Saturn in the 4th are both unfavourable but the former is under check till 15th and the latter from 18th till the end. Mercury in the favourable 2nd till 18th with vedha transits the unfavourable 3rd afterwards with check. Jupiter in the favourable 5th has yielded to vedha. Venus in the 2nd is fully favourable. In a month of mixed results

the favourable influences appear to have an edge over the evil effects. Renewal of contacts with friends, increase of reputation and influence and general happiness are likely. You should curb your tendency to go on travels without purpose. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic.—Eye troubles are likely during the month and you are advised to revert to immediate medical attention. Your sons are likely to secure employment in a reputed business house or industry. You will have domestic peace and harmony.

Finance and Speculation.—Your financial affairs will be satisfactory. Income will increase during the first half and remains steady during the latter half. You should resist a temptation to invest in new public issues of companies. Avoid speculative transactions completely.

Real Property, Services, Profession, etc.—Real property matters may not be unsatisfactory. Yield and rentals will be, more or less, at satisfactory levels. You are likely to have difficulties with workers and you are advised to resort to compromise for solving issues. Services will find the month encouraging. The period will be satisfactory for business and professions.

Women.—The month will be satisfactory for the fair sex. Love affairs and romances are likely to blossom into wedding. Social climbers will realise their ambition. Employed girls are likely to be transferred to places of their choice.

Students.—Academic activities will be smooth and rewarding. You will get opportunities of coming into contact with scholars of fame and reputation and such contacts will be of help to you in your career. Those interested in fine arts will find the month quite fruitful.

Fortunate Dates.—Personal and domestic—1 10 18. Money dealings and enterprises—4 11 19. Journeys—6 13 21. Real property matters and educational activities—8 15 26. Children and speculation—10 18 28. Services—10 18 30. Partnership—1 11 21. Insurance—6 11 18. Profession and business—4 13 28.

Inauspicious Dates.—Personal and domestic—2 12 22. Money dealings and enterprises—3 14 23. Journeys—5 16 24. Real property matters

and educational activities—7 17 25. Children and speculation—9 20 31. Services—7 20 29. Partnership—5 17 31. Insurance—2 16 31. Profession and business—3 17 31.

Chandrashtama occurs from 11-24 p.m. on 22nd to 11-36 a.m. on 25th.

5. SIMHA (LEO): General.—The Sun in the unfavourable 12th and 1st is under check throughout. Mars in the 12th and Jupiter in the 4th are not satisfactory but both these planets are under check. Mercury in the unfavourable 1st till 18th transits thereafter the favourable 2nd with vedha. Venus in the 1st is fully favourable Saturn in the favourable 3rd has yielded to vedha. In a month of mixed results the favourable influences will be more in evidence. Gains and rewards are likely through business association with members of the opposite sex. Friends are likely to exploit you, so be careful in dealing with them. Makha is better than Poorvaphalguni and Uttaraphalguni.

Health and Domestic.—Mars indicates eye troubles in a mild form. Chronic sufferers should be extra careful during the month. You are likely to hear some happy news from a close relative of your spouse and this may bring financial gain to you. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—In spite of the adverse posture of the Dhanakaraka, the financial affairs will not be unsatisfactory. There will be definite improvement in the availability of finance during the second half. Speculative transactions should be avoided.

Real Property, Services, Profession, etc.—Income from land and buildings will tend to go down and you will have difficulties in their realisation. Decisions on major property deals are better postponed to more favourable periods. Those in services may have a welcome change in work or place. Professions and business will find the month more or less satisfactory.

Women.—You will find the month more or less enjoyable. You are likely to be invited to shoulder greater responsibilities in the field of social work and you will be able to handle them to the satisfaction of all concerned. You are advised to go slow in romance. The employed

girls will be able to overcome their rivals to achieve promotion.

Students.—You will shine extremely well in sports, games and athletics. Rapid progress in studies is indicated during the second half. You will have an enjoyable picnic in the company of the members of the opposite sex during the second half.

Fortunate Dates.—Personal and domestic—1 19 30. Money dealings and enterprises—4 18 28. Journeys—6 15 23. Real property matters and educational activities—8 15 21. Children and speculation—1 18 30. Services—4 18 30. Partnership—4 15 21. Insurance—1 15 21. Profession and business—1 15 30.

Inauspicious Dates.—Personal and domestic—2 17 27. Money dealings and enterprises—2 16 31. Journeys—2 14 24. Real property matters and educational activities—3 15 25. Children and speculation—3 14 26. Services—3 20 27. Partnership—7 22 31. Insurance—12 20 31. Profession and business—2 12 22.

Chandrashtama occurs from 11-36 a.m. on 25th to 4-04 a.m. on 28th.

6. KANYA (VIRGO): General.—The Sun in the favourable 1st till 15th transits the unfavourable 12th afterwards. Mars and Venus in the 11th and the 12th respectively are fully favourable. Mercury in the 12th and 1st and Saturn in the 2nd are both inimical but the former is under check throughout. Jupiter in the inimical 3rd is under check. The month will be, more or less, satisfactory on the whole. The first half of the month will be marked by success over enemies and acquisition of authority and influence. You are likely to undertake a long journey which is likely to result in good benefits to you. Uttaraphalguni is better than Hasta and Chitta.

Health and Domestic.—You will have some minor health complaints but quick and complete recovery is assured. Chronic sufferers will find the month less troublesome. You will be blessed with domestic peace and harmony during the month.

Finance and Speculation.—Financial matters will not be unsatisfactory. You should guard against loss through deceit by persons who may pose as friends. It is not advisable to commence

any partnership concern involving your financial participation. Speculative activities should be totally avoided.

Real Property, Services, Profession, etc.—

Real property matters will be smooth and profitable. Yield and rentals will be above average. Labour problems may tend to cause you considerable worries. Litigation should be avoided. Services are likely to thrive well while professions and business, after doing well during the first half, are likely to meet with some obstacles during the last week.

Women.—Club life will be quite lively. You will be a much sought-after person in social gatherings. Social contacts will prove beneficial to you. The employed girls will find the month generally satisfactory.

Students.—There is likely to be set-back in studies. You should cut down your extra curricular activities and endeavour your utmost to concentrate on studies. Those having an eye on commissions in the country's defence forces are likely to realise their ambitions. Those endowed with histrionic talents will have ample opportunities for showing their talent.

Fortunate Dates.—Personal and domestic—4 11 18. Money dealings and enterprises—6 13 19. Journeys—8 15 21. Real property matters and educational activities—10 18 23. Children and speculation—11 19 25. Services—13 13 26. Partnership—6 15 26. Insurance—4 18 26. Profession and business—6 19 25.

Inauspicious Dates.—Personal and domestic—1 12 20. Money dealings and enterprises—2 14 22. Journeys—3 16 24. Real property matters and educational activities—5 17 27. Children and speculation—7 20 28. Services—7 17 29. Partnership—7 20 31. Insurance—4 18 26. Profession and business—5 16 31.

Chandrashtama occurs from the beginning to 00-37 a.m. on 3rd and again from 10-38 p.m. on 27th to 07-24 a.m. on 30th.

7. THULA (LIBRA) : General.—The Sun in the 10th and the 11th is fully favourable. Mars in the favourable 10th has yielded to vedha till 15th. Jupiter in the favourable 2nd has also yielded to vedha from 18th till the end. Venus in the favourable 11th has also yielded to vedha.

Mercury in the favourable 11th till 18th transits the adverse 12th afterwards with check. Saturn in janma is none to good. Favourable influence will be predominant during the month. You will be successful in your endeavours and you will realise some of your ambitions. You will acquire fame, reputation and authority during the second half. The period will be generally happy. Chitta is better than Swati and Visakha.

Health and Domestic.—You will have enjoyment of good health practically throughout. Chronic sufferers will have considerable relief. Children's success in the examinations will be source of happiness for you. You will have domestic peace and harmony.

Finance and Speculation.—The month will be quite satisfactory for finance. Income will increase spectacularly. You are likely to start financial ventures which will yield good dividends in the future. Refrain from speculative transactions.

Real Property, Services, Profession, etc.—Property karaka will assist you in your real property transactions. Yield and rentals will be quite satisfactory. Old dues from tenants are likely to be realised. Services can look forward to a very satisfactory month as also businesses and professions.

Women.—Film artistes are particularly favoured with extremely rapid progress in the film world. Romances and love affairs are likely to blossom into wedding. Employed girls are likely to be promoted out of turn.

Students.—This is an excellent month for studies. You are likely to secure commissions in the country's defence forces. You are likely to do very well in the superior service competitive examinations held by the Central Government.

Fortunate Dates.—Personal and domestic—8 15 23. Money dealings and enterprises—1 13 21. Journeys—6 13 21. Real property matters and educational activities—10 14 28. Children and speculation—8 13 23. Services—8 15 28. Partnership—6 15 25. Insurance—6 15 26. Profession and business—6 15 28.

Inauspicious Dates.—Personal and domestic—2 12 22. Money dealings and enterprises—3

14 25. Journeys—4 14 27. Real property matters and educational activities—5 16 29. Children and speculation—5 14 30. Services—7 20 31. Partnership—4 16 30. Insurance—2 14 31. Profession and business—3 20 13.

Chandrashtama occurs from 00-37 a.m. on 3rd to 05-02 a.m. on 5th and again from 07-24 a.m. on 30th till the end.

8. VRISCHIKA (SCORPIO): General.—The Sun in the unfavourable 9th till 15th with check transits thereafter the favourable 10th. Mars in the 9th, Jupiter in janma, Venus in the 10th and Saturn in the 12th are all unfavourable and of these four planets only Saturn is under check from 18th till the end. Mercury in the favourable 10th and 11th yields to vedha throughout. The result is that the evils definitely predominate. The only means that the native should develop strong will-power to counteract the evils and achieve an extra tenor in all his activities without attempting any short-cut methods. Jyeshtha may fare slightly better than Visakha and Anuradha.

Health and Domestic.—Health troubles in one form or the other will be present almost throughout. Chronic patients should take extra care to avoid an aggravation. You should exercise a great deal of tact and patience if you are keen on saving domestic peace and harmony.

Finance and Speculation.—The month is totally unsatisfactory for finance. Unless you exercise all your skills in the management of your finances you are likely to land yourself in the red at the close of the month. You should avoid speculation altogether.

Real Property, Services, Profession, etc.—The adverse postures of both the property karaka and the lord of the 4th indicate matters relating to the real properties will not be satisfactory throughout. No decisions on major property deals should be taken this month. This is a trying month for services, professions and business.

Women.—In view of the predominating evil influences, love affairs, romances and courtship should be reduced to the minimum. As light talk is likely to be misrepresented to the superiors

the employed girls should be very careful with their colleagues.

Students.—If you are so inclined Vidyakaraka will assist you to some extent to make progress in studies. Relations with friends and teachers may tend to become unpleasant. You are advised to go slow on extra-curricular activities.

Fortunate Dates.—Personal and domestic—1 11 19. Money dealings and enterprises—4 13 21. Journeys—8 15 23. Real property matters and educational activities—10 18 25. Children and speculation—8 20 29. Services—8 18 21. Partnership—4 18 30. Insurance—1 16 25. Profession and business—1 18 28.

Inauspicious Dates.—Personal and domestic—2 12 20. Money dealings and enterprises—3 14 22. Journeys—5 16 24. Real property matters and educational activities—7 17 27. Children and speculation—6 14 31. Services—5 17 29. Partnership—6 14 31. Insurance—3 16 27. Profession and business—2 14 24.

Chandrashtama occurs from 05-02 a.m. on 5th to 05-41 a.m. on 7th.

9. DHANUS (SAGITTARIUS): General.—The Sun in the adverse 8th and 9th is under check throughout except between 15th and 18th. Mars in the 8th and Jupiter in the 12th are both inimical but Mars is under check till 6th and Jupiter throughout. Mercury in the unfavourable 9th till 18th with check transits thereafter the favourable 10th. Venus in the 9th and Saturn in the 11th are both favourable, making some allowance for the yielding to vedha by Venus. The results will be of a mixed nature but no pronounced effects either for good or bad will be felt by the native. You will have sound sleep in spite of worries. You may have to face a set-back in your undertakings. The machinations of your enemies to besmirch our reputation for integrity will not succeed. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic.—Mars is likely to cause ill-health to you and your children but only for a few days. Chronic sufferers should adopt prophylactic methods to keep their complaints under control. You will have domestic peace and harmony with some effort on your part.

Finance and Speculation.—In spite of the severely adverse posture of the Dhanakaraka, the month will not be unsatisfactory for finances. There will be definite improvement in your financial position during the second half. You should refrain completely from speculative transactions.

Real Property, Services, Profession, etc.—Real property matters are not likely to be quite satisfactory. You may have to resort to litigation to realise your dues from tenants. Some solution will be in sight for the labour problems during the second half. The month will be, more or less, safe for the services but quite adverse for professions and business.

Women.—The fair sex belonging to this sign will be able to enjoy more comforts and popularity. You will have a very active club life and you will derive many benefits through your social contacts. Employed girls will find the month routine.

Students.—The month will be more or less satisfactory and you will be able to concentrate on your studies. You are likely to shine very well in sports, games and athletics and there are good chances of your being included in state and national teams.

Fortunate Dates.—Personal and domestic—1 11 18. Money dealings and enterprises—4 13 19. Journeys—6 15 21. Real property matters and educational activities—10 18 23. Children and speculation—10 18 25. Services—10 18 26. Partnership—5 17 28. Insurance—6 18 30. Profession and business—4 15 30.

Inauspicious Dates.—Personal and domestic—2 12 20. Money dealings and enterprises—3 14 22. Journeys—5 16 24. Real property matters and educational activities—7 17 27. Children and speculation—8 20 29. Services—9 22 31. Partnership—5 17 31. Insurance—7 20 31. Profession and business—2 14 29.

Chandrashtama occurs from 05-41 a.m. on 7th to 11-01 a.m. on 9th.

10. MAKARA (CAPRICORN): General.—The Sun in the adverse 7th and 8th is under check throughout. Mars in the 7th and Saturn in the 10th are both unfavourable but the former is under check till 6th. Jupiter in the 11th and

Venus in the 8th are both favourable, making some allowance for the yielding to vedha by the former. Mercury in the favourable 8th till 18th transits thereafter the adverse 9th with check. The general results are of a mixed nature with good effects having an edge over the evil ones. The first half of the month will be better than the second. Acquisition of money and general happiness are indicated. You should avoid roaming about aimlessly and curb your tendency to move about shabbily dressed. Of the three stars, Sravana fares the best, Dhanishta comes next and Uttarashadha last.

Health and Domestic.—Though this is not a bad month for health, weakness and general debility may be present during some days in the second half. The period is likely to offer some temporary relief to chronic patients. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation.—The financial affairs will be satisfactory. An unexpected financial legacy may come to you during the first half from a close relative of your spouse. Speculative transactions will yield good dividends.

Real Property, Services, Profession, etc.—Real property transactions are best avoided during the month. You will experience difficulties in the realisation of your dues from your tenants. Labour problems will be resolved to your complete satisfaction during the first half. The month will be quite satisfactory for the services. Professions and business will have a good and profitable month, especially during the first half.

Women.—The month will be quite enjoyable for women. New contacts will enliven social life. Brisk negotiations are likely for fixing marriage and a few may begin their married life in congenial surroundings. The employed girls will find the month fully satisfactory.

Students.—The month is conducive to studies. Those pursuing medical courses are particularly favoured. You are likely to have an enjoyable and memorable picnic in the company of the members of the opposite sex during the first half.

Fortunate Dates.—Personal and domestic—6 13 21. Money dealings and enterprises—4 13 19.

Journeys—1 18 15. Real property matters and educational activities—8 15 21. Children and speculation—4 15 23. Services—1 15 25. Partnership—6 15 26. Insurance—8 15 28. Profession and business—8 15 30.

Inauspicious Dates.—Personal and domestic—2 10 17. Money dealings and enterprises—9 17 31. Journeys—7 16 27. Real property matters and educational activities—3 20 29. Children and speculation—5 20 31. Services—2 12 20. Partnership—2 20 31. Insurance—2 12 24. Profession and business—7 20 31.

Chandrashtama occurs from 05-32 a.m. on 9th to 05-12 a.m. on 11th.

11. KUMBHA (AQUARIUS): General.

The Sun in the favourable 6th till 15th transits thereafter the unfavourable 7th with check. Mars in the favourable 6th yields to vedha, Mercury in the adverse 7th till 18th with check transits thereafter the favourable 8th. Jupiter in the 10th and Saturn in the 9th are both unfavourable but the former is under check throughout and the latter from 18th till the end. Venus in the 7th is inimical. In a month of mixed results the bad side will be more in evidence. The planetary tendencies to generate criminal proceedings against you should be resisted by your following the laws of the land implicitly. Dhanishta is better than Satabhisha and Poorvabhadra.

Health and Domestic.—Stomach and rectal complaints are indicated by the adverse transits. Those suffering from chronic diseases pertaining to stomach should take extra care. Relatives outside the family are likely to prove troublesome. You will have to strive very hard to maintain peace and harmony in the domestic sphere.

Finance and Speculation.—This is not a favourable month for finance. While there may be a cut in the regular income, expenditure will increase for various purposes. Pressure from creditors will get severe as the month advances. Quarrels with the partners are likely over money matters. Under such a planetary set-up it is not wise to resort to speculative activities.

Real Property, Services, Profession, etc.—Conditions pertaining to real property will be,

more or less, satisfactory. Yield and rentals will be at average levels. Major deals involving big capital should be postponed. Set-backs are unavoidable for services. There are likely to be many obstacles for business and professions, but the first half will be better than the second.

Women.—It is mainly in respect of their health that women should be careful. In club and social work conditions may be disappointing. Employed girls should not do anything that may cause annoyance to the superiors.

Students.—Vidyakāraka will be of assistance to you in studies during the second half. Health and domestic conditions are likely to hinder your progress. As quarrels are indicated by more than one transit, it is advisable to avoid unnecessary talk in and outside the family.

Fortunate Dates.—Personal and domestic—1 10 18. Money dealings and enterprises—4 15 19. Journeys—6 18 21. Real property matters and educational activities—8 19 28. Children and speculation—8 18 28. Services—8 18 26. Partnership—8 18 29. Insurance—6 15 23. Profession and business—6 15 26.

Inauspicious Dates.—Personal and domestic—2 11 20. Money dealings and enterprises—3 12 22. Journeys—5 13 24. Real property matters and educational activities—7 13 27. Children and speculation—7 13 29. Services—7 13 31. Partnership—5 13 23. Insurance—3 17 31. Profession and business—3 20 29.

Chandrashtama occurs from 05-12 a.m. on 11th to 07-12 a.m. on 13th.

12. MEENA (PISCES): General.—The Sun in the unfavourable 5th till 15th with check transits thereafter the favourable 6th. Mars in the 5th, Venus in the 6th and Saturn in the 8th are all unfavourable but Mars is under check till 6th, Venus throughout and Saturn from 18th till the end. Mercury in the favourable 6th till 18th with vedha transits thereafter the unfavourable 7th. Powerful Jupiter in the favourable 9th is under vedha for only six days from 1st. Favourable effects will be slightly more in evidence than the unfavourable ones during the month. General prosperity, acquisition of servants and development of good qualities are indicated. You should beware of the advice

of wicked men. Poorvabhadra is better than Uttarabhadra and Revati.

Health and Domestic.—Eye diseases and bilious complaints are likely to trouble you, but these will yield to medical treatment quickly. The birth of a male issue is likely. The planetary transits do not generate much optimism for peace and harmony in the domestic sphere.

Finance and Speculation.—Financial matters will prove satisfactory. There will be gains in a few enterprises and money due from others may be realised. Expenditure will be on approved lines and within limits. A measure of success is not ruled out in speculation.

Real Property, Services, Profession, etc.—Yield and rentals will be satisfactory. Acquisition of property is not unlikely during the first half. Services will find the month quite satisfactory. Increased activity in professions and business will manifest in larger turnover and greater profit.

Women.—Romantic attachments should be kept under control. Higher responsibilities in the field of social work will be entrusted to you which you will handle efficiently. Employed girls will find this month opportune to press their claims for advancement.

Students.—Rapid progress in studies is indicated during the first half. You will be successful in tests and interviews. In view of your proneness to injuries you are advised to go slow in sports, games and athletics.

Fortunate Dates.—Personal and domestic—8 11 19. Money dealings and enterprises—6 11 21. Journeys—10 18 23. Real property matters and educational activities—1 11 18. Children and speculation—4 11 21. Services—6 18 25. Partnership—6 19 26. Insurance—6 19 28. Profession and business—6 19 30.

Inauspicious Dates.—Personal and domestic—3 13 20. Money dealings and enterprises—5 14 22. Journeys—9 15 24. Real property matters and educational activities—7 15 27. Children and speculation—2 15 27. Services—5 17 29. Partnership—7 20 29. Insurance—7 20 31. Profession and business—3 16 29.

Chandrashtama occurs from 07-12 a.m. on 13th to 00-06 p.m. on 15th.

THE THRILL OF A PREDICTION

(Continued from page 628)

for politicians. In some other context implications of Venus-Ketu conjunction in a political career can be discussed later.

2. In Navamsa Venus was, for the purposes of this prediction 10th lord, Rahu was in the house of gains but Jupiter 5th lord was blest by owning the 8th as well. The nature of victory will be unexpected. My experience is that it is the *pratyantara* lord that decides the nature of an event.

3. In *gochara* 9th and 10th lords for Pisces were combining in the 6th house. Rajayoga to be obtained through fight was the obvious inference.

4. But such *gochara* could be weak. But look at the 31 points in Leo in Sarvashtakavarga. What better promise could be expected?

5. Lastly look at the horary chart. Saturn in Lagna is bad for her opponent. 9th and 11th lords in the 6th indicate gains through fight.

Result

Mrs. Alva won in an unexpected way. At the eleventh hour, the Janata Party was directed by Mr. Chandrasekhar to vote for her. Marginally advantages tilted in her favour. She won.

Next day, Mr. Alva husband of Mrs. Alva came. He knows astrology and I discussed it all in the way I have described it which is why I am able to recollect it all. What else, Mr. Alva had asked me, I had to predict?

(a) Changing her party. Mr. Alva did not agree.

I insisted that in the case of politicians when 10th and 12th lords combined in any way it led to changing parties. There were other combinations also not relevant in the present context. Mrs. Alva has come back into Congress (I). Mr. Y. B. Chavan had described it all as a "Aaya Ram, Gaya Ram" phenomenon. But there are Aya Rams who can remain only Aya Rams unless a planetary combination exists to convert them into "Gaya Rams". It is both a challenge and an area of great research for astrologers.

(b) The further prediction was that in Venus-Jupiter, she could expect higher things, though domestic problems will deserve serious attention.

(c) What will happen in Venus-Saturn? Be careful before you launch upon any prediction, particularly when Venus is with Ketu and Saturn will be transiting Visakha.

Astrology of V.I.P.s. should engage the attention of astrologers only if V.I.P.s. have the dignity of a Mrs. Alva.—142.83.

Daily Guide for August 1983

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., A.M.]

1. *Mon.*—Saptami (7th tithi) upto 18h. 14m., then Ashtami (8th tithi), Aswini till 23h. 31m., then Bharani. Siddha Yōga whole day. Upto 18h. 14m. good for buying cows and dogs, for wearing new garments and ornaments, for taking medicines, for travel, for purchasing and storing wheat, rice, corns, dhall, etc., for driving new vehicles, for travel, for appointing staff, for fixing pumpsets, for sending applications.

2. *Tues.*—Ashtami (8th tithi) till 18h. 20m., then Navami (9th tithi). Bharani upto 24h. 10m., then Krittika. Siddha Yōga all through the day. After 18h. 20m. good for testing instruments, for surgical operations.

3. *Wed.*—Navami (9th tithi) upto 17h. 43m., then Dasami (10th tithi). Krittika till 24h. 3m., then Rohini. Amruta Yōga upto 24h. 03m., then Siddha Yōga. After 17h. 43m. good for borrowing, for repaying debts, for testing instruments, for writing accounts.

5. *Thurs.*—Dasami (10th tithi) upto 16h. 21m., then Ekadasi (11th tithi). Rohini till 23h. 03m., then Mrigasira. Whole day Marana Yōga. Only routine work.

5. *Fri.*—Ekadasi (11th tithi) till 14h. 16m., then Dwadasi (12th tithi). Mrigasira upto 21h. 44m., then Aridra. Siddha Yōga whole day. Fairly good for dealing with members of the other sex, for wearing ornaments, for borrowing.

6. *Sat.*—Dwadasi (12th tithi) upto 11h. 32m., then Trayodasi (13th tithi). Aridra till 19h. 36m., then Punarvasu. Whole day Siddha Yōga. Upto 19h. 36m. good for storing food-stuffs, for surgical operations, for erecting sheds.

7. *Sun.*—Trayodasi (13th tithi) till 8h. 17m., then Chaturdasi (14th tithi) upto 28h. 39m., afterwards Amavasya (new Moon). Punarvasu

till 16h. 59m., then Pushya. All through the day Siddha Yōga. Upto 8h. 17m. good for buying cows and dogs, for taking medicines, for fixing pumpsets. After 8h. 17m., routine work only.

8. *Mon.*—Amavasya (new Moon) till 24h. 48m., then Prathama (1st tithi). Pushya upto 14h. 04m., then Aslesha. Siddha Yōga whole day. Till 14h. 04m. good for buying cows and dogs, for taking medicines, for testing instruments.

9. *Tues.*—Prathama (1st tithi) upto 20h. 55m., then Dwiteeya (2nd tithi). Aslesha till 11h. 01m., then Makha. Siddha Yōga throughout the day. Good for borrowing.

10. *Wed.*—Dwiteeya (2nd tithi) till 17h. 10m., then Tritteeya (3rd tithi). Makha upto 8h. 00m., then Poorvaphalguni till 29h. 15m., afterwards Uttaraphalguni. Siddha Yōga upto 6h. 30m., then Amruta Yōga. Till 7h. 30m. good for buying cows and dogs, for driving new vehicles, for borrowing, for testing instruments, for writing accounts, for digging or deepening wells. After 9h. 00m. good for patients to take first bath after recovery from illness, for buying plots.

11. *Thurs.*—Triteeya (3rd tithi) upto 13h. 45m., then Chaturthi (4th tithi). Uttaraphalguni till 26h. 55m., then Hasta. Marana Yōga upto 26h. 55m., then Siddha Yōga. Routine work only.

12. *Fri.*—Chaturthi (4th tithi) till 10h. 53m., then Panchami (5th tithi). Hasta upto 25h. 12m., then Chitta. Amruta Yōga upto 25h. 12m., then Siddha Yōga. After 12h. noon good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for driving new vehicles, for travel, for gardening, for moving with members of the other sex, for appointing staff, for digging or deepening wells.

13. *Sat.*—Panchami (5th tithi) upto 8h. 33m., then Shashti (6th tithi). Chitta till 24h. 12m., then Swati. Marana Yōga upto 24h. 12m., then Amruta Yōga. Routine work only.

14 *Sun.*—Shashti (6th tithi) till 7h. 02m., then Saptami (7th tithi). Swati upto 23h. 59m., then Visakha. Siddha Yoga upto 23h. 59m., then Marana Yoga. Good for buying cows and dogs, for driving new vehicles, for taking medicines, for appointing staff, for fixing pumpsets, for buying vehicles.

15. *Mon.*—Saptami (7th tithi) upto 6h. 19m., then Ashtami (8th tithi). Visakha till 24h. 36m., then Anuradha. Marana Yoga upto 24h. 36m., then Siddha Yoga. Only routine work.

16. *Tues.*—Ashtami (8th tithi) upto 6h. 26m., then Navami (9th tithi), Anuradha till 25h. 58m., then Jyeshtha. Siddha Yoga upto 25h. 58m., then Marana Yoga. Only routine work this day also.

17. *Wed.*—Navami (9th tithi) till 7h. 19m., then Dasami (10th tithi). Jyeshtha upto 27h. 59m., then Moola. Siddha Yoga till 27h. 59m., then Marana Yoga. Upto 7h. 19m. good for surgical operations, for testing instruments; after 7h. 19m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for fixing pumpsets, for digging or deepening wells.

18. *Thurs.*—Dasami (10th tithi) upto 8h. 50m., then Ekadasi (11th tithi). Moola whole day. Siddha Yoga throughout the day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for travel, for auspicious deeds, for borrowing, for digging or deepening wells.

19. *Fri.*—Ekadasi (11th tithi) till 10h. 50m., then Dwadasi (12th tithi). Moola upto 6h. 30m., then Poorvashadha. Amruta Yoga till 6h. 30m., then Prabalarishta Yoga. Before 6h. 30m. good for patients to take first bath after recovery from illness, for dealing with members of other sex, for borrowing.

20. *Sat.*—Dwadasi (12th tithi) upto 13h. 09m., then Trayodasi (13th tithi). Poorvashada till 9h. 21m., then Uttarashadha. Siddha Yoga whole day. After 10h. 30m. good for garden- ing, for erecting sheds, for deepening wells.

21. *Sun.*—Trayodasi (13th tithi) till 15h. 37m., then Chaturdasi (14th tithi). Uttarashadha upto 12h. 20m., then Sravana. Amruta Yoga whole day. Till 15h. 37m. good for driving

new vehicles, for testing instruments, for appointing staff, for erecting sheds, for digging or deepening wells, for auspicious functions.

22. *Mon.*—Chaturdasi (14th tithi) upto 18h. 06m., then Poornima (full Moon). Sravana till 15h. 23m., then Dhanishta. Amruta Yoga upto 15h. 23m., then Siddha Yoga. After 18h. 06m., good for storing wheat, rice, dhall, etc., for wearing new garments.

23. *Tues.*—Poornima (full Moon) till 20h. 24m., then Prathama (1st tithi). Dhanishta upto 18h. 20m., then Satabhisha. Siddha Yoga till 18h. 20m., then Marana Yoga. Only routine work.

24. *Wed.*—Prathama (1st tithi) upto 22h. 48m., then Dwiteeya (2nd tithi). Satabhisha till 21h. 09m., then Poorvabhadrapada. Siddha Yoga upto 21h. 00m., then Amruta Yoga. Only routine work.

25. *Thurs.*—Dwiteeya (2nd tithi) till 24h. 44m., then Triteeya (3rd tithi). Poorvabhadra pada upto 23h. 43m., then Uttarabhadrapada Siddha Yoga all through the day. Fair for buying dogs, for patients to take first bath after recovery from illness, for borrowing, for erecting sheds, for deepening wells.

26. *Fri.*—Triteeya (3rd tithi) upto 26h. 28m., then Chaturthi (4th tithi). Uttarabhadrapada till 26h. 04m., then Revati. Siddha Yoga whole day. Good for storing wheat, rice, dhall, corns, etc., for dealing with members of other sex, for travel, for erecting sheds, for digging or deepening wells.

27. *Sat.*—Chaturthi (4th tithi) till 27h. 51m., then Panchami (5th tithi). Revati upto 28h. 04m., then Aswini. Prabalarishta Yoga till 28h. 04m., then Siddha Yoga. Routine work only.

28. *Sun.*—Panchami (5th tithi) upto 28h. 49m., then Shashti (6th tithi). Aswini till 29h. 40m., then Bharani. Amruta Yoga upto 29h. 40m., then Siddha Yoga. Good for buying cows and dogs, for wearing new garments and ornaments, for travel, for taking medicines, for appointing staff, for auspicious functions, for fixing pumpsets, for sending applications.

29. *Mon.*—Shashti (6th tithi) till 29h. 17m., then Saptami (7th tithi). Bharani whole day. Siddha Yoga all through the day. Good for

buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for deepening wells.

30. *Tues.*—Saptami (7th tithi) upto 29h. 10m., then Ashtami (8th tithi), Bharani till 6h. 45m., then Krittika. Siddha Yoga whole day. Good for borrowing, for testing instruments,

31. *Wed.*—Ashtami (8th tithi) till 28h. 25m., then Navami (9th tithi). Krittika upto 7h. 17m., then Rohini. Amruta Yoga till 7h. 17m., then Siddha Yoga. Only routine work.

Shubha Muhurtas (Auspicious Times)

18. *Thurs.*—Ekadasi (11th tithi)—Moola—Kanya (Virgo)—9 a.m. to 10 a.m. Good for marriage, seemanta, etc.

21. *Sun.*—Trayodasi (13th tithi)—Uttara-shadha—Kanya (Virgo)—8-00 a.m. to 9-45 a.m. Good for marriage, seemanta, etc.

28. *Sun.*—Panchami (5th tithi)—Aswini—Simha (Leo)—7-00 a.m. to 7-30 a.m. Good for marriage, seemanta, upanayana, etc.

Seminar on Srimad Bhagavad Gita

The Gita Seminar on 7th, 8th and 9th May 1983 organised by Bharat Nirman, a social cultural organisation, opened at Delhi in the Jawaharlal Auditorium of the A.I.I.M.S.

The function started with Mr. M. C. Bhandari, Convener of the Bharat Nirman, delivering his welcome address and Mr. K. N. Rao outlining the thinking that went into the shaping of the seminar.



(L to R) Messrs Z. R. Ansari, J. N. Bhasin, M. C. Bhandari, and Yogi Manohar Harkare,

The seminar was inaugurated by Mr. V. N. Gadgil (Minister for Communications). Saints and scholars participated, the saints emphasising their spiritual insight into the Gita while the scholars made diverse scholarly approach to the subject. About 300 delegates including 30 from abroad participated in the seminar.

Mr. V. N. Gadgil said that while Tilak emphasised the Karma aspect of the Gita, Gandhi Anasakta Yoga, Vinoba Bhave again emphasised Karma with a difference. The word *sthithapragna* occurred only in the Gita—which opened up a new vista of understanding life. In his keynote address, Swami Atmanandji of Ramakrishna Mission stressed that Gita taught how to live and embodied a way of life. Gita not only taught us how to live, but also live a perfectly peaceful life.

Sri Rakesh Muni, a Jain saint, spoke of the need for man to perform action in a spiritualised manner. Mr. Dorai Sebastian, M. P. from Kerala, spoke on the importance of the Gita message for our times. Two Indian professors from U.S.A. Messrs. K. N. Upadhyaya and Raja Mrigendra Singh spoke on the theme of the Gita, particularly the central theme and Sikh history. They invited questions and answered them. Mr. S. L. Dhani an I.A.S. officer, discussed the Bhagvad Gita in its historical perspective.

The concluding session was addressed by Mr. Z. R. Ansari, Union Minister of State for Transport and Shipping. He said, the essence of Gita's teaching was to keep the duty uppermost and ignore or even destroy the near relations, if it is necessitated for performing one's duty. Mr. Ansari said that Gita's message was highly relevant to rulers, administrators, intellectuals and social leaders so that common man could be benefited by their actions and lead.

The other important speakers were H.H. Loknath Maharaj, H. H. Madhobi Maa, Mr. Sachchidananda Moorthy from South, Yogiraj Maharaj Harkare from Nagpur, Madabi Lata Shukla, Dr. Mrigendra Singh, Swami Atmananda, Muni Rakesh Kumar and Mr. S. K. Kelkar.

A film on Sri Krishna's life was shown and a souvenir containing about 50 articles of scholars was released by Mr. V. N. Gadgil.

ASTROLOGICAL ACTIVITIES

Astrological Convention in Bangladesh

An astrological convention and a workshop in astrology was held in Dacca on 20th and 21st May 1983 under the auspices of Bangladesh Astrological Society. The convention was largely attended by the astrologers of Bangladesh and also some from India. All the speakers had expressed the opinion that astrological education and research should be properly conducted and that astrologers all over the world should unite for the cause of astrology, like other professions.

The convention unanimously resolved that to bring under a common organisation astrologers of Asia and Africa an Afro-Asian Occult Science Convention should be organised in 1984. And for this a joint preparatory committee was formed.

Mr. Debabrata Chatterjee, Secretary of the Indian Institute of Astrology and Md. Anisul Haque of Bangladesh Astrological Society were elected as conveners.

It was also decided by the conveners that the number of members of the committee should be 15-6 from Bangladesh and the rest from India.

The first meeting of the committee will be held at Calcutta in September or October 1983 to decide the venue and other details of the convention.

Astrology Conference at Chandigarh

An All India Astrology Conference, is scheduled to be held on 18th September, 1983 at Chandigarh under the auspices of Jyotish Sandesh International Society. There will be three sessions in all. The first session will be open to the public as well. The delegates will be honoured at the Conference. Those who wish to participate are advised to deposit a sum of Rs. 100 (Rs. one hundred only) with the Secretary by Money Order or bank draft, to meet the convention costs. Arrangements for stay and vegetarian food will be made to the delegates, from mofussil place.

For registration and other details, please write to Gautam Rishi Prashar, Secretary, 18, Sector 127-A, Chandigarh.

The Western Press on Astrology

At the very moment the astrologers were lighting their lamp and beginning their speeches, a group of 'college going scientists' was distributing a statement that began. "nineteen Nobel Prize-winners and 192 leading scientists have cautioned against believing in astrologers". The statement warned that astrology is not a science.

Obviously, the scientists did not hear the keynote speech of B. V. RAMAN, one of India's most prominent astrologers, who counts among his successes the accurate prediction of the outcome of World War II and the forecast of Soviet interference in Afghanistan a month before it happened.

"Astrology is not fortune-telling, astrology is a science", the diminutive, white-haired pundit declared. "What is a science? Is medicine a science if pencillin can cure one man but kill another? Is psychology a science if psychologists still don't understand what the human mind really is?

"Is meteorology a science? Meteorologist are wrong 60 per cent of the time. If they say rain, the sun will shine. Yet astrology is right 60 per cent of the time, and still they say it is not a science".

Raman took his manifesto a step further, explaining that astrology does indeed have a scientific basis.

"Look at the power of gravitational pulls. It is the gravitational pull of the Moon that causes high tides and low tides. The planets then do affect the seas of Earth. Now, human blood contains the same salt content as the sea. The brain is no more than a contained ocean. So when there is a complete pull from the planets, there is tension within an individual on Earth".

—Mark Finemen in *Philadelphia Inquirer*.

Vatapi Mahaganapathi

R. Udaya Varma Raja

(The City of Vatapi was very famous in olden days. It was the Capital of the Chalukian Dynasty for a long time. The Chalukian period was a golden age as far as Hindu Religion and Culture were concerned. At that time the Mahaganapathi Temple at Vatapi was very famous. Now that place is known as Badami. Vatapi Mahaganapathi is a God of Music. Accordingly, the first seven stanzas of this Poem are based on the Saptha Swaras of Carnatic Music.)

Sri Mahaganapathi! Impalpable emblem of
Impeccable auspiciousness,
Salutations to thee! Oh Lord of all wisdom,
Smite down the savage beasts of Inauspicious-
ness

Oh! Shikari of the jungles in mind's
dukedom

Ring of primordial Om boomed through the
cosmic conch,
Beaming over the crests of countless ages,
Resolved itself into the elephantine face to
launch

Revolt against Nature's dissonances, against
Nature's cleavages

Gajanana comes goading his garrison to
guillotine the ungodly,

Gallantry striding with trident and noose, the
beaming

Guest feasting gleefully and gamboling with
the godly,

Gleaning with joy the glistening garlands of
grass glimmering

Monarch of admonition comes ridling the
mouse to chasten the unrighteous

Most lavish in giving gifts to the pious, an
open sesame

Master of ceremonies sprinkles auspiciousness
in the house of the pious

Magnetic diadem of Learning dancing in tune
with Nature's aim

Parvathy's pendant radiating the joy of the
Mother's bosom

Poem of pearly peace and song of silvery
Saivism,

Panacea for all the ills issuing from magic
unwholesome,
Pulsating power presiding over Vatapi, a well
of everlasting optimism,
Dharma's nimble fingers once awoke the
Elysian Veena of Vatapi, a song sublime,
Divine Saga of the Chalukyans, a golden
piece of our Epic Symphony,
Delightfully flowed forth our lost greatness to
reclaim,
Days and nights follow each other to sustain
Narure's harmony,
Neat and sweet laddus sincerely offered in a
plate of spotless gold,
Noiselessly releases the latch on the flood
gates of the Lord's mercy,
Nicely immersing the pious in Vinayaka's
blessing as of old,
Not a whit lagging, Vinayaka's glory remains
as ever brancing and glossy,
Salutations to thee! Oh Lord of Vatapi!
Prince of peace,
My humble prostration to the destroyer of
discord, the consummator of concord,
Bless me, my family, my progeny, my people,
my motherland with peace,
And prosperity and lead my land to its pristine
glory Oh! my Lord.

Master Devang



Master Devang, though only 10 years old, is said to be an expert in astrology. He was honoured with a merit award at a seminar held by the Brihat Astrological Society of Ahmedabad in March 1982. The boy used to accompany his father Urendra T. Mehta to the astro-

logical classes at the Bharatiya Vidya Bhavan and the Jyotirgyana Mandal where the latter was a distinguished student. Later, the boy was able to answer any question on the subject coming from the teachers there.

Master Devang was born on 15-12-1972 at 00-10 p.m. IST at Bombay.

AYURVEDA**1. Ayurvedic Cure for Common Diseases Rs. 16.00***Dr. N. A. Murthy and D. A. Pandey*

This is a book that presents the theory and cures of Ayurveda in a simple manner and style but in modern terminology. Deals with as many diseases as possible, from common cold to diabetes, hysteria and small pox and cholera.

2. Ayurveda for Health and Long Life Rs. 26.00*Dr. R. K. Garde*

The author, himself a medical man of allopathic school shows how Ayurveda can be applied in daily life. He explains the seasonal and daily routine, diet, sleep and sex; the environment, therapeutics, emesis, purgation, care of nose, eyes, etc.

3. Everybody's Guide to Ayurvedic Medicine*J. F. Dastur***Rs. 29.00**

This work is a repertory of therapeutic plexiphous based on the indigenous systems of India. This excellent book is a Home Doctor and Materia Medica for the layman.

**SRI SUPRAJARAM***"Sri Rajeswari"*

Bangalore-560020.

I undertake the following professional services:

1. Probable Time and nature of married life (does not cover progeny, etc.) **Rs. 80-00**
2. Gemstone Prescription **Rs. 40-00**
3. Analysing health problems **Rs. 80-00**
4. Current *bhukthi* reading in brief (covering finance, health and profession) **Rs. 100-00**
5. Suggesting remedial measures, if needed (Specify problems) **Rs. 50-00**

Time required 6 to 8 weeks.

Amount to be remitted in full by M.O. or DD on a local bank.

*For other terms and conditions write to :***B. SACHIDANANDA BABU**

"Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore-560 020

A HINDU IN AMERICA

(3rd Edition)

*By***Dr. B. V. RAMAN**

This book covers the impressions of Dr. B. V. Raman's visits to Europe, America and other parts of the world. The views of Dr. Raman are those of one used to Indian ways of life and with convictions rooted in Indian traditions.

The book also discusses the relative merits of Hindu and Western Astrology, an assessment that differs from the impressions gathered by other visitors.

It also contains summaries of Dr. Raman's lectures in U.S.A. Europe and Japan. The last chapter covers his recent visits to Europe and America including the one in 1981.

RAMAN PUBLICATIONS*"Sri Rajeswari"*

Bangalore-560020

ASHTAKAVARGA SYSTEM OF PREDICTION*Dr. B. V. RAMAN***Rs. 20-00**

This book is perhaps the first of its kind to be published on the practical application of Ashtakavarga. Rules are given for a reader's guidance in simple form so that they can be easily applied.

Raman Publications

"Sri Rajeswari",
Bangalore-560020

Mr. Mahesh Sharma

Mr. Mahesh Sharma, Jyotisha Siromani and Honorary Director of Indian Institute of Astrology and Occultism, Jaipur, was awarded a gold medal at the All India Astrologers Conference held at Modinagar in May 1983.

OBITUARY**Jagan Nath Bhasin**

We regret to announce the death of Mr. J. N. Bhasin on 15th May 1983 at Delhi.

Mr. Bhasin was a well-known astrologer. He had specialised in interpreting the significance of Rahu and Ketu in horoscopes and wrote on this subject also.

Lately he was working on the Ayanamsa question and also on a commentary on "Sarvartha Chintamani".

Mr. Bhasin was a great scholar and one of his last pieces was on the "Upanishadic Backdrop of the Gita".

His death is not only a personal loss but also a loss to the world of astrology. May his soul rest in Peace.

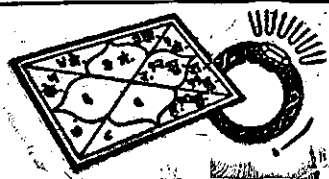
—M. C. Bhandari.

Kaliyur Srinivasachariar

Pandit Kaliyur M. Srinivasachariar, the well-known astrologer of Madras, breathed his last on May 7, 1983.

Mr. Srinivasachariar was an erudite scholar. He learnt the science of astrology in the traditional way. He has a number of books to his credit on astrology.

He leaves behind three sons and two daughters.



**ASTRAL
GEMSTONES**

महर्त्न

The primary object in our findings being the Astrological Aspects of the birth charts, we take due care to select not only the suitable varieties but also the process of grading, cutting & grinding to maintain the Astrological Efficacy intact.

Apply with birth chart, date, time and place of birth with name (sex) in full.

KALEY & SONS OF WARDHA

Department of Astral Gemstones

(Founder: Late Dr. M. G. KALEY)

(Conducted by: Mr. G. M. KALEY)

F-2, Nutan Sandesh, Vallabh Bagh Lane Extn.
GHATKOPAR (E), BOMBAY-400 077 (India)

CHOICE OF THE MONTH**Living with the Himalayan**

Masters

Rs. 65-00

(Spiritual Practices of Swami Rama)

—Swami Ajaya

Ashtakavarga Contrivance

Rs. 60-00

—KISSA

Vishnu Sahasranama

Rs. 40-00

with the Bhashya of Sri Shankaracharya

—Eng. Tr. by R. Ananthakrishna Sastri

Lalitha Sahasranama

Rs. 25-00

with Commentary of Bhaskaracharya

—Eng. Tr. by R. Ananthakrishna Sastri

Hora Sara

Rs. 50-00

of Prithuyasas

—Eng. Tr. by R. Santhanam

Free Forwarding Charges for orders of Rs. 75.00 and above upto 15-8-1983.



SRI SUPRAJARAM

"Sri Rajeswari"

Bangalore-560 020

"GEMSTONES WITH LATEST LITERATURE"

"All about Gems" a boon to any Astrologer, physician and jeweller—describing for the first time the cosmic ray effects of the Gems, will be given free on request. Astrologers are requested to contact us. We undertake to supply flawless quality gems at moderate rates. For price list contact:

Mrs. NASEEM JAFRI

Prop: Shahi Gems,

Mohan Nager, DURG (MP)-491002 (MP).

**Serving from many generations
in this trade all type of
BIRTH STONES**

enquire:

Tatiwala Jewellers

opp. gopalji ka mandir, gopalji ka rasta,

JAIPUR-302 003. ph. 78158

NOW AVAILABLE

PRASNA MARGA

(Vol. One: Chapters I to XVI)

ENGLISH TRANSLATION WITH ORIGINAL SLOKAS IN BOLD DEVANAGARI,
EXHAUSTIVE NOTES AND EXAMPLES

By

BANGALORE VENKATA RAMAN

This is a unique work dealing with important aspects of both horary and natal astrology. Some of the methods given are novel and are not to be found in any published works on astrology.

SOME CONTENTS

Qualifications of an astrologer, Prasna and Jataka, Things to be noted at Query Time, Reading the Results, The Time Factor, The Space Factor, Examination of Breath, Prasnakshara, Querist's Mood, Some Peculiar Signs, Conducting the Prasna, Significance of the Lamp, Worshipping the Planet, Ashtamangalam, Time of Query, Significance of Gulika, Prana and Deha; The Death Circle, The Five Sutras, Diagnosing Illness, Thrisphuta and its application, Animal Symbols, Pancha Bhutas, Nirvana or Death-dealing Saturn, Diseases and Arudha. Effects of Lagna—Prana and Deha, Rahu Chakra, Amazing Predictions, Nature of Death, Determining Longevity from Horary and Birth Charts, Evil Periods, Maha-Chakra Dasa, Nirvana or Death-dealing planets, Diseases and their causes, Symptoms of Madness and Epilepsy, Troubles from Enemies, Identifying the Enemy and His Motives, Discovering whether the enemy has resorted to any black-magic, Whereabouts of the Querist, Locating Hidden Wealth, Afflictions to residence, Yogini and its significance, Hell and Heaven, Avakahada system, Remedial Measures, etc.

Appendices, Index of Technical Terms and exhaustive introduction.

No astrological student, savant or astrologer can afford to miss this unique book.

Pp. 712+xxxii Crown 1/8, Printed on Map litho paper, Hard bound

India: Rs. 60

Foreign: \$ 24.00

Postage Extra

Less 5% to Subscribers of *The Astrological Magazine*.

Published by: IBH Prakashana, Bangalore-560 009.

Raman Publications

"Sri Rajeswari" Bangalore-560 020, INDIA.

JUST PUBLISHED

ORDER TODAY

A CATECHISM OF ASTROLOGY

By

BANGALORE VENKATA RAMAN

Simple questions to simple answers but the subject is a complex one. This is exactly what the volume is. It takes you through the ins and outs of the intricate and mystifying subject of astrology. All kinds and any kind of questions you've ever encountered in the study of the subject find a place in this volume. Simple definitions and rules that have generally missed treatment elsewhere for this very reason are explained in clear, lucid terms.

The volume is not an original work. It is a reprint of questions and answers handled by the Editor under the pseudonym of Mihira in THE ASTROLOGICAL MAGAZINE between 1944 and 1950.

Predictive and mathematical problems in astrology, bhavas and various ways of handling bhava issues, the ticklish questions of determination of Atmakaraka, simple little rules to find out the exact kind of profession and a host of other questions commonly encountered by the astrology student are explained in easily understandable language. In other words, reading through this book is like having all your doubts cleared by an authority on the science.

Price Rs. 9.00 or \$ 3.50. Forwarding Charges Extra.

5% discount to subscribers of THE ASTROLOGICAL MAGAZINE.

Publishers: IBH Prakashana, Bangalore-560 009.

RAMAN PUBLICATIONS

**"Sri Rajeswari", Bangalore-560 020
INDIA.**

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

ASTROLOGICAL Magazine

SRI SURYA PRAKASH MEMORIAL NUMBER



II ISSN 0004-6140

editor

B.V. RAMAN

SEPTEMBER 1983

INDIA Rs. 4-00
SRI LANKA Rs. 10-25

PLANETS AND PALLIATIVES

Remedial Measures—A New Approach

Affliction of the Moon

Diseases and Remedies

Focus on Astrological Remedies

Diseases and Counter Measures

Mantras as Remedies

Mitigation in America

And Other Regular Features

The Astrological Magazine appears on the 11th of each month in advance of the month of publication.

Articles on astrology, astronomy, palmistry, medicine in relation to astrology, weather cycles, psychology, yoga, etc., are invited for publication. All articles must be neatly typed in double space on foolscap sheets. The Editor assumes no responsibility for the return of solicited or unsolicited manuscripts. Rejected articles will not be returned. The Editor reserves the right to reject, revise or rewrite any article without assigning any reason whatsoever. No correspondence will be entertained in this regard.

The Editor is not necessarily in agreement with the views expressed by contributors. All articles, published in *The Astrological Magazine*, become automatically copy-righted to *Raman Publications* unless otherwise stated.

No article or part thereof contained in *The Astrological Magazine*, may be reproduced without prior written permission of the Editor. All articles and editorial correspondence should be addressed to The Editor, *The Astrological Magazine*, "Sri Rajeswari", Bangalore-560 020. Telephone: 369229.

Subscription: One year India Rs. 42-00 Air-mail rates for: Sri Lanka, Pakistan, Malaysia, Singapore, Thailand and Indonesia Rs. 120-00 Europe & Africa £ 13-50; U.S.A., Canada, S. America, Australia, Japan, U.S. \$ 27-00. Copies will be supplied by Air. No Sea mail subscriptions are entertained. Subscriptions are not accepted for less than a year. The Proprietors reserve the right to refuse subscription to anyone without assigning any reason whatsoever. Rates of subscription are subject to revision without prior notice in which case subscriptions already paid will be adjusted according to the revised rates. Subscriptions once paid will not be refunded under any circumstance; nor any adjustment made.

Complaints of non-receipt of the Magazine should reach our office latest by the 27th of the month of issue. Duplicate copies will be sent subject to availability of the issue in question though the Proprietors are under no obligation to do so. Subscribers' change of address must reach us at least 3 weeks prior to mailing date.

Foreign Subscriptions from U.S.A., Canada, South America, U.K., Japan, European and African Countries may be remitted to Raman Publications. Agency distribution is held by Messrs. A. Thompson & Co., 64, Gaudia Math Road, Royapettah, Madras-600014. For agencies, apply to A. Thompson & Co.

THE ASTROLOGICAL MAGAZINE

(FOUNDED 1895 BY B. SURYANARAIN RAO)

Proprietors: RAMAN PUBLICATIONS

New Series Vol. 47

Old Series Vol. 72

Chief Editor:

BANGALORE VENKATA RAMAN

Asst. Editor: GAYATRI DEVI VASUDEV

SEPT. 1983 RUDHIR ODGARI-BHADRAPADA-1903 83 No 9

CONTENTS

Planets and Palliatives	... 687
News and Views	... 690a
<i>Ekalavya</i>	
Remedial Measures for Planetary Afflictions— A New Approach	... 691
<i>R. A. Padmanabhan</i>	
Afflictions of the Moon	... 695
<i>Dr. R. S. L. Srivastava</i>	
Diseases and Remedies—An Astrological Approach	... 697
<i>V. A. K. Ayer</i>	
Focus on Astrological Remedies	... 699
<i>H. R. Shankar</i>	
Some Reflections on Remedial Measures	... 703
<i>Bepin Behari</i>	
Remedial Measures and Planetary Afflictions	... 708
<i>Dr. P. S. Sastri</i>	
Cosmic Phenomena, Diseases and Counter Measures	... 713
<i>Cyrus D. F. Abayakoon</i>	
Planetary Afflictions and Propitiation	... 716
<i>R. Lakshmanan</i>	
Mantras as Remedies	... 720
<i>P. S. Iyer</i>	
Mitigation in America	... 723
<i>Mrs. Barbara M. Cameron</i>	
Remedial Measures—A Study	... 725
<i>A. D. Pathak</i>	
Astrology, Ill-health and Yogic Remedies	... 728
<i>R. Santhanam</i>	
Letters to the Editor	... 734
Book Reviews	... 741
Your Technical Difficulties Solved	... 743
<i>Mihira</i>	
"The Astrological Magazine" Ephemeris (September 1983)	... 747
Astronomical Notes	... 748
<i>Agastya</i>	
Travel Guide for September 1983	... 750
<i>Mihira</i>	
Farmers' Guide for September 1983	... 751
<i>Mihira</i>	
How Is This Month (September 1983) For You?	... 755
<i>Utpala</i>	
Daily Guide for September 1983	... 765
<i>Mihira</i>	
Astrological Activities	... 768

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।

को वक्ता तारतम्यस्य तमेकम् वेधसम् विना ॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 72

SEPTEMBER 1983

No. 9

PLANETS AND PALLIATIVES

THE seer attitude of the Vedantic sage is hardly compatible with the operation of free-will. But here and there strewn in classical Vedantic literature, one finds thoughts that destiny is not all inexorable.

*Januonam na ajanya durishham atah
pumstvam tato viprata
tasmad vaidika-dharmamargaparata
vidvattvam asmat param
Atmanatmavivekanam avanubhavo
brahmatmana samsthitih
muktirno satakotijanmasu krutaih
punyairvina labhyate ॥*

Part of this sloka, read as a corollary, means that it is only through the result of good deeds that a human birth is acquired. If you look at it more deeply, it also reiterates the law of Karma, of rebirth and the scope of free-will.

The law of Karma is not stifling—one gets only what one sows. Yet it provides options and allows room for the operation of free-will. In other words, it provides a system where action of a kind, though in the process of bearing results, can be manoeuvred into relatively less impactful effects. That is, a certain consequence though bound to result out of a certain action can be suitably amended to lose its sting. Not all causes attract this discount. Some do. Others don't. Yet others come

only partly under this relief. Remedial measures are a concomitant of this system.

As in law where there are compoundable and non-compoundable offences, so also do we have planetary afflictions (*arishtas* or *doshas*) that are amenable to *santis* (palliatives) and those are not.

A horoscope carries many features some of which are indelibly stamped on the native's rendezvous with life. The Lagna (Ascendant), the Moon and Mercury severely afflicted give serious physical, mental and psychic deficiencies. The 6th and 8th houses give bodily ailments and disfigurations, economic difficulties and personal problems of a grave kind. All these come under the category of *Prarabdha Karma* the results of which must be borne patiently until they exhaust themselves.

In other cases, a strong Ascendant or the Moon can make up for certain other drawbacks in the chart. In such a case, the problem becomes amenable to solution, but mostly because of the native's persistence and perseverance. Jupiter's aspect or association is a sure indication that the natal deficiency can be set right or at least sufficiently ameliorated. As the 5th and 9th lord, his aspect on the afflictions makes remedies easily available. Once properly sought and carried out, all that the native has to do is to wait for the results. As the 3rd,

6th, 8th and 11th or a quadrangular lord, although palliatives, may not be lacking, the native may face problems in resorting to them in the prescribed manner and the results may be only partial or get unduly delayed. Any trinal lord, for that matter, influencing the dosha-causing (affecting) planets allows room for hope and human effort. Malefics as the 6th, 8th and 12th lords and with additional afflictions may not yield even to remedial measures. Patience and endurance are the only ways out. Sometimes a very weak Moon or Ascendant also acts to block out solutions in spite of benefic aspects. In such instances, either the natives or people who have a say in their lives, tend to be obstinate and fool-hardy shutting out all hope.

We are reminded, in this context, of one of the 19th century rulers of Mysore. The period was just before the British deposed the king for alleged mal-administration. The royal astrologers were distressed by certain planetary configurations in the king's horoscope foreboding his fall from power. They got together and after a series of deliberations discovered certain *danas* (giving away in charity certain prescribed articles) could act as a palliative and prevent the downfall of the king. A very important requirement of this remedy was to get someone truly worthy of receiving the gift. After a hard search spread over the entire country, they found a pious Brahmin called Somayaji in one of the villages in a remote corner of the State. He was known for his severe austerities and had for years been a Surya-upasaka (one who propitiates the Sun). The Maharaja's counsellors, in accordance with the advice of the astrologers, invited Somayaji to visit the court of the Mysore king and receive the onerous *danas* meant to prevent the evil forebodings.

The appointed day found the gentle Brahmin before the king ready to receive the *danas*. But the courtiers and the people gathered there to witness the momentous *dana* were stunned to see the Brahmin stretch out his left hand for the *arghya* (water meant to signify the change in ownership) which the king had to offer. How could this poverty-stricken man be so arrogant,

they wondered. Once they got over their excitement the courtiers rushed to where the Brahmin stood and prevailed upon him to stretch out his right hand in accordance with etiquette and tradition. With a bemused look, Somayaji held out his right palm. No sooner did the water drops trickle on to his palm through the golden *uddharana* (traditional spoon) they evaporated at once. Only now did the wisemen of the court realise their folly in trying to make the Brahmin adhere to etiquette. Being a Surya-upasaka, he was bristling with the heat of penance and knowing well his right hand could burn away the essence of the *dana*, he had put forth his left hand. But destiny had willed it otherwise. The remedy (*dana*) was destroyed before it could be accepted. The inevitable and tragic fall of the kingdom followed in spite of the best astrological advice.

Planetary afflictions can be resolved through three commonly known means. They are through the use of an appropriate precious stone (*mani*), prayers and incantations (*mantra*) and medication (*aushadha*).

Medication is commonly known but it applies mostly to physical ailments and only rarely and that too only unsuccessfully to mental and nervous disorders.

It is the common belief that precious stones, carefully chosen, can indeed work miracles. But semi-precious stones as advertised by most of the jewellers are of no use astrologically. The planets rule over the *navaratnas* or the nine gems. The Sun governs the ruby (*manikyam*), the Moon the pearl (*mouktikam*), Mars the coral (*vidrumam*), Mercury the emerald (*marakatam*), Jupiter the lapis lazuli (*pushyaragam*), Venus the diamond (*vajram*), Saturn the sapphire (*neelam*), Rahu the cat's eye (*gomedham*) and Ketu the agate (*vaiduryam*). Afflictions that can be ascribed to a particular planet are said to be allayed by the appropriate stone. Cases of eye problems have responded to the use of a good quality rubv. There have been several instances of mental and other kinds of stress that are usually the result of jaundiced emotions being allayed with the proper use of quality pearls.

It tends to make one less at war with oneself and also others.

A peep into that exhaustive treatise from Kerala, *Prasna Marga* (vide English translation by Dr. B. V. RAMAN) gives innumerable ways of identifying the afflicting planet and of locating the right remedy. All problems are traced to one's sins of commission or omission. Remedies consist of medicines, *japas* (repetition of mantras), *homas* (oblations), worship, gifts, feeding and several other kinds. The *maha mrityunjaya mantra* is extolled as the best of remedies and is universal in application. Mental and psychic ailments come under control by its *japa*, *homa* and feeding the poor in the prescribed manner. The presiding deity is Lord Siva under whose domain comes Sani or Saturn. All problems that can be attributed to saturnine influence, in particular, of transit or direction, can be effectively curbed or even removed by this *japa*.

Mars		Moon Ketu	Venus	Merc.	Ketu		
		Ascdt. Sun Merc.	Jupit.		NAVAMSA	Jupit. Mars	
				Ascdt. Moon Mandi		Sat.	
	Sat. Rahu	Mandi		Sun	Venus	Rahu	

In the case of a young lady born 1-8-1956 at 6-35 a.m. (IST) at 13° N, 77° 35' E with a balance of the Sun Dasa at birth, 3 years 5 months and 9 days, the first sign that there was something wrong with her was noticed when she began to blabber foul words with intermittent fever that upset all her career and other plans. This state of affairs continued for more than a month. On premonition, her brother went up the roof of the house where he found a bamboo doll in female attire with jute strings around its neck. The family of the girl suspected she was a victim of black magic (*kshudra vidya*) which indeed she was as is evident from the affliction to the 5th house by Saturn and Rahu and also from the eclipsed Moon.

The Dasa on was of Rahu afflicting the 5th house indicating lack of *poorvapunya* leaving

little doubt that the malady of the girl had psychic roots. Rahu with Saturn and the nodal axis across the 11th and 5th houses suggested the trouble had been caused by paternal relations. (The Moon is afflicted by Dasa lord Rahu and Saturn, the 11th lord from the 9th while the Moon is in the 3rd from the 9th indicative of co-borns of the girl's father as having engineered the spell.) But it should be noted that the 9th is occupied by the 5th lord Mars in the constellation of the 9th lord. This gives strength to the chart as a whole so that appropriate remedial measures can be expected to effectively check and even destroy the trouble-causing forces. The *maha mrityunjaya japa* and *homa* were performed in the prescribed manner and the girl was her bright, chirpy normal self.

How does prayer work as a remedy? When one prays one puts one's Ego (which is synonymous with duality) to rest and supplicates the Universal Self for grace. It is only too well known that all human ills (*thapatrayas*) are the result of the Ego. When the little self or Ego is subdued it allows for our true nature to function. Our true nature is but Divinity and Divinity means the end of all problems springing from duality. In practice, when most of us pray there still remain traces of the Ego which refuses to be subdued completely and in proportion do our afflictions fade away or remain.

The subject of appropriate remedies through the propitiation of Deities could well nigh run into an encyclopaedic volume. But, the principal forms of the one Supreme are sufficient for any kind of problems. The Sun, the Mother Goddess, Lord Subrahmanya, Maha Vishnu, Maha Vishnu, the Mother Goddess again, Lord Siva, Lord Siva and Ganapati govern respectively over the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. Rahu gives results akin to Saturn's and it would be quite logical to bring the former too under Lord Siva. While the *sahasranama* (the thousand names) of Vishnu and Amba (Mother Goddess) are popular, Siva is best prayed for through the *maha mrityunjaya mantra*. Ganapati's grace is sought through His *ashtottari* (108 names) and Subrahmanya's,

through visiting his shrines. The Sun is brought to one's aid through the *Aditya Hridayam*. These are easy to practise but even then, they must be first learnt from a qualified personage so that the very little *niyama* (regulations) that goes with them is scrupulously followed.

There is another kind of palliative that is both easy and difficult at the same time. Where human relations are involved, it behoves on the astrologer to infuse hope and confidence in the native to stick on to his guns until the directional influences change for the better.

In the case of an estranged couple *born on 21-5-1951 at 11-50 a.m. the chart indicated that the marriage would get straightened out in a couple of months. Perhaps the stress of separation must have taken its toll of the young man for he began to entertain suspicions of his wife's character. At this point of time the most sensible remedy around was to present the relevant features of the wife's chart to the young man in such a manner as to allay his worst fears. This in itself acted as a palliative agent to pull himself together without resorting to any impulsive action.

The Lagna in the female chart is Gemini and its lord is in the 11th with the 3rd lord. This association indicates a warm and friendly nature but not of a flirtatious kind. The 7th lord Jupiter occupies his exaltation sign aspected by

(Continued on page 767)

*Male: Born 21-5-1951 at 11-50 a.m.

Rasi: Leo—Ascendant and the Moon; Virgo—Saturn (R); Capricorn—Rahu; Pisces—Venus; Taurus—the Sun, Mercury, Jupiter and Mars; and Cancer—Ketu. *Navamsa*: Taurus—Ascendant and Rahu; Cancer—Mars; Leo—the Moon; Virgo—Saturn (R); Scorpio—Ketu; Aquarius—Mercury; Pisces—Venus and the Sun; and Aries—Jupiter. Balance of Venus Dasa at birth: 19 years, 6 months and 0 days.

Female: Born 20-4-1956 at 9-20 a.m. (IST) at 23°N 27, 77°E 13.

Rasi: Gemini—Ascendant; Cancer—Jupiter (R); Leo—the Moon; Scorpio—Saturn (R) and Rahu; Capricorn—Mars; Aries—the Sun and Mercury; and Taurus—Venus and Ketu. *Navamsa*: Libra—Ascendant and Mercury; Sagittarius—Rahu; Pisces—Jupiter (R); Aries—Mars; Gemini—the Moon, the Sun and Ketu; Leo—Venus; and Virgo—Saturn (R). Balance of Ketu Dasa at birth: 3 years, 5 months and 11 days.

IMPORTANT ANNOUNCEMENT

The citizens of Bangalore have decided to felicitate Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, for his dedicated, devoted and yeomen contribution to Indian culture in general and *Jyotisha* in particular during the last 50 years and more, and to convene a two-day International Convention on Astrology at Bangalore during December 1983. Leading astrological savants from India and overseas are expected to participate.

For this purpose, a Committee has been formed with Justice A. R. Somnath Iyer, former Chief Justice and Governor of Karnataka as Chairman and several leading persons as members.

A special Felicitation Volume of about 400 pages will be published and the following are the salient features:

1. Specially written articles on Dr. B. V. RAMAN and his contribution for the propagation of Astrology and renaissance of Ancient Indian Culture.

2. Special selected editorials of Dr. B. V. RAMAN.

3. Expert and thought-provoking articles on astrology, yoga, palmistry, *mantra sastra*, specially written for this Felicitation Volume, by well-known writers.

This volume is expected to be a monumental publication.

Printed on beautiful map-litho paper in 1/8th demy octavo, the price will be Rs. 75 (\$ 22.50).

A special pre-publication offer of Rs. 50 (\$ 15) per volume is offered if remittances are received by crossed Account Payee bank draft before 30th October 1983. Forwarding charges will be Rs. 7 per copy (or U.S. \$ 2.00 for outside India orders).

Since a limited number of copies will be published, please register your order along with Rs. 57 (or \$ 24.50) by crossed Account Payee bank draft.

To make this convention and felicitation a grand success considerable finance is needed. We request all admirers of Dr. B. V. RAMAN to contribute their mite by crossed Account Payee bank draft to the Secretary, Committee for the Felicitation of Dr. B. V. RAMAN and International Convention on Astrology, No. 25, 'G' Street, Jogupalyam, Ulsoor P.O., Bangalore-560 008.

Overseas readers may remit \$ 24.50 to our foreign correspondent Dr. Bangalore Sureshwar, P.B. 135, Lake Zurich, Illinois 60047, U.S.A.

News and Views

Ekalavya

Nakshatra from the Date of Birth

SOME astrologers had been mystifying the credulous with what they claim as uncanny powers of peering into the heavens by articulating one's *nakshatra* or birth star off hand as soon as the date of birth is told. My palm-size computer friend of whom I have already written has given the formula for doing it and I am broadcasting it through these columns with his permission. This formula is devised for all born in the 20th century and follows the English calendar.

$$\text{Formula : (i) } \frac{A+B+C+D+E}{27} = Q + F$$

(Omit quotient Q and take remainder F alone)

(ii) $F - G =$ the nakshatra from Aswini or one adjacent to it where :

A = 15 : This is a constant or *dhruva*

B = Date of birth (in English calendar)

C = Three times the number of the month

D = The year, barring the centurial 19

E = 0, 9 or 18 according as D/3 yields 0, 1 or 2 as remainder and

$$G = D/20.$$

Example 1 : 1954-5-5

A = 15, B = 5, C = 15, D = 54, E = 0

$$\frac{A+B+C+D+E}{27} = \frac{15+5+15+54+0}{27} = \frac{88}{27} \text{ leaving 7 as remainder}$$

$$F = \frac{54}{20} = 3 \text{ roughly (more than 2)}$$

7 - 3 = 4 giving Rohini

Example 2 : 1911-9-30

A = 15, B = 30, C = 27, D = 11, E = 18

1a

$$\frac{A+B+C+D+E}{27} = \frac{15+30+27+11+18}{27}$$

$$= \frac{101}{27} \text{ leaving 20 as remainder}$$

$$F = \frac{11}{20} = 1 \text{ (more than } \frac{1}{2})$$

20 - 1 = 19 giving Moola as Nakshatra.

Note: This method can further be simplified by eliminating multiples of 27 at every stage. In the next issue, you will learn about finding out the week-day from the date of birth and the Lagna too orally from the time of birth.

A Case of Vasana

The present writer recalls to his memory an unforgettable event that is four decades old. I had once been on a pilgrimage to a famous shrine in the south with my family. I had *darshan* in the evening. The guide who helped me said : "Sir, if you can wait for a couple of hours you can see the *uchcha-kala puja* too which is famous. The temple being on the sea-shore, I said yes immediately in the hope of enjoying the sea-breeze in the meantime. We walked along the sea-shore and settled ourselves comfortably on a mound.

"Sir," said my guide, "may I show you a miracle". I nodded.

In the basket we had brought from the temple, there was a broken coconut offered to the deity. The guide took it, broke it into smithreens with a stone and beckoned to us : "Sir, you are from the north ; in your part of the country, do dogs eat coconut ?"

"I am sure, they don't."

"Now look," saying this, he threw the broken pieces of coconut all around us and from nowhere a swarm of dogs pounced upon them and started gobbling them up. I was spell-bound.

The guide explained : " There is little to be surprised. These dogs were in their former birth, managers or accountants of this temple. Even in this birth they have not forgotten their old habit of spiriting them "

Reader ! You must be able to understand the moral.

Banking Recruitment

The recent disclosures in the press about the scandal in the Railway Recruitment Boards (Bangalore, Bombay and Allahabad) has thoroughly shaken the faith of the citizen in the efficacy of competitive examinations held for Central services. The cancerous cell that had its origin in the University examinations has now spread its tentacles into the branch of government employment. The tragic result accruing from this situation is that **the really fit are excluded : the unfit find themselves at the helm of affairs and the consequent incompetence has a totally deleterious effect on society, physically and morally.** The medical profession for instance suffers most by the import of nincompoops into whose hands precious lives are entrusted daily.

The latest to join the ranks of corruption appears to this scribe to be the banking recruitment apparatus. Many a candidate who had a brilliant academic record and done well in the written examination finds his name absent after the *viva voce*. He can also say with certainty that candidates who have a poor academic record and just made it in the written examination by fair or foul means find their names present in the list of successful candidates and what is worse, quite a few have the appointment orders in their pockets within weeks. **One has plenty of reasons to suspect that either money or influence or both can always buy a job in the nationalised bank.** Indeed I have reliable knowledge that the question papers set for the examination were in the hands of a few candidates who have the pull or the money prior to the event. But the worst offender seems to be the evaluators in the *viva-voce* or higher still the caucus that allots jobs after that process. A thorough probe by the CBI will reveal another racket in this area too. Actually I had been

waiting for the investigative daily press to take up this matter, but since they have not taken the initiative, I have raised the issue in this column.

A Monstrous Peril

The fears expressed in these columns that the institution of marriage in Gujarat will be on the rocks is coming true. According to latest information, there has been a startling increase in the number of broken marriages, due mainly to mounting extra-marital affairs on the part of both men and women. It is claimed that this phenomenon owes to the growing affluence, economic independence of women, Rajneeshism, disintegration of joint families and the declining influence of caste system. There are of course cases where cruelty and unemployment or drunkenness have driven the women to this state. Arranged marriages in well-to-do families against the will of the participants contribute their share to it. Forced prostitution by husbands have contributed their quota too. These are the findings of social institutions. This is only the tip of the ice berg. The "Maitri Kara" contract of which mention has already been made in these columns has caged many unmarried girls into the hands of married men. When the Gujarat Government came down heavily against it, ingenuous minds have evolved a new bond known as "service contract" as predicted, under which an unmarried girl practically becomes one's permanent keep. The Government is apparently in deep slumber over this issue. Thus the traditional sanctity of Hindu marriage, the pivot of Indian culture, is being increasingly eroded. **Such a state of affairs in the land of Arundhati is a shame and an indubitable sign of decline of Hindu society.** Such a development in one part of the country is bound to catch up with others sooner or later. What are the Sankaracharyas and heads of different Mutts in Gujarat and elsewhere doing? Will Sai Baba camp here for a month and exercise this demon? Is it not their bounden duty to take immediate cognizance of this social cancer and burnt with cobalt appropriately on a war footing? Do our State and Central Governments owe no duty by our society in saving it

from this monstrous peril? When will a Rama and a Sita appear on the scene to restore the virtue of *eka patni vrata* on its high pedestal and resurrect Hinduism? Failure to tackle this situation on the part of parties like the Hindu Mahasabha and Parishad is a sad commentary on their callousness to society and pre-occupation with politics. When the soul of India is lost what is there to govern? It is like bartering the eyes for a picture as Bharati sang!

Our Dithering Government

The testament of N.T.R. that appeared in a national daily recently revealed, contrary to all the fears expressed, the anguish of a noble soul that is not only ably evocative but constructive in its approach and pleads for arresting the rot that is eating into vitals of our country namely character under aegis of the ruling party. If evidence were needed for the headlines of the party in power, it was amply provided by the elections in Assam and J & K. Intolerance against parties other than their own is the bane of our present rulers. If there is any one criterion on which the present rulers at the Centre have no right to be there, it is, that no lone woman is safe on the road in the country. The hydra-headed demon Arajaka in all its ramifications is waltzing its dance of death from coast to coast. The Central Ministers who raised a hue and cry against the meeting of the Chief Ministers of some Southern States now raise hell that the elections in the J & K were rigged. A dispassionate comprehensive and not isolated enquiry by the Election Commission or even a judicial probe will vindicate the truth that over-zealousness and greed on the part of the party in power at the Centre alone was responsible for the holocaust which it provoked. What right has the Centre to be there if it is not able to solve the Punjab tangle over the months and years? It certainly does not speak well of a ruler who does not know what is right and what should be done, and when **Asiads and Non-aligned Meets cannot butter parsnips. They are eye-washes; the nation grovels under an incompetent government which does not know its mind.** The sooner it quits the better, A

revolution is fathered by dithering; let not the government forget it.

Gandhi Film Again

Reagan's America appears to be dead-set in puncturing India's credibility at all levels. The other day it was the canard about Morarji Desai raised by Seymour Hersh on which action is being taken. It is a matter of great regret that on this particular issue our Prime Minister when asked about it on her return from her European jaunt could not be categorical but was equivocal in her reply as indeed a person in her position is not expected to do. Differences in party affiliations in the past have never been known to have ruined personal estimations to this extent. And it is precisely this state of affairs that is meat for the defaming hawks of unfriendly countries.

We are constrained to return to Attenborough's *Gandhi* once again as we have now read a most ungentlemanly review of it in the U.S. press. The writer Richard Grenier has tried to deflate the movie taking the cue from the gutter inspector Miss Mayo of old. The extensive review was first published in *Commentary* in March 1983 and later excerpted with permission in the *Sun-Times*. The writer was an honoured invitee for a special screening of the movie shown to guests from the National Council of Churches.

He begins: "At the end of the three hour movie there was hardly a dry eye in the house." But when the writer took the trouble of explaining to the woman next to him that Gandhi did not utter the last word "Oh God!" in English but "Hai Rama", the lady protested that Rama was just Indian for God; our friend would not stop; he explained in as many words that the Hindu was a heathen when she felt she had fallen on an uncongenial spirit! How nice of our friend! It does not need a Sherlock Holmes to find the motivation behind his denigrating the film as stemming from the Organised Christian Church of America. This indeed is an attack from an unexpected quarter and a new direction under the camouflage of religion from a country where agencies flourish for marketing discarded children from the slums of India and women on

hire to father your son or daughter or both and take delivery of them safely parked with no ties attached when they pop out—all for a fixed sum running into some thousands of dollars. Our Christian writer vents his spleen on the awards the film has won which he describes as its canonization! The author insinuates that the Government of India financed 100% of its cost and brazenly calls it a paid political ad. for India with its axis round anti-racism, colonialism and non-violence. What is worse he debunks Gandhi as having enjoyed the caresses of naked girls who used to cuddle him; that he applied enema to young girls; the film is thus a sanitized version of Gandhi! Gandhi, the man, was heartless, almost brutal to his wife and children. The writer ultimately warns “buyers beware”. Here the motive becomes char. Now these are charges that should not go unchallenged: **the Government of India and the Gandhi Trust owe it to themselves and the country that such blatant libel should not be allowed to go unpunished.** The writer further seeks to inject poison and put the spoke in the good relationship among the non-aligned countries by stating that Gandhi was callous towards other blacks of the African continent! Indeed the international community of intellectuals should raise its voice high to condemn this perverted and manifestly mercenary effort and censure the people or organisations behind the bizarre effort.

Which Months and When ?

While looking through his scrap book this scribe came across certain categorical statements that might be of help to students of astrology in settling doubts. It is common knowledge that the month is reckoned in different ways for different purposes. According to sage Atri :

अभिषेकं तु नाक्षत्रं सावनं जाननादिषु ।

पित्रियं चान्द्रमासं सौरं पूर्वं च प्रशस्यते ॥

Use of Nakshatra, Savana, Chandramasa and Saura months are praiseworthy respectively for purposes of *satabhisheka* (witnessing 1000 Moons) horoscopes *sraddhas* (death-ceremonies) and *shashtyabdapoorthi* (completion of 60 yrs.).

Sage Bharadwaja defines the different kinds of months thus :

चान्द्रं तु चन्द्रार्कं समागम्यां नाक्षत्रमाहुः शशिमंडलेन ।

सौरं तु राशिं प्रतिसूर्यगत्या त्रिंशद्दिनं सावनं संज्ञमर्योः ॥

i.e., 30 *tithis* (lunar days) make one Chandra month; 27 *nakshatras* make one Nakshatra or stellar month; 12 consecutive solar ingresses make one Saura month and 30 days make one Savana month.

Sage Atri further elucidates :

वर्षकालावधिश्चैव सावनैरेव गृह्यते ।

i.e., the time factor in horoscope life should be reckoned only by Savana.

These *arsha* statements make it clear that in the matter of Dasa-Bhukti calculation, the months should be reckoned at the rate of 30 days only.—161.83.

YOUR CHOICE

Living with the Himalayan Masters

(Spiritual Practices of Swami Rama)

Swami Ajaya Rs. 65-00

Saravali of Kalyanavarma

Eng. Tr. by R. Santanam Rs. 60-00

Surya Siddhanta

Eng. Tr. by Burgess Rs. 100-00

Brihat Samhita—Vol. II

Eng. Tr. by M. Ramakrishna Rs. 90-00

Bhat

Brihajatakam

Rs. 100-00

Eng. Tr. by Swami Vijnananda

Free forwarding charges for orders of Rs. 75-00 and above upto 15-9-1983.



SRI SUPRAJARAM.

“ Sri Rajeswari ”

Bangalore-560 020

Remedial Measures for Planetary Afflictions — A New Approach

R. A. Padmanabhan, M.A., M.Sc. (Lond), D.L.C. (Lond.)

IN AN earlier article (*A.M.*, November 1966, p. 1019) I had touched upon the significance of evil influences of radiations and how they could be eliminated or avoided by (i) being away from the radiation field, (ii) not being tuned to it, (iii) using suitable filters to cut off the particular harmful radiation, (iv) deflecting the incoming rays by the use of cosmic deflectors (chakras or kavachas) or (v) absorbing or attenuating the incoming waves to safe limits, etc., techniques all of which go by different symbolic names in Hindu astrology. Also it was indicated that the good or bad effects occurring in this life need not be solely attributed to planetary influences alone; and that every human being around us in this universe is a potential planet in so far as the power to radiate is concerned. A curse which has the potency to cause harm to an individual is in essence an evil force or radiation emanating from an excited source governed by the same laws as planetary forces. Anyone exposed to this radiation or in the vicinity of this force comes under its spell and suffers an interaction with it. The damage caused by such an external force may be even psychological as is often the case, and may vary from person to person depending on one's susceptibility to such radiation.

Concept of Life

When life is conceived at a given point in space it develops its own characteristic pattern (an integration of body, mind and spirit) depending on the resultant of radiations from planetary and other bodies, called the radiation field of the force field at the time of conception (birth). This characteristic pattern forms the core of an individual's basic philosophy or thought. Life is an impact of environment on this thought, and planetary forces prepare us to adjust from time to time and attune ourselves to these environmental forces (changes).

It has also been pointed out that thought waves or personal radiations influence our emotions, and the so-called good or bad effects are simply manifestations of our interaction with nature and environment from time to time in a life cycle. It has also been emphasised that astrology does not change the happenings in the external world of the individual but only influences the emotions of a person according to his or her own mental predisposition, characteristic of the individual. It is this characteristic predisposition of ours that interacts with events in life. We tune ourselves (mind) to the incoming events, good or bad as the case may be, according to the promptings we receive from heavenly bodies. In other words we undergo a series of emotional adjustments in life according to the planetary influences.

For example, if A and B are two different individuals, the occurrence of the same event (say, rain) may cause happiness to one (say, A) and unhappiness to the other (B). Even though the phenomenon (rain) is universal and common to both, A feels happy over it but B feels unhappy. Why? This is because A and B have different planetary influences, and have had different planetary combinations at birth. Likewise for other man-made phenomena too (products of civilization, such as a cup of tea or plane travel) their reactions may be different. It is literally true that one man's food is another man's poison.

Planetary and Human Radiations

Modern theories (e.g., Planck's Quantum Theory) contend that solids consist of a large number of oscillators (atomic) radiating energy in varying degrees under normal and excited condition. Every human being is constituted of a large number of body cells or tissues which may be comparable to an atomic oscillator (Planck's). Each such oscillator may have a

characteristic frequency and radiate under suitable excitation. When a man's feelings are roused, he is excited and radiates energy, creating thus an effective radiation-field around him. Other persons within this radiation range may come under its influence, and get affected by it to different degrees depending on their natural receptiveness and in accordance with the law of inverse squares. This is analogous to radiations from a transmitter being picked up by a receiver in that region.

In other words, every human being is a potential source of radiation, as much as the planets in the galaxy, but with this difference that their intensity is small compared to the planetary radiations. Planets are huge heavenly bodies with gigantic masses and incredible rate of dissipation of energy, so as to cause considerable effect or influence over astronomical distances; whereas human radiations are relatively weak and powerless even over short distances governed by inverse square law.

Nevertheless, it is to be reckoned that human radiation can also become sizeable in intensity by cumulative effect arising from collective or consecutive action (such as a Mahayagna, Atirudra), repetitive Prayoga or application (force augmentation technique such as in Mantra, Japa, Tapa, etc.), or phase amplification or charge acceleration technique analogous to cyclotron (as in yantras) and astras.

This is precisely how a remedial measure fabricated by human ingenuity and effort can overcome, neutralise or counteract powerful cosmic forces or planetary influences.

Remedial Measures

With the acceptance of the concept of stellar radiations as the prime factor in determining human nature as well as its interaction with life, the classical way of considering astro-remedies as package deals of ad-hoc cures fabricated against specific afflictions has to be remodelled on new lines as a general science of systems design carried out in consonance with the wave theory. The remedial measures therefore are to be understood as consisting of one or more of the following strategies: (i) Reducing the intensity of the

force-field; (ii) reversing or deflecting the incoming rays; (iii) filtering out the harmful frequency components from the incoming wave-band; (iv) mixing the incoming wave with a locally generated wave so as to alter the harmful frequency into a beneficial one; (v) tuning the mind to other beneficial wavelengths and avoiding the harmful waves (frequency mismatching); and (vi) other miscellaneous devices.

All these techniques have been in practice in ample measure from very ancient times in the Hindu system of astrology, medicine and clairvoyance, cognizant or incognizant of the scientific significance involved.

Mantra

Mantras or hymns are derived from the Vedic knowledge and are compositions for propitiating specific deities of the Hindu pantheon. They are also intended for specific purposes. *Gayatri*, for example, is a mantra, by repetitive chanting of which, one builds up personal confidence, will-power, initiative, force, eloquence and motivation. Also it protects the individual from harmful rays or evil influences of radiations by changing one's inherent cell structure (*Gayantam trayate iti gayatri*). In fact, a *Gayatri Raksha* (talisman) in itself is the best shield to ward off evil of any kind, and is by far one of the best remedial measures for planetary influences. Mantras according to the Vedic Hindu tradition are, in fact, quite numerous (e.g. *Purushasooktam*, *Srisooktam*, *Rudram* and are all resonant and reverberant sonic pulses meant to establish contact with extra-terrestrial bodies (superhuman) just as much as with human and other living beings on the earth itself. Ravana became invincible by propitiating Lord Siva with his musical extravaganzas of *sama gana*. Coherent vibrations let out by the Vedic recitations have the power to build up, excite and activate great sources and work wonders.

Japa, Tapa and Yagnya

When a mantra is repeated again and again consecutively it becomes 'Japa' over a length of time (augmentation technique). Japa gets the multiplicity effect of the mantra concerned. This is analogous to the cyclotron principle of

charge acceleration by repeated force augmentation to the energised particle at the proper phase so as to build up incredible power for action (usually for atom splitting).

Further when Japa is carried out over still longer time durations, say of the order of days, months and years, it becomes *tapa*, which again has the same cumulative effect of force-concentration for sudden energy release whenever required. Likewise community japa or mantra becomes yagna, where the same mantra is repeated by a number of people simultaneously for augmentation. The effect in this case gets multiplied as many times as there are men. Thus even though the radiating influence of a single source of mantra is somewhat small, when it gets multiplied by the large number of persons in the congregation the radiant energy or intensity becomes powerful enough to counteract a big planetary force or evil influence, reduce it to a safe level and even convert it to beneficial rays. This technique is the most powerful and infallible one in Hindu mysticism for remedying the evil influences of planets and other living and non-living sources.

Coming back to the question of using mantras for human benefit, it is a common experience even to this day that *Purushasookta Homa* blesses childless couples with male issues as the name implies, *Varuna Japa* causes rain in drought stricken areas, *Srisookta Yagna* bestows wealth to the wearer of Lakshmi raksha drawn from the *pooja*, and so on. There are innumerable "Kavachas" aimed at augmenting one's powers to attain the desired object or goal, often over-riding the opposition from heavenly bodies (and other afflictions) through the grace of different gods and goddesses, such as Subrahmanya Kavacha, Ganesha Kavacha, Hanuman Kavacha and Krishna Kavacha, to name a few. All these are products of severe austerity, penance (*tapa*) and pre-set rituals incorporating a basic mantra in each case aimed at counteracting a particular affliction or for increasing one's power for positive achievement in the desired direction.

Tantra

An ad-hoc extension of the mantra technique is the tantric cult. Here too, the evil rays are deflected by the yantra fabricated by the repetition of special prayers or psalms under rigorous ritualistic practices centering round a deity (e.g., Sakti, Durga, Kali, etc.), a demi-god (e.g., Yaksha, Rakshasa, etc.), a genie (*gana*) (or spirit), a planet or one of the elements of nature, (*panchabhoota*). Filtering out the evil rays, reflecting them back to the source, deflecting them from their course, mixing with other frequencies to render them beneficial, etc., are the tricks of tantric practices.

Of course we should not rush to the conclusion that a person possessing a *tantric kavacha* can become a superman or can achieve wonders! As a matter of fact, it is far from it. He can, at best, ward off that particular wave-band which the electro-cosmic filter covers from penetrating his body and causing him harm; he continues to remain vulnerable to other forms of attack or afflictions. Also we should hasten to add that tantric cults could be practised negatively (*dur prayoga*) wherein the otherwise beneficial effects are rendered harmful by wrong application of the mantras as in witchcraft or black-magic, whereby a hale and healthy person is brought under an evil spell or affliction and is made to suffer untold miseries. But this is possible only when the victim is mentally weak and does not possess planetary strength.

Yoga

Yet another method of rectifying planetary afflictions is by the practice and application of yoga. Yoga is disciplining of the mind and body by suitable exercises, diet restrictions, mental control and other austerities. It consists essentially of training the body to withstand any rigour and taming the mind to receive any oncoming event. The body is kept in good health and the mind, in poise. This is more easily said than done. It requires enormous courage and patience to practise yoga—a technique by which one can attract the beneficial rays and repel the harmful ones automatically. This happens perhaps due to the re-structuring of the body

cells or tissues brought about by the rigorous training of the respiratory, circulatory, digestive and nervous systems by a continuous conscious effort.

Herbs

Herbal remedies are partly physical and partly psychological. Herbs are in essence medicinal plants (e.g., tulasi) of various chemical compositions and they possess different physical and curative (often palliative) properties, particularly for mental afflictions, physical ailments (sprains, arthritis, jaundice, etc.), toxic situations, (e.g., snake-bite), allergies, etc. Here too the effect is that of an aromatic substance on the human mind and the body. Whether planetary effects could be shielded off by the herb or not it is a common observation that herbs are effective antidotes for poisons, allergies, evil spirits, bacteria, virus and other dangerous organisms found in our living environment. Also, in combination with other occult remedies, herbs provide a very good physio-therapeutic background in accentuating the healing process.

Stones

Astral gemstones are sometimes effective in mitigating the evil influence of planets. Gems are made of different colours and also possess specific crystallographic planes with atomic arrangements, regular and symmetrical. While the crystallographic planes deflect the incoming waves, the colour filter drains off the residual undesirable rays from entering the person. The different crystals being attributed different planetary complexions are also possibly due to their having atomic configuration similar to those found in other planets so as to attract or repel the particular set of waves emanating from a similar source. Crystals also possess the unique property of double refraction (e.g., Quartz, Calcite, Tourmaline, etc.) by which ordinary light (waves) is converted into polarised light, under suitable conditions. Thus when a wave of radiations coming from far-off planets falls on or passes through the crystal (gemstone) it becomes entirely different in nature, sometimes even getting circularly or elliptically polarised, and losing perhaps most of its harmful components but retaining the beneficial one as distin-

guished between the ordinary and the extraordinary ray in physical optics.

Other Miscellaneous Methods

Other remedial measures often resorted to are the special recitation of *puranic* verses and literary compositions during the period of affliction in particular and for normal prosperity in general at other times. This again is a diffused form of mantra or prayer, resulting in coherence of thought and balance of mind. The common examples are *Sundarkandam* and *Adityaihrdayam* from the *Ramayana*, the former for general well-being and the latter, for specific victory, (e.g., competition, contests, court case, examination, war and combats). Similarly, the recitation of *Virat Parva* from the *Mahabharata* brings rain during a drought. Whether the recitation of these man-made compositions reach the heavenly bodies or not, the reader gets into a psychological trance and mental predisposition to oncoming events (environmental changes) and gets ready to receive the benefits. This in itself is an achievement, since the thought-waves generated by the *pranayama* induce an objective idealism in the devotee, and sooner or later when the expected event occurs as a natural phenomenon, the devotee gets supreme satisfaction at the success of his efforts.

Summing up

We find that remedial measures do exist for planetary afflictions and these have a more or less scientific significance. Where the scientific explanation is inadequate or unconvincing, it reflects our own imperfection of knowledge. Better knowledge leads to better understanding of the sages of yore and their codified commandments. With our limited equipment we are unable to unravel the mysteries of nature, which our ancients had seen with their extra-sensory perception and superior calibre. Nevertheless, there is enough virtue in following their footsteps, albeit blindly, by simply knowing the 'how' of it rather than questioning the 'why' of it, and deriving the benefits of their teachings :

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि सुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वं पूर्वतरं कृतं ॥ (Gita IV—15)

—7.83.

Afflictions of the Moon

Dr. R. S. L. Srivastava, M.Sc., Ph.D., F.N.A.Sc.

A PRACTISING astrologer, who is unaware of the remedial measures to ward off the evil effects of afflicted planets, is like a physician who cannot cure a patient even after correct diagnosis. Remedial measures in astrology are based on Yogatantra which involves worshipping of the appropriate deity, wearing of gems and amulets and offering concentrated prayers. Yogatantra is complementary to astrology. The ethics of an astrologer's profession requires that he should himself lead a pious life and be fully conversant with Yogatantra. Unfortunately the number of such astrologers in our country has been fast dwindling. The esteemed Editor of *The Astrological Magazine* has chosen very timely the topic "Planetary Afflictions and Remedial Measures" for the Surya Prakash Memorial Number of the Magazine. The articles in this number will focus the attention of the reader on the need of acquiring knowledge of Yogatantra. Due to the constraints of time and space, and, above all my own limitations, it is not possible to discuss the afflictions of all the grahas (planets) and the corresponding remedial measures. I shall therefore confine myself to the afflictions of the Moon.

The importance of the Moon in a natal chart cannot be minimized. In Hindu astrology, the Moon plays a dominating role. This is evidenced by the fact that the savants of astrology have unanimously recommended examination of the Moon chart along with Lagna chart. Unless an astrologer examines the positions of the grahas relative to the Moon also, the predictions cannot be relied upon. The transit or gochara effects of planets are invariably judged in relation to the position of the Moon in the natal chart. The Vimshottari Dasa system, which is the most reliable for the timing of events, is based on the longitude of the Moon at the time of birth. Furthermore, the position of the Moon plays a vital role in the matching of horoscopes for the purpose of matrimonial alliance.

Whether relations between two persons will be cordial or not can be judged to some extent by knowing the signs occupied by the Moon in their natal charts. For this reason it is preferable not to reveal one's Rasi name to all and sundry.

One might ask the question why so much importance has been given to the Moon in Hindu astrology? The answer is simple. The Moon being the karaka of mind governs the actions of man. Good or evil results are the outcome of man's own actions. Sages have given much importance to the control of mind. Ultimately, it is the mind which controls the body. Therefore, examination of the Moon's chart is absolutely necessary in order to arrive at a correct estimate of a horoscope. The Moon is also the karaka of the 4th house which governs mother, landed property, enjoyments, conveyances, home life, relatives, self-prosperity and education. These factors go a long way to make a person happy or miserable. The fact that the Moon presides over the above factors makes his position most important. It takes the Moon nearly $2\frac{1}{2}$ days to transit a sign. Thus he remains in one constellation for nearly one day. Hence, the Moon charts of persons born on the same day, in general, will be identical. Therefore, one would expect that the life history of such persons should reveal a striking similarity. Partly, this is true. Persons with similar Moon charts do show similarity of environment at birth, mother and near relations. But one should not read more than the above from such an identity since considerable variations can be caused by the relationship of the Moon with Lagna lord which changes with Lagna. A natal chart may appear to be very promising yet the effects attributed to grahas may not manifest in the life of the native if a proper sequence of Dasas is denied to him. Persons, who achieve success in life, invariably get through the major Dasas of yogakaraka planets, particularly those of the 9th or 10th lords. For example, one

born in Aries Ascendant reaps the benefit of the promises of the natal chart for a long period of 35 years if the Moon in his natal chart occupies the constellations of the Sun, the Moon or Mars. Therefore, for Aries Ascendant, the position of the Moon in Taurus, Virgo or Capricorn signs augurs well for success and general happiness in life. On the other hand if the Moon, for Aries Ascendant, is posited in the constellation of Mercury, the native will miss the major periods of Jupiter and Saturn during his lifetime. Thus the position of the Moon in the signs at Cancer, Scorpio or Pisces does not go well with Aries Ascendant. However, his position in Cancer is relatively better since then he is posited in the 4th house in his own sign. In Scorpio, he occupies the 8th house while in Pisces he is in the 12th house. Both are evil houses. An afflicted Moon in the above houses causes Balarishta unless the same is cancelled by other yogas present in the natal chart. Similar combinations can be worked out in respect of other ascendants also and the merit of a natal chart in promising success or failure can be easily judged from the relationship of Lagna and the Moon sign, i.e., the Chandra-lagna. This explains why one should not fail to examine the Moon chart to assess the merits of a horoscope.

A waxing Moon, not afflicted by malefic planets, either by association or by aspect, is considered to be strong and capable of conferring great mental abilities to the native. He is fortunate enough in respect of matters related to the 4th house and can face difficult situations without losing the balance of mind. A strong Moon posited in a quadrant is a great boon. On the other hand a weak, debilitated and afflicted Moon indicates that the native will be unlucky in respect of mother, will be fickle-minded, unhappy and short-lived. If a weak Moon is associated with Rahu or Ketu and is aspected by Mars or Saturn, the mother of the native suffers from some chronic ailment. He himself will be prone to mental derangement. Aspect of Mars on the Moon in debility is indicative of blood diseases, including leukemia, unless the debilitation is cancelled. If a weak Moon is

posited in the 8th house in a watery sign, death may occur by drowning. His association with Ketu in the same house may cause diseases of the rectum such as piles and fistula. In the 6th house the combination may result in death by poisoning, snake-bite or by hydrophobia. With the exception of Jupiter, association of the Moon with other planets is, in general, not desirable. However, conjunction with Mercury in a good house may confer great intuitive powers.

Birth in certain tithis (lunar days) is described as fortunate. Since a tithi indicates the distance of the Moon from the Sun in the Zodiac, indirectly it involves the Moon's position relative to that of the Sun. Except for birth on Poornima (the Full Moon day), when the Moon is in direct opposition to the Sun, position of the Moon in a quadrant from the Sun is not conducive to producing good results. When the Moon is placed in the 5th, the 6th, the 8th or the 9th from the Sun, he is considered to be strong.

We now turn to the question of the affliction of the Moon and measures for minimizing the same. A weak Moon in the 8th house is indicative of ill-health in early childhood causing frequent cold and even bronchitis. In such a lunar situation it is recommended that the child should be made to wear a silver amulet in the shape of the Full Moon with the following engraving: ॐ सौ सोमाय नमः । If the Moon is not badly afflicted the amulet will protect the child from diseases of the respiratory system. After attaining the age of eight years the boy should be advised to put on a white pearl in a silver ring. In case the Moon is hemmed in between malefics or vitiated by Rahu, Ketu or Saturn either by conjunction or aspect and posited in a bad house, he is indicative of Balarishta. Worship of lord Siva and performance of the Mahamrityunjaya Japa are said to ward off the danger of untimely death. Donation of rice, camphor, bullock, white cloth, silver, pitcher, white conch (*sankha*) help in warding off the evil effects of the Moon's affliction. The period of $7\frac{1}{2}$ years, usually known as

(Continued on page 764)

Diseases and Remedies—An Astrological Approach

V. A. K. Ayer

I

ASTROLOGY being a limb of the Vedas, it presupposes a firm faith in God (whose breath they are) as the dispenser of the fruits of one's actions and the inherent philosophy of Karma which postulates that we reap what we sow. Charitable acts beget *punya* which enables us achieve the purusharthas led by Dharma *en route* to Godhead. Evil actions beget sins that hinder the performance of Dharma and thus obstruct our evolution.

Now, Dharma is Karma-based and Karma is body-based and that is why the fruits of evil actions, namely sins, affect us in the shape of diseases that put the body and mind out of gear.

A beautiful verse in *Prasna Marga* says :

रोगार्तानामिह तु बहुधा कल्प्यते रोगहेतुः

भुक्तयेवम् यत्तन्निवृत्तार्तानामिहोक्तम् ।

एतत्तथ्यं त्रिविधमुदितं प्रायशः स्वीयपाप्मा

रोगोत्पत्तेः भवति हि नृणां हेतुरेकस्त्रिधास्यात् ॥

"People ascribe all sorts of reasons for diseases : possession by evil spirit, planetary affliction and tridosha or the imbalance between Vata, Pitta and Kapha. But often the truth about this three-fold origin lies in man's own sins."

Haritha confirms it and points the way out of it :

जन्मान्तरकृतं पापं व्याधिरूपेण बाधते ।

तच्छान्तिरौषधैर्दानैर्जपहोमसुरार्चनैः ॥

"The sins of past lives bother us in the form of diseases. The latter can be ameliorated by (1) medicines, (2) *danas*, (3) *japa*, (4) *homa* and (5) worship of gods," i.e., at all three—physical, emotional and spiritual—levels.

The relevance of planets in this context is brought out clearly by Parasara thus :

अवताराप्यनेकानि ह्यजस्य परमात्मनः ।

जीवानां कर्मफलदो ग्रहरूपी जनार्दनः ॥

"The Eternal God takes many incarnations, that of the planets being one. In this form He doles out to jeevas the fruits of their Karma."

It follows that the worship of gods referred to above includes the worship of planets too which are really the specific manifestations of the Almighty God which also serve as pointers of the onset of disease.

Varahamihira confirms our deductions thus :

रक्तैः पुष्पैर्गन्धैस्ताम्रैः कनकवृषवकुलकुसुमैः ।

दिवाकरभूसुतौ भक्त्या पूज्यौ इन्दुर्धन्वा

सितकुसुमरजतमधुरैस्सितश्च मदप्रदैः ।

कृष्णद्वयस्सौरिस्सौम्यो मणिरजततिलककुसुमैः

गुरुः परिपीतकैः प्रीतैः पीडा न स्यात् उच्चाद्यादिपतति

विशति यदिवा भुजङ्गविजृम्भितम् ॥

"The Sun and Mars (while malefic) should be worshipped devotedly with *vakula* and red flowers, red sandal paste, gold, bullock (as *dana*), etc. A similar Moon should be worshipped with cow (as *dana*) white flowers, silver (wearing) sweet *neyvedya*, etc. Saturn with black materials ; Mercury with emerald, silver and tilak flower ; Jupiter with golden hued flowers ; aroma and *neyvedya*. Pleased with such a worship, these planets protect him even when he hurtles down a mountain peak or dives into a snake-pit."

Modern science explains the same phenomenon of the unity of creation in terms of matter and energy with which the Universe is permeated and which are mutually interchangeable ; the inalienable law of action and reaction, cause and effect, etc. The Indian philosophy calls the entire creation—men, matter and planets—as *pancha-bhauktika*.

II

From the above discussion it will be evident that (1) astrology has been vouchsafed to us as a tool to help us in our evolution by detecting its blind spots ; (2) diseases are in a way designed to correct us from our run-away course from the

chosen path of Dharma; (3) it is our duty to take advantage of all the remedial measures (against disease, etc.) as prescribed by the Rishis to retrieve Dharma in pursuit of purusharthas which is the true goal of life.

It is necessary to remember at this stage that all diseases are not curable in full by these modes, depending as they do on the intensity of affliction based on the nature of one's Karma—prarabdha, sanchita, dridha, adridha, dridha-dridha, etc., and since the soul has to evolve through many lives before it can wipe off its sins, the birth cycle in the meantime being continuous.

From a larger point of view, however, even if diseases are not completely cured in all cases now, here itself, by the adoption of these remedial measures, the effort and its cost are worth their weight in gold as they will certainly lead to the reduction of the sin behind them and help the process of squaring the account. This fact alone will bless one with a mental rehabilitation hard to evaluate and which is bound to react healthily on the psyche for one thing.

It may now be asked: Are we justified in this presumption or hope? Certainly yes. Listen to the clarion call sent out to us by Varahamihira:

शमय ! उदगतमशुभदृष्टिमपि विबुधविप्रपूजया ।

शान्तिजपनियमदानदैस्तुजनाभिभाषणसमागमैस्तथा ॥

"Ye men! Remove even the slightest evil aspect of planets by the worship of the learned, brahmins, navagrahasanti, japa, niyama, dana speaking and mixing with the good and great."

It is necessary, however, that in the performance of these santis, as in taking the medicine and mantra, the mind should also be properly attuned for a transformation. The meaning of the mantras besides faith in and nature of rituals had better be understood well. In this respect a knowledge of Karma Vipaka will prove helpful. It is said :

पापभेदश्च तत्रायश्चित्तभेदाश्च विस्तरात् ।

सायणेनोदिताः कर्मविपाके ग्रन्थ आत्मनः ॥

"Sayanacharya in his work on Karma Vipaka has described in detail the various sins of past

life that give rise to specific diseases in this life and the means of their expiation.

Such a knowledge of correlation between them whether verifiable or not will surely put the fear of God into man and more often than not, he will desist from repeating his mistakes or stooping to other questionable actions. A sincere regret implied in these measures by itself is a form of expiation and constitutes the basis of confession before the priest in the Christian religion.

III

Some broad guidelines are given by the Rishis for the anticipation of diseases through planets among others. Parasara says: the Dasas of the lords of the 6th, the 8th and the 12th are usually productive of evil results. It is particularly so when the Bhuktis of the above lords operate during the Dasas of marakas. During the Bhukti of Lagna lord who keeps the company of the 6th or maraka lord, the native should expect to suffer from fever. Should the afflicted Lagna lord occupy the Moon's shadvarga, he will suffer from cold, through water or indigestion. Should it be Mercury's shadvarga he will suffer from vayu or flatulence; in Jupiter's shadvarga indisposition or trouble through brahmin; in Venus' shadvarga sexual disease; in Saturn's vata or rheumatism or sannipata. Should Rahu, Saturn, Ketu occupy the 8th and their Bhukti run, one should fear mental worry, hiccup, lung infection, gastro-enteritis, etc. The company of a maraka planet with it will also cause the same trouble.

Sarvartha Chintamani gives the following broad outlines: Should the Dasa and Bhukti lords be at 6/8, one should fear trouble through state, misunderstanding with colleagues or boss, relatives, trouble through theft, fire. Should they be 2/12, one should fear change of place, misunderstanding with relatives, affliction of leg, eyes and chest. In the Bhukti of a planet in the company of the Dasa lord, one should fear trouble to relatives, wealth, property, job, trouble through one's own relatives, scandals.

Mantreswara has this to say: Should the Lagna lord occupy the 6th, the 8th, the 12th and

(Continued on page 753)

Focus on Astrological Remedies

H. R. Shankar, B.A.

WE ARE all subjected to misery and suffering in our lives, at one time or the other. Difficulties and obstacles often manifest and frustrate our efforts in achieving our cherished objectives. One cannot but feel totally helpless when calamities come out of the blue and strike us. It is therefore natural that one is most anxious to find some ways and means to obtain relief from such misery and to overcome obstacles that block our way to prosperity. The task of finding a simple and effective remedy to this malady is being tackled from different angles by men of wisdom from time immemorial. Those learned in astrology have correlated human sufferings with specific planetary afflictions traced in the birth horoscope. In astrological thinking, the effective means of mitigating suffering would lie in containing and countering planetary afflictions which are considered as the prime cause. Even as astrological scholars were evolving and experimenting with appropriate remedial measures to counter undesirable cosmic forces at work, many others of equal wisdom and learning have cast doubts on the efficacy of such exercises. For instance, *Mundakopanishad* has this to say in this context "Rituals are but frail boats which cannot ferry us across our difficulties—the many miseries we are subjected to through transmigration". We thus see contradiction surfacing in the intellectual approach, even as early as the Upanishadic period. If you accept the doctrine of Karma, you cannot consistently also believe in the feasibility of countering Karma forces. Consequently, the very idea of astrological remedies enfeebles one's faith in fundamentals of astrology and its validity. On the other hand, the hypothesis of the predetermined destiny of an individual will totally deny the power of Divine Grace to supersede Karmic compulsions and also the scope of Will Power and the initiative of the individual. Thus the debate is on at the intellectual level as to the effectiveness and purpose of the astrological remedy,

However, when we simplify our thinking and concentrate on essentials, we find the underlying philosophy that permeates the concept of astrological remedy appears to be, not the manipulating of the working of the cosmic forces, but the removal of the sense of fear of some oncoming event and to prepare the mind into an optimistic frame to view the event as an opportunity for more seasoning; to make man aware of the dynamism of his life and to prepare him to receive the oncoming event with composure, without losing his sense of balance. The astrological approach, in essence, was a ritual to serve as a 'straight-jacket' to the mind so that it would remain composed and free from the stress and strain that are caused by cosmic forces. In a way, the astrological remedy is seen as a kind of 'tranquilliser' although it can never be envisaged as a cure.

Apparently, the astrological remedy is not everybody's cup of tea. It is essentially an art of integrating a number of factors. Overemphasis on any one factor gives a lopsided picture. To be meaningful and purposeful, it presupposes certain environmental conditions such as cultural heritage and religious faith. To the uninitiated, it has always been a superstitious ritual. Because, when rituals are based on fear born of superstition and not based on inner knowledge of astrology and without the benefit of cultural heritage it may cause more harm than good. On the way frequent doses of tranquillisers would lead to addiction, to ruination; so also the astrological remedies resorted to indiscriminately tend to sap the individual of all initiative and numb his power of reasoning, with progressive dependance on increased dosages of such remedies and make the man mentally invalid. A case in point is of a well educated and highly placed official, who started with a ring set with coral when adverse period was in operation and as the stress and strain developed kept adding to the collection of gems. With ten rings now mounted on eight fingers (thumbs are left free)

he has now taken recourse to Kavacha (talisman). In the process, he has lost ability to take decisions and is sliding down in efficiency. In my experience, I have found that those having Kemadruma Yoga in their charts invariably have a compelling tendency to keep shuttling from astrologers to palmists and parrot-fortune-tellers and are taken-in by anything with a stamp of occultism. I dissuade such persons from consulting fortune-tellers and suggest that instead they should learn astrology with an emphasis on the limitations of this discipline. To help them to get over the compulsion and temptation, recitation of *Vishnu Sahasranama* has been found effective. Though the counselling shocked them initially, they have come to appreciate the good it has done to their mental outlook. Like old shoes, the ideas one is used to for long would be so cosy that one just cannot throw them away. But half-baked ideas need to be given up before they turn the mind into a cesspool. Nothing is more effective in this context than a scientific study of astrological discipline in weeding out untenable ideas and half-truths. Let us not forget that truth is not divisible; two half-truths do not add up to a whole truth.

The purpose here is not to create doubts in the minds of those who have faith in the efficacy of astrological remedies. It is to focus on the need to understand its real purport and correct practice. Hence the first step is to be bold enough to give up superstitions—untenable half-baked ideas mixed with half-truths. Let us focus on the essentials.

The cause and effect law of karma is an inflexible law governing the affairs of this world including activities of individuals. The enforcing agency of this law is the cosmic forces. Commensurate with the composition of past karma, the cosmic forces generate corresponding tendencies in man. These tendencies manifest as happenings or events. In the process of such a manifestation, other external factors have a contribution like environmental condition, social constraints and opportunities, etc. While man has no access to cosmic forces, the past karma works out uniformly and does not concern itself with the external factors. The same

action is followed by the same consequence whether it manifests in India or Russia and whether it is during the Vedic Way of Living or under modern way of living. As a result, the same kind of action is likely to manifest as different events under different conditions, though in essence the consequence is the same. This peculiar phenomenon is taken advantage of, in evolving astrological remedies so that final shape of manifestation of event does not cause sorrow. It concerns with conditioning of the mind. After all, in the final analysis, it is seen that misery and happiness are but mere experiences of the mind. A similar happening could mean sorrow under one condition of mind and may cause happiness in a different frame of mind. Act of sex, for instance, is a pleasure when with consent; the same is horror and sorrow when forced. The difference lies in the mental outlook and not in the mechanical act. Similarly, consequence of a particular kind of past karma can remain uniform and yet manifest differently under different mental conditions and thus cause sorrow in one instance and bring happiness in the other. Let us suppose that the consequence of one past karma is the destruction of one's progeny. When the result of this karma manifests as the death of an issue, it would cause sorrow to the parents who are sentimental and adore children as God's gift. Whereas, an identical karma can also manifest under present society as an induced abortion. Though the result of karma is enforced uniformly in both instances, it can be seen that it ended in sorrow in one case while it has given a sense of fulfillment of wish in the other. Karma is neither vindictive nor is it a benefactor. It merely dispenses results in accordance with the law. That a particular result should in turn cause misery or happiness is not its concern. Accordingly, astrological remedies are oriented to condition the mind to the desired frame, in the context of contemporary environmental conditions, social and religious mould of the mind. It also aims at developing and strengthening the soul power. Astrological remedies do not in any way interfere with the working of cosmic forces, nor they can.

All astrological remedies have been evolved within this framework and in the context of social and religious background of Hindu Way of Life. Pooja (ritualistic prayer), daana (charity in prescribed manner), tantric rituals, recitation of mantras and meditation are the remedial measures that are prescribed for different types of planetary afflictions. Precious stones are included among the items to be given in charity under the scheme of daana. Thus we can see that the ingredients of astrological remedies mainly consist of religious faith, cultural heritage, social customs and one's will-power. Divorced from these pre-requisites, astrological remedies would lose their relevance and efficacy. Imagine the outcome of prescribing pooja to an atheist; or recitation of Vedic mantra to a non-Hindu; and go-pooja (worship of cow) to a Muslim. Under duress, even if they were to go through the ritual formalities, the same cannot produce the desired result in the absence of total involvement. Hence we mentioned earlier that the astrological remedy is not everybody's cup of tea. For the same reason, its efficacy cannot be either verified or measured scientifically as it concerns primarily with conditioning of the mind. In prescribing remedial measures, the mental outlook of the individual, the tradition in which the mind is moulded and shaped, the kind of rituals that holds appeal to the mind and the inherent tendencies of the individual are all factors that need to be reckoned with. Astrological remedies are not patent medicines for dispensation across the counter. It also calls for rapport between the counsellor and the client by way of total confidence and faith.

Take pooja, as a case in point, which is one of the important remedial measures. It has a religious backdrop and base. Take away religious fervour and faith. It then becomes a force. There will be total involvement only when the person concerned himself performs the pooja. Having the pooja performed by a third party on payment of reward can at best be considered as daana (charity) and cannot be expected to produce the same result. The rituals must be observed rigidly. Then only it would serve as a

straight-jacket and hold the mind in the desired frame. Different kinds of poojas have been conceived by the wise sages with reference to different types of planetary afflictions. Planetary afflictions give clue to the inherent tendencies that need to be shaped and directed and specific poojas are accordingly prescribed. For instance, Swayamvara Parvati Pooja is prescribed in cases where the marriage of a girl is delayed because of one or other obstruction. This pooja was suggested in the following case which proved rewarding:

Planetary position: Scorpio—Ascendant (Lagna) 23°; Sagittarius—Rahu 1°; Gemini—Mercury 29°; Cancer—the Sun 10°; Jupiter 16°; Mars 17° and Venus 1°; Libra—Saturn 21° and the Moon 18°.

In this case, marriage was getting delayed and astrologically favourable periods were slipping through one after the other. In the horoscope, the 7th house is free from affliction and the 7th lord is in the 9th along with Lagna lord and in the company of an exalted yoga-karaka. There was no apparent obstacle and yet the marriage was delayed. Association of the 5th lord in strength with the 7th lord was, however, indicative of possible love marriage. When the parents were sounded on such a possibility, it was disclosed that it happened to be the crux of the problem and cause for delay. The girl wished to marry a boy of her choice who happened to be her classmate but belonging to a different culture. Tradition-bound parents would not have this alliance. The family-bond was strong enough that the girl could not think of proceeding without consent from the parents and it had resulted in stalemate and it appeared that the girl might remain a spinster. As the younger sister had also reached marriageable age, the anxiety of the parents was peaking along with the passage of time and the condition was confounding with no solution in sight. The horoscope indicated that the most opportune time for marriage was in offing as Jupiter was nearing the natal Moon and in kendra to his own natal position and Saturn transiting the 11th to Lagna was almost crossing over to the 12th. It was at this juncture that

the pooja was suggested as a remedy to overcome the impasse. The advice was heeded and the girl undertook up the performance of pooja with all sincerity and devotion by rigidly adhering to the rituals prescribed. Exaltation of Jupiter in the 9th proved a blessing in causing that total involvement in pooja. The infatuation she had for the boy gave way to reality and realisation that her happiness was in a traditional marriage with the blessings of her parents. Simultaneously, a proposal came which proved fruitful as the boy and girl liked each other during the first meet and the marriage was performed in traditional manner in February 1982. The pooja had such an impact on the girl that she wanted that her sister who is to be married also undertake the pooja. It was explained that the time was not opportune for marriage and as such no useful purpose would be served at this stage. Pooja at best can help in overcoming obstacles but it cannot confer something which is not promised in the horoscope.

Recitation of mantra is another remedy which again is based on religion. The emphasis here is more on strengthening one's soul power than on the conditioning of the mind. There are two kinds: one involves meditation while concentrating on repetition of certain Beeja mantra; and the other kind involves proper intonation. The Vedic mantras warrant rigid modulation of voice if it has to be effective. *Bhagya Sookta* is one such Vedic mantra which is prescribed when planetary afflictions result in obstacles to prosperity. The quantum of result would be within the range promised in the horoscope, but it would help in mopping up the available resources which otherwise would have come in a scattered way; and also it would be of great help in overcoming obstacles in the way of flow of prosperity. To speak from experience, it is observed that visible gains have resulted when *Bhagya Sookta* is recited with right intonation under the guidance of a Vedic pandit. Whereas, no tangible results were reported from those who repeated the passages from the books in a casual manner along with their morning prayers. Moreover, assessment of actual gain in such in-

stances could well be arbitrary. For instance, in the case where the results were visible the person who was a technical consultant was having a lean period with the income reduced to a trickle, necessitating him to go into short loans before he started recitation of *Bhagya Sookta*. By the time he completed the prescribed period, there was considerable improvement in the situation as the income was steady and he was able to liquidate debts. What could be surmised here is that as a result of this exercise, he might have regained self-confidence to the extent that he was able to impress the clients and secure business. The astrological remedy has in a way helped to reinforce his otherwise sagging will-power and given him that additional aura necessary for success in life. On the other hand, in the case where no improvement was observed, the person was having no financial problem as such and he undertook the exercise for better prosperity. This being a relative evaluation, the real gain could not be judged. That apart, his method also being faulty the exercise could well have been futile, as it lacked intense involvement.

Daana (charity) is another kind of remedy prescribed in astrological works which again is based on the Hindu social customs with religious overtone. It is not just giving alms to the needy or donation to a cause. This also involves a ritual that dovetail pooja. The kind of things to be given away in charity, its quantum, mode and time are all prescribed taking into account the kind of planetary affliction involved and the sequence of their manifestation. It is to be noted that a daana is invariably preceded by a pooja. May be because charity is very much a part of Hindu social customs, reference to it is found often in astrological works, more than to any other kind of remedy. What one can surmise in the context of charity is that parting with a portion of one's hard earning demands considerable mental effort. The compulsion of sacrifice on one's part may help in disciplining the mind to the desired status. The truth of this is brought out in one interesting case. While studying the horoscope of a

(Continued on page 75₂)

Some Reflections on Remedial Measures

Bepin Behari

MUCH confusion persists regarding the role of astrology in alleviating human sufferings. To a great extent, rational human individuals who have been endeavouring to comprehend the unexplained laws of nature have begun to accept the validity of astrology. It is no longer, in the circle of scientists, dubbed as prejudice and blind belief. The number of individuals who have been attending astrological schools and teaching lessons is certainly amazingly large, specially so in western industrialized countries. But the validity of remedial aid in astrology is still not very well recognized and it is often questioned in learned circles. The controversy raised in *The Astrological Magazine* as a reaction of some of the remarks of the late Mr. Y. Keshava Menon, whom I consider one of the most devoted and erudite astrological students of the present time, shows that astrologers are not manly in the efficacy of gemstones, mantras and such other methods in thwarting the occurrences of many unpleasant situations or in eliminating or reducing several unhappy afflictions. This, to my mind, happens due to differences in the basic understanding of astrological influences. An understanding of the occult nature of the astrological science will enable us to see clearly that the study of the tendencies of various physical and supra-physical forces does not lead us to fatalism. The forces of gravitation operating on every individual do not preclude him from flying above in the sky and to send rockets beyond the realm of solar influence. When one understands the real nature of these laws, one inevitably comes to accept them but one may, having accepted their validity, try to mobilise them for one's advantage. It is with this object that the present journal quotes an important characteristic of astrology which says: "Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what

will definitely happen." As an astrologer can only study the tendencies likely to manifest under certain situations, it may be logical, as an extension of this approach, to find out the additional forces that can be generated in order to deflect any unhappy influences likely to manifest as a result of the given planetary configuration.

As a matter of fact, the scientists and modern thinkers on this line have begun to explore the possibility of utilizing astrological knowledge to caution individuals against impending dangers and to take remedial measures. The Astro-Group of Europe on April 15-17, 1983 organized an International Congress of Astrology at Tournai, Belgium, where various practitioners assembled to discuss this problem. At this Congress, more than 200 astrologers who assembled there discussed such papers as Medical Astrology as a method of diagnostic technique based on Cosmic Forces, Astrology and Psycho-therapy, Fundamentals of Astrological Medicines, Astrological Contraception and Colours, Ayurveda and Tantra. Among the eminent European astrologers who presented discussion papers at the Congress, the names of Francine Mercier, Gerard Edde, Jacques Ere, Eric Marie, Eddie Mars, Guy Jourdan and Catherine Aubier may be mentioned. M. Georges Schepers was the moving spirit behind the organization of the Congress. Such Congresses are becoming quite popular in the scientific west which shows that the potentiality of this branch of astrological study should be very much encouraged presently. What is needed in India is to collect the various empirical results of practising astrologers in order to evolve a synthetic approach to the subject and to establish certain generalised guidelines so as to enable others to try them and verify the results. The scientific method in astrological researches would help us to greatly expand the scope of Indian astrology which has a wide and

useful role to play in the modern world and useful contributions to make in the realm of occult sciences. For this reason, the present selection of the topic for the Surya Prakash Number of *The Astrological Magazine* shows the foresight and farsight of its erudite Editor.

The need for studying the significance of planetary afflictions and remedial measures is important also from another standpoint. The interest in astrology in purely objective form is not very useful unless this knowledge is gathered for some higher study or for some practical use. Dr. B. V. RAMAN has been making international predictions in every Annual Number of *The Astrological Magazine* in order to caution the world politicians of the impending dangers so that they could take appropriate steps to ward off the afflictions or to reduce their intensity. The ancient method of Ayurvedic medicine linking the pranic forces afflicting the individual with the three basic flows of energy, namely phlegm (*kapha*), bile (*pitta*), and wind (*vayu*) which in turn were related to planetary radiations had required the ancient medical practitioners to have a deeper understanding of astrological principles on the basis of which they examined the natal chart of the patients prior to commencing treatment. Those who are aware of the basic Ayurvedic system of treatment would indicate that the linkages between various herbs, minerals, gems and the time for beginning the treatment with planetary radiations were based on an occult understanding of cosmic forces affecting the human individual. Even the yogic teachers who taught their disciples in various schools of occult perfections had deep knowledge of the relationship between the planets, the chakras, and the functioning of the human organism. When they required their students to follow a particular dietary regulation, they did so because all these are intimately related subjects. The efficacy of yogic practices in remedying many physical ailments and in enabling the maintenance of physical welfare (which was also achieved by the ancient Indian medical practitioners) is open to every research student to verify. On the same analogy, one can affirm that the understanding of planetary

influences could be very useful in helping the individual to lead a confident and meaningful life.

I myself knew a practising clairvoyant psychopath in London who also administered homeopathic medicines to her patients. Her method of selecting the specific medicine for the patient was to examine the aura of the individual patient and that of the specific medicine and to examine the harmonising possibilities between the two in order to set right the lost balance. She was very effective. I feel that this is the basic approach required of an astrologer. While examining the horoscope of an individual, the astrologer should attempt to find out the purpose and the basic reason for the disturbance in the life of the individual. The planetary radiation is a way of harmonising the disturbance: the individual disturbance and the cosmic harmony cannot exist together for long. They must in order to maintain the balance in nature get harmonised which is the goal of all planetary afflictions. There are many ways to harmonise the two. If the astrologer could extend his understanding of the supra-physical or the occult dimension of astrological forces, it is possible for him to link the present affliction with the past omissions and commissions of the individual and to suggest various steps whereby the afflictions can be remedied or minimised.

Every astrologer knows that all the planets have special radiations. Many of the afflictions are caused primarily by three planets, namely, Saturn, Mars and Rahu. But before discussing their special radiations I wish to share some personal experiences relevant to the topic to indicate that astrological knowledge can be helpful if linked with common-sense and other systems tackling human problems.

For some reason, I would refrain from giving natal charts of the persons mentioned in this article. The first example I would like to mention is that of a person who is an elderly lady with several children and living in a middle class family in Tamil Nadu. For several years she had been suffering from pathological symptoms of high blood pressure but she was not reacting to any treatment. The doctors

were perplexed; the misery increased, the malady remained uncontrolled, the family atmosphere became much depressed and the disease remained elusive. On an examination of her chart, it appeared that she was running Rahu's main period (according to Vimshottari system of direction) and the planet was afflicted by Mars and her Sun was weak. A general understanding of her chart and the family history showed that the lady was at cross-roads; her self-centredness had to be turned outwards so that she could begin to appreciate the reality of the spiritual world. Connected with Rahu, there are several stones and many rituals but I was not sure that all of these would be effective. Selection of the most efficacious in this case was difficult. I thought that the stone could be effective in some ways but it would not activate her mental body which was very essential in her case. As she belonged to an orthodox Brahmin family with many relations knowing the sacred texts of mantras and japas in which they were adepts, I casually suggested that she could consider having the Rahu-Japam done while she also attended the Siva temple specially where the idol contained many black serpents carved around his symbol. While this continued, she could continue the medical treatment without neglecting the same. Surprisingly, during the period when the pandits were performing the Rahu Japam, the medicine started showing positive results and the doctors began getting clear symptoms of the disease for effective treatment of the malady. During the period of japas and the improvement in her physical conditions, the lady showed increased interest in religious observances and her psychological condition was greatly altered. This incident occurred about three years ago during which period the perplexity and seriousness of the earlier malady have been non-existent.

I do not wish to draw much categorical inferences from this incident but it does show me the possibility of radically reorienting the individual to the conditions surrounding one. After all, I thought that Rahu has the primary influence in making the individual dissatisfied with the existing physical (material) conditions which

if administered with the celestial nectar (of spiritualism) may enable him (Rahu) to attain a state of permanence (eternity or harmonization). The vibrations of the japam and the involvement of the lady in the ritual and attuning herself to the serpent nagas imperceptibly affected the aura and the response of the physical to the higher influences made the physical symptoms of the disease more specific which the doctors could easily treat. In this process of helping the patient, one has to approach the problem at first by determining the general nature of the personality pattern (as shown by the natal chart), the specific forces affecting the person at the moment by calculating the directions, the orientation that is expected by the occult forces, and the various alternatives by which the result could be achieved. As a result of such combined integrated approach, the remedial methods of astrological afflictions can certainly be helpful.

As indicated earlier, there are three planets namely Saturn, Mars and Rahu which are greatly dreaded for their afflictions. Much of the remedial methods is sought for them. As it is, Rahu makes the symptoms confused, the disease difficult to diagnose and the individual greatly depressed and self-centred. The most important task for an astrologer confronting such individuals is to arouse in him the desire to shake off the malady. In spite of all pretensions and vocal statements, the individuals with Rahu's afflictions, to a great extent, enjoy their malady because of the accentuation of the identification of their psyche with the self. In this psychological framework, the individual moves in circles without any urge to move out. But once the urge to get the nectar is aroused, and he somehow contrives to approach the gods (devas), he would get rid of the malady (of death and the temporal existence) and attain the higher levels of existence of deva-hood which would absolve him of his personal concern and as such he would have no anxiety about his own existence and welfare. One has to seek right aid for such transformation.

In the case of Mars, the conditions are very different. This planet is full of activity. The

individual under its influence would be restless and anxious to be dynamic. The affliction under Mars takes place because the various sheaths of the human personality are not adequately harmonised to one another. Thought, emotion and the physical sheaths pull themselves in different directions. As a result of such tugs in different directions, there may be carelessness resulting in accidents; imbalances between emotion and the physical body may lead to physical disease and malfunctioning; similarly, other disharmonies may lead to other afflictions. The nature of these imbalances can be understood by the planetary disposition and the astrologer will have to find out the means for setting the incongruities right. Sometimes wearing of a specific type of ring will enable the emotions to calm down and to set the vibrations around him right. The same result can even be achieved in another case by right japam. The idea is to set right the imbalance among the various sheaths of which Sri Sankaracharya has spoken very elaborately in *Viveka Chudamani*, which would calm down the individual and eliminate the affliction or reduce it greatly.

Saturn is one of the most difficult planets to tackle and the most dreaded one at the same time. He creates a ring round the individual who under its influence feels stifled, caged, imprisoned and put to servitude. The ego in the individual is crushed. This being a very disturbing experience, which manifests in many ways shown by the planetary combinations expressing themselves at different periods of life, one feels greatly disheartened. No one can control Saturn for this planet is an aspect of Lord Siva whose domain extends to the cremation ground where every physical constituent of the physical body is completely annihilated. Any malady arising as a result of saturnine affliction will have the result of breaking the ego of the individual. This planet, as Lord Siva also, is easily propitiated provided the right attempt is made. It is very simple: the individual has to surrender himself completely to the Almighty. This is easily said than done. There are various degrees of surrender and

many methods depending upon the individual circumstances which can be tried for it.

I myself remember a very interesting experiment of whose efficacy I was very doubtful. The chart of the individual who was an engineer by profession and had earned much money showed an affliction of Saturn and Rahu. During the period when these planets had their main and sub-periods, the individual came under cloud and began to be persecuted for various kinds of financial irregularities. When the litigation started, he began to lose much money, social prestige and peace of mind. In such a predicament, he came to see me. He did not have any trust in pandits for their japam because he felt that they would ask for much money without performing the right performance and the specified kind of japam. I thought that stones would not have the right psychological impact because he was an intellectual with whom I did not wish to enter into theoretical discussions on the efficacy of gem therapy; the amount of money on the purchase of the stone also would have meant a fig for him. So I suggested to him that he should go to a Siva temple on Mondays and pour milk on the symbol having taken his morning bath and on an empty stomach. Reluctantly, he agreed to do the same because he thought that I had no interest in any other consideration except helping him. At that time, the strain of litigation was also showing on him. So when he began going to the temple, he began to feel relieved, and as he began to surrender to God, his psychology changed; his aura got gradually rearranged, and the personality began to take a happier frame. The flow of the higher force made him more harmonised. The influence of Saturn began to change him. He became adjusted in his limitations. Surprisingly, with such a change, he began to get favourable results in his court cases as well and other proceedings began to turn in his favour. While his personality was becoming reoriented to a new way of life linking him to cosmic forces in a more harmonised manner, the results of the various complaints against him began to manifest in his favour,

There is no way known to us so far to establish any casual relationship between the two, but to me, it appeared that the Saturn-Rahu radiation aimed at making him recognize the Supreme Divine Power which he had so far resisted due to his intellect. Once his intellect gave way, the result of these planets began to express in their supra-physical dimensions making him a more composed and happier individual.

There are many examples of Jupiter, Venus and Mercury causing inconvenient conditions from which the individual often desires relief. Gems have often been prescribed for these planets. The Sun and the Moon are also often propitiated and gems connected with them recommended for the redressal of their malefic influences. While recommending these gems, I have found that there are several orthodox astrologers who blindly adhere to the traditional rules of prescription. Undoubtedly, they are effective as far as they go but many a time side-effects are also noticed. For example, I remember that a friend of mine with the afflicted 6th and 7th houses was greatly perturbed about his professional matters which were disturbed by unnecessary hindrances by several persons. He was suggested a stone which did help him in destroying the evil effects of his enemies and he was quite satisfied about it. Shortly later on, he came to inform me of this result and he casually mentioned to me that his wife's eyesight was getting seriously impaired and he was contemplating a trip to the United Kingdom to get it set right. On enquiry it appeared that the elimination of the hostile professional influences and the intensification of the wife's eye trouble both occurred at the same time. It was suggested to him that he might remove the ring with the stone for the time being to watch the effect. It was found that the removal of the ring with the stone made the professional atmosphere slightly worse off but there was an improvement in the eye ailment of the wife. As the official situation by that time had already greatly improved, he preferred to keep away the ring and to continue with the local medical treatment. His wife reacted very favourably to the treatment by this time. From this, I concluded that

the stone which destroyed the professional hostile influences also (adversely) affected the wife's eyes. The astrologer had overlooked the influence of the stone on the 7th house which should have enabled him to warn the native.

In another case connected with the Moon, I had another uncommon experience. It was the case of a female with a weak Moon. During a particular phase of her life, she was passing through much mental agony and disturbance. The astrologer advised her to wear a Moon-stone which greatly relieved her of the mental symptoms. But as her Moon was connected with the 12th house, the Moon-stone affected her monetary outflow and she began to experience considerable increase in expenditure. As she was not short of money, she did not get upset by it but to me, it was a significant instance of the simultaneous effect of a stone in several ways and at several levels.

These experiences of mine intensify my conviction that there are many more dimensions of astrology than we ordinarily recognise. Nature has imbued occult powers in the entire manifested world in several ways.

Astrology is one of the mysterious sciences, like alchemy of the West and Tantras of the East, which requires study and understanding of it as a part of several other occult sciences which endeavour to reveal the secrets of nature in order to enable mankind to mobilise various occult powers for the good of the world. To deny them would be an ostrich policy. We cannot deny the hard facts of life!—6.83.

There is a law that anybody in this world, who will attach himself to any personality or worldly object, shall have to suffer; either friend or object will be taken from him; or one of them will die, or there will be a rupture between them. This is an inevitable law.

—Swami Rama Tirtha.

Subscribe to :

THE

ASTROLOGICAL MAGAZINE

Remedial Measures and Planetary Afflictions

Dr. P. S. Sastri, M.A., Ph.D., M.Litt.

REMEDIAL MEASURES to alleviate afflicted periods of planets have the sanction of great astrologers of the past, of the authors of Dharma Sastras and of experience. Jaimini prescribes the deities for planets thus :

The Sun, Ketu—Siva ; Venus—Lakshmi ; the Moon—Gauri ; Mars—Skanda ; Mercury, Saturn—Vishnu ; Jupiter—Siva ; Rahu—Tamas and Durga ; Ketu—Ganapati and Skanda ; Saturn, Venus in malefic karakamsa : *kshudra devatas* (1.2.72-81).

In our experience we have found that Saturn is fully kept under control by the Rudra Adhyaya (Namakam) of *Taittiriya Samhita*. It was tried first when a close relative was on his death-bed and he survived to the amazement of the doctors. He was then having the major period of Ketu in the 3rd from Cancer Lagna aspected by Rahu and Venus from the 9th. In my own case during Saturn-Mercury-Saturn (Saturn on the 6th and Mercury in the 10th for Pisces Ascendant) there was a very serious illness ; and the doctors suspected an advanced stage of cancer and gave up hope. Though I assured them that astrologically it was a simple duodenal ulcer, they refused to accept my verdict. For 11 days *abhisheka* for Rudra with Namakam was done, and on the 12th day there was a homa—all performed without my knowledge by my father living more than four hundred miles away. Was it a coincidence that the homa was done exactly on the day and time I gave the surgeon for the operation. The date he first gave was rejected by me. But he was adamant. On the day he had chosen, he woke up with high fever and asked me to fix my own date. This is no coincidence.

Prasna Marga, Chapter 15, is highly instructive. We summarise some of the valuable things stated therein :—

1. The Sun—Siva. In the first Drekkana of a common sign, it is Subrahmanya and in the second it is Ganesa,

2. The Moon—If strong Durga ; if weak, Bhadrakali ; weak in Mars' houses—Chamundi.

3. Mars—In odd signs, Subrahmanya, Bhairava ; in even signs, Chamundi, Bhadrakali.

4. Mercury—In cardinal and common signs, Vishnu ; in the first two Drekkanas of fixed signs, Krishna ; in the third Drekkana of a fixed sign, Vishnu ; in Leo with the Sun, Siva ; with the Moon, Durga ; with Mars, Subrahmanya.

5. Jupiter—Vishnu. This is contrary to Jaimini's view and we accept Jaimini who is supported by our experience.

6. Venus—Annapurna, Lakshmi, Yakshi.

7. Saturn—Sasta, Kirata.

8. Rahu—Nagara.

Some more valuable information is found in this text. We present below. These indicate the source of affliction and the deity to be propitiated.

1. The Sun : from Aries onwards respectively the deities governing the Sun are Siva, Yakshi, Vishnu, Sarpa, family deity, Vishnu, Bhadrakali, Swayambhu, Gandharva-Yaksha, Ayyappa, Pisacha, Kirata.

2. The Moon : in Aries and Scorpio—Chamundi ; in Taurus—Yakshi ; in Libra—Dharmadaiva ; in Mercury's houses, Vimana Sundara and Sundari ; in his own house Sarpa and Dharmadaiva ; in Leo—Bhagavati ; in Jupiter's houses—Akasa Gandharva ; in Saturn's house—spirits and demons.

3. Mars ; in Aries, Bhuta Rakshasa, Brahma Rakshasa ; in Scorpio—Narabhojini, Bala Prabhakshini ; in Venus' houses—Bhairava, Yaksha ; in Gemini—Narasimha and Gandharva ; in Virgo—Narasimha and Yakshi ; in Cancer—Bhagavati, Krishna, Chamundi ; in Leo—Siva Bhutas ; in Sagittarius—Sasta ; in Pisces—Virabhadra ; in Saturn's houses—Abhichara Devas.

4. Mercury : in Venus' Gandharva ; in his own, Gandharva, Kinnara ; in Cancer, Jala Pisacha ; in Leo, Nagakanya ; in Jupiter's,

Chamundi ; in Saturn's, Kavachi, Sula Pisachi, Kala Pisachi.

5. Jupiter : In Mars' houses, Siva Bhutas, Durdevata ; in Venus', Apasmara Yakshi, Yaksha ; in Mercury's, Devata (Yama ?) ; In Cancer and Leo, Devata Gandharva ; in Saturn's houses, Bhasma Pisacha, Jala Pisacha, Adhama Gandharva.

6. Venus : In Mars' houses, Siva Bhutas, Yaksha Rakshasa ; in his own and in Cancer, Yaksha, Yakshi ; in Mercury's, Abhichara Devata ; in Leo, Yakshi ; in Sagittarius, Murti ; in Pisces—Durga ; in Capricorn—Apasmara ; in Aquarius—Kala Pisacha.

7. Saturn : In Aries, Apasmara Devata ; in Scorpio, Siva Bhuta ; in Taurus, Apasmara Yakshi, Yaksha ; in Libra, Bhutanatha (Siva) ; in Gemini, Vanadevata ; in Virgo, Preta ; in Cancer, Chandra Devata ; in Leo, Sasta, Kirata, Pisacha ; in Jupiter's houses, Gandharva ; in his own houses, Preta and Pisacha.

The 4th house and its lord indicate the family deity. The deities to be propitiated for relieving or controlling planetary afflictions are many. These are—the Sun—Saiva Bhuta ; the Moon—Durga, Dharma Daivata ; Mars—Subrahmanya, Bhairava ; Mercury—Gandharva, Yaksha ; Jupiter—Devas ; Venus—Yaksha, Brahmarakshasa ; Saturn—Sasta, Kirata, Pancha Bhutas ; Rahu—Naga ; Ketu—Chandala Devata ; Gulika—Preta.

Add the longitude of the lord of Lagna to that of the lord of the 6th. Note which planet is there or which one is aspecting it. This gives a clue to the propitiatory rite called for, as follows : The Sun—Aghora Bali ; the Moon—Kapala Homa ; Mercury—Chakra Homa ; Jupiter—Pratikara Bali ; Mars—Bhutamaranabali, Khadga Ravanabali, Krittikabali ; Venus—Pratikarabali, Bhutamaranabali ; Saturn—Pratikarabali.

The mantras to be recited for the various planets are many. For the sake of convenience we give a few : the Sun—Raja Shyamala ; the Moon—Bhuvaneswari ; Mars—Baglamukti ; Mercury—Tripura Sundari ; Jupiter—Tara ; Venus—Kamala ; Saturn—Dakshina Kali ; Rahu—Chinna Masta ; Ketu—Dhumavati. The

mantras of these deities have to be received at the time of initiation from a competent Guru.

Srimad Ramayana of Valmiki has brought untold happiness to millions of persons. Certain chapters are said to be an antidote to certain kinds of afflictions. Some of these have been tried by us and we vouchsafe the fruitfulness of these propitiatory rites. We give the Sargas (cantos, chapters) of this sacred text and as authorised in *Uma Samhita*, state what they can do :

1. Successful performance of righteous activities—Ayodhya Kanda, Cantos 21 to 25. Naivedya (offering) : 5 bananas.

2. Acquisition of wealth—Ayodhya, 32. Naivedya : 5 bananas.

3. Marriage—Bala Kanda, 73. For forty days. Naivedya : fresh milk.

4. Final emancipation—Aranya. 65 to 68. 5 bananas.

5. For ill-health—Yuddha, 59. Honey and milk.

6. Possession by spirits—Sundara, 3. Sugar Pongal.

7. Mental aberration—Sundara, 13. Cooked black gram.

8. Poverty—Sundara 15. 5 bananas.

9. Sorrow—Yuddha, 116. 5 bananas

10. Calamities—Yuddha, 18–19. Coconut.

11. For happy return of a relative—Sundara, 36. Mango or panasa.

12. Bad dreams—Sundara, 27. Sugar.

13. For disservice to Sri Rama—Sundara, 38. 5 bananas.

14. All-round happiness in the life to come—Yuddha, 13. Pongal with moong dal.

15. For begetting a child—Bala, 15–16. Payasam.

16. Easy delivery—Bala, 18. Any available object.

17. Fear of imprisonment—Yuddha, 117. Any object.

18. For a healthy mind to the children—Ayodhya, 1–2. 5 bananas

19. Successful achievement of all desires—Bala 75–76. Payasam and papad.

20. Favour from superiors—Ayodhya, 100. 5 bananas.

21. For health—Yuddha, 105 (Aditya Hridayam).

When we were unable to fix the marriage of one of our daughters in spite of six years' efforts, we recited the 73rd Sarga of Balakanda for 40 days and on the 41st day the marriage was fixed. For getting a girl married soon, the earlier generations of Andhras used to make the girls read every day the section on Rukmini Kalyana in Potana's *Bhagavatam*. This was most effective.

The Vimshottari Dasa and Antardasas, if they are malefic, are effectively brought under control by certain chapters (Sargas) of Sundara Kanda in *Valmiki Ramayana*. We give some that we have tried with success:—

1. The Moons' major period—Sarga 5.
2. Mars-Jupiter's antara-57.
3. Mars-Venus—53.
4. Rahu-Saturn, 47
5. Rahu-Venus, 65.
6. Major period of Jupiter 1.
7. Saturn-Saturn. 48.
8. Jupiter-Ketu. 61–62.
9. Saturn-Mercury 54.
10. Saturn-Venus 38.
11. Mercury's major period, 35.
12. Mercury-Ketu, 15.
13. Mercury-Mars 23.
14. Ketu-Venus, 65.
15. Venus, major period, 38.

One of our daughters having Venus sub-period in Rahu started reading every day the 65th canto of Sundara Kanda along with *Lalita Sahasra Nama Stotra*; and five months after she began this, her marriage was celebrated. For Sagittarius she has the Sun and Rahu in the 9th and Mercury and Venus in the 10th.

The afflicted Nakshatra too need propitiation. We have texts dealing with Graha Makha and Nakshatra Makha. The deities of the Nakshatra starting from Aswini and ending with Revati are :

Nasatyas (Aswinis), Yama or Vivasvan, Agni, Brahma, Soma, Rudra, Aditi, Brihaspati, Sarpa—Rudra; Maghavan or Pitris, Bhaga, Aryaman, Savita, Tvashta, Marutvan, Indraghi, Mitra, Indra, Nirriti—Rudra, Apam Napat, Visvedevas, Vishnu, Vasus, Varuna, Aja Ekapat, Ahirbuddhnyy, and Pushan.

This incidentally takes us to the most important Vedic foundation of propitiatory rites. In *Yajnavalkya Smriti* we read :

Sri kamah santi kamo va graha yajnam

samacharet

Vrishtyayuh pushtikamo va

tathatvaabhicharannapi (295)

One desirous of wealth, peace, rainfall, long life, health and protection should perform a sacrifice to the planets. The Vedic mantras given for the planets differ slightly from one smriti to another. The japa (prayer) of a planet is in terms of its Vimshottari Dasa years multiplied by a thousand. Each japa is preceded by a sankalpa which gives the Rishi, Chandas and Devata of the mantra along with a dhyana sloka. Then follow tarpana and homa. The homa is with the prescribed *samidhas* (herbs) dipped in milk, sugar and honey. The form of the planet in the prescribed colour has to be invoked on to the pedestal. Many a time we hear that these japas have not proved effective. This is because after the japa, tarpana, homa and dana one forgets to recite *Gayatri Mantra* a thousand times. In a tabular form we present the details of the Graha Japas.

ASHTAKAVARGA SYSTEM OF PREDICTION

Dr. B. V. RAMAN

Rs. 20-00

This book is perhaps the first of its kind to be published on the practical application of Ashtakavarga. Rules are given for a reader's guidance in simple form so that they can be easily applied.

Raman Publications

"Sri Rajeswari",
Bangalore-560020

Planet	Colour	Deity	Place	Pedestal	Sacrificial
1. Sun	Red	Agni	Centre	Square	Sabhya
2. Moon	White	Apam pati	South-east	Circular	Ahavaniya
3. Mars	Deep red	Guha Skanda	South	Tuti.	Anvahariya
4. Mercury	Blue	Hari	North-east	Triangle	Avasathya
5. Jupiter	Yellow	Indra	North	Octagonal	Avasathya
6. Venus	White	Sachi	East	Crescent	Ahavaniya
7. Saturn	Black	Prajapati	West	Diamond shape	Garhapatya
8. Rahu	Dark	Adi Sessa	South-west	Stick-form	Anvahaniya
9. Ketu	Brown	Yama	North-west	Flagpole shape	Garhapatye

Planet (As above) Flowers Food to be offered Samidha or sacrificial twigs Mantra Dana (gifts)

1. Karavira	Pure cooked rice	Arka	Asatyena	Red cow or wheat
2. Sankha	Payasa	Palasa	Somadhenum or Apyayasva	Sankha or rice
3. Utpala	Rice cooked with jaggery	Khadira	Agnirmurdha	Copper or turdal
4. Nandya-varta	Cooked rice with curds	Apamarga	Udbudhyasya	Gold or green cereals (mung)
5. Champaka	Jaggery	Asvattha	Brihaspate atiyadam	White cloth or chana dal
6. Mallika	Chitranna	Udumbara	Sukram te anyat	Horse or Barbatti
7. Grikarnika	Krisara	Sami	Sanno devi or Sam agnie	Black cow or Sesamum
8. Kalhara	Rice mixed with black gram (Masta)	Durva	Kaya nas chitra	Goat or black gram (udat)
9. Tapencha	Kana odhana	Kusa	Ketum Krinvan	Iron bar or cattle feed cereals

All this does not mean that an affliction brought by the planets can be cured only by these remedial measures. Our ancients have prescribed *mani* (precious stones), *mantra*, and *aushadha* (medicine) jointly. Graha japa hastens the process of recovery only when the horoscope assures longevity.

One should find out the nature or source of the ailment from the radical chart and determine the planet or planets responsible for it. Then along with medication one should perform the japa.

Already the paper has become long. We give a few instances based on our experience. When the 3rd and 5th houses are severely afflicted and we noticed mental derangement or possession we have successfully employed *Pratyangira Dik (Bhadra Kali) parayana*. In some cases Vana-durga mantra or the first chapter of *Durga Saptasati* has proved effective. Ordinary fevers or *drishti dosha* (evil eye) were controlled by *Sitala Mantra* which appears to control Mars. Stolen goods indicated by the 12th house, Saturn, Rahu and the like were recovered by *Kartaveeryarjuna Mantra*. Parasara has given the causes for the loss or absence of children as some curses; and these can be alleviated by mantras; and in some cases Rahu being involved we prescribed Naga Pratishtha and worship. The results were amazing. Stammering or inability to speak well indicated by the 2nd house was controlled by *Vagvadini Mantra*. Ability to make both ends meet was made possible by *Shankarshana Bhairava* as indicated by Mars and houses 2, 6, 12 and 11. Affliction to Mercury, the 4th house and the lord of that house can cause slackness in the education of the native. In such cases we have found *Haya-greeva Mantra* to be very effective. Blood pressure indicated by the Moon and Mars and/or Venus was controlled by the wearing of a particular type of rudraksha; and in some instances daily *Rudradhyaya parayana* was also followed with successful results. Affliction to the 7th house and its lord and to Venus made one lose three wives in succession? and we prescribed the daily recitation of Argala, Keelaka, and

Kavacha of Durga prescribed for *Durga Saptasati*; and he leads a happy life now with his fourth wife. These mantras are those given as per the tradition of the Sakhas, following Samayachara only. Difficulties involving delayed marriage came to our notice. The chart has Venus and Ketu in the 9th, the Sun and Mars in the 10th, and Saturn in the 12th for Scorpio Lagna. We prescribed *Ganapati Mantra* along with *Chandi Navarna Mantra*. After 40 days she was married. In one case afflicted Jupiter, Saturn afflicted the 5th house denying offspring. The lady was asked to do 108 pradakshinas daily around a Vatavriksha for 40 days. Later she conceived and delivered a healthy child. An afflicted Rahu refers to the worship of Subrahmanya and/or Durga. Saturn is best kept under control by *Rudra Mamakam* and/or *Hanuman Chalisa*.

These are some of our findings. For want of space we have not given full charts. The minimum period for a mantra is a mandala of 40 days. A prolonged illness indicated by Lagna refers to *Aditya Hridayam* and *Suryanamskaras*. The Vedic Riks prescribed for the different planets have been found to be extremely effective. These when combined with the Mantras given by Samaya school of Sakti worship have not failed us so far, provided the mantra raja called *Gayatri* preceded and followed the same. Some texts give tantrik mantras, and these have not proved to be so good as claimed. Above all we trust that any planetary affliction, if longevity is assured, can be overcome with medication accompanied by *Gayatri*, *Panchadasi* or *Shodasi* and the *mala* mantra of Tripura Sundari as given in *Tripura Tapini Upanishad*. These remedial measures have the sanction of celebrated Rishis like Parasara, Jaimini, Yajna-Valkyia and the Upanishadic seers.—1.83.

Send 50 Ps. stamp, for
free list of books, to
Raman Publications
"Sri Rajeswari"
Bangalore-560020.

Cosmic Phenomena, Diseases and Counter Measures

Cyrus D. F. Abayakoon

PLANETARY afflictions are of various types.

They inflict pain and death at various levels of existence. So far no scientific invention has been found to prevent a large number of children, in different countries, of different levels of economic advancement and education, from permanent physical debility and death when inimical cosmic vibrations rule. Adults too suffer physically), mentally and emotionally, at various times, in the most advanced countries. Anyone who is blind to the presence of modalities is just exhibiting another type of Kosakov's syndrome—intellectual arrogance.¹

From the most ancient days, the Moon was taken as an indicator of physical and mental energy. Amavak (the New Moon day), the 1st, the 5th and 6th waxing phase-day are classed as illness indicators. Unless the horoscope had longevity-giving combinations, it was a difficult task for the Mantra-Sastra to remove the blot: "worthless life—physically infirm." Centuries of study made our Rishis say that the Moon-day weakness was more pronounced in the lunar month of Binara, i.e., 22nd August to 19th September. Then there are other Moon aspects like yoga which play an important part in roga—"Yogo roga nivaranam" is a familiar phrase.

From head to foot, the body is separated into 12 compartments into which fall the 12 signs of the zodiac. The 27 fixed stars are also assigned specific areas of the body. For an illustration readers are referred to *The Astrological Maga-*

zine, January 1962, where I presented an article on the "Science of Planetary Propitiation".²

When a zodiacal sign was disturbed by malefic planetary vibrations a natural or cell-salt got destroyed and its replacement was essential for healing. Ayurvedic physicians learned in astrology prescribed herbs, for each case, to restore the balance. Aries needed potassium phosphate; Taurus, sulphate of sodium; Gemini, potassium chloride; Cancer, calcarea flurica or fluoride of lime; Leo, phosphate of magnesia; Virgo, potassium sulphate; Libra, a salt which is a combination of alkali, sodium/phosphate; Scorpio, calcarea sulphate or sulphate of lime; Sagittarius, salt silica; Capricorn, phosphate of lime; Aquarius, sodium chloride; Pisces, phosphate of iron.

So far as the 12 mandalas (houses) are concerned, the disturbed area indicated by a fixed star (the Moon sign especially) fails to give a really vibrant sound-value. Once the body loses its essential magnetic energy it could be the forerunner of the extinction of the name. Once a person dies the sound-value of the name employed is destroyed. Only outstanding men and women are remembered and that too periodically. But you can, while you are alive, employ auspicious sounds (seth) to counteract disturbing vibrations (was). When the Moon is in the 4th, the 8th, the 12th to your birth Moon you avoid curative action to remove destructive

¹ Modalities is the study of diseases in relation to Cosmic phenomena like the Moon's phases, natural phenomena like storms and seasons and periodic magnetic rhythms. The anti-astrology scientific fortune-teller alias futurist, Isaac Asimov, says in *Psychology Today Magazine* (January 1983, p. 47) that astrology and palmistry are two subjects that destroy respect for science!! The verdict of the people is greater than the opinion of self-appointed prophets who want the minds of psychologically disturbed persons mapped-up, with hills and dales, like in cartography!

² I said: A man-made sound (mantra) requires a state of ether in which the transmission could be effective. Hence the vibrations from a drum or drums are essential to clear the path of resistances and also make the suppliant or the sick person receptive to the curative state created. The vibrations create the colours and these will harmonize with the other colours. The vibrations can also enter the body elements and create a healing effect. It is my belief that if a sensitive instrument could be invented we can create pictures from rocks, houses, etc., where the life-rays of the dead people are impregnated and we can recreate past events on a screen".—Vol. 51, No. 1, p. 69.

Mandala-forces. The 3rd, the 6th, the 7th, the 11th positions from the birth Moon are excellent.³

In Swarodaya or Science of Sound Vibrations, there is a place for ascendant and colour apart from the Chandra-Mandala. Whatever the sounds chosen from the Sanskrit alphabet for name-giving, after birth or change of name later, it is important to know that Aries, Leo and Scorpio cannot afford to drop A; Gemini, Cancer, Virgo cannot forget E; Sagittarius and Pisces U; Taurus and Libra AYE and Capricorn/Aquarius O. Though it is common knowledge that Aries (Mars) is red, in occult-work it is golden-cream and the dominant sound is SHAH, more effective on a Monday.

Without a proper grasp of mantra-knowledge the removal of planetary evils plus any other evil generated by a wicked human is a difficult task.⁴ As we have said on earlier occasions, Karma is the root cause of the ailment, discomfiture or tragedy. If the vibrations that emanate from the 6th, the 7th and the 8th are inimical at a given time, due to cosmic imbalance, then Karma of a disadvantageous character can reduce a person to a barren existence despite all the sciences under the Sun.

It is an axiom in astrology that a person responds to planetary influence in nine stages

3 Aries A-Ah-E-Ee are against Libra K-Kh-G-Gh-Ngh. Taurus U-OO-IRU are against Scorpio C-Ch-J-Njh-Ng. Gemini Iroo, Ilu, Iloo are against Sagittarius T, Tt, D, Dd, Nn. Cancer E, Eh are against Capricorn T, Th, D, Dh, N. Leo O, OO are against Aquarius P, Pp, B, Bh, M. Virgo Un, Akn, S, Sha, H, L, Ksha are against Pisces Y-R-L-W. Mandala sound antagonisms can lead to emotional stress, divorce, business bust-ups and company crashes. Air-crashes are in the collective Karmic class. Over 80% of the names would have acted like thunder bolts, up in the air, when certain planetary vibrations ruled.

4 Decades back I wrote an article in *The Astrological Magazine*, on how to secure good health by using magic words. On February 21, 1958, a Sri Lanka reader of this journal, Mr. T. B. M., Kandy wrote: "I came across very valuable saying of yours with regard to the preparation of a talisman. I have experimented with the Pali stanza and found it to be the most beneficial magic words to cure sickness and restore good health to sufferers."

after birth, i.e.. (1) Janma; (2) Sampath; (3) Vipath; (4) Kshema; (5) Pratihari; (6) Sadaka; (7) Vadha; (8) Maithri; (9) Parama-maithri. The 3rd, the 5th and the 7th rulerships after birth can be vexatious, the degree of affliction being equal to the destructive potentiality indicated by the ruler at birth. One need not have a fatalistic apprehension because man has been given the power by the sages to rise above the adverse Karma indicated. Of course, one has to follow a disciplined path outlined in Santi-Karma—remedial measures, which check the inimical, negative, force.

The literature on remedial measures is considerable. The type of horoscope and the planetary influences ruling, at a given time, the level of bad Karma, determine the type of counteraction. Figuratively, the disturbing agent is powerful, Karuma-Rajah, and he employs four Bhoota-agents to create the imbalance. They are Apo, Thejoh, Vayo, Patavi. But *Mantra-Sastra* adds another force. Akasa. Water, fire, air, earth and ether contain the necessary elements which can be employed by a Mantra-Sastri (astrologer-chemist) to protect a human from "akala-karuma-jeda", i.e., diseases created by untimely Cosmic pressure. In order to keep the five elements in a harmonious, vibrational state suitable gems were recommended, based on the horoscope. The electrical energy and the magnetic emanations relating to the Kundalini became safeguards against anti-elements. Health, youthfulness and virility were preserved.

Apart from the imbalance created by Vapith-Sem (wind, bile, phlegm), sages linked diseases to the anger of deities and visitation of evil spirits. In the millions of years that have passed since the world was created, we have been given a few powerful saints and devils. Scientists and rationalists have yet to challenge the authority of saints at shrines dedicated to them where thousands of devotees gather to find solace during periods of stress—physical, mental, emotional. Irrational rationalists can bark loud that all those who congregate at Hindu, Buddhist, Christian and Islamic shrines are superstitious nit-wits but the latter are more.

realistic than science-fiction propagandists who hypnotise other types of nit-wits into believing that they could fly to Alpha Pegasi in a special rocket which squeezes 15,000 light-years into one earth-day.

At one period in time, people in different parts of the world, not necessarily primitive, believed that diseases were caused by malevolent forces called devils who arrived from a nether world when the time, astrologically, was not propitious. The ailment when it was really an excruciating crucifixion created, in the mind of the sufferer, a devilish form.

When the cause of the upheaval is traced to the influence of Rahu or Ketu plus solar and lunar eclipses during the major period of Rahu or Ketu, a Bali ceremony is held. The chief Mantra-Sastri wears a mask (red, smoky-green, white) showing cobra-heads. Take drawing—mask—Rahu-Ketu. During the yagaya (ceremony) special stotras (incantations) for the planets are recited. There are fire oblations (homa) and special doopaya (incense) burnt so that the body which is afflicted—"neecha-graha

vasanan sareerun"—is free from the physical debility. Readers will be interested to know that we have in Sri Lanka big dance rituals like the "Kohomba-Kankariya" to ward off diseases.

One could say that illness arises out of a loss of spiritual strength and physical energy when the stars and planets with which we are closely linked are in a disturbed state so far as each individual and animal is concerned—the states being atomic—sub-atomic—super etheric—etheric—gaseous—liquid—solid. The imbalance leads to laziness and mental slackness as well. Yoga is one form of counter-action. By following the rules a person is able to increase *Buddhi* (mind-power), *Gnana* (intelligence) and *Kriya* (physical action). Yoga exercises assist in the development of the aura which is called the Health aura.⁵

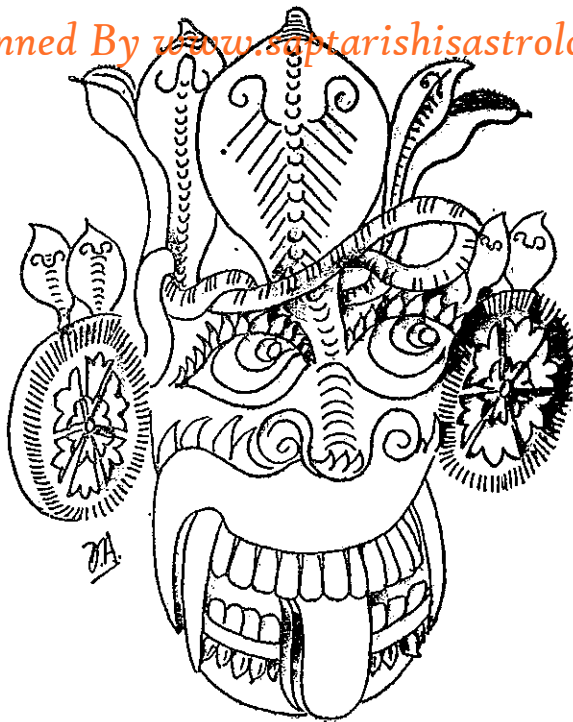
To sum up our study of the astrology of counter-action and mitigation, mention has to be made of the system termed Astropathy. Apart from supplying the body with the deficient natural salts, the cause of the imbalance, the specific agent of disruption is kept under check by avoiding food which aggravates the symptoms. Sweets, oil, curd, butter upset health when Jupiter is afflicted. Garlic and capsicum (chillies) can be of much value in checking blood-pressure and heart disease but if Mars is afflicted, in the horoscope, they can be harmful.

Half-a-century of study of palm-lines (physiological patterns) and horoscopes has impressed on my mind that some diseases are psychosomatic. Naturopaths say that treatment from the physiological point of view then becomes a problem of restoring the balance of electrolytes, and the balance of organic functions in terms of Sympathy/Antipathy.⁶ While diet, behaviour, manipulation, chemicals can control and conquer ailments, where planetary afflictions are the root cause of the physical/mental turmoil occult remedial measures are very effective.

—11.83.

5 "From the observed facts—(1) that ill-health deranges the aura; (2) that the etheric matter of adjacent auras flows together, forming rays; (3) that such rays can be formed and directed by an effort of will; (4) that the will can determine even the colour of such rays—it would appear but a very short step to the subject of magnetic or mesmeric healing."—Arthur E. Powell, *The Etheric Double*—p. 101—Theosophical Publishing House, London, 1969.

6 "The Use of Astrology in a Naturopath Practice"—*The Astrological Journal*, London, June 1961, p. 6.



MASK used during a propitiation ceremony to control and remove Rahu-Ketu doshas which are aggravated by inimical solar and lunar eclipses,

Planetary Afflictions and Propitiation

R. Lakshmanan, M A., B.L.

भवितव्यं भवत्येव नारिकेल फलांबुवत् ।

गन्तव्यं गतमित्याहुर्गज भुङ्क्त कपित्थवत् ॥

WHATEVER is destined to occur does take place just as sweet juice is found in the cocoanut and similarly, whatever has to be lost is lost and disappears, like the substance found inside the wood apple though swallowed and excreted whole by an elephant is lost. This is exactly the predestination mentioned by a famous British peer Lord Haldane who said: "whatever happens, happens".

Here, there is no scope for remedial measures to avert calamities and dangers or hasten auspicious occurrences like marriage, employment, ridover of worries due to the mischievous machinations of enemies. But, our experience tells us that a doctor, though powerless against a fatal accident or illness, is able to cure many minor maladies. Even so, though the results of very major planetary afflictions cannot be overcome, several comparatively minor planetary afflictions can be remedied. For example while *kalamrityu* or death to occur after the indicated (maximum) life period cannot be averted, as we are not Markandeyas or Savitris or Nachiketas (in *Kathopanishad*) to face Lord Yama (Dharma in flesh and blood "kicking and alive" to be able to ask Him what happens to the soul after one's death), yet *apamrityu* or premature death can be avoided. For instance if a horoscope shows purnayu of over 80, critical periods at 29 or 69 can be safely tided over by sincerely propitiating Lord Siva, who is Kalakala, Mrityunjaya, who reprimanded Yama and blessed Markandeya, in famous Siva-shrines and/or performance of a Maha Mrityunjaya Homa with nine proper Ritwiks, who are Vedic Brahmins, chanting :

त्रियम्बकं यजामहे सुगन्धिं पुष्टिवर्धनं ।

ऊर्ध्वारुचमिव बन्धनान् मृत्योर्मुक्त्यै कौटुम्भकम् ॥

with different "Dravyas" (articles of worship). The higher the number, the more efficacious and

effective is the Homam. I can personally vouch for the efficacy of this remedy. A famous Asan of Kerala had sworn that my life would end in my Mercury Dasa Rahu Bhukti at 69 years, that I would not live one day less and could not live one day more. My physical condition at 69 was so bad that I hardly expected to survive, so that I expedited the marriage of my last daughter. I had performed at 68 a Maha Mrityunjaya Homam. I am now expecting to complete 75 in July 1983. Asan's apprehensions were well founded and not baseless; but his nephew Sukumaran Asan at Tiruvettur respectfully differed from his revered uncle assuring me poornayus (whether 75 or 81 is immaterial). Here is my horoscope.

Saturn	Ascendant		Mercury Venus Rahu
			Sun Mars Jupiter
	RASI		
Moon			
Ketu			

Sukumaran banked on Lagna lord, Mars, though in debility, being in the 4th a kendra, with karaka Jupiter 180° from the full Moon lord of the 4th Jupiter having 8 bindus (maximum) in Ashtakavarga. My late lamented friend, Sri Y. Keshava Menon had no hesitation in extending life till Venus Dasa, as Lagna lord is in powerful Neechabhanga Rajayoga: with exalted Jupiter, lord of the 9th and the 12th, in the 7th from the full Moon, aspecting Saturn in a jovian house and in a jovian Navamsa. Personally, I feel that mere longevity with indifferent health and physical weakness is a doubtful blessing and may even be a curse; for as W. S. Ladur said in his classic imaginary

conversations : "It is better to lie be down beaten than protract an inevitable fall." One need not be enamoured of Satabhishekam after 81. But one is heartened when eminent late Y. Keshava Menon merited the chart as a "Moksha Jatakam" for spiritual emancipation and another great scholar friend opined, that the horoscope indicates "Anayasena maranam" and "vinadainyena jeevitam".

My present purpose is to show that Mahamrityunjaya Homam prevented death at 69 which could be prevented only if it was premature. In fact, Mr. M. N. Sundaresan, a senior Asan, not so well known or prosperous, had little hesitation in predicting 83 years, in praising the aspect of powerful Jupiter on Saturn lord of the 10th and the 11th, well-placed in the 12th but in Pisces, a house of Jupiter. But for the Homam the life journey's end might have occurred at 69 years.

The same horoscope illustrates the efficacy of another remedy, usually advised and adopted to propitiate adverse Mercury. Mercury is the worst planet along with Venus lord of the 2nd and the 7th, as he is also the bad lord of the 3rd and the 6th. Mercury represents Sri Rama or Sri Krishna and is best propitiated by performing a Maha Sudarsana Homam, Sudarshana lord of the mighty and powerful discus of Lord Vishnu. Mercury as lord of the 3rd and the 6th indicates enemies alround. But, one or two Sudarsana Homams were effective in frustrating the plans of a false friend or a false brother and protecting the native ; for luckily Mercury lord of the 3rd and the 6th is in the 3rd and not in the 6th in his own house, in Chandradhiyoga configuration. Vaishnavites, particularly, swear by propitiation of Sudarsana or Sri Lakshmi Narasimha.

Now, I shall come to the problem of delayed marriages. Saturn in Lagna aspecting the 7th or Ketu in the 8th delays marriages. For Ketu in the 8th, a Mahaganapati Homam with 14 Ritwiks with dravyas performing the Homam, chanting :

*Om Sri kleem Ganapataye sarvajana-
vashamataya swaha*

did the trick and brought in desired results ; of course, the 7th lord is well-placed in the 9th with Lagnesa (Ascendant lord) and aspected by Jupiter.

In cases, where Mars in the 2nd or in the 7th or aspecting the 7th from the 4th is the villain of the piece (in cases where he does not cause aggressive morals or love marriage), Lord Subrahmanya is propitiated with success in cases where Mars is in an odd sign. And, in cases where Mars is in an even sign Ambal is usefully propitiated, by one of two remedies found effective in practical experience ;

The first is chanting of Sri Mangalachandika Stotra by the girl before a *deepa* with Panchamukhas (five-faced lamp).

रक्ष रक्ष जगन्मात देवी मङ्गलचण्डिके ।

हरिके विपदां राशो हर्षमङ्गलकारिके ॥

हर्षमङ्गल दक्षे च हर्षमङ्गलदायिके ।

शुभे मङ्गलदक्षे च शुभे मङ्गलचण्डिके ॥

मङ्गले मङ्गलाद्देवै च सर्वमङ्गलमङ्गले ।

सदा मङ्गलदे देवी सर्वेषां मङ्गलालये ॥

The second is Parvati Swayamvara Sloka :

बालयुत सत्प्रयां करतले लोलाम्ब मालाकुल ।

मालां सन्दधतीं मनोहरतनुं मन्दस्मितोन्मुखीं ॥

मन्दं मन्दमुपेभुषीं बरायितुं शंभुजगन्मोहिनीं ।

वन्दे देवमुनीन्द्रवन्दितपदां इष्टार्थदो पार्वतीं ॥

which of the two is to be applied will be for a competent guru to advise.

Parvati Swayamvara Sloka chanted on every Friday evening before a Panchamukha Deepam is advised even for an ill-treated or discarded wife joining her husband.

In cases where a female horoscope does not show any radical defects in married life but there is estrangement, a very simple remedy has been advised and found effective. A young man gave his mother a blank cheque to choose a girl for him. Though the mother sent her son two or more wires to come and see the girl he relied on his mother's word. But, at the marriage, he felt disappointed for the girl was not attractive and had a defect in her ear, which could have

been discovered, if the mother or the father had tried to converse with the girl. It looked as if the marriage would end in a fiasco. But the father of the groom, who had not seen the girl, chided the son for not going to see the girl, insisted on the marriage on grounds of his prestige, telling the son he might resort to a morganatic alliance; but it was wrong to refuse. Later, for about six months the groom married before sacred Agni God, repeatedly wrote to his spouse for "divorce" or maintenance. He even got a petition for divorce prepared by a mofussil lawyer. But the father said "if she had cancer of the breast as he alleged she might disappear", then he might marry as he liked, discarding his mother's delegated choice both that it was not so easy to get rid of her, as her family would get a lady doctor to prove "no cancer of the breast" and the father would figure as a witness for the wife. The girl was advised to put tilaka with sandal paste and kumkum from head to tip of tail of Anjaneya and *vice versa* and go on patiently repeating the process so that Sri Hanuman who finally united Sita with Sri Rama might join the couple. After about six months, there was a re-conciliation. The husband totally changed, after the first issue, a male child arrived. Now the couple have three daughters and two sons. Of course the girl's chart showed the 7th and the 8th weak and Lagna lord and the 7th lord in the 9th and the Moon and Mercury in the 10th with Saturn in the 4th in own house, for Libra Lagna, indicating no radical defect so that remedy could succeed.

In another case the bridegroom's elder brother was satisfied and agreed to the marriage of his younger brother with a rather dark girl. She also became the mother of a first-born daughter. But then somebody put it in the ears of the elder brother that the girl was older than her husband. So the brothers sent her and the child away. A year later, they took the child alone to their place. The deserted or discarded woman was advised to (i) put tilaka of sandal and gandha on Hanuman's picture from forehead to end of tail and *vice versa* and (ii) to chant Sri Parvati

Swayamvara sloka, before a *panchamukhe deepa* every Friday evening. Mysteriously the brothers got disgusted with their informant as being unreliable. An astrologer also attributed evils in their family as due to injustice done to a wedded woman and the old mother also said so. So they took her back and she is now the mother of a second child, a son. Throughout I told the brothers that even if she was older that would not afford a ground in law for divorce and I told the girl that Jupiter in Pisces in the 11th and the 7th from the Moon (in Hasta) with Venus debilitated indicated she would regain her husband. True, her lord of the 9th and the 10th Saturn is in the 12th in debility, though Mars is exalted in the 9th. And the Sun lord of the 4th and Mercury lord of the 2nd and the 5th are together in the 4th. So, she should have a prosperous life, throughout Jupiter's Dasa though her Saturn Dasa might not be so good.

An old friend of mine had a serious problem. His cousin's younger son loved his first daughter who was particularly good looking. My friend gave the girl in marriage to him as the expenses would be within his budget, after getting his view that the girl's star Satabhisha and the groom's nakshatra Sravana though in the same Rajju were Arohana and Avarohana and so, not bad. But, sometime later he was upset to know his son-in-law was dissatisfied; that the girl's organ was defective. He consulted me. I told him his daughter born in Cancer Lagna with the Lagna lord the Moon in the 8th and Rahu being with the Moon, it was likely that her private parts were defective. But I assured him that despite the defect, according to our sages she must have issues, as her Jupiter lord of the 6th and the 9th was in the 9th (and not the 6th) and as Saturn lord of the 7th and the 8th was in the 3rd aspected by Jupiter, who also aspects Mars in Lagna in Cancer. I asked him to consult an expert lady gynaecologist. The girl underwent a safe minor operation. Thereafter the girl became the mother of two or three sons led a very happy life.

Similarly, in cases of persons who pine for an issue the couple must be first advised to consult a doctor. More often the defect is with the

female, whose womb is seen to be defective. For instance in one case, where a couple are apparently happy with their sex life, when the wife was examined it was found that the womb was too small. The 5th is the house of garbha (womb) for ladies, while the 9th is the house of offspring or issues. Our ancients have devoted chapters to Putra Bhava and Parihara for putra dosha. So Mantreswara advises propitiation of the goddess through sumangali (married woman whose husband is alive) if Venus causes the doshas, showing that the native had cut plants with flowers or insulted sumangalis. He advises propitiation of Goddess Gowri, if the Moon causes the doshas, indicating Gowri Kopam or Matru Sapam. He advises propitiation of Dakshinamurthy if the horoscope indicates Jupiter as causing the dosha on account of the native cutting fruit-bearing trees or offending gods and brahmins in the prior janma. Now-a-days as people generally are not so keen on issues, the subject has become less important. The 5th is the house of issues in male charts while the 9th is the house of progeny for females, the 5th being their garbhasthana.

I shall next deal with the need to propitiate the Sun-God (i) by chanting "Aditya Hridayam" thrice on every Sunday to conquer enemies or foes; and (ii) by chanting Surya's Dwadasakshara Japam, 12 Sundays at least 4 times every Sunday, to cure eye trouble. My first son-in-law's first son-in-law employed in the Atomic Energy Establishment at Trombay had a mysterious eye trouble, by over-growth of flesh obstructing the eye. Experts in the All-India Medical Institute, New Delhi, could not find a remedy. I suggested to him to bathe early on Sundays and chant, commencing even before sunrise, the following Dwadasakshara sacred to the Sun-God :

ह्रीं मित्राय नमः । ह्रीं रवये नमः ।

ह्रीं सूर्यायै नमः । ह्रीं भानुवे नमः ।

ह्रीं खगाय नमः । ह्रीं पूषणे नमः ।

ह्रीं हिरण्यगर्भाय नमः । ह्रीं मरीचये नमः ।

ह्रीं आदित्याय नमः । ह्रीं सवित्रे नमः ।

ओं ह्रीं अर्काय नमः । ओं ह्रीं भास्कराय नमः ॥

In chanting Dwadasakshara Japam in honour of the Sun-God, I add :

ओं ओं श्री हिरण्यगर्भाय नमः । ओं ह्रीं संपत्कराय नमः ।

ओं ओं इष्टार्थदायकाय नमः । ओं ओं सुप्रसन्नाय नमः ।

ओं भानो भास्कर मातर्णिष्ठ चण्डस्समै दिवाकरा ।

आयुरारोग्य (मह) दैश्वर्य (महोन्नत) सुयशां देही नमोस्तुते ॥

The twelve holy names of Sun-God chanted with Beejaksharas were advised by Lord Sri Krishna Himself, to His own son by Jambavathy, when the son was struck with leprosy, saying only Sun-God's Grace could cure him. And, His Holiness Sri Abhinava Vidya Teertha Swamiji, Sri Sri Mahasannidhanam of Sringeri Sarada Peetham to whom I prayed for a remedy for a daughter's daughter with kidney troubles and a kidney transplantation told me : "It will be difficult to find a competent Ritvik (Vedic Brahmin) to perform 130 good Suryanamasakaras uttering all the mantras to inculcate Surya's Dwadasakshara, which you may surely know." It is a marvel and a mystery that the girl, so initiated, is going about as a normal girl even though the transplanted kidney had to be removed after a month throwing her back on her old damaged kidney.

He and his wife (my grand-daughter) told me that he has very little eye trouble now ! Verify as Tennyson mused "More things are wrought by prayer than this world dreams of". And, she also tells me ever since I initiated her into the chanting of the 5th sloka of *Sri Soundarya Lahari*, that the husband (who has given up slight addiction to alcohol, in the presence of Lord Sri Venkateswara at Tirumala) has ceased to beat her and has become uniformly kind to her. For the benefit of similarly placed readers,

(Continued on page 731)

Mantras as Remedies

P. S. Iyer

IN THESE days when human life has become the cheapest ever commodity in India; when every individual under the sky, no matter whether rich or poor, faces problems of employment, finance, business, children's marriage, health and behaviour and machinations of enemies, debts and diseases, the only science which can come to his rescue is astrology which, *inter alia* accurately diagnoses the malevolence one is enveloped in and prescribes efficacious, proven and time-tested remedies like *mani* (gems), *mantra* (invocation) and *ausadhi* (medicines).

The Sastras describe all incidents, occurrences and happenings in this world into two groups, viz., *drishta* or what can be seen perceived, felt, envisaged or comprehended and *adrishtha* or things that cannot be seen. Astrology helps human beings to foresee what is *adrishtha*. Just as consulting the medical specialist is only one side of the coin, effective remedial measures alone, like medicines, help one overcome difficulties, minimise one's sufferings and, above all, take life as it comes philosophically.

1 देवाधीनम् जगत् सर्वं मंत्राधीनम् तु देवता ।

This is what Lord Krishna told Draupadi. Mantra is the cheapest and most highly effective of all remedies. But one should know the exact remedial mantra and recite it with sincerity, faith and devotion. One need not have doubts if these will give the desired results or not; they give, they always bestow and they give copiously. Mantras are not magic; nor are they anything extraordinary. They are prayers, and the real expressions of the form of God, His grace and His concern for those who have faith in Him.

During the *vastraapaharana* (disrobing) of Draupadi she was clutching her sari with both hands, all the time crying for Lord Krishna's help. The Lord was leisurely playing chess. His consort reminded Him of Draupadi's cries.

The Lord did not respond which made the consort indignant. But as the game of chess was progressing the Lord picked out a horse and placed it in the centre of the chess board murmuring "Akshayam". His consort, unable to understand the significance, sought of Him to explain. The Lord said: "Look, as long as she was holding her sari with her hands thinking that she could save her honour herself, I did not bother. But when she let go her sari lifting her hands up calling on me to save her, I murmured 'Akshayam' meaning 'let the sari be endless'. The Lord helps those who surrender unto Him unconditionally. The only medium for this is mantra.

The Sastras divide the mantric remedies into three groups, viz., Vedic Mantras, Stotras and Tantrik Mantras. For each malady there is a remedy. These three are like oral medicines, balms, ointments and creams and, injectibles respectively. For instance if you are suffering from a headache you apply some balm. If it is not enough you take tablets, pills or capsules. Should these also be found not fully effective you resort to injection. Similarly if your daughter's marriage is delayed you ask her or her mother to recite *Kanakadhaara Stotra* or chapters 32 to 37 of *Valmiki Sundara Kaanda* or slokas 1 to 21 of *Soundarya Lahari*. But if the marriage is delayed indefinitely or is cancelled after engagement you recite or arrange for recitation of *Manu Sooktam*, *Sree Sooktam* or in some extreme cases *Pavamaana Sooktam* of the Rigveda. But if, in spite of your best efforts the girl's marriage does not take place you ask her to recite daily 108 times *Pati Praapti Vaseekarana Mantra* (Tantrik). You are sure that she gets favourable proposals within 44 or 72 days provided she performs it with devotion.

Now the question arises as to which are the astrological indications that signify such malevolence and remedies. This is a very vast

subject ; to avoid prolixity, I cite here only two important cases.

Here is the horoscope of a girl who has not been able to get married in spite of all efforts by her parents. She is the daughter of a rich businessman, educated, smart, attractive and healthy. She feels that marriage is not in her luck. First let me discuss her horoscope.

Born 6/7-11-1956 at about 2-30 hrs. IST at Delhi. The Sun 201-00, the Moon 250-10 Mars 324-50, Mercury 198-43, Jupiter 151-67, Venus 164-07, Saturn 219-67, Rahu 215-88, Ketu 35-88, Mandi 36-38, Lagna 146-40. Balance of Ketu Dasa : 1 year, 8 months and 11 days. Ayanamsa Chitra Paksha.

		Mandi Ketu		Merc.	Sun	Mars Venus	
Mars				Mandi Ketu			Moon
	RASI			Sat. Jupit.	NAVAMSA		Rahu
		Ascdt.					
Moon	Sat. Rahu	Sun Merc.	Jupit. Venus		Ascdt.		

In this horoscope (i) The Ascendant lord is debilitated but gets exalted Navamsa; (ii) the Moon is in Moola, a Ketu *nakshatra* (asterism) in its 47th part named *maartaanda* and therefore there is no *Moola nakshatra dosha* in this horoscope; (iii) Mars is in the 7th house but when Lagna is Leo, Cancer or Capricorn, no Mars dosha exists except when he is in the 8th house; (iv) Venus and Mercury are in *parivartana* (exchange of signs) and therefore Venus gets *neechabhanga* (cancellation of debility) (Venus and Jupiter in the 2nd house in a female horoscope indicate that she will remain a *sumangali* throughout but not in this case as there is the aspect of Mars on the second house); (v) Saturn, the 6th and the 7th lord is in *parivartana* (mutual interchange) with Mars and therefore the *dosha* (blemish) of Saturn in the 4th house in the insect-sign Scorpio is substantially nullified; and (vi) the 5th house, the 5th from the 5th and the 5th from Jupiter are not barren signs and therefore she is likely to be blessed with a daughter and a son.

There are five important powerful yogas, viz., Utkrishta Raja Yoga, Sthira Lakshmi Yoga, Parijata Yoga, Gajakesari Yoga and Deergha Kala Patisukha Yogā. With all these, marriage has been eluding the native since 1977. Why? She has yoga for happy marriage; her husband will be weak-minded, a coward, short-tempered, rich and clever. He will be obedient to the native.

Ketu and Mandi are within one degree aspected by Mars, Saturn and Jupiter. Lagna lord is debilitated; the 4th, the 7th and the 10th are occupied by strong malefics. The 1st, the 5th and the 9th lords suffer some deficiency or the other. The 7th house is in *Kemadruma* Yoga. The 7th lord is aspected by Mandi alone. All these indicate that the native's family suffers due to *sumangali preta saapa* handed down by a lady who had committed suicide in the girl's father's aunt's (father's sister's) family.

The remedies suggested here in such cases are :

(i) The girl should recite *Patisukha Vaseekarana Mantra*, 108 times daily, for 48 days. She should sit on a wooden seat facing north or north-east wearing an yellow or crimson sari, put on tilaka and have a burning Jyoti lamp (brass or silver) filled with ghee. The flower to be offered should be yellow, fragrant and the offering (prasaada) is *Kismis*.

The mantra is :

२ सिन्धूर पत्रं रतिकामदेहं ।
दिव्यांबरं सन्धुम मीहितांगम् ।
साध्याहर्णाच्च धनु पंकज पुष्प बाणं ।
पंचायुषं मोहन मोक्षणार्थं ॥
कलीं मन्मथाय । महाविष्णु स्वरूपाय ।
महाविष्णु पुत्राय । महापुरुषाय ।
पतिमुखं मे शीघ्रं देहि देहि ॥

Recite the whole mantra at least 108 times. Then take a handful of water; recite the mantra once and drop the water on earth.

The mother of the girl will contribute by reciting daily once *Lalita Trisati Stotra*. Certain other remedies include performing of *Paltru-kaavarana Sraaddha* to appease the soul haunting the family.

Now we take up a very interesting case.

These are the two horoscopes of a couple. The girl's mother is said to have studied astrology systematically in Kasi Vidyapeeth. The girl's father is said to be a palmist of all India reputation. On the first night of marriage itself the girl is said to have told her husband that according to astrological predictions she would give birth to a stillborn child—in the first instance. The second pregnancy would bless her with a child which was likely to live only for a few days. In the third pregnancy she would give birth to a child which would live long but that will be the limit of her own longevity. Somehow or other the first two predictions have come out to be precisely accurate. The couple is afraid of having a child now for fear that the lady may die immediately thereafter.

We do not agree with the third prediction. In fact the first two instances could have yielded to remedies. There are specific remedies by which the fear of the couple could be allayed. We will discuss these later.

The horoscopes of the couple are as follows:

Husband: Born on 16-11-1949 at 6-35 hrs at Delhi. Planets: the Sun 220-25, the Moon 293-93, Mars 143-02, Mercury 222-53, Jupiter 275-97, Venus 267-32, Saturn 145-25, Rahu 352-50, Lagna 213-62. Ayanamsa Chitra Paksha.

Wife: Born 18-11-1954, at 2-30 a.m. at Bulandshahr. U.P. Planets: the Sun 211.88, the Moon 127.42, Mars 295.34, Mercury 193.18, Jupiter 96.82, Venus (R) 208.18, Saturn 200.53, Rahu 254.57, Lagna 156.38, Ayanamsa: 23.0921.

Husband: Rasi: Scorpio—Ascendant, Mercury and the Sun; Sagittarius—Venus; Capricorn—Jupiter and the Moon; Pisces—Rahu; Leo—Saturn and Mars; Virgo—Ketu. **Navamsa:** Leo—Ascendant and the Moon; Libra—the Sun, Mercury and Mars; Scorpio—Saturn; Sagittarius—Venus; Capricorn—Rahu; and Aquarius—Jupiter.

Wife: Rasi: Virgo—Ascendant; Libra—Venus, Mercury and Saturn; Scorpio—the Sun; Sagittarius—Rahu; and Capricorn—Mars. **Navamsa:** Aquarius—Ascendant and Ketu; Aries—Saturn; Gemini—the Moon and Venus;

Cancer—the Sun; Leo—Mars and Rahu; Virgo—Jupiter; Capricorn—Mercury.

We have worked out certain additional data regarding progeny and these are given here for the guidance of the readers. Kshetra (lady's) 159-52, Beeja (husband's) 279-24, Santana Surya 348-1, Santana Chandra 29-65, Santana Tithi first half of Shukla Chouthi, Putrasaham 54-85, Santana Yoga Preeti.

The peculiarities in the horoscope are: (i) The husband's 5th lord is debilitated and it gains only two Navamsas. The 5th house is occupied by Rahu which ominously occupies Saturn Navamsa. The 5th from the 5th and the 5th from Jupiter are both Aputra Rasis. But Jupiter gets *neechabhanga* (cancellation of debility) in this case.

(ii) The 7th house is aspected by debilitated Jupiter and Saturn. Venus in the 2nd house is bad for the longevity of the wife but not for Scorpio Lagna. Venus gets vargottama. He does not have Bahu Kalatra Yoga. Mars and the Sun exchange houses.

(iii) The 5th from the 5th is aspected by Jupiter and the Moon.

(iv) Mercury in the Ascendant is technically combust but is ahead of the Sun.

(v) The worst part is the Graha Yuddha between Saturn and Mars known as Ullekham in which Saturn is the victor and the Ascendant lord Mars is the vanquished.

The girl's horoscope has these peculiarities:

(a) She has Mars exalted in the 5th house aspecting an exalted Jupiter. Sastras say that Mars in the 5th house in a female horoscope causes Vandhya Yoga or at least Kaaka Vandhya Yoga. But this rule does not apply to Virgo and Sagittarius Lagnas.

(b) The 5th from the 5th is Aputra Rasi, no doubt, but its lord is in own sign. Aputra Dosha is always removed by the aspect of the Sun or its presence. Hence there is no Dosha even due to the 5th from Jupiter happening to be Aputra Rasi.

(c) Her 8th house is aspected by its own lord, by Lagna lord, by Ayushkaraka and by yoga-karaka Venus. Her longevity is not less than

(Continued on page 732)

Mitigation in America

Mrs. Barbara M. Cameron

MY initial reaction to a contribution to this Special Issue is that for an American to write on this subject for Indians is rather like carrying coal to Newcastle—or carting cod to Boston. But then it occurred to me that readers of this unique publication might be interested in the problems of recommending mitigation/propiatation for non-Asian people.

Americans are not quite the crass materialists they are painted to be in the world press. They are more responsive to ideas of the spirit than you might think. But, true to its Gemini Ascendant, the country has no homogeneity, not even a cultural one. The continuing influx of immigrants from all over the world (including thousands from India) confuses and dilutes the original impetus which founded the country. This lack of focus extends to all segments of the culture: religious, political, artistic, etc. While it is a strength in its diversity, it is a disadvantage in its diffusion. The USA often seems to be aimless in comparison with other countries in the world, which have more cohesion in their cultures and national heritages.

The diversity is reflected in the persons who seek help from an astrologer. Some small percentage are versed in Eastern thought, practise meditation and/or Yoga, and are quite receptive to anything from the East; in fact, they are often over-receptive and less critical than they would be of similar information from the West. They compare to that small percentage of Asians who prefer any Western idea over one from their own culture. Strangely enough, this uncritical attitude is most prevalent in persons from the most highly educated segment of the population! It leaves many prey to unscrupulous persons who prattle of Karma and Kismet while lining their pockets.

The greater number of persons who come to me, however, are ordinary people, most of whom have completed high school but who do not hold positions of importance. They have

jobs, instead, with modest salaries. Whether religiously active or inactive, they are mainly Christian in practice and/or belief, and live comparatively simple lives.

The first visit to an astrologer is usually triggered off by a crisis or traumatic experience. The native does not receive sufficient help from his usual advisers, so he tries something new; an astrologer. After the initial reading is concluded, I then must follow the instructions of my teacher, Daw Hla Than of Rangoon: "Never judge what the native will accept," she told us again and again. "Your duty is to give him all the information you have to give; let him decide what he will accept or reject."

This means that potential mitigation information must be included! Yet, the very basis of these ideas, such as, Macrocosm/Microcosm, may be totally foreign to the native. In my discussion with the native, I must bring to his attention basic fundamentals, and his place within them, before I can hope he will consider any ideas of mitigation. It is at this point that interesting facts emerge.

The typical American does not explode with laughter and leave my home in haste. Surprisingly, he is responsive and begins to relate to certain conclusions he has come to from the experience of his own life. For instance, although decried by the society, omens are used by many average Americans, even if they say nothing about it to anyone else. Many Americans are alert to the notion that certain colours, sounds, and environments are productive or non-productive for them. Since these ideas are derived from practical experience, they are deductive rather than acquired.

A man might become aware that he always seems to enjoy himself more in a blue shirt, for example. So if he is hoping for a pleasant evening, he will find himself wearing blue in anticipation. The border line slides into superstition ("I will not have a good time if I don't

wear THIS blue shirt") does not seem to be common. He may never admit to anyone else that he is wearing blue because he hopes to have a good time; but privately that is his motive.

Please let me stress that this article is drawn from my own experience and not meant to be a scholarly treatise. But a conclusion can be made, I think, that many Americans (Westerners), despite the lack of society-endorsed spiritual teaching and the predominance of technical and pragmatic training in the public schools, are nearly as responsive to the same concepts as their Asian brothers, if in a less sophisticated manner. Once a rapport is established, it is possible to expand the native's own ideas. Then the religious differences must be considered. Despite its variety, this is mainly a Christian society and this difference cannot be lightly dismissed. Since I am also Christian, I can easily relate to those persons who consult me. It is not necessary to change the religious orientation; it is sufficient to expand it.

Students of comparative religions know that similar foundations exist for most of the world's religions. Many non-Christians do not know that Christianity has its mystics, seers, prophets, faith healers, hermits and non-conformists as much as any other religion. This diversity renders most Christians receptive to new ideas—all except one. The basic doctrine of MonoDeism is a profound article of the Christian faith and cannot be changed.

Since Christianity is composed of many varied sects, most of its adherents will concede validity to other rituals of their own and other religions. But they will not accept for themselves any wavering on the concept of One God. The admonition, "Thou shalt have no other gods before me", stands like a wall. Approaching the ideas of mitigation, therefore, a careful use of language is essential.

Luckily, holistic ideas are gaining credence among the technocrats, including the medical establishment. (In fact, I have some real fears that astrology is going to be taken over by psychologists and psychiatrists.) Also, luckily, my teacher taught me the Burmese system,

MaHaBote before she taught me Hindu astrology. Americans can quickly relate to the idea of the day-of-the-week birth. Since MaHaBote is a total system, it contains mitigation techniques for each day's birth.

Sunday-born's propitious directions, for example, are not the same as Monday-borns, and so on. My experience has shown that the advice from the one system will dovetail with the other, i.e., MaHaBote with Hindu. This is exactly as we would expect, of course.

Lest you think I am exaggerating the factors I must contend with in the simple matter of mitigation, let me remind you that in the very fact that I employ Hindu astrology alone, I cause great confusion to my clients. They can pick up their daily newspaper and see that their Sun sign is such-and-such; yet I show them a chart which places it nearly a sign behind! If I as an American, choose to ignore their cultural and religious boundaries, they would choose to ignore me. I cannot reorient a native's pre-knowledge that he is, for instance, Scorpio rather than Sagittarius. But he will accept additional information stemming from his birth on a Wednesday. Additional specifics from the Hindu chart can be presented within the MaHaBote framework, and they too will be accepted.

I have heard of a NYC firm which advises its clients to take trips when the "vibes" are inauspicious. That seems an expensive way to avoid difficult times! But it does reflect a growing awareness among American astrologers of mitigation and propitiation. I have found enthusiastic reception of these ideas in my own lectures. Again, MaHaBote comes to the rescue, for Western astrologers will not abandon their own system to learn Hindu astrology; but they can quickly learn and apply the Burmese system within their own Western charts.

In beginning the use of these concepts, however, I always caution astrologers as I was cautioned by my own teacher: "It is better to increase the positive than to risk inviting the negative—until you know what you are doing." Thus I urge them to create the most auspicious

(Continued on page 727)

Remedial Measures—A Study

A. D. Pathak

ASTROLOGY is a vast science, diagnostic as well as remedial. All afflictions, according to astrology, are planetary afflictions. But for its remedial branch, astrology would not have commanded the high esteem it still does. Much of this branch has been lost due to the ravages of time and history. Yet whatever remains of this sacred heritage is still vast indeed though scattered here and there and most often than not in mutilated form. And proficient in this branch are now far and few. Lest this should be lost to posterity, as has been the case with many other branches of our ancient knowledge, we should salvage these remedial measures, sift them, correlate them, test and disseminate them. This year's Surya Prakash Memorial Number is a fine effort to this end.

Remedial measures broadly fall under three categories: Mantra, Tantra and Yantra. The various types of remedies such as medicines, herbs, precious stones, recitals of specific stotras, etc., fall under one or the other of the three categories.

Mantras

Mantras have three categories. They are (a) the Vedic, (b) Tantric and (c) Sabar. The Vedic mantras are mostly long and to be very efficacious need correct intonation and rhythm that come only through long training and practice. Hence except for *Maha Mrityunjaya*, *Sri Sookta*, *Gayatri*, etc., they are not in vogue among the general run of the pandits. Those who have performed the *punascharana* of *Gayatri* or those who have been performing its japa for some time and want to improve their financial condition should add the Sri Beeja "Srim, Srim, Srim" after *Prachodayat*. Similarly those desirous of improving their mental faculties or prowess should add thrice the *Vagbeeta* "Am" or Sakti Beeja "Hrim" respectively after the *Gayatri Mantra*. Here I must remind the readers that the motive should

not be the lust, dishonesty or harming others. The *Gayatri Japa* should be performed with the prescribed rites to be productive.

Tantric Mantras

Compared to the Vedic Mantras the Tantric Mantras are mostly short and fast acting. Due to the Vama Marga cult and *Marana* (death), *Mohana* (hypnosis), *Uchchatana* (removal) as the goal aimed at by most tantrics, Tantric Sadhana has been much maligned among the general public. But Tantra is not confined only to Vama Marga or Marana, Mohana, etc. The Dakshina Marga of Tantra Sadhana does not utilise the Pancha Makaras and though less fast than the Vama Marga the Dakshina Marga is relatively harmless.

Here I must caution that in choosing any particular Tantric mantra, one should verify if that mantra is friendly to the sadhaka as per his birth Rasi and constellation. If it is unfriendly only harm will result to the sadhaka; if it is neutral no amount of japa will produce any result. But such is not the case with Rama Mantra, Gopala Mantra and the mantras occurring in the text of *Sri Durga Sapta Sati*, etc. In fact the mantras of *Sapta Sati* have long been used for japa and Sampat Patha. The Argala portion of *Sapta Sati* contains many mantras suited to one's desires and any of these can be used for japa as per need and according to the prescribed rites.

Sabar Mantras

This is a peculiar class of mantras in itself. It is a strange conglomeration of words, not necessarily Sanskrit, and may and does contain words of many Indian languages and in most of the time there are words that are perfectly meaningless. I have come across Sabar Mantras prevalent in almost all parts of the country containing words belonging to that particular part.

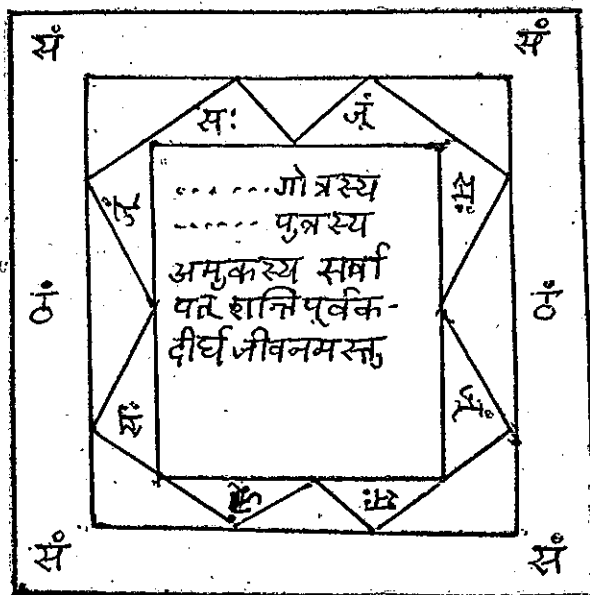
At first sight Sabar Mantras seems to be quite worthless. But in practice they are very potent indeed. Another advantage with Sabar Mantras is that they are already Siddha Mantras, i.e., they do not need any Punashcharana and

even if some of them are small for japa. Punash-charana is the preparatory japa for a prescribed number of times, usually very high, in order to arouse the latent power of the mantra. I wish I could give a sample of Sabar Mantras from each part of India, but then the space taken by this alone will be prohibitive. Those desirous of pursuing the matter may well refer to relevant texts or may refer to the book *Mantra Sakti* by Sri Govind Shastri.

Yantras

Yantras need no introduction. While mantras take time to be effective, yantras, if correctly prepared and propitiated, act instantly and miraculously. For instance in lingering and malignant cases I have used the following Maha Mrityunjaya Yantra and in at least two cases persons hovering near death were restored to life. Out of them, one—a very old man—is now dead after about 15 years and the other is alive—in his late twenties and hale and hearty.

The peculiarity of this yantra is that if the person concerned is destined to be benefited the yantra will get prepared flawlessly; otherwise some flaw will creep in inadvertently. No correction by way of over-writing is permissible in this yantra. This is considered a flaw and an incorrectly prepared yantra is unsuitable for use. The method of preparing a yantra has been described in an earlier article in *A.M.* of November 1982.



Recitals

Our scriptures are full of passages earmarked for recitals with their respective Phala Srutis, i.e., effects, though somewhat exaggerated. I will cite some found effective in practice.

(a) *Gajendra Moksha*: This is used to get relief from a tight corner one sometimes finds oneself in. This stotra is a specific for clearing off one's financial debts,

(b) *Batuk Bhairav*: Batuk Bhairav is called Apad-Uddharaka—saviour from calamities—and is what it is called. This japa and recital of Stotra are specific where government action or some criminal cases are against the person concerned. I have come across a number of cases where Bhairav Mantra and Stotra have produced miraculous results. In one particular case a confessed murderer got off with imprisonment for a few years. Batuk Bhairav being what it is, a Tamasi manifestation, it seems, does not discriminate between right or wrong.

(c) *Bagla Mukhi*: Bagla Mukhi is one of the ten Mahavidyas. Her mantra and stotra are used mainly to silence the opponents. But the snag is that Bagla Mukhi, a very Ugra (violent) manifestation, will not tolerate any shortcomings in the sadhana. Hence the japa, etc., of Bagla Mukhi should be entrusted to only those proficient in its lore.

(d) *Sundara Kanda* (Valmiki): It is said, I have not counted and verified, that the *Valmiki Ramayana* contains 24,000 slokas and each of the 24 letters of *Gayatri Mantra* serially occurs after every 1000 slokas. Thus in a way *Valmiki Ramayana* is samput-ed with *Gayatri Mantra*. Each of the 7 Kandas has a specific property. Bala Kanda for ensuring progeny, Ayodhya Kanda for attracting Sri, etc., etc. But the most used Kanda is *Sundara Kanda* for overcoming all obstacles, miseries and ensuring general happiness and prosperity. But it has 68 Sargas—over 2,300 slokas and even one complete recital takes at least 5 to 6 hours. There are prescribed methods for 3, 5, 7, or 11 recitals to be completed in 68 days. Those who cannot manage this are advised to recite daily Sarga 58 where Sri Hanuman describes his exploits in Lanka to his companions. Any recital of

Valmiki Ramayana, Sundara Kanda included, must be preceded by Nyasa and Dhyana to be free from any badha during recitals.

(e) *Hanumat Upasana*: Hanumat Upasana and recital of Sundara Kanda of any *Ramayana* are interrelated. Sri Hanuman is called Sankata Mochana reliever of miseries which he is. Various kavachas (protective talisman), stotras and mantras are easily available. They are all efficacious. In this part of the country the recital of *Hanuman Chalisa* authored by Sant Tulsī Das is very common and is held in great regard not without reason. A strict vegetarian diet and abstinence from sex are a must for and during serious Hanumat Upasana.

Yoga

Yoga stands as a class in itself. By the prolonged practice of Pranayama, Dharana and Dhyana the 6 chakras—sensitive points—in the spinal cord are activated thus arousing the immense latent power God has bestowed upon mankind. Once these chakras are activated commonly called as the arousing of Kundalini (the serpent power) nothing is impossible for the yogi—remedying planetary afflictions notwithstanding. But the path of yoga is not a bed of roses and this, the Pranayama and the higher Sadhanas, should be practised only under the careful guidance of a competent guru.

Before ending I would like to add that where the remedial measure fails there may be other factors present. Not unlike medicine the relief depends besides correct diagnosis on the severity of affliction, the quantum of remedial measures resorted to and destiny, which in medical parlance is called the inner vitality or metabolism.

Just as in medical practice another medicine is tried on the failure of the previous one, in astrological field alternative remedial measure may be tried on the failure of the first. But like medicines which cannot give infinite life, astrological remedies too cannot change the ultimate destiny. If you blame the latter you will have perforce to blame the entire medical science as well.—4.83.

Mitigation in America

(Continued from page 724)

environment for themselves they can, before they attempt to ward off inauspicious indications.

Talking to many astrologers here about this aspect of astrology convinces me that there is no single, coherent system of mitigation or propitiation in Western astrology. This side of the science seems to have been abandoned in its transfer from its Middle Eastern origins. Historically, one assumes such information exists somewhere. I fear however that similar methods will be employed in the future that have been employed in the past: the information from Hindu astrology will be transferred forward 22+ degrees, "jazzed up" with new and modern names and presented in unproven form with much merchandizing hullabaloo.

Here is a last piece of information I hope you will find interesting. When I last lived on Java, I had hopes of finding an indigenous astrological system, like MaHaBote. I could not discover one. But my search brought me into contact with many seers and psychics who serve the general public in the same fashion that astrologers and psychologists do in other societies. My comparison of their offered solutions found them to be totally consistent with astrological recommendations.

When queried as to the source of her solutions, one famous psychic told me she "listens to the small still voice inside, the voice of God". She assured me there were no books, no sources from which one could learn these methods. Only through meditation and grace could one hear that "voice". This particular lady is available to the public from dawn to noon and from late afternoon to evening, each day. Again and again I found her advice, as she related it to me, consistent with astrology.

This article hopes to be encouraging to Hindu astrologers in that, even if the presentation is slightly different, the basic Hindu astrological concepts and Eastern philosophical ideas are universal enough to be accepted and employed in everyday life by ordinary citizens of Western countries. Neither East nor West needs give up anything, but both can be expanded by each other. In this fashion, perhaps they can, after all, meet.—12.83.

Astrology, Ill-health and Yogic Remedies

R. Santhanam

IF PLANETS are premonitive of the onslaught of a certain disease or deformity of the human body, Hatha Yoga or Yoga of body control, *inter alia* helps prevent or cure the said defect. That is, if we could use the horoscope of birth as an instrument to remain forewarned of an adverse health aspect, we are forearmed by resorting to a particular asana or posture toning up the limb or area of the body. As astrology is a science, nay a super science, so is Hatha Yoga—both are unparalleled tools devised by our wise sages and apostolic fathers.

In these pages, we take up a few diseases for astro-medical analysis and simultaneously touch briefly on the relevant asanas which act as powerful antidote and panacea.

First, let us choose arthritis (rheumatism of a joint rheumatoid and osteoarthritis). According to ancient medical school, this is a windy disease. Normally, this disorder begins involving small joints, later on invading major areas like knees, shoulders, etc. At an advanced stage, the cartilage of the joint is destroyed leaving residual deformities. The readers with this explanation could understand that Saturn is the main planet causing this windy disease that has gradual growth. We give below some of the combinations for arthritis.

(1) Saturn in the 8th house. (2) Mars and Saturn jointly related to the Ascendant. (3) The Sun in the 10th degree of Libra. (4) The Moon in the 6th house. (5) Saturn utterly unfavourable and in unfavourable houses, (6) Mars in the 4th house. (7) Jupiter in the Ascendant and Saturn in the 7th house. (8) Mars in the 5th, the 7th or the 9th as Saturn is in the Ascendant. (9) The weak Moon and Saturn in the terminal house. (10) Venus in the 8th house in aspect to a malefic. (11) Venus and Mars in the 12th house. (12) Saturn aspecting powerfully the Ascendant or the Moon, (13) Lord of the Ascendant or that of the 6th conjunct Rahu.

(14) Combustion to the Moon in association with Rahu.

In all these cases, if Saturn is favourable, then the disease may not take an adverse turn and the subject may be off the hook. Saturn's active participation is essential for residual deformity as an offshoot of arthritis. See the following horoscope: Female born on October 30, 1938 at 13 N 4, 80 E 17 at 0430 hours IST. Lagna 169-44, Mars 159-58, the Sun 192-52, Mercury 205-01, Rahu 205-13, Venus 221-15, the Moon 268-02, Jupiter 299-34, Saturn 349-59 and Ketu 25-13. The unexpired portion of the Dasa of the Sun at birth was 5 years, 4 months and 20 days. At once, one can immediately notice the exact and puissant opposition of Saturn to the ascending degree apart from a mild opposition to Mars in the Ascendant. Saturn occupies the 7th as lord of the 6th. Also note the Sun just past his deep degree of debilitation. The Ascendant lord Mercury is on the same degree as Rahu is. Quite a few of the above listed rules can be traced in this chart. Jupiter Dasa. Saturn Bhukti triggered of this disorder for the native in question. Though a few more cases can be cited, we regret the limitation of space here.

If one can astrologically spot out such an affliction by arthritis, he can immediately take recourse to some of the relevant asanas beforehand through an expert yoga teacher, strictly as per yogic laws, without doubting his own ability to perform an asana. Though there are dozens of postures to seek immunity/protection from this disease (and others as well), we consider and understand some chief and easy postures.

Ushtrasana (camel pose): This is a convenient asana and can be done even by elders or by those with simple injury of the spine. First kneel on the floor, keep the thighs and feet together and place the feet in such a way that the toes point back. Then, rest the palms on

the hips, straighten the thighs and bend back the spine gently, extending the ribs. Now exhale and place the palms on the respective heels. If you have good elasticity of the spine, your palms can touch the respective soles. The feet then should be pressed with palms bringing down the head back while the spine should be thighwards. In the process, the thighs should be maintained perpendicularly against the floor. Constrict, then, the buttocks and widen the coccyx and dorsal region. The neck should be well stretched backwards. For about 30 seconds, remain in this posture breathing as usual, without any shaking or trembling. In a week or two, ease in performance can be achieved.

After doing this or any posture, assume normal position gently without jerks and lie down in Mritasana (corpse pose) for a couple of minutes to ward off fatigue.

Another simple pose against arthritis is Bharadwajasana. Sit on the floor stretching both the legs straightwards. Stay comfortably for a few seconds and then fold both the legs backwards and take both the feet to be placed under the right side by the side of the hip. Turn the trunk halfway left side ensuring that buttocks fully touch the ground. Extend the right arm straight and place the right hand below the left thigh, close to the left knee. The palm in this process can cover the floor. Now exhale, bend the left elbow behind the back and touch the right elbow, clasping the right upper arm. Finally gaze firmly at the right shoulder without moving the pupils. Remain in this posture for 30 seconds with deep respirations. Even people with stiff backs can comfortably achieve mastery over this pose soon.

Asthma basically is a phlegmatic disorder and widespread respiratory disease. The airways are narrowed by muscular contraction, swelling of mucus membrane and secretions. Primarily affliction to the 3rd lord in the horoscope (ruling lungs) and to Mercury can cause this disorder. See the following specific positions in the horoscope.

(1) Lord of the 3rd in deep fall. (A child born in Leo ascendant with Venus in 28° Virgo

has been attacked by this unfortunate disorder.) (2) Mercury in Pisces while Capricorn is on the horizon. (3) The Sun and Mercury or the 3rd lord in close conjunction. (4) The Sun in the ascendant in aspect to Mars, especially in the case of Libra natives. (5) The Moon and Rahu in the 2nd in close association or in the 3rd, particularly for Virgo Lagna. (6) Lord of the 3rd in the 8th with malefics. (7) Conjunction of the Moon and Venus in evil houses.

Asthma will be acute and breathing will be highly painful if watery signs are significantly involved.

Important asanas to protect the subject from this disease are :

Uttanapadasana : Get ready to commence this pose lying flat on the back on the floor bringing the feet and the knees tight. Take a few breaths comfortably. Raise the back from the floor preceded by an expiration. Stretch the neck and move the head backwards so the crown remains on the floor. After taking 2 or 3 casual respirations, extend the back and exhale lifting the left leg up. Horn an angle of 45 degrees. Immediately raise the arms, with palms joined. Keep them in the same angle as the legs are. At the points of elbows and knees, the hands and legs should not be bent. Maintain the pose for 30 seconds; breathing normally ensuring that the ribs are well extended and the body is balanced on the crown and buttocks only. Discharge from the asana, exhaling and lowering the arms and legs gently. Unlock the neck and head. Bring down the elevated trunk and lie flat in Savasana. Uttanapadasana helps airways open up properly allowing easy expiration and inspiration and chest expansion.

Salabhasana : Lie on the stomach and stretch the arms toward the thighs. Remain for just a few seconds balancing yourself. Exhale and lift the head, chest and legs from the floor as much as you can, so only the abdomen rests on the floor and receive the whole weight of the body. Contract the buttocks and stretch the thighs. Do not loosen the knee caps. Keep the legs perfectly horizontal. This pose need be maintained as long as one can, ensuring normal breathing. There may be inconvenience

in doing this asana initially, but constant practice will confer mastery, preventing and profitably controlling asthma, gastric troubles, disc slip, etc.

Diabetes is caused when the pancreas fail to supply sufficient insulin to properly use carbohydrates in the food. With this the sugar is lost followed by urine pollution and accumulation of intestinal wastes in the system. This ultimately causes discharge of a lot of urine and drowsiness and in acute cases unconsciousness, known as diabetic coma.

Following are some astrological warnings against diabetes : (1) Lord of the 8th in a watery sign afflicted by Mars/Rahu. (2) Lagna lord in the 8th along with malefics. (3) Rahu in Lagna while Venus is in the 6th. (4) The Moon in the 8th in Scorpio aspected by Venus. (5) Venus in Virgo for Aquarius/Virgo ascendant, bereft of Mercury's company. (6) Venus and the Moon in watery Navamsa in conjunction with malefics or the lord from Rasi Lagna. (7) Mars and Venus together in Cancer while Sagittarius rules the radix. (8) A state of coma will prevail if the ascendant lord is in fall. (9) The disease in question is intense if the 8th Bhava falls in watery sign. (10) If the Moon is increasing, the disorder will respond to medical treatment instantly.

Salabhasana described earlier is a suitable remedy or antidote for diabetes. Also recommended in Mahamudra, one of the superior Mudras. Those who have rigid spines may find it inconvenient in the beginning. To overcome and obtain elasticity of the spine, they can do the standing poses for 6-8 weeks to achieve mastery over Mahamudra and many of the difficult asanas. To perform the Mudra in question, stretch the legs straight sitting on floor. Bend only the left knee and place the left sides of both the thigh and calf thereof fully on the floor. Take the left heel inward placing against the inner side (right side) of the left thigh close to perineum (the part of the body between genital organs and anus). In the process the big toe of the left foot should touch the left side of the right thigh. An angularity of 90° should be maintained between the straight right leg and

bent left leg. If you get tired at this stage, just relax for a few seconds but do not resume *status quo*. Then extend both the arms towards the right leg keeping the latter straight and lock the fingers of both the hands around the two sides of the right foot. (Some perform this by hooking the big right toe with thumbs and forefingers.) At this stage do not form a gap below the knee joints. These should be on the floor wholly. Lower the head trunkwards so that the chin lies just above the breast bone, the spine stretched fully. Inhale effectively without allowing the right leg tilt. Inhale in such a way that the whole area between anus and diaphragm is 'pulled up'. Pull the stomach towards spine and diaphragm. Exhale relaxing the diaphragmatic tension. Then inhale immediately and retain the breath without avoiding the stomachic grip. This posture will be highly effective against diabetes if one can maintain stillness at least for 4/5 minutes in the course of regular practice. Discharge the posture with an expiration followed by raising of the head to normal position. Unlock the folded limbs and come to usual pose. Do not perform other poses or Mudras for another 10 minutes. Mahamudra is capable of additionally handling appendicitis, stubborn backache, bronchitis, bronchopneumonia, dysentery, piles, impotency and dribbling of urine.

To conclude this part of the article, we in a short space discuss short life and yogic remedies. On the question of longevity hundreds of pages can however be filled. We must understand the planetary combinations and positions causing short life and resort to Yogas from the appropriate age of 18, Pranayama (control of breath) and the like, to raise the span of life. As astrological rules are available in every text book on this science we refrain from inflating these columns, but understand the Hatha Yogic remedies and breath controlling techniques.

From the asana point of view, Padma and Sirsha (i.e., lotus and headstand respectively) Asanas are the best and efficacious not only for long life but as obstructors of many physical maladies.

Sit on the floor, spread the legs straight and keep each foot on the opposite thigh, i.e., left foot on right thigh and right foot on left thigh. Put the hands on the respective knees without locking at the elbow joints. This is called Padmasana or Kamalasana. Sit in this pose as long as you can.

To do the headstand (Sirshasana), sit on the knees on a folded blanket on the floor. Make a fingerlock, interweaving the fingers and place the elbows on the floor. Then place the head on the fingerlock (topsy turvy). Now gradually raise the legs gently till you stand on your head, keeping them literally vertical. You should in this pose be comparable to a pole held straight. To begin with, you can seek a friend's help or depend on a wall. This pose tones up various limbs and organs and their functions. By standing straight topsy turvy, there is unusual and uninterrupted blood supply to the brain, the master controller of your body. If you tilt or shake, the supply of blood will not be full to the brain. There are Sarvangasana and Paschimothasana also to increase life span.

One's life is not measured by the number of days but by the number of breaths. This is the point of view held by Hatha Yogis and Pranayamins. Proper pattern of regulated breathing increases the number of days to live as the pattern does not exhaust the destined number of respirations quickly. The practice strengthens the respiratory system, causes elasticity of the lungs and pacifies the cardiac organ. Sit on the floor or on an easy chair. Inhale, retain the breath as long as you can without any risk, and then exhale. The retention process sets the lungs at rest as the heart rests for a split second between every lub and dub (heart-beat). This is a minor and simple Pranayama course. Pranayama itself is a vast science requiring volumes of space for writing. The beginner can take 4 seconds to inhale, 16 seconds to retain and 8 seconds to exhale. This is the best and appreciable ratio for him. Gradually, an expert yogi can achieve as high as 8, 32 and 16 seconds respectively for intake, retention and throwing out the air. A newborn babe breathes for about 40 times a minute. In

the second year, it comes down to 25 breaths and in the 5th year 20. A normal healthy adult has 16-20 respirations per minute. Then, we can understand the great benefits by Pranayama's increased duration for each breath. A very highly proficient yogi can breathe only once a minute and we can imagine his ability to live long. The extension of life-span achievable through Pranayama is dependent on the severe and deep involvement with the practice.

Interested readers may still consult various authoritative texts on Yoga and related sciences for their own betterment and happy living, as health is the supreme wealth.—8.83.

PLANETARY AFFLICTIONS AND PROPITIATION

(Continued from page 719)

I think it is worthwhile to set out *in extenso* the said 5th sloka of *Sri Soundarya Lahari*.

हरिस्त्वमाराध प्रणतजनसौभाग्यजननीं

पुरा नारी भूत्वा पुररिपुमपि क्षोभमनयत् ॥

स्वरोपि त्वां नत्वा रतिनयनलेहोन्वपुषा

मुनिमुपसृज्य भवति हि मोहाय महताम्

The purport of this sloka is that by the Grace of Goddess Sivasakti, even Krishna as Mohini attracted and mesmerised Lord Siva, even so a woman will attract and hold her husband.

In fact, *Sri Soundarya Lahari* by the great Adi Sankara is a regular repository of suitable remedies, just as *Srimat Sundara Kanda* of *Valmiki Ramayana* is a treasure of remedies for (i) marriage, (ii) uniting separated couples and (iii) destruction of enemies or foes.—2.83.

Soundarya Lahari

Pre-recorded Cassette

Book (with English translation)

Rs.P.

55-00

11-50

Available at :



SRI SUPRAJARAM

"Sri Rajeswari"

Bangalore-560 020

MANTRAS AS REMEDIES

(Continued from page 722)

59 years in any case. Since Mercury, Venus and exalted Saturn occupy the 2nd house and Jupiter aspects the 2nd from Navamsa Lagna she will remain Deergha Sumangali (long-lived with husband).

(d) When Venus and the Moon occupy the 5th Navamsa in female horoscope it indicates the birth of two living children at least.

Keeping in view all these facts we can conclude by applying the principles of *Deva Keralaleyam* that this couple will be blessed with a child when Jupiter is in Sagittarius. Dasa and Antardasa (period and sub-period) are also favourable in both cases. There is no danger to her life at all. But there exists one serious dosha in the lady's horoscope but yielding to remedies.

The following remedies are extolled in this case :

(i) Both the husband and the wife should recite jointly, daily, *Purusha Sooktam* till she is in the 5th month of pregnancy. Thereafter the husband alone should recite daily till the child to be born is four years old. This is for safe delivery.

(ii) He should further recite *Indrakshi Stotra* throughout his lifetime to prevent hallucinations

and hysterical tendencies in her if any, any time.

(iii) She must recite daily *Annapoorna Ashtakam*, *Gopala Ashtakam* and Slokas 22, 27, 37 and 63 of *Soundarya Lahari*.

(iv) He must recite occasionally *Vishnu Sahasranama Stotra*.

We are not discussing other remedies—*mani* and *ausadhi*—here for want of space.

These two cases will prove that mantras are the best remedies for all ills.

We now give below some common maladies and the mantrik remedies thereto (see next page)

An astrologer is a guide. Sastras say :

यावत् स्पन्दति लोचनं शुभकरं तत्कोटि भागे भवेत् ।

तल्लग्नं शुभकालमेव सततं प्रह्णा न जानेति तं ।

अन्ये किम् पुत्रेव कर्तुरथ तत् कालः शुभोवाऽशुभः ।

पूर्वाद्दृष्टवशात् भवेत् समयविद् तत्साक्षि मात्रं सदा ॥

The Great Acharya of Kanchi who had graciously inaugurated the Madras Astrological Conferences thus spoke :

"There is specific remedy in the *Sastras* for every malady, malevolence or malefic indication in the horoscope. Let each astrologer acquaint himself fully with such *Sastras* thoroughly and help his clients overcome the effects of Tridoshas....."—1.83

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

ASTROLOGICAL CALCULATIONS

GET YOUR HOROSCOPE SCIENTIFICALLY AND CORRECTLY WORKED OUT BY COMPETENT HANDS UNDER THE PERSONAL SUPERVISION OF THE EDITOR

1. Correct casting of horoscope giving the positions of planets in degrees and Nakshatra Padas, Rasi, Bhava and Navamsa diagrams with balance of Dasa at birth.

Rs. 40/- (Foreign births Rs. 80/- or U.S. Dols. 15.00)

2. No. 1 with Shadvargas and Ashtakavarga (Sodhana or reduction, etc., excluded)

Rs. 60/- (Foreign births Rs. 120/- or U.S. Dols. 20.00)

If you consult others, you can test the correctness of their calculations. If you are a student of astrology, these calculations will be simply invaluable.

NOTE: The above items are only calculations, based on the furnished birth data and contain or imply no predictions, or rectification of birth time.

Castings are done on the basis of Dr. B. V. RAMAN's *Ayanamsa* and no correspondence regarding differences (if any) between our castings and castings made by others will be entertained or answered.

TIME REQUIRED 4 TO 8 WEEKS

SEND WEEKDAY, DATE, TIME, AND PLACE OF BIRTH AND

FULL CHARGES IN ADVANCE

(No cheques accepted. Please send remittances only by MO, IPO or bank draft)

Raman Publications

(Horoscope Section INCHARGE: B. SACHIDANANDA BABU)

"Sri Rajeswari", Bangalore-560020.

Note:—Castings will be sent by Record Delivery. If the same are to be sent by registered post, add Rs. 3-00 extra. Any calculation-error will be rectified, provided they are brought to our notice within two months from the date of casting. Complaints received after this period will not be attended to.

SOME SPECIFIC REMEDIES

<i>Ills :</i>	<i>Stotras :</i>	<i>Vedic Mantras :</i>	<i>Tantrik Mantras :</i>
Ill-health of children	Sivaaparaadhakshamaapana Stotra	Mrityunjaya Japa	Balagopala Mantra
Epilepsy	Dakshinamoorthy Stotra	Rig Veda Durga Sooktam, Atharva Sheersham)	Channa Mastaa Mantra Dhanvantri Mantra Pati Vaseekarana Mantra,
Delay in marriage	Rukmini Kalyanam of Bhagavata, Kanakadhara Stotra	Sree Sooktam	Soubhagya Lakshmi Mantra
Disturbed marriages	Raasa Kreed of Narayaneeyam	Samgachattwamiti	Santaanagopala Mantra
Want of Progeny	Vishnu Sahasranamam	Purusha Sooktam	Sudarsana Mantra
Frequent infantile death	Santaana Gopalam	Trisuparna Mantra,	Pratyanghara Mantra
Unmaada (insanity)	<i>Bhagavata</i>	Rudra Namakam	Panchakshari Mantra
Sudden ill-health	Lingaashtakam.	Saantri Panchakam,	Bhagyalakshmi Mantra
Financial crisis	Sivakavacham	Saarasvatya Sooktam	Rajarajeswari Mantra
Curse in the family	Slokas 1 to 37 of <i>Soundarya Lahari</i>	Kooshmaanda Sooktam,	Bagalaamukhi Mantra
Fear of debts	Lakshmi Kavacham	2nd chap. of <i>Taitriya Broman</i>)	Kaartyaveerya Mantra
Danger from fire	Vishnu Sahasranama Stotram,	Sri Sooktam and Lakshmi Sooktam	Sudarsana Mantra,
Facing criminal cases	Lakshmi Narasimha Karaavalamba Stotram	Pavamaana Sooktam	Subrahmanya Mantra,
Departmental actions	<i>Ramayana</i> —Sundara Kanda, Runa Vimochanaashtakam	"Saktumiva Titauna" Mantra from Rig Veda	Hanumat Mantra
Lack of job satisfaction	Kaalbhairavaashtakam, Subramanya Bhujangam	Agni Sooktam	Surya Mantra,
	Lalita Sahasranamam, Ganesha Kavacham	Soorya Sooktam,	Gayatri Mantra
	Lalitha Trisati Stotram, Aditya Hridayam	Navagraha Sooktam,	Saraswati Mantra
	Vishnu Sahasranamam, Tulsi Sundarakandam	Nakshatra Sooktam	
		Durga Sooktam (Taitriya)	
		Surya Namaskara (Kaatavam)	

Note : (i) There are only a few examples. These are very general. Each case must be examined individually.

(ii) These are not exclusive remedies.

(iii) Initiation needed for Tantrik Mantras.

(iv) Supreme remedies for all types of remedies are reciting daily *Navagraha Stotra*, *Aditya Hridaya*, *Vishnu Sahasranamam*, *Lalitha Sahasranamam* and *Soundarya Lahari*. In Vedas one should recite daily *Rudram*, *Chamakam*, *Purushasooktam*, *Sree Sooktam* and *Durga Sooktam*.

(v) One who performs Sandhya daily and recites *Gayatri* 333 times becomes immune to planetary ills.

Letters to the Editor

[The Editor does not hold himself responsible for the views of the readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to The Astrological Magazine he must remind readers that claims on the available space in this column are heavy. The Editor, therefore, requests readers to be as brief as possible in all letters intended for the correspondence columns. —Ed., A.M.]

Outlook for India

Sir,—India became free on 15th August 1947. At the time of the Independence Taurus was the Ascendant. Rahu was in Janma Lagna (Taurus) of free India.

We see the influence of Rahu in that India was divided and within a year, on 33th January 1948, Mahatma Gandhi was shot dead. This was all due to Rahu in the Ascendant. Rahu comes after 18 years to the same position. So we see that in 1965 Pakistan attacked India and in January 1966 our then beloved Prime Minister Mr. Lal Bahadur Shastri died in Tashkent. At that time the lord of the 8th house Jupiter too was in the Ascendant with Rahu.

Now after 18 years Rahu is again coming back to Janma Lagna Taurus in July 1983. It means that year 1983-84 may be similar to years 1947-48 and 1965-66. Rahu enters Taurus on 13th September 1983 in the Sun's Navamsa and on 15th November 1983 in the Moon's Navamsa, inimical to Rahu. From 13th September 1983 to 28th January 1984 Rahu will remain in the Navamsa of the luminaries. Rahu may disturb India's peace and there is a fear of war and death of a great national leader.

However Rahu in the Navamsa of foes becomes cruel. So from 13th September 1983 to 28th January 1984 the period for India is troublesome. I request the great astrologers of India to please probe into this matter and find out a solution so that our motherland India be spared Rahu's effects of destruction, untimely deaths, war, struggle and threat to peace.

Sironj. Omkarlal Sharma "Promod".

Genetic Predetermination

Sir,—Please permit me to quote from the *Indian Express* dated April 17th 1983 the follow-

ing observations of Dr. Sam. G. P. Moses, head of the Diabetology Department at the General Hospital, Madras.

"There is no such thing like the prevention or cure of diabetes. It is a disease which is genetically predetermined. If you are destined (capital mine) to get it you will. And since there is no prevention, or cure, you cannot talk in terms of eradicating diabetes by such and such date, etc....., it can be controlled."

While there is profound admiration on my part for the doctor's candid statement, I admire equally the Editor's objective reporting. May I remind the Editor of the *Indian Express* that it is the very same *Express* which accused Dr. B. V. RAMAN of playing with words and could not tolerate the use of the term "tendencies" by an astrological savant of more than five decades standing? The expert in the field of medicine is at liberty to give a scientific colouring to his assertion of a genetically predetermined disease as the play of destiny.

May I request the learned Editor of the *Indian Express* to go through the following from the pen of Mr. Govind Narain that appeared in the March 1980 issue of *The Astrological Magazine* (page 246)?

"Similarly Pasteur writes..... you know that I believe in the di-symmetric cosmic influence, which naturally and constantly controls the molecular organization of those principles immediately necessary for life and that, as a consequence, the types of controls of life are, in their structures, forms and nuclear arrangements in a relation with the motions of the universe, etc'."

The diabetologists would do well not to stop with statistical corrections alone but also pay

heed to the investigative astrological researchers and know the scope for the full exercise of the human will in perfect freedom.

Puttur. *S. Santhanagopalan.*

An Angry Retort

Sir,—This has reference to the editorial article "The June 1983 Solar Eclipse and World Affairs" in the June 1983 issue. The broadside on modern astronomers, especially from a great astrologer, is unfortunate. It looks like an angry retort to critics of astrology.

Astronomers and other scientists have clarified many times that in the ancient Jyotisha Sastra the *ganita* or *siddhanta* branch consists of great scientific works and they have great admiration for ancient Indian astronomers like Varahamihira and Aryabhata who could do so much work in the field of astronomy by sheer visual observations without the aid of even a small telescope. What they do not consider as science is *Hora* or *Jataka* branch (which is astrology). In science any theory has to agree with known physical laws, related parameters quantified and mathematically proved.

The Editor's contention that astronomy has made no progress for centuries is not borne out by facts. Technology has advanced so far that in the two decades in the sixties and seventies of this century men have stood on the Moon, spacecrafts have landed on Venus and Mars and visited Mercury, Jupiter and Saturn. Scientific data collected from the planets is so voluminous that it will take years to process all the data. Our knowledge of the solar system has advanced many times further than it had over the previous three millennia. Similarly, in cosmology, radio telescopes scanning deep into outer space have detected the existence of pulsars and quasars. In a subject of this nature, there will be naturally suggestions and discussions with fellow astronomers before a final conclusion is arrived at. But these cannot be termed "useless work".

The Editor considers money spent on modern astronomy a waste. When the costly space projects were planned there was criticism even in an affluent country like the U.S.A. An American scientist writes: "the total NASA

budget for the Apollo project was 46,8 billion. The total federal budget for the year 1972 alone was 266 billion, of which \$72 billion was spent on health, welfare and education. In 1976, the American people spent nearly one billion dollars on chewing gums and \$20 billion on alcohol." Whatever may be the motivation behind these projects, the biggest gainer was science and no amount of money spent for gaining knowledge is a waste.

People who believe in astrology are the largest in India because it is linked to the Vedas. The Navagrahas and the 27 *nakshtras* are considered as gods who influence their lives and activities. As long as belief in religion and observance of traditional Hindu customs (like matching of horoscopes before marriage) last, astrology will thrive, whatever criticisms are hurled at it.

Pune.

N. Rajan.

Topocentric Longitude of the Moon

Sir,—With reference to the letter of Mr. P. C. Das on this subject in your June 1983 issue, I may refer him to my article on this subject in the 1965 Annual Number of *The Astrological Magazine*. In that article I have given tables and formulae on how to find the topocentric longitude of the Moon and the Sun on any date at any time at any place on earth. In the same article I have given examples both for nativities and mundane events of the usefulness of the topocentric longitudes as compared with the geocentric longitudes. If Mr. Das refers to this article or to the book *Parallax Problem in Astrology* by Donald Bradley, he will have full details on how to reduce the tabulated positions of the Moon and the Sun to exact positions as viewed from the surface of the earth at any time.

Bombay.

K. M. Kharegat.

The June 1983 Solar Eclipse

I

Sir,—The election results of Kashmir and of the bye-elections in M.P., Gujarat and A.P. have proved to the hilt the most valuable predictions handed out by the Editor in his editorials—that the BJP will wane in popularity. People are closely watching the developments in

Delhi, Punjab and Kerala in view of the Editor's remarks on the effect of the eclipse of 11-6-1983 and the impending change in sign of Rahu-Ketu.

Politicians are after all politicians. But if they read the writing on the wall—I mean such worthy, valuable, unbiased and crisp editorials of this Magazine—India, Indians and Indianism will prosper in geometrical progression. Politicians can learn a lot by reading the Editor's own experiences.

May the Lord Supreme bless the Editor with long life, continued good health and happiness.
Palghat. P. S. Iyer.

II

Sir,—I have just read your write-up "The June 1983 Solar Eclipse and World Affairs".

I have noticed a shift, a healthy shift, in your thought and presentation. You have hit the critics for their vituperations more scientifically than ever before.

I am happy to note that you have ended the write-up with "Planetary indications are not unalterable facts and astrology is not meant for fatalists. The horoscope is a sign-post. With suitable effort, the evil indications can at least be minimised if not overcome".

Human effort in auspicious times will help in minimising the radical defects and deficiency.

I humbly inform you that we are doing research, effective in this direction. The fruits of our labours are offering us satisfaction.
Visakhapatnam. K. V. R. Anjaneyulu.

Burmese Astrology

I

Sir,—This refers to the letter from Mrs. Barbara Cameron published in the April 1983 issue. My knowledge of Burmese astrology is drawn from the material collected in Burma by Gregg Khemacara for his forthcoming publication of a comprehensive book on methods in vogue in Burma. When the book makes its appearance, I am sure Mrs. Cameron would be delighted at the esoteric treatment of some of the secret methods of the Burmese system.

There is a belief that Tibet still holds the real key to some of the secrets of astrology. My interest in Burmese astrology was primarily to

find out if any of it happened to have percolated into the Burmese techniques from Tibet. To the extent I was able to probe into them, I found that the whole system is built from ideas drawn from Hindu astrology that flourished in the Eastern Region. Not finding anything new or worthy of pursuit, I lost interest in the same.

I make no pretence to proficiency, be it Hindu, Burmese or Western schools of astrology. I am still learning and will probe into anything new that comes my way and share my findings with the readers. Similarly, I draw from the research findings and experiences of others in the field whenever I have an opportunity. In this context, this Magazine is serving in promoting research and providing a forum for exchange of ideas. It is possible that my views may not be in conformity with those of some; but they need not be construed as an attack either on any individual or system.

I appreciate the deep sense of commitment to the discipline and to her teacher by Mrs. Cameron.

Calcutta.

H. R. Shankar.

Sir,—The two page letter published in the April 1983 issue of *A.M.* from Mrs. Barbara M. Cameron defending the system has little substance. She has taken exception to the statement "rather too simple to be meaningful" and states "I could not stand by and see an opinion pass as fact". In her article on Burmese Astrology published in the March 1982 issue of *A.M.* she states: "It is her teaching that I now introduce to you." But she held back the key and interpretation of the key, for which I addressed a letter to the Editor published in November 1982 issue of *A.M.* requesting the author to complete the article by publishing the 'little key' MaHaBote. In the next article by Mrs. Cameron in January 1983 issue of the *A.M.*, the key is conspicuous by its absence. Incidentally, the position of Mars in the Rasi as well as in the Navin chart in the March 1982 issue of *A.M.* is incorrect.

It seems none should examine the system critically—a most unscientific outlook. She has assumed "casual dismissal of the system stems

from the fact that MaHaBote is Burmese and Buddhist rather than Indian and Hindu" a very groundless assumption. The Burmese planetary period has been taken from Bengal where Ashtottari Dasa is predominant, the sequence and the periods of Burmese periods are identical with those of the Ashtottari periods. Buddhism went from Bengal to Burma and the Far East as well as to Tibet and China.

Mrs. Cameron has stated: "Mr. Shankar's comments betray his lack of knowledge of the system." By curious coincidence in the same April 1983 issue of the *A.M.* an article on Burmese Astrology by Mr. Shankar has been published describing the methodology of the MaHaBote system based on the Burmese year of birth and set sequence of placements of planets in the MaHaBote chart which is the same for all persons born in the same year, the planetary periods differing according to the weekday of birth. Therefore MaHaBote chart for any year has only 7 variations as stated by Mr. Shankar. Mrs. Cameron has not denied this but has tried to confuse the issue by stating a number of supplementary charts and symbologies to prove that it is a 'total' system. Although we appreciate that she wishes to "to share what she has been given" we also note that she has not parted with the key and its interpretation.

I am in total agreement with Mrs. Cameron's remark "The world is big enough for many paths to the same goal".

Mr. Shankar has concluded his article on Burmese Astrology with these words: "It is a complement to the skill and imaginative appreciation of Mrs. Cameron that she has given sparkle to her discussions by beautifully elaborating the simple clues held in MaHaBote chart."

I would be happy to share the knowledge with Mrs. Cameron, should she care to pass it on as promised by her.

Calcutta.

A. Basu,

Appreciations

I

Sir,—I have been a regular reader of *The Astrological Magazine* from 1962 to 1970 then again from 1975 to upto date. I have always

found it highly intellectual and stimulating with well-thought-out and experienced views on scientific astrology.

May God grant you a long and happy life.

Puikolad.

B. B. Chavan.

II

Sir,—I congratulate you for giving us such a fine issue of the Magazine. "My Early Experiences in Astrology" by our esteemed Editor Dr. B. V. RAMAN is very thought-provoking showing how hard he worked in those days and what great pains he took to propagate the divine science of astrology. If we all try to move in his footsteps, I have no doubt, that we will be able to re-establish this divine science in its right and dignified place which it enjoyed during the days of glory of Indian history.

I personally feel that we are enjoying the fruits of the labour and devotion of Dr. B. V. RAMAN through our beloved *The Astrological Magazine*.

Jaipur.

Mahesh Sharma.

III

Sir,—Received *A Glimpse of Astrology*. This is a book priced Rs. 9/- but it is worth Rs. 90/-. It is a great mind-opener to even advanced students of astrology.

This book contains 134 costly jewels and invaluable gems.

I bow my head at the pious feet of Dr. B. V. RAMAN who shines like the Sun on the horizon of astrology.

We are eagerly waiting for Vol. II of this most valuable book.

Lucknow.

Mridula Trivedi.

IV

Sir,—In the June 1983 issue (page 475) in "Outlook for the World in 1983-84" you have mentioned, "fires would be devastating in Bombay, Delhi, New York and Rome".

The prediction came true with the going up in flames of the 14-storeyed building in Delhi on 6-6-1983. The raging fire was extinguished after fighting it for more than six hours.

You are Varahamihira of the present age. I pray God that more and more people should be guided by you.

Indore.

Harsha Vardhan Chopra.

V

Sir.—I am astonished to find accuracy in your predictions. You made some predictions for the new luni-solar year *Rudhirodgari* which commenced on 14th April 1983 and have started showing their shadows or results. One of them, viz., “there would be devastating fires in Bombay, Delhi, New York and Rome” (*The Astrological Magazine*, June 1983, page 475) has come true with flying colour although an agonising event that took life of a Fire Brigade Officer while extinguishing the fire of a thirteen storey building at Rajendra Palace of Gopal Tower.

Your eminence and prominence in astrology is like that of Gods. You foresee the happenings beforehand in a marvellous way.

Kindly explain in your editorials the possibility of using Atomic Bomb or Nuclear weapons. You are requested to give the same in details with dates and the country which will come to fore in dropping the same as Richard P. Germann of Ohio (U.S.A.) has also expressed his desire in knowing the same.

Delhi. M. C. Sharma.
Co-existence of Past and Future

Sir.—Apropos the *Indian Express* comments against astrology and your defence in the same paper, I state below the gist of the Introduction to the book which I am going through just now.

“Most scientific opinion inclines to the view that astrology is an outworn superstition. Astrology deals not only with the nature of things but with their latent possibilities which are located in a dimension not apparent to our five senses. The real basis of astrology lies outside ‘time’ and ‘space’. What we regard as time is merely the result of our limitation of consciousness. Time is the realm in which exists everything that we cannot simultaneously comprehend with our waking consciousness. If we could sufficiently expand our consciousness ‘time’ would cease to exist. We could in fact see simultaneously every stage in a person’s life, from the cradle to the grave.

“Past and ‘future’ in fact appear to co-exist but our consciousness not being sufficiently all embracing, conveniently split up our experience into past and future.

“The solar system can affect the man. That each of the nine main glands in the human body are related to the Sun, the Moon and planets in such a way that the innermost bodies of the solar system correspond with the central parts of the physical system and outermost bodies correspond with those glands farthest from the centre. It is possible to show that the situation of the main centres of man’s physical system bear the same relationship to each other as the planets in the solar system bear to each other. Each glandular centre therefore is probably the receiving station for one particular form of solar energy transmitted via the transforming agency of the corresponding planet in the solar system.

“If we can accept the proposition that there is a level of consciousness where past and future are one, it becomes a great deal easier to see why astrology can indicate the pattern of the future.”

Bangalore.

A. P. Dharmalingam,

Clarification Desired

Sir,—On seeing the article “Basic Hints on Horary Astrology” on page 351 of *The Astrological Magazine*, April 1983, by Messrs. Mistry and Behari, I have the following hints for the readers. The authors say that a zodiacal sign lasts for a duration of 2 to 3 hours and hence particularisation of prediction is not possible whereas the zodiacal sign will last only for 2 hours and not more in any event. It may be less for *laghu* (short-ascension) signs or more for *deergha* (long-ascension) signs. The Sun moves a degree for every 4 minutes. This is an astronomical fact. Secondly the number 100 denotes Uttarabhadrapada Nakshatra and not Poorvabhadrapada as stated by the authors. Let the authors clarify the position.

Hubli.

S. L. Joshi

A Wrong Interpretation

Sir.—Reference “Omissions and Commissions in Astrology” by Mr. J. N. Bhasin in the May 1983 issue of *The Astrological Magazine*. I have the following remarks to offer :

Something has gone wrong with the reading of the slokas by the author. The following sloka from *Sri Mana Sagari* will make the point clear :

*Dhane vyaye cha pathale jamitre chashtame
Kuje*

*Kanyabharthir vinasaya—Bharthirh kanya
vinasyati.*

This sloka clearly includes the 2nd, the 12th, the 4th, the 7th and the 8th Bhavas whereas the 1st is to be assumed. Moreover *dosha bhavas* are mentioned for both the husband and wife.

Another sloka which primarily refers to *graha samya* (Mars) while matching horoscopes includes Lagna, the 2nd, the 4th, the 7th, the 8th and the 12th Bhavas, not only from Lagna but also from the Moon and Venus.

*Dampatyouraikya kale vyayadhanadhi buke
saptame lagnarandray*

*Lagnaschandra cha sukraadyadi Laghnivase
bhoomiputrou duavocha*

*Tatsyatme putramitra prachuradhnayuti
dhambathi deerga kalam*

*Tasminekattra hune bhavati marana
mithya hirtyadi umgha :*

The author's contention that the 8th house is included due to the aspect of the 2nd appears to be baseless. In fact it is just the opposite. Mars placed in the 2nd aspects the 8th.

"*Krooreshtame vidhavatha*", etc., is applicable not only to Mars but also to other malefics. Just like the *janmanujanma* nakshatras the *arishtasthanas* mentioned by the ancients must be respected (6, 5, 12). Otherwise the very foundation of astrology will become shaky.

The author specifically states that certain vital details are omitted from slokas because they do not fit in the slokas. I leave it to the learned Editor to comment on this point.

Besides there are so many combinations found in books and *granthas* pertaining to the death of the wife other than the lords of the 2nd and the 7th and the significators of wife and husband etc.

*Papapapeshithova yathibalarashitha papa
vargasthithova*

*Putrasthanadhipova, mrithi bhavanagpathir
mandi rasistvarova*

*Neechashaschamaredyo madhupagathasthitha
—papa samyuktha sukra*

*Kuryasthedaranasam madanarupagatha
sowmyayogeshanona.
T. Unnikrishnan.*

Palghat.

Lunar Year Reckoning

Sir,—In your May 1983 issue, page 439, Pandit Indramani Sarma has posed an interesting question on lunar year reckoning, the answer to which should be of interest to all. The question is "Why is the current year called *Rodhi-rodgari* in South India while it is called *Dhatu* in North India?"

There are two kinds of years : (A) Sauramana and (B) Barhaspatyamana. (A) is the period taken by the Sun to traverse 360°. (B) is the time taken by Jupiter (i.e., Brihaspati or Guru) to cover 30°—the Jovian or Barhaspatya year. However, the time taken by Jupiter to travel 30° is more than the time taken by the Sun to cover 360°. Hence the Jupiter year lags behind the solar year. This time lag goes on increasing cumulatively so that today the jovian year is 47 years behind the solar year. The current South Indian year, Rudhirodgari is No. 57 in the cycle of 60 years beginning with Prabhava as No. 1 and ending with Akshaya as No. 60. The current North Indian year Dhatu is No. 10 in the cycle. Therefore the time lag is $(57 - 10) = 47$ years.

Madras.

R. Ramachandran.

Sita's Exile

Sir,—I refer to the last paragraph "Telling Verses" in "News and Views" appearing in the *A.M.* of April 1983. I fail to understand how another person could be forced into exile when Jupiter is said to have transited the Janma Rasi of Sri Rama. The story known to the world is that Sri Rama was exiled, and Sita Devi, as a dutiful wife, joined her husband and sought voluntary exile.

There is, in Sri Lanka, an astrological book in Sanskrit verses, used much by our astrologers, titled *Navapatala Sangrahawa*. This treatise is a collection of verses on various astrological topics, the compiler of which is unknown. There is a verse which runs :

*Ashtamina hathe Vali, Ravana durdasas
tatha*

*Duryodhanam thritheeyasthe Balibancha
sashtami*

*Dasami jalunkachaiva chaturthi
panchapandavam.....*

Prathamithi sithaya ithiyuvam

i.e., when Jupiter transited the respective Rasis of the following, viz., the 8th Vali, the 12th Ravana, the 3rd Duryodhana, the 6th Bali, the 10th Jaluka, the 4th Panchapandavas and the 1st Sita Devi, all underwent immense suffering or death.

Nugegoda (Sri Lanka). S. Munasinghe.

A New Technique of Prediction

Sir,—I have seen an Irani's peculiar method of prediction by combination and permutation of figures principally. As he does not give me the particulars of the treatise from which he has learnt this method, I have no other way but to approach you by describing the method in short.

If a natal chart is held before him he adds up the figures of constellation on the head of the planets in the natal chart given. Then, he divides the sum-total thus obtained by 2. The quotient is again divided by 2. The second quotient is again divided by 2. By a repetition of this process and also by combination of figures thus obtained as well as the figures of division, dividend and quotient, he arrives at some figures with the help of which he prepares a *sasnadi chakra* consisting of *janma-nadi*, *karma-nadi*, *vinas* and *asya* (income) *nadi*. His guiding basis is odd and even numbers principally coupled with some formula of *karakatwas* of planets, but his *karakatwas* generally differ from our astrology to some extent. He ignores the Ascendant. According to his method the 1st house is of Kalapurusha.

Then according to the age of the native he prepares a Dasa chart, a specimen of which is given below :

Jupiter	Mars	Venus	Mercury	Sun
1	2	3	4	5
10	11	12	13	14
Moon	Rahu	Ketu	Saturn	
6	7	8	9	
15	16	17	18	

19 and so on figures representing ages.

The planetary positions in such Dasa charts differ according to the age of the native. But whatever may be the age positions of Jupiter and Saturn remains the same. Only the intermediate planets between Jupiter and Saturn are re-arranged.

If no natal chart or birth particulars are available, he examines the palms of the querent, prepares a Rasi chart together with constellations of the planets and then follows the process as described above. The Rasi chart thus cast tallies to an extent of over 50% with the actual natal chart. My humble self and another student of astrology have satisfied ourselves by test-examination of about 20 cases at random.

He keeps everything secret. Asked the reasons, he pretends an inability to explain. We have come to know from him that he has learnt it from palm leaves punthi left by his grandfather who was a professor of Sanskrit and Astrology. The treatise is written in Sanskrit.

Please let me know the particulars of the treatise, if and where available, its price, etc., if these details enable you to identify the treatise in question.

Calcutta.

D. C. Banerjee.

I tell you what's men's supreme vocation,
Before Me was no world, tis My creation.
'T was I who raised the Sun from out

the seas.

The Moon began her changeful course with
Me.

—Goethe.

"GEMSTONES WITH LATEST LITERATURE"

"All about Gems" a boon to any Astrologer, physician and jeweller—describing for the first time the cosmic ray effects of the Gems, will be given free on request. Astrologers are requested to contact us. We undertake to supply flawless quality gems at moderate rates. For price list contact :

Mrs. NASEEM JAFRI

Prop.: Shahi Gems,

Mohan Nager, DURG (MP)-491002 (MP).

Book Reviews

Ekalavya

Research Studies in Hindu Astrology. By R. Lakshmanan. (Copies available from the Author, Satyamurti Street, Tirunelveli. Pp. Rs. 45 or \$ 10.00)

To introduce Justice Lakshmanan to readers of this journal is like carrying coal to Newcastle. It is really a compilation of the articles he has been writing in the *A.M.* since 1941, refuelled, updated and arranged suitably. The first portion extending nearly to 200 pages is devoted to Lagna-Vichara where all the 12 Lagnas are probed in all their ramifications. What distinguishes this book is the plethora of examples culled from personal experience so necessary to students of this science to supplement theoretical knowledge. And the sources of authority are wide and varied. More even than all these is the astute legal mind and/or forensic skill that is applied in the judgment of puzzling factors. Indeed the book is encyclopaedic in character. Such parameters are not available in standard texts, but only in the richness of experience of a cultered mind such as our author's. If at times he tends to be controversial, it is not because he is dogmatic or cannot see the other man's point of view, but because he feels so sure of his stand.

Predictably he repeats himself often. The second section deals with some important yogas and their applications. No student can afford to miss this section because it is so sensitive an area. In Adhi-yoga he is one of those who affirms that Jupiter should occupy the 7th alone for its full formation and cites authority for it. Mr. Lakshmanan's forte is the repertory of well-known cases which he can flaunt in the face of any question. Neechabhanga receives special treatment. The section on Apayada and Anubhava yogas is a delight for the connoisseur even as the one on astrological aphorisms. One only hopes that in the next print, some of the printing devils may be exorcised and the book better edited. It carries a Sri-Mukha from H. H. Jagadguru Sankaracharya of Sringeri, a fore-

word from Dr. B. V. RAMAN, a preface by the late Y. K. Menon and the commendation of the veteran Dr. P. S. Sastri. It is a valuable addition to an astrologer's library.

Rationale of Hindu State By Prof. Balraj Madhok. (Indian Book Gallery, Delhi-6. Pp. Rs. 65.00)

All of us know the author as the spirit behind the *Organizer* and one of the most vocal and staunch supporters of Hindu unity and culture and a passionate believer in a Hindu state. His writings are marked by a national and international outlook. As a result of a deep analysis of the conditions that exist today in India in the context of similar problems in the world, and in particular among our neighbours, he feels that India may lose its distinct historical and cultural identity even as ancient Rome, Greece and Egypt did unless it gets rid of its utopianism and comes to grip with the realities of the developing situation. He fears that petro-dollars are making their insidious influence felt. Actually, the present book is the outcome of a seminar discussion in a Bombay Weekly on the subject of a Hindu state. It consists of seven chapters covering Hindu Dharma, Hindu Rashtra, Secularism, the problems of minorities, democracy and the advantages of a Hindu state, all from the historical and cultural perspective. It contains three appendices relating to the topic, is well printed and produced. It certainly is an able advocacy of the Hindu case and one will be wiser for reading it, even if not for acting on it. The price however appears to be on the high side.

Astrology-the Sacred Science. By Joan Hodgson. (The White Eagle Publishing Trust, England. Pp. £ 4.50.)

This book on esoteric astrology is essentially based on the teachings of the spirit teacher known as the White Eagle that talked through Grace Cook over four decades which the author claims confirm the truth of astrology. Other books on the subject that helped the author in writing the present one are those of Alan and

Bessie Leo, Manly Hall, etc. To readers of this Magazine the treatment is elementary ; only it is couched in philosophical language. There are even controversial statements : that Mercury is the son of Jupiter ! The section dealing with descriptions of those born in the different Sayana Sun-signs probably will be the most useful part of the book. There is an attempt to introduce the like or Rashmi theory which however appears to be a square peg in a round hole. Extra-saturnine planets too are subjected to a similar treatment. The whole attempt appears to be to project the views of a particular sect than an objective treatment of the science.

Essays in Honour of Dr. Ganda Singh. Eds. Harbans Singh and N. Gerald Barne. (Punjab University, Patiala, Pp. Rs. 25.00.)

This is a festschrift brought out in honour of Dr. Ganda Singh who has played a major role in Punjab's historiography. He has been associated with the University almost since its formation and was the Founder Director of the Department of Panjab Historical Studies. He continues to edit the University's Bi-Annual journal *Punjab Past and Present* and is a life-fellow of the University. Besides a biographical introduction, this volume contains learned essays dealing with Punjab's history. Contributors include Drs. Buddha Prakash, Hari Ram Gupta, L. M. Joshi, Prof. Nurul Hassan, Mcleod of New Zealand etc. —33 writers in all. There is a complete list of Dr. Ganda Singh's works and an index. In these troublesome days in Punjab, this book will bring sanity to the thinking of extreme elements.

HINDI

Saswar Rudrabhishek Prayog : Ek Mimamsa.

By Bhojraj and Lekhraj Dvivedi. [Agnyat Darshan Karyalay, First 'B' Road, Behind Gol Building, Sardarpura, Jodhpur 342 001. (Raj.), Pp. 156. Rs. 21.00.]

Rudri is known to be one of the most effective mantras for the propitiation of Lord Shiva. There have been a number of *bhashyas* and modes of practising it by ancients in Sanskrit. The present book attempts to impart it to young moderns in a manner acceptable to them. In

seven chapters, it covers the entire gamut. Incidentally the varieties and values of Rudraksha are mentioned. The values of different offerings are explained adequately with Sanskrit verses. In all, this is a valuable addition to Rudri literature in Hindi. It needs however to stress here, that all mantras should be duly initiated by appropriate gurus. Anyway a general knowledge of the value of Rudri will be rewarding to all.

Angust Se Bhavishya Gyan (Predicting from the Tunmb). By Bhojraj Dvivedi. [All-India Astro-Palmist Research Centre, First 'B' Road, Saradarpur, Jodhpur (Raj.). Pp. 204. Rs. 51.00 (unbound).]

The author confesses in his introduction that in 1976, he met the famous Sambhulingam at a hotel in Surat. As the latter appeared to be bacchchanalean, he was not attracted to him, but when invited for tea, he could not refuse. The talk turned to astrology, and Sambhulingam just had a look at the author's hand and with no aids of any book or panchang drew his birth chart with a Navamsa ! He further wrote out a three-page prediction of which not even 10% came true. Sambhulingam, he says, taught him on the spot how the horoscope is cast from the hand. That gave the author the inspiration to pursue astro-palmistry and the result is the present book. It is divided in three sections, the first contains 17 chapters dealing with possible methods of charting the horoscope from known and unknown facts with the aid of ephemeris, etc. Section two contains the prediction part. The last carries palm prints of some persons examined by the author. One feels the cost rather prohibitive for the size and material contained.

Is all at last
A dream of past ?
Is nothing true,
He, I or you?
Is all a myth,
This kin and kith ?

—Swami Rama Tirtha.

Your Technical Difficulties Solved

Mihira

[In the letters The Astrological Magazine receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write us about them? A reader can put only one question at a time. This service is free to all readers of The Astrological Magazine.—Ed., A.M.]

Q. 1. (a) In the forecast for the year 1983 you say Saturn, ruler of Capricorn Janma Rasi (Moon-sign) is unfavourable but the text says that his transit of the 10th is favourable provided there is no vedha. Please elucidate, (b) Will Saturn be unfavourable during its transit of the 11th for the same sign as he happens to be the Moon-sign lord?

P. P. Gupta, Hajipur.

Ans. (a) Says Varaha: Saturn in the 10th gives new job, causes decrease in wealth and destruction of education and fame. Yavaneshwara says: Saturn in the 10th destroys wealth, profit commensurate with work, bank balance and gives rise to disease and ill-fame. You deduce your own conclusions. (b) The same two authors predict for Saturn in the 11th (respectively) (1) hot-temper, gain of other man's women, money and (2) fame, servants, achievements of objectives and honour.

Q. 2. (a) For Chara Rasis (moveable signs), the 11th sign is a badhakasthana. But sometimes they are taken as labhadhipa signs also. To cite an example, Saturn in the 2nd from Aries is sometimes considered good as labhadhipa in the 2nd house while at other times he is considered bad as a badhaka lord in the 2nd. What is the correct position? (b) The first Navamsas of moveable signs and the last Navamsas of common signs give rise to vargotama where a planet has the same strength as in its own house. Since the end of a Rasi and the beginning of a Rasi constitute Dasasandhi where the planet posited has no strength, what is the dividing point between vargotama in the last 3 1/3° of common signs and the first 3 1/3° of moveable signs and the Dasasandhi point?

S. S. Aiyer, Madras.

Ans. (a) As far as I could gather, the concept of badhaka arose first in the context of Prasna; but in so far as it has now been imported into genthical astrology too, we can resolve the problem amicably thus: should the 11th lord be functionally benefic, he may be taken as a friend and vice versa. (b) I believe you mean bhava-sandhi. In that case you can adopt an orb of 1° on either side of the sandhi as the safety area. We have a precedence for it in the rule for Budha-Aditya Yoga.

Q. 3. Rasi—Pisces—Ascendant; Aries—the Moon; Taurus—Mars; Gemini—Saturn; Cancer—Jupiter and Rahu; Leo—Venus; Virgo—the Sun and Mercury; and Capricorn—Ketu. Currently Rahu Bhukti of Mars Dasa is on. Right from childhood upto date the native has met with only failure in all aspects of life—education, sex, profession, health and wealth, family matters. Why is it in spite of so many yogas present in the chart? Will things improve at least after Jupiter Bhukti?

V. Sankar, Bombay.

Ans. Such a big question warrants fuller horoscopic details. Yet I shall make an attempt. Saturn in the 4th aspecting the 10th and Lagna sufficiently inhibits education, job and personality. Rahu's company to Jupiter in the 5th, even as Venus' position in the orb aspected by Saturn is an undesirable feature. The 6th lord in the 7th is hardly helpful for public or private rapport. Now you can reevaluate your many yogas.

Q. 4. Rasi: The Sun 3s. 16–38; the Moon 1s. 17–23; Mars 10s. 29–54; Mercury 4s. 0–59; Jupiter—4s. 11–44; Venus 2s. 5–26; Saturn 7s. 2–55; Rahu 7s. 11–29; and Ketu 1s.

11-29. Balance of Moon's Dasa: 4 years, 5 months and 15 days. Does the chart indicate (a) an early or delayed marriage? (b) a happy or unhappy marriage? (c) good or a bad wife?

B. R. Joshi, Bombay.

Ans. Arrey Bhai! you are counting without the host! Where is the Lagna? All that I can do now is to reckon through the Moon. You will have a rich but quarrelsome partner. You know why? Karaka Venus occupies the lunar 2nd and the Moon is vitiated by the Rahu-Ketu axis!

Q. 5. Rasi: Capricorn—Ascendant in Sravana and Saturn (R) in Dhanishta; Pisces—Jupiter (R) in Revati; Aries—the Moon in Aswini; Gemini—Rahu in Punarvasu; Virgo—Mercury in Uttara, the Sun in Hasta and Venus in Chitta; Libra—Mars in Visakha; and Sagittarius—Ketu in Poorvashadha. (a) Is the birth-chart strong, vital taking into account 3 exalted planets (Mercury, Rahu and Ketu), 2 own house occupant retrograde planets (Saturn and Jupiter) and 3 friendly house occupant planets (the Moon, Mars and the Sun) with 4 good yogas (Budhaditya, Chandra-prabha, Anapha and Rajayoga)? (b) Are the adversities of Venus warded off due to conjunct Mercury (exalted) and the aspect of Jupiter?

P. K. Barua, Dibrugarh.

Ans. (a) Yes, it is fairly strong, but I believe Vrishabha (Taurus) to be the exaltation house of Rahu (Parasara). There is Sasa Yoga. The other yogas you mention are not of much value. (b) Both Mercury and Venus are combust and Jupiter's aspect to them slightly removes their inhibition.

Q. 6. Rasi: Libra—Ascendant 26-9; Sagittarius—Saturn 6-30, the Sun 18-4, Mercury 15-41 and Jupiter 21-6; Aquarius—Venus 3-7 and Ketu 16-5; Gemini—the Moon 17-36 and Mars (R) 14-36; and Leo—Rahu 16-5. (a) Do the planets in 3, 5, 9 and 11 Bhavas cause any particular yoga? If so, with what results? (b) How does Rahu in this yoga affect it? (c) What is the significance of the 10th lord Moon and 7th lord Mars in the 9th? Will it give prosperity in wedded life?

S. No. 9348.

Ans. (a) Nothing in particular. (b) Does not arise. (c) Raja Yoga, but adversely affected by the combustion of all three planets Mercury, Jupiter and Saturn that aspect them. Naturally, wedded life is adversely affected too, particularly as combust Jupiter, 6th lord aspects the 7th house too, while karaka Venus is locked in the Rahu-Ketu axis.

Q. 7. Rasi: Virgo—Ascendant 25° and Venus 13°; Libra—the Sun 20°, Mercury 2° and Ketu 11°; Scorpio—Mars 21°; Sagittarius—Jupiter 6°; and the Moon 18°; Aries—Rahu 11°; and Leo—Saturn 13°. (a) Does the aspect of Mars on the 6th, 9th and 10th houses indicate any change in the profession from accounting to teaching (lecturer in English)? If so, when will it fructify—possible Dasa/Bhukti? (b) Will the 9th lord Venus in Lagna give trave? abroad?

R. K. Misra, Simla.

Ans. (a) 10th lord Mercury vargottama in Libra strongly suggests accounting job in a trading spot. Kesari Moon-Jupiter from the 4th aspecting the 10th indicates flair for lecturing. Why not combine these both suitably? Relevant data are lacking for timing the event. (b) The 9th lord Venus neechabhanga (debility cancelled) in Lagna suggests likelihood of foreign travel.

Q. 8. Rasi: Pisces—Ascendant; Aries—the Sun, Venus, Mercury and Ketu; Taurus—Mars; Leo—Jupiter; Libra—the Moon and Rahu; and Scorpio—Saturn. Navamsa: Sagittarius—Ascendant, Jupiter Ketu and the Moon; Aries—the Sun and Venus; Gemini—Rahu; Leo—Mars; Virgo—Mercury; and Scorpio—Saturn. (a) Is the chart indicative of an early and happy marriage? (b) Do the 4 planets in the 2nd indicate financial success?

Ram Krishna, Madras-4.

Ans. (a) Early marriage, yes, because 7th lord Mercury is very near Lagna. Karaka Venus is combust, but his dispositor occupies the 3rd and is thus weak. Hence marriage will be fairly happy. (b) Dhanakaraka occupies the 6th although occupying own Navamsa, hence you can expect fair success here too. Venus is combust in the 2nd, Ketu is present there hence pitfalls in financial life should be avoided.

Q. 9. Rasi : Aries—the Sun 10° 43' and Mercury 12° 01'; Taurus—Venus 20° 12'; Gemini—Ascendant 22-09; Cancer—Ketu 4-41; Virgo—Mars (R) 17-41; Libra—Jupiter (R) 28-41; Capricorn—Rahu 4-41 and the Moon 13-33; Aquarius—Saturn 16-14; and Mandi 26-29 in Taurus. Balance of Moon's Dasa at birth: 7 years, 4 months and 2 days. Does the aspect of Saturn on the Sun and Mercury signify (i) fall from a high position; or (ii) life of shame and misery (8th lord aspecting 1st lord); or (iii) thwarting of the native's ambitions and desires or (iv) loss of income through wasteful expenditure on litigation; or (v) all four? *K. M. Hukku, Kanpur.*

Ans. (i), (ii) (iii). When a planet owns too houses but occupies one, it opts to own up the house it tenants and ignore the other. Here Saturn occupies the 9th which also is his Moolatrikona and hence his aspect to Mercury, lord of first kendra (angle), constitutes a Raja Yoga. Now, as between the Sun and Saturn, no love is lost; hence he, as karaka and third lord, will not be at home with brothers and elders. As long as one's 9th House is full fertile there is no need to fear loss of prestige at any time. (iv) The 2nd lord Moon occupies 8th in the company of Rahu; dissipation of money is indicated. (v) Does not arise.

Q. 10. Born 19-9-1945 in Dhanishta (4). Rasi : Taurus—Ascendant; Gemini—Rahu, Mars and Saturn; Leo—Venus and combust Mercury; Virgo—combust Jupiter and the Sun; Sagittarius—Ketu; and Aquarius—the Moon. Navamsa : Capricorn—Ascendant, the Sun, Mars and Ketu; Aries—Jupiter and Venus; Gemini—Saturn; Cancer—Rahu; and Scorpio—the Moon and Mercury. Does the chart indicate scholarship in astrology and Advaita Vedanta? *A. Basawant Rai, Raichur.*

Ans. Combust Jupiter and combust Mercury are contra-indications.

Q. 11. Rasi : Libra—Ascendant, Ketu and Mercury; Scorpio—the Sun; Sagittarius—Mars and Jupiter; Aries—Rahu; Taurus—the Moon 29-56; Leo—Saturn; and Virgo—Vargotama Venus. (a) Adhi Yoga and Sakata are both present but which of them will manifest

itself, the Moon being Atmakaraka? (b) Does the chart promise spiritual progress?

A. Jallabdeen, Phalghat.

Ans. (a) Adhi Yoga is not complete. In my opinion, Jupiter has to occupy the 7th for its formation. Sakata Yoga is present. (b) It is unfortunate that the Atmakaraka should be relegated to the 8th house which is a deterrent to spiritual progress. The 9th lord Mercury, although occupying Lagna, is plagued by the Rahu-Ketu axis and the 9th house is aspected by the unfriendly planets Mars and Jupiter. All these stand in the way of self-realisation efforts.

Q. 12. What is the meaning of "the significator aspecting the Ascendant?"

Ramapada Banerjee, Rampurhat.

Ans. A planet or sign that signifies an area of life is called a significator. Jupiter for instance is called significator for children. The 5th house is called significator for children. When Jupiter aspects Lagna, we can say that the significator for children aspects the Lagna. In Sanskrit we call it 'Karaka.'

Q. 13. Rasi : Aries—Ascendant; Cancer—Venus; Leo—Rahu, the Sun and Mercury; Virgo—Mars; Capricorn—Saturn (R) and Jupiter (R); Aquarius—Ketu; and Pisces—the Moon. Birth on 28-8-1961. But for the exaltation of Saturn, who is retrograde in his own house in a kendra, whether Amsavatara Yoga can be said to be present as described on page 75 (Sl. No. 50) of the Three Hundred Important Combinations by Dr. B. V. RAMAN?

T. P. Rao, P. O: Korba.

Ans. Here Venus, although in kendra is in enemy's house; Jupiter is debilitated in kendra (with cancellation); Saturn is not exalted. You see thus, for the materialization of yogas, all the conditions have to be filled in full. There is little to be gained by wishful thinking.

Q. 14. Rasi : The Sun 135-52; the Moon 172-6; Mars 250-43; Mercury 144-59; Jupiter 89-50; Venus 181-56; Saturn 193-18; Rahu 260-7; Ketu 80-7; Mandi 332-50; Ascendant 359-48; and 10th house 263-18. Balance of the Moon's Dasa at birth: 0 years, 11 months and 3 days. This is the chart of a native suf-

fering intense frustration/humiliation ever since he began his career. Superficially nothing seems wrong with 5th lord in the 7th aspected by the 10th lord from the 4th. Is this a case of Kalasarpa Yoga? Anup Bagla, Calcutta.

Ans. I am afraid it is so, and he can expect to fare better after the age of 34. We usually prescribe the wearing of Gomedha Ratna for overcoming the defect.

Q. 15. Rasi : Sagittarius—Ascendant ; Aquarius—Mars ; Taurus—Mercury and Ketu ; Gemini—the Sun and Venus ; Leo—Jupiter ; and Scorpio—the Moon, Saturn and Rahu. Navamsa : Scorpio—Ascendant and Rahu ; Sagittarius—the Sun, the Moon and Venus ; Pisces—Mars ; Taurus—Mercury. Jupiter and Ketu ; and Leo—Saturn. The 6th year of Venus Dasais on and yet, the native is not married. How do you account for it astrologically? K. S. Menon, Nattika P O.

Ans. The occupation of the 7th by both the Sun and Venus—the latter is karaka and combust in addition—is undesirable for marriage. Seen from the Moon the prospect is not different. Secondly, the interchange between the 6th and 7th lords from the Lagna is another discouraging factor. The silver lining is the aspect of Jupiter to the 5th and its lord which promises children. Propitiation of Goddess Lakshmi is indicated to expedite the event.

Q. 16. Rasi : Libra—Ascendant, the Moon, Jupiter and Mercury ; Scorpio—Saturn ; Pisces—Ketu ; Taurus—Mars ; and Virgo—the Sun, Venus and Rahu. Navamsa : Sagittarius—Ascendant ; Aquarius—Saturn, Mars and Jupiter ; Pisces—Ketu ; Taurus—the Moon ; Cancer—Venus ; Virgo—the Sun and Rahu ; and Libra—Mercury. Do three planets in the Ascendant including the 10th lord Moon and yogakaraka Saturn in the 2nd indicate a highly successful career in commerce? Venkateswara Rao, Vijayawada.

Ans. Of the three planets in the Lagna, the Moon and Jupiter are unfriendly to the Lagna lord ; only Mercury is the friendly one. No doubt Yogakaraka Saturn occupies the 2nd house, but 2nd lord occupies the 8th, defeating the purpose. The 10th lord however occupies

the house of commerce. Thus within the limits of these constraints you can expect to shine.

Q. 17. Rasi : Aquarius—Ascendant ; Aries—the Sun, the Moon and Mercury ; Taurus—Saturn ; Gemini—Mars ; Cancer—Jupiter and Rahu ; Capricorn—Ketu ; and Pisces—Venus. The native is a labour leader dismissed from service. What planets are responsible for this and will they give a solution to his problem? Sri Sudhakar Mantri, Cuttack.

Ans. The 10th house aspected by Saturn indicates his preoccupation with labour problems. The 10th lord Mars tenants the 8th from the 10th indicating misfiring of official activity. Further the 10th house aspected or occupied by Saturn always brings about such professional upsets. But since Jupiter will be moving into Sagittarius towards the end of the year, he can expect to be rehabilitated, as then he will occupy lunar trine and the 11th in his own house from Lagna.

Q. 18. Rasi : Cancer—Ascendant 9-32 ; Leo—Ketu 7-29 ; Virgo—Saturn (R) 21-18 ; Libra—the Moon 19-12 and Mars 18-20 ; Capricorn—Venus 2-12 ; Aquarius—the Sun 4-32, Mercury 0-47 and Rahu 7-29 ; and Pisces—Jupiter 20-20. Does the chart indicate only a delayed marriage/denied marriage? Saturn Dasa, Rahu Bhukti from 28-10-1982. S. K. Sinha, Faridabad.

Ans. The 7th house is occupied by karaka Venus which is a deterrent for marriage. In the next Bhukti, Jupiter's, marriage may come about as he aspects the 7th lord Saturn, the Dasa lord and also the Lagna.

Q. 19. Rasi : Virgo—Ascendant and Rahu ; Scorpio—Jupiter and Venus ; Sagittarius—Mercury, Mars, the Sun and Saturn ; Pisces—Ketu ; and Aries—the Moon. Navamsa : Virgo—Ascendant and Ketu ; Libra—Venus and the Sun ; Pisces—Jupiter and Rahu ; Aries—the Moon and Mars ; and Cancer—Mercury and Saturn. Will Ketu in the 7th aspected by Mars give a troubled marriage life or will Jupiter's aspect on it harmonise it? K. Upendra Rao, Bhubaneswar.

Ans. Rahu-Ketu axis along the matrimonial belt always causes bickerings. But Jupiter's aspect to the 7th will save it from going to the rocks.

"The Astrological Magazine" Ephemeris

FOR SEPTEMBER 1983

Nirayana Positions of Planets at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun Ravi	☾ Moon Chandra	♂ Mars Kuja	♂ Merc. Budha	♃ Jupit. Guru	♀ Venus Sukra	♄ Saturn Sani	♌ Rahu	♍ Uranus	♎ Nep.	♏ Pluto
1	Thurs.	10 39 29	135 48 55	52 23 10	109 34	158 29	220 34	125 12	188 27	58 49	223 01	244 18	185 22
2	Friday	10 43 26	136 46 59	66 08 24	110 12	158 34	220 40	124 41	188 32	58 45	223 02	244 18	185 24
3	Satur.	10 47 22	137 45 05	80 18 16	110 50	158 32	220 46	124 11	188 37	58 42	223 03	244 17	185 26
4	Sunday	10 51 19	138 43 11	94 52 06	111 28	158 25	220 52	123 43	188 43	58 39	223 04	244 17	185 28
5	Monday	10 55 15	139 41 21	109 46 21	112 06	158 11	220 58	123 17	188 48	58 36	223 05	244 17	185 29
6	Tues.	10 59 12	140 39 32	124 54 12	112 44	157 51	221 05	122 53	188 54	58 33	223 06	244 17	185 31
7	Wed.	11 03 09	141 37 45	140 06 07	113 22	157 25	221 11	122 31	189 00	58 29	223 08	244 17	185 33
8	Thurs.	11 07 05	142 36 00	155 11 20	114 00	156 52	221 18	122 12	189 05	58 26	223 09	244 17	185 35
9	Friday	11 11 02	143 34 17	169 59 47	114 38	156 14	221 25	121 55	189 11	58 23	223 10	244 17	185 37
10	Satur.	11 14 58	144 32 35	184 23 49	115 16	155 29	221 32	121 40	189 17	58 20	223 11	244 17	185 39
11	Sunday	11 18 55	145 30 54	198 19 07	115 54	154 39	221 39	121 27	189 23	58 17	223 13	244 17	185 41
12	Monday	11 22 51	146 29 16	211 44 56	116 32	153 45	221 46	121 17	189 28	58 14	223 14	244 17	185 43
13	Tues.	11 26 48	147 27 39	224 43 19	117 10	152 47	221 54	121 09	189 34	58 10	223 16	244 17	185 45
14	Wed.	11 30 44	148 26 03	237 17 42	117 48	151 46	222 01	121 04	189 40	58 07	223 17	244 17	185 47
15	Thurs.	11 34 41	149 24 29	249 33 28	118 26	150 44	222 09	121 01	189 46	58 04	223 19	244 18	185 49
16	Friday	11 38 37	150 22 57	261 35 44	119 03	149 42	222 17	121 01	189 53	58 01	223 20	244 18	185 51
17	Satur.	11 42 34	151 21 27	273 29 36	119 41	148 42	222 25	121 03	189 59	57 57	223 22	244 18	185 53
18	Sunday	11 46 31	152 19 58	285 19 43	120 19	147 44	222 33	121 07	190 05	57 54	223 24	244 18	185 55
19	Monday	11 50 27	153 18 30	297 10 09	120 56	146 51	222 41	121 13	190 11	57 51	223 26	244 19	185 57
20	Tues.	11 54 24	154 17 04	309 03 36	121 34	146 04	222 50	121 21	190 17	57 48	223 27	244 19	185 59
21	Wed.	11 58 20	155 15 41	321 02 49	122 12	145 24	222 58	121 33	190 24	57 45	223 29	244 19	186 01
22	Thurs.	12 02 17	156 14 19	333 09 14	122 49	144 52	223 07	121 45	190 30	57 42	223 31	244 20	186 04
23	Friday	12 06 13	157 12 59	345 23 48	123 27	144 29	223 15	122 00	190 37	57 39	223 33	244 20	186 06
24	Satur.	12 10 10	158 11 42	357 47 14	124 04	144 16	223 24	122 17	190 43	57 35	223 35	244 21	186 08
25	Sunday	12 14 06	159 10 26	10 20 06	124 42	144 12	223 33	122 36	190 49	57 32	223 37	244 21	186 10
26	Monday	12 18 03	160 09 09	23 03 15	125 19	144 18	223 42	122 57	190 56	57 29	223 39	244 22	186 12
27	Tues.	12 22 00	161 08 00	35 58 00	125 57	144 35	223 51	123 20	191 03	57 26	223 41	244 22	186 14
28	Wed.	12 25 56	162 06 41	49 06 01	126 34	145 01	224 01	123 44	191 09	57 23	223 44	244 23	186 16
29	Thurs.	12 29 53	163 05 44	62 29 24	127 11	145 36	224 10	124 10	191 16	57 19	223 46	244 24	186 18
30	Friday	12 33 49	164 04 50	76 09 48	127 49	146 20	224 20	124 38	191 22	57 16	223 48	244 24	186 20

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India (the error will not exceed 7 seconds). Ayanamsa on 1-9-1983 is 22° 11' 01".

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st September 1983

Grahas (Planets)	Sphuta (Long.)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti (Decln.)
	o /	o /	o /	o /
Ravi	☉ 158 00	159 40	0 N 00	18 N 34
Chandra	☾ 74 34	73 20	0 S 38	21 N 55
Kuja	♂ 131 45	134 32	1 N 07	18 N 20
Budha	♂ 180 40	179 03	3 S 55	3 S 52
Guru	♂ 242 45	240 49	0 N 35	20 S 08
Sukra	♀ 147 23	146 41	8 S 26	4 N 27
Sani	♂ 210 38	209 20	2 N 18	9 S 33
Rahu	♂ 80 59			

THE SUN

In this month the Sun moves forward from 16° Leo to 15° Virgo entering Virgo on 15th. The north declination of the Sun decreases from 8° 34' till the Sun crosses the Equator to the south on 23rd. The south declination increases to 2° 53' at the end.

THE MOON

Starting from 22° Taurus the Moon makes one complete circuit of the zodiac and ends at 0° Cancer. The north declination increases from 21° 55' to a maximum of 24° 38' on 2nd, then the north declination decreases till the Moon crosses the Equator to the south on 8th; afterwards the south declination increases attaining a maximum of 24° 45' on 15th; thereafter the south declination decreases until the Moon crosses the Equator to the north on 23rd; the north declination then increases reaching a maximum of 24° 54' on 30th; thereafter the north declination decreases to 24° 21' at the end.

MARS

Starting from 20° Cancer Mars enters Leo on 17th and ends at 8° Leo. The north declination decreases from 18° 20' to 12° 27' at the end.

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-9-1983 is 2° 11' 01".

MERCURY

Mercury starts from 8° Virgo, becomes retrograde at 9° Virgo on 2nd, enters Leo on 15th and ends at 27° Leo. The south declination increases from 3° 52' reaching a maximum of 4° 06' on 4th; then the south declination decreases till Mercury crosses the Equator to the north on 15th. Afterwards the north declination increases till it becomes maximum at 5° 30' on 28th; thereafter the north declination decreases to 5° 14' at the end.

JUPITER

Starting from 11° Scorpio Jupiter moves forward and ends at 14° Scorpio. The south declination increases from 20° 08' to 20° 56' at the end.

VENUS

Venus continues its retrograde motion in Virgo from 5° till it becomes direct at 1° on 15th; then Venus moves forward and ends at 5° Virgo. The north declination of Venus increases from 4° 27' till it becomes maximum at 8° 34' on 30th. The north declination then decreases to 8° 34' at the end.

SATURN

Saturn continues to move forward in Libra from 8° to 11° at the end. The south declination increases from 9° 33' to 10° 39' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 58° 49' to 57° 13' at the end.

Uranus moves forward from 223° 01' to 223° 50' at the end.

Neptune moves forward from 244° 18' to 244° 25' at the end.

Pluto also moves forward from 185° 22' to 186° 23' at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted :

Mars at 9h. 22m. on 5th; Venus at 26h. 23m. on 5th; the Sun at 8h. 05m. on 7th; Mercury at 8h. 06m. on 8th; Pluto at 7h. 41m. on 10th; Saturn at 13h. 53m. on 10th; Uranus at 26h. 47m. on 12th; Neptune at 19h. 12m. on 14th.

PLANETARY ASPECTS

THE SUN: Conjunction the Moon 7th; parallel the Moon 7th; parallel Venus 8th; parallel Pluto 11th; square Rahu 13th; square the Moon 14th, 29th; conjunction Mercury 15th; trine the Moon 16th, 27th; parallel Mercury 18th; square Neptune 20th; opposition the Moon 22nd.

MARS: Conjunction the Moon 5th; square the Moon 11th, 26th; trine the Moon 14th, 24th; opposition the Moon 19th; conjunction Venus 19th.

MERCURY: Conjunction the Moon 8th; square Neptune 11th; square the Moon 14th, 28th; conjunction the Sun 15th; trine the Moon 16th, 26th; square Rahu 17th, 30th; parallel the Sun 18th; opposition the Moon 21st; parallel Pluto 23rd.

JUPITER: Trine the Moon 4th, 22nd; square the Moon 6th, 20th; conjunction Uranus 25th; opposition the Moon 27th.

VENUS: Trine Neptune 2nd; parallel Pluto 2nd; conjunction the Moon 5th; parallel the Sun 8th; square the Moon 11th, 26th; trine the Moon 14th, 24th; opposition the Moon 19th; conjunction Mars 19th; trine Neptune 29th.

SATURN: Trine the Moon 2nd, 20th; square the Moon 4th, 17th; conjunction the Moon 10th; opposition the Moon 25th.

URANUS: Trine the Moon 4th, 22nd; square the Moon 6th, 20th; conjunction Jupiter 25th; opposition the Moon 27th.

NEPTUNE: Opposition the Moon 1st, 29th; trine Venus 2nd, 29th; trine the Moon 5th, 24th; square the Moon 7th, 22nd; square Mercury 11th; conjunction the Moon 14th; square the Sun 20th; opposition the Moon 29th.

PLUTO: Trine the Moon 1st, 19th, 29th; parallel Mercury 2nd, 23rd; square the Moon 4th, 17th; conjunction the Moon 10th; paral-

lel the Sun 11th; square the Sun 20th; opposition the Moon 24th.

1. *Amavasya (New Moon)* :—*Sukla Paksha (bright fortnight)* begins at 8h. 05m. on 7th for all places on earth.

Nirayana Longitudes of Planets :—The Sun $141^{\circ} 44'$; the Moon $141^{\circ} 44'$; Mars $113^{\circ} 26'$; Mercury $157^{\circ} 28'$; Jupiter $221^{\circ} 12'$; Venus $122^{\circ} 29'$; Saturn $189^{\circ} 01'$; Rahu $58^{\circ} 29'$; Uranus $223^{\circ} 08'$; Neptune $244^{\circ} 17'$; Pluto $185^{\circ} 33'$.

Cusps (mid-points) of Houses for New Delhi :—The 1st $168^{\circ} 02'$; the 2nd $198^{\circ} 10'$; the 3rd $228^{\circ} 18'$; the 4th $258^{\circ} 26'$; the 5th $288^{\circ} 18'$; the 6th $318^{\circ} 10'$; the 7th $348^{\circ} 02'$; the 8th $18^{\circ} 10'$; the 9th $48^{\circ} 18'$; the 10th $78^{\circ} 26'$; the 11th $108^{\circ} 18'$; the 12th $138^{\circ} 10'$.

II. *Poornima (Full Moon)* :—*Krishna Paksha (dark fortnight)* commences at 12h. 06m. on 22nd for all places on earth.

Nirayana Longitudes of Planets :—The Sun $156^{\circ} 30'$; the Moon $336^{\circ} 30'$; Mars $122^{\circ} 59'$; Mercury $144^{\circ} 43'$; Jupiter $223^{\circ} 09'$; Venus $121^{\circ} 46'$; Saturn $190^{\circ} 31'$; Rahu $57^{\circ} 42'$; Uranus $223^{\circ} 31'$; Neptune $244^{\circ} 20'$; Pluto $186^{\circ} 04'$.

Cusps (mid-points) of Houses for New Delhi :—The 1st $232^{\circ} 47'$; the 2nd $266^{\circ} 39'$; the 3rd $300^{\circ} 31'$; the 4th $334^{\circ} 23'$; the 5th $0^{\circ} 31'$; the 6th $26^{\circ} 39'$; the 7th $52^{\circ} 47'$; the 8th $86^{\circ} 39'$; the 9th $120^{\circ} 31'$; the 10th $154^{\circ} 23'$; the 11th $180^{\circ} 31'$; the 12th $206^{\circ} 39'$.

CORRECTION

Advt., page 608, July 83 issue of *A.M.* read in *Chatra Siksha Niketan* and not as printed.

Consult

Dr. P. S. SASTRI

59 Vidya Vihar, Pratap Nagar-440022
for specific astrological Predictions and advice.
For details of charges send stamped, self-addressed envelope

Travel Guide for September 1983

Mihira

(The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the Abhijit Muhurtha, i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.)

Important Note : In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that marana and prabalarishta yogas are to be avoided. Those days are marked with a star.

- *1. Postpone all kinds of journeys.
2. Good for travel upto 6h. 04m., avoiding sea voyage and western direction.
3. Good for travel avoiding east and south directions.
4. Fair for travel avoiding north, east and west directions.
- *5. First nakshatra, then tithi and Marana Yoga inauspicious for any kind of journey.
6. Nakshatra not suitable for travel.
7. First nakshatra then tithi inauspicious for any kind of travel.
- *8. After 13h. 14m. good for travel, avoiding north, east and south directions.
9. Good for travel avoiding south-east, south-west and west directions.
- *10. Nakshatra not good for travel.
- *11. This day also nakshatra not auspicious for any journey.
- *12. After 9h. 00m. good for travel avoiding upto 18h. 53m. west, east north directions and after 18h. 53m., avoiding north-west, north-east and east directions.
- *13. Upto 9h. 10m. fair for travel avoiding north-west, north and north-east directions.
- *14. First nakshatra, then Marana Yoga ; in auspicious for any kind of travel.
15. Tithi not suitable for all kinds of journeys.

*16. After 16h. 30m. good for travel avoiding sea voyage and west direction.

17. Good for travel avoiding east and south directions.

*18. Upto 21h. 44m. fairly good for travel avoiding west, north and east directions.

19. Good for travel avoiding east, south-east and south-west directions.

*20. Marana Yoga the whole day. Avoid all kinds of journeys.

21. Nakshatra inauspicious for travel.

22. Good for travel upto 12h. 6m. avoiding south and west directions.

23. Good for travel after 13h. 34m. avoiding west, north-west and north-east directions.

*24. Fairly good for travel after 9h. 48m., avoiding upto 14h. 41m., north-west, north-east and east directions, and after 14h. 41m. avoiding north-east, east and south-east directions.

*25. Fair for travel upto 11h. 11m., avoiding west, north-east and south-east directions.

26. Nakshatra not suitable for any kind of journey.

27. After 12h. 54m. fair for travel, avoiding upto 15h. 46m., sea voyage and north direction, and after 15h. 46m. avoiding north, east and south directions.

28. Good for travel avoiding upto 15h. 16m. north, east and south directions and after 15h. 16m. avoiding north and east directions.

*29. Postpone all kinds of journeys.

30. First nakshatra, then tithi inauspicious for travel.

**Serving from many generations
in this trade all type of
BIRTH STONES**

enquire :

Tatiwala Jewellers

opp. gopalji ka mandir, gopalji ka rasta,
JAIPUR-302 003. ph. 78158

Farmers' Guide for September 1983

Mihira

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed. A.M.]

1. Only routine work.
2. Upto 6h. 04m. good for sowing, for harvesting, for deepening wells; after 6h. 04m. good for manuring, for testing instruments, for digging and deepening wells.
3. Good for testing instruments, for fixing pumpsets.
4. Good for buying oxen and sheep, for disposing off agricultural products, for purchasing paddy, wheat, corns, etc., for harvesting, for testing instruments, for manuring, for ploughing, for sowing.
5. Upto 15h. 34m.. good for testing instruments, for borrowing, for digging or deepening wells, for writing accounts.
6. After 11h. 50m., good for borrowing, for buying oxen and sheep.
7. Upto 15h. 54m. good for borrowing.
8. After 13h. 14m. good for buying buffaloes and sheep, for disposing off agricultural products, for ploughing, for sowing, for storing paddy, wheat, corns, etc., for digging or deepening wells, for fixing pumpsets.
9. Good for buying oxen and sheep, for manuring, for testing instruments, for digging or deepening wells, for fixing pumpsets, for harvesting.
10. Only routine work.
11. Upto 8h. 27m. good for buying buffaloes and sheep, for disposing off agricultural products, for manuring, for sowing, for purchasing and storing paddy, wheat, corns, etc., for fixing pumpsets.
12. After 9h. 00m. good for buying oxen and sheep, for disposing off agricultural products, for manuring, for sowing, for purchasing and storing paddy, wheat, corns, etc., for repaying debts, for harvesting, for testing instruments, for fixing pumpsets.

13. Till 9h. 10m. good for testing instruments, for manuring, for purchasing and storing paddy, wheat, corns, etc., for fixing pumpsets.
14. Routine work only.
15. After 12h. 59m. good for testing instruments.
16. After 16h. 30m. good for sowing, for manuring, for harvesting, for deepening wells.
17. Upto 18h. 41m. good for disposing off agricultural products, for storing paddy, corns, wheat, etc., for testing instruments, for deepening wells.
18. Good for sowing, for harvesting, for testing instruments.
19. Good for disposing off agricultural products, for sowing, for erecting sheds.
20. Only routine work.
21. After 10h. 18m., good for buying oxen and sheep, for borrowing, for digging or deepening wells, for fixing pumpsets.
22. Till 12h. 06m. good for disposing off agricultural products, for storing paddy, wheat, corns, etc., for ploughing, for sowing, for digging or deepening wells.
23. After 13h. 34m. good for buying oxen and sheep, for ploughing, for sowing, for harvesting, for deepening wells, for fixing pumpsets.
24. After 10h. 30m. good for disposing off agricultural products, for fixing pumpsets.
25. Good for buying oxen and sheep, for disposing off agricultural products, for sowing, for storing paddy, wheat, corns, etc., for fixing pumpsets.
26. Routine work only.
27. Till 12h. 54m. good for borrowing, for testing instruments, for deepening wells.
28. Good for buying oxen and sheep, for sowing, for purchasing and storing paddy, wheat, corns, etc., for digging or deepening wells, for harvesting, for testing instruments.
29. Routine work only.
30. After 12h. 08m. good for testing instruments.

FOCUS ON ASTROLOGICAL REMEDIES

(Continued from page 702)

gentleman, serious affliction to progeny was seen. As inferred, the man had no issues and future prospects were remote as he was already nearing 60. The interesting point is that he had a *Bhrigu* reading handwritten in Sanskrit on a parched paper sheet wherein it was stated that owing to Pitru Saapa (curse of forefather) he would be denied issues. However, he could have one son if he made charity as prescribed. The list contained many items including a specified number of gold coins which totalled to considerable amount. Though he had this *Bhrigu* reading when he was around 45 years of age, he had done nothing about it and had reconciled himself to his destiny. Could his reluctance to gift away in the form of charity be due to the compulsion of planetary affliction? It is also a mute point whether he would have ever got an issue despite remedial measures; and whether the issue would have survived to bring happiness to him in the face of such serious planetary affliction revealed in the horoscope. Food for thought but difficult to digest.

As observed earlier, precious stones are envisaged as part of charity in astrological context. Wearing of gem as a remedy on its own merit, which is presently very much in vogue, does not however conform to the general format of astrological remedies. The essential pre-requisites, as we have seen, happen to be that it calls for certain mental effort on the part of the afflicted person and his total involvement in conditioning the mind and reinforcing the Will Power. The remedial measures, invariably, dovetail social and religious rituals. Whereas, the idea of wearing a gem is clearly alien to the underlying philosophy of astrological remedial measures. It is rather inconceivable that the wise sages who happened to be so meticulous in instructing on the specific manner in which remedial measures are to be administered, even to such minute details of the kind of items and quantities to be given in charity, the specific deity to be worshipped or mantra to be recited, would have

been totally silent on the modality and manner of using a gem if they had ever considered it as an effective means of mitigating misery. That none of the astrological works considered as authentic makes mention of gem as a remedy is a clear pointer in itself that the gem has no sanction of the sages. If wearing a gem could really cure diseases, then it would be a sad commentary on the wisdom of founding sages of Ayurveda who have totally overlooked such a simplistic cure even for incurable diseases. Equally suspect is the claim of scientific validity made out. That crystals of specific weight and cut generate electricity in micro-volts when set in metal plates is true no doubt. But, the law of higher physics and chemistry, to which all inanimate things conform to, may or may not work in case of living organism. Consciousness is the driving force in living organism which differentiates it from inanimate things. Physical science, which has yet to comprehend "what is consciousness" is in no position to verify the effect of gems on consciousness. Similarly, in advancing radiation theory in regard to gems, that coral, moonstone, pearl and that category of gems are not permeable to rays being opaque seems to have been overlooked. All things considered, precious stones are certainly alluring, but of precious little use otherwise than being decorative.

Validity of astrological discipline is universal as it concerns with cosmic forces and interpretation of their working. Astrological remedies, on the other hand, has relevance in a limited context as they are primarily tailored to needs of individuals. The efficacy would widely vary from case to case as it has to cope with active mind. Hence astrological remedy is not everybody's cup of tea.—383.

For Life, with all its yield of joy and woe
And hope and fear-believe the aged friend-
Is just our chance O' the prize of learning love
How love might be, hath been indeed, and is.

—Robert Browning.

DISEASES AND REMEDIES— AN ASTROLOGICAL APPROACH

(Continued from page 698)

his Dasa-Bhukti operate, he should expect trouble through enemies, restriction in health of mind and body, change of job or place, sorrow, etc. Dasa and Bhukti of planets occupying or owning the 6th, the 8th, the 12th will be unpleasant. The Bhukti of the 3rd, the 5th and the 7th stellar lords, Lagna lord's and the 8th in malefic Dasas will bring trouble through theft, and enemies. Saturn's Dasa as the 4th, Jupiter's as the 6th, Mars' or Rahu's as the 5th, will prove troublesome. So will be the Dasa of a planet occupying the last degree of a Rasi besides that of the lord of the 22nd Drekkana. Dasa-Bhuktis of planets that are debilitated or combust will also prove bad.

Leaving aside the planetary formulas for specific diseases found scattered in texts I shall content myself with mentioning the remedial measures alone—barring medicine—for diseases indicated to have risen from particular planetary positions and also their Karma Vipaka, diagnosis and corresponding remedies.

Any ailment traceable to an evilly disposed Sun is sought to be treated, in accordance with the severity of the case, in one or more of the following forms: Recital of *Aditya Hridaya Stotra*, *Aruna* and *Surya Namaskara*, japa of mantra starting "Aa Krishnena"; havan with til and arka, samid and ghee; gift of cow, wearing of ruby. For similar Moon, japa of mantra "Imam Deva", havan with til, ghee and palasa samid; gift of conch; wearing of pearl in silver. For malefic Mars: *Stotra* of Subrahmanya; japa and homa with mantra "Agnirmoordha", havan with til, ghee and khadira samid; gift of red bull; wearing coral. For malefic Mercury: *Vishnu Sahasranama Stotra*: japa of mantra "Udhudhyaswagne", havan with apamarga samid; gift of gold; wearing emerald. Malefic Jupiter should be propitiated with *Dakshinamoorthi Stotra*; japa of mantra "Brihaspate ati yad"; havan with til, ghee and asvattha samid; gift of yellow silk; wearing pushparaga gem. For malefic Venus: *Sri Sukta*; japa of mantra "Pravas Sukraya" wearing of diamond. For malefic Saturn: prayer of

Sastha; japa of mantra "Sanno devi"; havan with til, ghee and samid; wearing neela (sapphire). For Rahu: worship of Chandi; japa of mantra "Kayanchitra"; havan with durva grass and samid; gift of ayasa, wearing of gomedha. For Ketu: worship of Ganapati; japa of "Ketun Krinvan"; havan with til, ghee, darbha; wearing Vaidoorya gem.

Prasna Marga sets much store by Mrityunjaya mantra and havan as a panacea for all ills; it says:

तीव्रज्वराभिचारादिशान्तिदं हवनं मतम् ।

मृत्युञ्जयाख्य मन्त्रेण नैव केवलमायुषम् ॥

"Homa using Mrityunjaya mantra is to be performed not merely for strengthening longevity, but even for high fever, evil spells, etc., too, where it will prove effective."

Some say that Sudarsana Yagna is equally effective. The writer is personally aware of many cures with these havans and japas.

More: In the horoscope of girls where Venus or the 7th lord is weak or otherwise afflicted, a talisman containing the yantra of Sowbhagya Lakshmi duly propitiated with the mantra of the deity and worn has proved effective in a number of cases where marital life has prospered. Even estranged couples have come together.

V

I shall presently give a foretaste of the Karma Vipaka findings for diseases and their prescriptions for the same.

A person constantly suffers from fever because in his past life he had been cruel and treacherous. To overcome it, he has to recite Agni-mantra 10,000 times and perform Sahasra-Kalabhisheka to Lord Siva. Brahmins should be fed. One who has destroyed the Tretagni (sacrificial fire) suffers atisara. He should recite the mantra "Sognirasmī" 10,000 times and perform havan with til and ghee. One suffers dysentery if he has forsaken a happy wife who has no means of subsistence; for a specious reason. He should recite *Sivasankalpa Sukta* 1008 times and give away a milking cow. He who has stolen the food of others or partaken of prohibited items of food like cow's flesh suffers from dyspepsia. He should recite the japa

"Agnirasmī" 1008 times and do havan with charu and ghee.

Raktapitta results for one who disregarding his medical knowledge has prescribed wrong medicines. Mars should be propitiated. One who has stolen the wealth of a brahmin or had sex with a fallen woman suffers from panduroga. He must perform Kushmanda Homa in expiation. One who steals money from a *bhakta* suffers from jaundice (Kamale). He must perform homa with til using the *Garuda Gayatri* with samid and ghee. Consumption (T.B.) catches hold of him who misappropriated another's land killed one's senior out of jealousy, revelled in meat, killed a brahmin, etc. He must perform havan with mantra "Aate Raudre" 108 times. He who has been patently ungrateful and even harmed a helper suffers from asthma. He must perform havan with mantra "Agnim Dootam" with charu and ghee and do japa with "Tadvishnoh". One has done a bad turn to one's guru or employer or strangled a brahmin suffers from apasmara. Expiation consists in Chandrayana; havan with mantra "Sadasaspatim adbhutam" with charu and ghee; Sukta of "Kayanashchitra" recital.

He who has molested the modesty of women suffers from vata. Also he who has poisoned the faithful. He must perform japa of Nama-Traya: Achyuta-Ananta-Govinda.

The Rishi and Chandras are: Vasishtha-Kasyapa-Narada-Rishayah; Ushnig-gayatri-purusha-prakriti-Sutalam Chandamsi; Maha Vishnur-Maha Narasimho Maha Varohscha Devatah. 30,000 times. Gift of cow. One succumbs to heart diseases if he has seduced other woman and broken the hearts of others. He must recite *Vishnu Sahasranama* and perform Kushmanda Homa and Nama-Traya Japa. One suffers from diabetes if he has seduced an unmarried girl (kanyaka) or was incestuous. Daily recital of *Purusha Sookta*, *Vishnu Sahasranama* and *Gayatri* 1008 times and performance of havan with mantra "Aate roudri" using rice and ghees give him relief. Cancer results for him who has sexual relations with a widow. He must perform Chandrayana.

VI

Finally, I shall illustrate the subject of this paper with the horoscope* of the famous cine actor Amitab Bachan who recently came out of the laws of death, as the case is with known to all.

		Uran. Sat.		27	26	33	28
Ascndt. Ketu			Jupit.	31	Sarva- shtavarga		42
	RASI		Rahu	23			24
	Moon	Sun, Mars Merc., Venus Nep.		33	29	21	20

*Born 11-10-1942, Allahabad 4 p.m. Lagna 13-21-38; the Sun 5-24-26, the Moon 6-10-56; Mars 5-22-47; Mercury 5-23-37; Jupiter 3-00-33; Venus 5-15-16; Saturn 1-19-13; Rahu 4-8-49; Uranus 1-11-9; Neptune 5-7-14.

Note the sever affliction to the 8th house. From 1981-12-10 to 1983-7-10 he had the Moon's sub-period in Saturn major with sade-sathi queering the pitch. The Moon of course is the 6th lord and between them Dasa Bhukti lords are 6/8th. Note that the 6th has the largest number of bindus (42) with Jupiter Vargottama while the 8th has the smallest which is significant. He was hurt at 4-30 p.m. on 24-7-1982 and allowed to go home on 24-9-1982. On 24-7-1982 Saturn transited natal Mars; on 4-8-82 transited natal Mercury and on 14-8-1982 transited the natal Sun—all in the 8th house. The native himself admitted that the prayers of all cine-lovers-in all forms—saved him. This is a standing testimony to the efficacy of remedial measures. Sceptics may ask the doctors who attended on him. It is logical to presume that when Saturn transits the Moon, karaka for mother, in Libra which has only 21 bindus, health of mother is likely to be afflicted.—5.83.

The best work is the work that is done impersonally. Renunciation means getting rid of this little personal selfish ego, getting rid of this false idea of the self.

Swami Rama Tirtha.

How Is This Month (September 1983) For You?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscope will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine, giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]

MAJOR TRANSITS: The Sun transits Leo till 15th and then enters Virgo. Mars transits Cancer till 17th and then enters Leo. Mercury in Virgo becomes retrograde on 3rd and re-enters Leo on 16th where he resumes direct motion on 26th. Jupiter, Venus and Saturn continue their progress in Scorpio, Leo and Libra respectively, Venus having retrograde movement between the 2nd and 17th. Rahu and Ketu continue their counter-clockwise motions in Taurus and Scorpio respectively.

1. **MESHA (ARIES):** General.—The Sun in the adverse 5th till 15th with check transits there after the favourable 6th. Mars in the 4th and the 5th, Jupiter in the 8th and Saturn in the 7th are all unfavourable but Jupiter and Saturn are under check. Mercury in the favourable 6th till 16th transits the unfavourable 5th afterwards with check. Venus in the 5th is fully favourable. In a month of mixed results the evil effects have a slight edge over the favourable results. You are likely to have worries throughout. You should be particularly careful not to entangle yourself in any criminal proceedings. In spite of numerous obstacles you will not lose your reputation for character and integrity. Kritika is better than Aswini and Bharani.

Health and Domestic.—You should take particular care of your health as most of the planets having adverse transits are likely to cause a variety of illnesses. You are also likely to be worried on account of the health of your eldest child. You will have peaceful domestic life.

Finance and Speculation.—You should think twice before embarking on any new financial ventures. Expenditure may increase and losses accrue in some transactions. You should scrupulously avoid speculative transactions.

Real Property, Services, Profession, etc.—Real property transactions may not be entirely unsatisfactory. You will do well to postpone your purchasing activities to a later date. You are likely to settle your labour problems during the first half. Services are likely to find the period somewhat trying. Professions and business are not likely to find the month quite rewarding.

Women.—You will do well to go slow on your club and social activities. You should be very careful about your romantic attachments. Employed girls should steer clear of politics in office and be careful in their talks with colleagues.

Students.—Vidyakaraka will assist you in your studies during the first half. You should cut down your extra-curricular activities as much as possible. As you are likely to incur the displeasure of your relatives you will do well to keep your tongue strictly under control.

Fortunate Dates.—Personal and domestic—2 9 16. Money dealings and enterprises—3 16 29. Journeys—8 16 25. Real property matters and educational activities—8 17 24. Children and speculation—3 16 22. Services—2 19 29. Partnership—2 9 21. Insurance—2 9 21. Profession and business—2 16 25.

Inauspicious Dates.—Personal and domestic—1 11 20. Money dealings and enterprises—4

12 23. Journeys—5 13 26. Real property matters and educational activities—6 14 27. Children and speculation—7 15 28. Services—6 15 30. Partnership—5 14 28. Insurance—4 13 28. Profession and business—4 13 30.

Chandrashtama occurs from 08-52 p.m. on 11th to 05-32 a.m. on 14th.

2. VRISHABHA (TAURUS): General.—The Sun in the adverse 4th till 15th with check transits thereafter the favourable 3rd, Mars in the favourable 3rd till 17th transits the unfavourable 4th afterwards. Jupiter in the 7th, Venus in the 4th and Saturn in the 6th are all favourable, making allowance for vedha to Jupiter till 17th. Mercury in the adverse 5th till 16th with check transits the favourable 4th afterwards. Favourable influences predominate and you could confidently look forward to a successful and prosperous month. You will acquire authority through association with good and competent persons. Your enemies will become totally powerless. Your tendency towards erotic pleasures will be under check. Rohini is better than Kritika and Mrigasira.

Health and Domestic.—You will maintain good health during the month. Chronic patients will have considerable relief. On premonition you will thwart attempts at causing misunderstandings in the family. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation.—You will have financial gains with a spectacular income. Success is likely in speculative transactions till 16th after which you should avoid it.

Real Property, Services, Profession, etc.—Acquisition of new property is likely during the first half. You are likely to make improvements in your landed property. Services will find the month quite propitious and an out-of-turn promotion is also indicated. Professions and businesses are likely to thrive extremely well.

Women.—Film artistes are particularly favoured. Unmarried girls will get good proposals for matrimony. Increased popularity in club and social life is indicated. Employed girls are likely to be transferred to places of their choice during the first half.

Students.—This is an excellent month. You will be successful in competitive tests and interviews. You will also shine very well in sports, games and athletics. Those inclined towards fine arts will find the month most fruitful.

Fortunate Dates.—Personal and domestic—2 11 17. Money dealings and enterprises—9 13 19. Journeys—3 13 21. Real property matters and educational activities—8 17 29. Children and speculation—2 13 21. Services—3 13 29. Partnership—9 17 29. Insurance—3 19 25. Profession and business—2 17 24.

Inauspicious Dates.—Personal and domestic—7 14 23. Money dealings and enterprises—4 15 26. Journeys—6 16 27. Real property matters and educational activities—5 15 28. Children and speculation—1 15 30. Services—1 14 23. Partnership—4 16 28. Insurance—4 18 27. Profession and business—4 18 26.

Chandrashtama occurs from 05-32 a.m. on 14th to 04-59 p.m. on 16th.

3. MITHUNA (GEMINI): General.—The Sun in the favourable 3rd till 15th transits the unfavourable 4th afterwards with check. Mars in the unfavourable 2nd till 17th transits thereafter the favourable 3rd with vedha. Mercury in the favourable 4th till 16th with vedha transits the adverse 3rd thereafter. Jupiter in the 6th and Saturn in the 5th are both adverse, but Jupiter is under check throughout and Saturn till 16th. Venus in the 3rd is fully favourable. In a month of mixed results the good influences will be slightly more in evidence. The efforts of your enemies to get the better of you will be thwarted. You will acquire self-confidence as the month rolls by. Venus will assist you to acquire influence. You should check your tendency to indulge in mean activities. Jupiter tends to create stoicism in you which is not undesirable. Punarvasu is better than Mrigasira and Aridra.

Health and Domestic.—You are likely to have stomach troubles during the second half but these will yield quickly to ordinary medical treatment. In spite of the favourable posture of Venus you are likely to encounter some difficulty in maintaining the domestic peace.

Finance and Speculation.—The first half of the month will be satisfactory for finances and

income is likely to go down later. Hence you should be more careful about your expenditure during the second half. Moderate profits are likely in speculative field.

Real Property, Services, Profession, etc.—

Your disputes with Government on property rights is likely to end in your favour during the first half. Services, especially the Government employees, will find the first half advantageous. Professions and businesses will have mixed results—

Women.—The month is favourable to women although a word of caution against romance is necessary. Social workers will receive ample recognition from their labours. Employed girls will find the month more or less satisfactory.

Students.—You should redouble your efforts in your studies in view of the partial support from Vidyakaraka, particularly those in the medical courses. Those inclined towards fine arts will find the month quite rewarding.

Fortunate Dates.—Personal and domestic—2 11 21. Money dealings and enterprises—3 13 22. Journeys—8 13 24. Real property matters and educational activities—9 13 25. Children and speculation—3 21 29. Services—2 13 24. Partnership—3 13 25. Insurance—3 13 24. Profession and business—2 13 24.

Inauspicious Dates.—Personal and domestic—1 16 23. Money dealings and enterprises—4 17 26. Journeys—5 18 27. Real property matters and educational activities—6 19 28. Children and speculation—7 20 30. Services—4 18 28. Partnership—1 19 30. Insurance—5 20 30. Profession and business—5 20 28.

Chandrashtama occurs from 04-59 p.m. on 16th to 05-43 a.m. on 19th.

4. KATAKA (CANCER) : General.—The Sun in the adverse 2nd till 15th with check transits the favourable 3rd afterwards. Mars in the 1st and the 2nd and Saturn in the 4th are both unfavourable but the former is under check from 17th onwards and Saturn till 16th. Jupiter in the 5th and Venus in the 2nd are both favourable making allowance for vedha Jupiter. Mercury in the adverse 3rd till 16th with check transits thereafter the favourable 2nd with vedha. Good influences will be the predominating feature throughout the month. You will

be successful in your efforts. You are likely to have opportunities of association with the fair sex which could help you in your business activities. Aslesha is better than Punarvasu and Pushyami.

Health and Domestic.—You are assured of freedom from ill-health during the month. Chronic sufferers will have temporary relief. One of your sons is likely to land a good job before the month is out. Domestic bliss will be vouchsafed to you.

Finance and Speculation.—Planetary influences will assist you to manage your finances quite satisfactorily. Income will increase considerably during the second half. Investments in public issues of new companies are not recommended. You are advised to avoid speculative transactions.

Real Property, Services, Profession, etc.—
The month will not be unsatisfactory for real property transactions. You will realise your old dues in rentals which you had practically written off. Services will find the month quite satisfactory. Brisk turnover and sizeable profits are likely for businesses and professions.

Women.—This is a very satisfactory month. Romantic friendships and love affairs are likely to end in happy wedding. Women in the nursing profession will find the month particularly fruitful. Employed girls are likely to be promoted.

Students.—Obstacles of the past few months will come to an end and this month will be quite advantageous to you. You will do extremely well in examinations and secure a high rank.

Fortunate Dates.—Personal and domestic—3 11 16. Money dealings and enterprises—2 11 16. Journeys—9 13 17. Real property matters and educational activities—8 13 22. Children and speculation—2 16 24. Services—2 16 25. Partnership—3 16 29. Insurance—2 16 29. Profession and business—3 17 25.

Inauspicious Dates.—Personal and domestic—1 10 19. Money dealings and enterprises—7 20 30. Journeys—6 21 30. Real property matters and educational activities—4 12 20. Children and speculation—5 14 23. Services—5 15 26. Partnership—4 15 27. Insurance—1 18 28. Profession and business—1 18 30.

Chandrashtama occurs from 05-43 a.m. on 19th to 05-48 p.m. on 21st.

5. SIMHA (LEO): General.—The Sun in the adverse 1st and 2nd is under check till 16th. Mars in the 12th and the 1st and Jupiter in the 4th are both unfavourable but the former is under check from 17th onwards. Venus in the 1st is fully favourable. Saturn in the favourable 3rd yields to vedha. Mercury in the favourable 2nd till 19th transits thereafter the unfavourable 1st. The month will be one of mixed results, the adverse effects being more than the favourable ones. You will suffer from physical fatigue and relations are likely to give you trouble. The first half will be better than the second. You should resist the temptation to fall from ideals. Purvaphalguni is better than Makha and Uttara-phalguni.

Health and Domestic.—Piles and anaemia are likely to worry you practically throughout. Chronic sufferers should adopt prophylactic measures to avoid an exacerbation of their illness. Children's health is likely to cause mild concern during the second half. You will be blessed with domestic peace and harmony.

Finance and Speculation.—The month cannot be said to be quite satisfactory for finance. There will, however, be less difficulties in the financial field during the first half. Pressure from creditors is likely to get severe during the second half but friends are likely to come to your rescue and save you from financial embarrassment. This is not a month for speculative transactions.

Real Property, Services, Profession, etc.—Yield and rentals are likely to go down and you are also likely to experience difficulties in their realisation. Those in service are likely to be charge-sheeted but they will come out of the ordeal. This is a hazardous month for businesses and professions.

Women.—While the first half is good, you should be careful during the second half. Family ties are likely to be strengthened. Social workers should be tactful when handling women. Employed girls should not do anything that could displease their superiors.

Students.—Financial worry is likely to rear its ugly head during the second half. The influences during the first half will enable you to concentrate on studies. You will gain recognition in the field of sports, games and athletics. The month is good for those interested in fine arts.

Fortunate Dates.—Personal and domestic—2 8 13. Money dealings and enterprises—3 9 16. Journeys—2 11 17. Real property matters and educational activities—3 11 19. Children and speculation—8 16 25. Services—8 16 29. Partnership—9 17 25. Insurance—9 17 29. Profession and business—4 11 29.

Inauspicious Dates.—Personal and domestic—1 12 20. Money dealings and enterprises—4 14 21. Journeys—4 12 22. Real property matters and educational activities—5 14 23. Children and speculation—5 14 24. Services—7 18 30. Partnership—10 20 28. Insurance—6 15 26. Profession and business—6 18 27.

Chandrashtama occurs from 05-48 p.m. on 21st to 04-18 a.m. on 24th.

6. KANYA (VIRGO): General—The Sun in the adverse 12th and 1st is under check till 16th. Mars in the favourable 11th till 17th transits thereafter the unfavourable 12th with check. Mercury in the 1st and the 12th, Jupiter in the 3rd and Saturn in the 2nd are all adverse but Mercury and Jupiter are under check. Venus in the 12th is favourable. Evil influences are in predominance during the month. You should resist with all your power the temptation to swerve from right conduct. You should also curb your tendency to undertake travels without proper aim planning. You are likely to have misunderstandings with business partners and the partnership is likely to be dissolved as a result. Uttaraphalguni is better than Hasta and Chitta.

Health and Domestic.—Ulcers in the stomach are likely and unless you resort to prompt expert medical assistance, the disease may take a serious turn. Chronic patients will have to be most careful. Close relatives of your spouse are likely to give you trouble. You will, however, have domestic peace.

Finance and Speculation.—Notwithstanding the severely adverse posture of Dhanakaraka,

financial position may not be too unsatisfactory in view of the support by the lord of the 2nd. Even so, you should be extremely careful in your expenses and keep a careful watch on your finances throughout. Speculation should be avoided completely.

Real Property, Services, Profession, etc.—Damage to crops by unforeseen causes is likely. There may be also difficulties in dealing with tenants, workers, government authorities and adjacent owners. Conditions of work and remuneration are likely to be quite disappointing for services. Professions and businesses are likely to have a lean month.

Women.—The emphasis is on expenditure during the month and you are likely to land yourself in a financial mess if you do not curb your tendency towards extravagance. As functional health is liable to be affected women should be particularly careful in this regard. Artistes narrowly escape from adverse influences and they will do well to consult friends before signing contracts. The month will be somewhat trying for employed girls.

Students.—Monetary difficulties will be there practically throughout. In view of your proneness to physical injuries you are advised to refrain completely from sports, games and athletics. You should get over listlessness and do your best to concentrate on studies.

Fortunate Dates.—Personal and domestic—2 11 17. Money dealings and enterprises—9 13 19. Journeys—8 16 21. Real property matters and educational activities—3 17 22. Children and speculation—11 19 29. Services—2 13 24. Partnership—9 16 22. Insurance—8 17 29. Profession and business—2 16 29.

Inauspicious Dates.—Personal and domestic—5 15 24. Money dealings and enterprises—4 15 25. Journeys—6 15 26. Real property matters and educational activities—1 14 23. Children and speculation—1 12 20. Services—7 18 30. Partnership—6 20 28. Insurance—1 18 28. Profession and business—1 20 30.

Chandrashtama occurs from 04-18 a.m. on 24th to 00-54 p.m. on 26th.

7. THULA (LIBRA) : General.—The Sun in the favourable 11th till 15th transits thereafter the unfavourable 12th with check. Mars in the 10th and the 11th, Jupiter in the 2nd and Venus in the 11th are all favourable making allowance for vedha to Jupiter till 16th. Saturn in janma is none too good. Mercury in the adverse 12th till 16th with check transits the favourable 11th afterwards with vedha. The month is quite a favourable one having an accumulation of good influences. You will be successful in your undertakings. Acquisition of new influence in political circles and induction as a cabinet minister are not unlikely. This will depend upon your natal chart. Swati is better than Chitta and Visakha.

Health and Domestic.—You will have good health throughout. Chronic sufferers will have considerable relief. Children will make you happy by their activities. Domestic bliss of a high order is vouchsafed.

Finance and Speculation.—Both the lord of the 2nd and Dhanakaraka go all out to make your finances extremely satisfactory. A financial legacy in your favour by a close relative of your spouse is indicated. You are, however, advised to refrain from speculative transactions totally and completely.

Real Property, Services, Profession, etc.—Income from land and buildings will be quite satisfactory. Acquisition of new property is most likely during the first half. A difficult journey on property matters is likely to prove profitable. This is an excellent month for services, professions and businesses.

Women.—Film artistes could confidently look forward to being invited to participate in leading roles against top male artistes and this will help them to reach the top of the film-world. Romance is likely to blossom into wedding. Employed girls will find the month extremely satisfactory.

Students.—Those having an eye on the commissions in the country's defence forces are likely to realise their ambition. You will do well in competitive tests and interviews. A memorable and enjoyable picnic in the company

of members of the opposite sex is likely during the first half.

Fortunate Dates.—Personal and domestic—2 9 19. Money dealings and enterprises—3 11 21. Journeys—8 13 22. Real property matters and educational activities—9 16 24. Children and speculation—11 17 25. Services—13 19 24. Partnership—11 17 29. Insurance—9 17 29. Profession and business—8 17 29.

Inauspicious Dates.—Personal and domestic—1 7 18. Money dealings and enterprises—4 10 20. Journeys—5 12 23. Real property matters and educational activities—6 14 26. Children and speculation—5 14 26. Services—5 15 27. Partnership—5 18 28. Insurance—5 20 30. Profession and business—5 20 28.

Chandrashtama occurs from the beginning to 01-18 p.m. on 1st and again from 00-54 p.m. on 26th to 07-33 p.m. on 28th.

8. VRISCHIKA (SCORPIO): General.—

The Sun is fully favourable when transiting the 10th and the 11th. Mars in the adverse 9th till 17th transits thereafter the favourable 10th with vedha. Mercury in the favourable 11th and 10th yields to vedha. Jupiter in janma, Venus in the 10th and Saturn in the 12th are all unfavourable but Jupiter is under check throughout and Saturn till 16th. The month will prove more or less beneficial on the whole. The second half of the month will show better results. Self-confidence will stand you in good stead. You are likely to undertake a long journey which will result in benefits to you. You should guard against association with wicked persons and avoid getting yourself involved in criminal proceedings. Anuradha is better than Visakha and Jyeshtha.

Health and Domestic.—You will have some nerve complaints pertaining to the eyes during the first half. Children's health is likely to cause mild concern but you need not have anxiety in this regard. It is going to be very hard for you to save domestic peace and harmony and you should exercise utmost tact and patience.

Finance and Speculation.—Financial affairs are not likely to be satisfactory. Even so, friends will come to your rescue whenever you

need financial assistance. You should not stand surety. Speculative transactions are not recommended.

Real Property, Services, Profession, etc.—

Yield and rentals will show an upward trend during the second half. The labour problems which were worrying you for the past few months will be amicably settled to the satisfaction of all concerned. Services may not find the month quite satisfactory but nothing untoward will happen. This is a routine month for businesses and professions.

Women.—You are likely to climb up the social ladder during the second half. Club life will be quite lively. You are advised to go slow in romance, love affairs and courtship. The month will be just average for employed girls.

Students.—You will make good progress in studies if you cut down on extra-curricular activities. Your relationship with friends, elders and teachers is likely to become unpleasant during the first half.

Fortunate Dates.—Personal and domestic—8

13 19. Money dealings and enterprises—9 16 21. Journeys—8 16 21. Real property matters and educational activities—8 16 22. Children and speculation—9 17 22. Services—9 19 24. Partnership—8 19 25. Insurance—8 16 25. Profession and business—8 16 24.

[Inauspicious Dates for September will be published in the next issue].

Chandrashtama occurs from 01-18 p.m. on 1st to 03-57 p.m. on 3rd and again from 07-33 p.m. on 28th to 11-54 p.m. on 30th.

9. DHANUS (SAGITTARIUS): General.—

The Sun in the adverse 9th till 15th with check transits thereafter the favourable 10th. Mars in the 8th and the 9th and Jupiter in the 12th are both adverse but the latter is under check. Mercury in the favourable 10th till 16th transits the unfavourable 9th afterwards with check for a day on 17th. Venus in the 9th and Saturn in the 11th are both favourable making allowance for vedha to Venus. In a month of mixed results, the good effects will have a slight edge over the bad ones. You are likely to receive

benefits through friends. General happiness is indicated especially during the first half. You are likely to meet with some frustration in your objectives during the second half. Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic.—Minor health problems which you are likely to have will yield to medical treatment quickly. Chronic sufferers are advised to adopt prophylactic measures. Children's health is likely to cause some mild concern during the second half. You will have domestic peace and harmony.

Finance and Speculation.—Notwithstanding the severely adverse posture of Dhanakaraka your financial affairs will be satisfactory in view of the powerful and favourable support of the lord of the 2nd. Routine transactions will prove fruitful. Speculative transactions are not recommended.

Real Property, Services, Profession, etc.—You are advised not to invest in real property. You are likely to experience difficulties in the realisation of the rentals. Labour problems are likely to be resolved satisfactorily during the first half. Services will find the month, more or less, satisfactory but transfers are likely. Profitable activity will be a little more than the average for business and professions.

Women.—You will have a busy club life throughout. Your popularity will increase in social circles. Articles of luxury and comfort will come your way. Employed girls will find the month routine.

Students.—You will shine extremely well in sports, games and athletics. Your inclusion in the State level and national teams is likely. You will have good progress in studies during the first half.

Fortunate Dates.—Personal and domestic—2 11 19. Money dealings and enterprises—8 13 21. Journeys—9 16 22. Real property matters and educational activities—11 17 24. Children and speculation—9 17 25. Services—9 17 29. Partnership—2 13 22. Insurance—8 16 24. Profession and business—11 17 29.

Inauspicious Dates.—Personal and domestic—1 14 20. Money dealings and enterprises—3 15 23. Journeys—4 18 26. Real property matters and educational activities—5 18 27. Children and speculation—5 20 27. Services—5 20 28. Partnership—5 20 30. Insurance—4 18 27. Profession and business—1 18 30.

Chandrashtama occurs from 03-57 p.m. on 3rd to 04-12 p.m. on 5th and again from 11-54 p.m. on 30th.

10. MAKARA (CAPRICORN): General.—The Sun in the adverse 8th and 9th is under check till 15th. Mars in the 7th and the 8th and Saturn in the 10th are both unfavourable. Mercury in the unfavourable 9th till 16th with check transits the favourable 8th thereafter. Jupiter in the 11th and Venus in the 8th are both favourable making an allowance for vedha. The month will produce mixed results, the good effects having an edge over the evil ones because of the good influence of Jupiter. Accrual of money and fame, success in new ventures and general prosperity are likely out of the favourable transits. Fruitless long journeys and consequent fatigue, machinations of enemies and minor health complaints will be the effects of the bad influences of the planets in adverse transits. Uttarashadha is better than Sravana and Dhanishta.

Health and Domestic.—Troubles in respect of health may take the form of rectal disorders which will not however be of a serious nature. In any case the complaints will yield to ordinary medical treatment. Chronic sufferers should take extra care to avoid troubles. Domestic harmony will be enjoyed by you.

Finance and Speculation.—The planetary transits augur well for your financial affairs. Old dues which you had practically written off will be realised. Speculative transactions will yield moderate dividends.

Real Property, Services, Profession, etc.—Real estate matters are not likely to be quite satisfactory. It is advisable to postpone major deals to more favourable periods. Services will find the month satisfactory and transfers to places of the employee's choice are likely. The

month will be profitable to businesses and professions.

Women.—This is a very good month for the fair sex. Romance, love affairs and courtship are likely to blossom into wedding. You will be the most sought-after person in social gatherings. This is an excellent month for the employed girls who may be promoted out-of-turn.

Students.—You will have excellent progress in studies especially during the second half. You will have opportunities of contact with scholars of fame and reputation and such contacts will be of great help to you in your career. This is a fruitful month for those interested in fine arts.

Fortunate Dates.—Personal and domestic—8 16 21. Money dealings and enterprises—3 19 29. Journeys—2 13 25. Real property matters and educational activities—9 17 29. Children and speculation—2 16 22. Services—2 19 29. Partnership—2 21 25. Insurance—3 13 29. Profession and business—3 19 29.

Inauspicious Dates.—Personal and domestic—1 12 20. Money dealings and enterprises—4 14 23. Journeys—5 15 26. Real property matters and educational activities—6 18 27. Children and speculation—7 20 28. Services—5 18 30. Partnership—1 14 26. Insurance—4 15 27. Profession and business—6 20 30.

Chandrashtama occurs from 04–12 p.m. on 5th to 03–45 p.m. on 7th.

11. KUMBHA (AQUARIUS): General.—The Sun in the adverse 7th and 8th is under check till 16th. Mars in the favourable 6th till 17th with vedha transits thereafter the unfavourable 7th. Mercury in the favourable 8th till 16th transits thereafter the unfavourable 7th with check for a day on 17th. Jupiter in the 10th, Venus in the 7th and Saturn in the 9th are all inimical but Jupiter is under check. The evil influences will be in predominance throughout. You should develop your will and resist temptations which are likely to land you in difficulties. Frustration will be the order of the day. Stoicism and detachment will be of great help to counter your restlessness which the evil planetary influences will tend to generate in you.

Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic.—The planetary transits do not generate any optimism in the field of health. Stomach troubles and nervous tensions are likely to worry you. Since domestic affairs will also tend to be unsatisfactory you are not likely to have peace of mind. Repetition of some mantras (incantations) and dwelling on its meaning will enable you to have peace of mind.

Finance and Speculation.—This is an altogether an unsatisfactory month for finance. Pressure from creditors will be severe but with sufficient guts can get over any financial embarrassment. Speculative deals are to be avoided *in toto*.

Real Property, Services, Profession, etc.—Real property transactions are best avoided. You are likely to experience difficulties in collecting rentals. The silver lining in the dark cloud will be the readiness of labour to agree to a compromise with you in the issues involved. Services, professions and businesses will have a trying month.

Women.—The month is not at all favourable to women. They should take particular care of their functional health. Social contacts are not likely to be successful. Romance should be avoided. Employed girls should be most careful in their dealings with superiors.

Students.—If sufficient self-restraint is practised and you take advantage of the favourable posture of Vidyakaraka during the first half, you will have laid the foundation to make good progress in your studies. You should curb your tendency to live beyond your means.

Fortunate Dates.—Personal and domestic—2 11 17. Money dealings and enterprises—3 13 19. Journeys—11 16 21. Real property matters and educational activities—11 16 22. Children and speculation—11 17 24. Services—11 19 25. Partnership—3 19 29. Insurance—2 13 29. Profession and business—11 19 29.

Inauspicious Dates.—Personal and domestic—4 14 23. Money dealings and enterprises—1 12 23. Journeys—5 12 26. Real property matters and educational activities—6 12 26. Children and speculation—6 12 27. Services—

8 18 30. Partnership—9 18 28. Insurance—7 15 27. Profession and business—7 14 26.

Chandrashtama occurs from 03-45 p.m. on 7th to 06-24 p.m. on 9th.

12. MEENA (PISCES): General.—The Sun in the favourable 6th till 15th transits thereafter the unfavourable 7th with check for a day on 16th. Mars in the unfavourable 5th till 17th transits thereafter the favourable 6th with vedha. Mercury in the unfavourable 7th till 16th with check transits thereafter the favourable 6th with vedha. Powerful Jupiter in the 9th is fully favourable. Venus in the 6th and Saturn in the 8th are both inimical but Saturn in under check till 16th. The favourable influences will be more in evidence during the month. Success over enemies, joy, prosperity, accrual of power and authority are all likely. Your contact with old friends will be renewed. Saturn's tendency to make you fall from your ideals should be resisted. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic.—You will be in enjoyment of good health. Chronic sufferers will have considerable relief. Birth of a male child is likely. Unless you exercise all your tact and patience it is going to be very difficult to keep your domestic boat from rocking.

Finance and Speculation.—The month will be quite satisfactory for finance. Financial windfall is most likely during the second half when the lord of the 2nd also acts in union with Dhanakaraka in your favour. Moderate profits are likely in speculative transactions.

Real Property, Services, Profession, etc.—Conditions pertaining to real estate will be quite satisfactory. This is a good month for making speculative investment in house properties. Services will have a most satisfactory period and could look forward to receiving happy news of promotions. Businesses and professions will find the month rewarding.

Women.—You are advised to go slow on romance, love affairs and courtship. You will derive immense satisfaction in your social activities. Employed girls are likely to find the month satisfactory.

Students.—Foreign travel grants are likely to be offered to you during the first half. You will make rapid progress in your educational career. In view of your proneness to physical injuries you are advised to cut down on outdoor activity.

Fortunate Dates.—Personal and domestic—8 13 19. Money dealings and enterprises—2 16 21. Journeys—3 17 22. Real property matters and educational activities—3 16 22. Children and speculation—3 17 24. Services—2 19 29. Partnership—2 17 25. Insurance—2 19 25. Profession and business—8 14 29.

Inauspicious Dates.—Personal and domestic—1 9 28. Money dealings and enterprises—1 10 20. Journeys—1 11 23. Real property matters and educational activities—6 18 30. Children and speculation—10 20 30. Services—4 15 26. Partnership—5 18 28. Insurance—7 15 27. Profession and business—4 14 26.

Chandrashtama occurs from 06-24 p.m. on 9th to 08-52 p.m. on 11th.

GEMSTONES BARGAINS

Gems are very valuable. It is possible by mistake you paid price more than actual cost of the Gem. If you are an astrologer and recommend gemstones to your clients for profit, write to us for them. We are in a position to fulfil almost all your requirements in Gemstones. According to Indian Gemmology there are 84 different kinds of Ratna, more prominent of which are Diamond, Emerald, Ruby, Blue and Yellow Sapphires, Pearl, Coral, Cat's eye and Hessonite Cinnamastones (Gomedhak). Our firm which is in the trade of gemstones for last 35 years stocks most of them. It offers best values in genuine gemstones at most sensible rates, even on approval basis. We can supply you gemstones by V.P.P. Please write to us for a free price list and other particulars.

BIHARILAL HOLARAM, JEWELLERS

Post Box No. 116, Gopalji Ka Rasta
JAIPUR-3 (Rajasthan)

AFFLICTIONS OF THE MOON

(Continued from page 696)

sade-sati, corresponds with the entry of Saturn in transit in the sign preceding the sign of the natal Moon and his exit from the sign succeeding the Moon sign. This period is considered to be period of trial and tribulation. However, the effects may vary from one chart to another depending on the strength of the Moon and Saturn. The effects are not necessarily bad if Saturn is favourably disposed in the natal chart and happens to be yogakarak. Otherwise the period may bring about ill-health, death of near and dear ones, involvement in disputes, litigation imprisonment, demotion or pecuniary losses. In such a situation, wearing of a horse-shoe ring in the middle finger of the right hand, lighting of an earthen lamp underneath a peepal tree on Saturdays and avoiding use of oil, are advised to minimize the evil effects.

Persons, who are skeptical about astrology, might argue against remedial measures being effective in warding off the evil effects of afflicted planets. But *sine qua non* for belief in astrology is the faith in the doctrine of rebirth-

immortality of the soul. The karmic theory tells us that one cannot avoid the results of his own karma except by atoning for the bad karma done in the past. Remedial measures in the form of prayer and worship are directed towards such an atonement. The natal chart is indicative of the probable events that are likely to follow as a result of the karma done in the past. In any case, remedial measures, when taken by a person, generate in him the necessary psychic strength to bear the brunt of his own actions.

I shall conclude by quoting a few lines from the *Autobiography of a Yogi* authored by Paramahansa Yogananda, wherein (p. 161) he relates the views of his great Master Sri Yukteswar Giri on astrology. ".....The message boldly emblazoned across the heavens at the moment of birth is not meant to emphasize fate—the result of past good and evil—but to arouse man's will to escape from universal thralldom. What he has done he can undo. None other than himself was the instigator of the causes of whatever effects are now prevalent in his life. He can overcome any limitation, because he created it by his own action in the first place, and because he possesses spiritual resources that are not subject to planetary pressures....."

—1083

JUST PUBLISHED

ORDER TODAY

A CATECHISM OF ASTROLOGY

(Vol. I)

by BANGALORE VENKATA RAMAN

Simple questions to simple answers but the subject is a complex one. This is exactly what the volume is. It takes you through the ins and outs of the intricate and mystifying subject of astrology. All kinds and any kind of questions you've ever encountered in the study of the subject find a place in this volume. Simple definitions and rules that have generally missed treatment elsewhere for this very reason are explained in clear, lucid terms.

The volume is not an original work. It is a reprint of questions and answers handled by the Editor under the pseudonym of Mihira in THE ASTROLOGICAL MAGAZINE between 1944 and 1950.

Predictive and mathematical problems in astrology, Bhavas and various ways of handling Bhava issues, the ticklish questions of determination of Atmakaraka, simple little rules to find out the exact kind of profession and a host of other questions commonly encountered by the astrology student are explained in easily understandable language. In other words, reading through this book is like having all your doubts cleared by an authority on the science.

Price Rs. 9-00 or \$ 3-50 or £ 2-00. Forwarding Charges Extra.

5% discount to subscribers of THE ASTROLOGICAL MAGAZINE

Volume II to be out in September 1983

Publishers: IBH Prakashana, Bangalore-560 009

Raman Publications

"Sri Rajeswari", Bangalore-560020

Daily Guide for September 1983

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., A.M.]

1. *Thurs.*—Navami (9th tithi) till 26h. 59m., then Dasami, (10th tithi). Rohini upto 7h. 10m. then Mrigasira. Marana Yoga throughout the day. Only routine work.

2. *Fri.*—Dasami (10th tithi) upto 24h. 55m., then Ekadasi (11th tithi). Mrigasira till 6h. 04m., then Aridra upto 28h. 59m., afterwards Punarvasu. Siddha Yoga the whole day. Good for patient to take first bath after recovery from illness, for dealing with members of the opposite sex, to store foodstuffs, for writing accounts, for digging or deepening wells.

3. *Sat.*—Ekadasi (11th tithi) till 22h. 15m., then Dwadasi (12th tithi). Punarvasu upto 27h. 3m., then Pushya. Siddha Yoga the whole day. Good for testing instruments, for fixing pumpsets, for taking medicines.

4. *Sun.*—Dwadasi (12th tithi) upto 19h. 05m., then Trayodasi (13th tithi). Pushya till 24h. 31m., then Aslesha. Siddha Yoga throughout the day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for gardening, for taking medicines, for testing instruments, for wearing new garments and ornaments, for planting shrubs and perennial trees.

5. *Mon.*—Trayodasi (13th tithi) till 15h. 34m., then Chaturdasi (14th tithi). Aslesha upto 21h. 41m., then Makha. Siddha Yoga till 21h. 41m., then Marana Yoga upto 18h. 34m. Good for borrowing, for testing instruments, for writing accounts, for digging or deepening wells.

6. *Tues.*—Chaturdasi (14th tithi) upto 11h. 50m., then Amavasya (New Moon). Makha till 18h. 48m., then Poorvaphalguni. Siddha Yoga the whole day. After 11h. 50m. good for testing instruments, for borrowing.

7. *Wed.*—Amavasya (New Moon) till 8h. 5m., then Prathama (1st tithi) upto 28h. 29m., afterwards Dwiteeya (2nd tithi). Poorvaphalguni till 15h. 54m., then Uttaraphalguni. Amruta Yoga the whole day. Good for borrowing, for purchasing houses or lands.

8. *Thurs.*—Dwiteeya (2nd tithi) upto 25h. 15m., then Triteeya (3rd tithi). Uttaraphalguni till 13h. 14m., then Hasta. Marana Yoga upto 13h. 14m., then Siddha Yoga. After 13h. 14m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for travel, for taking medicines, for testing instruments, for fixing pumpsets, for digging or deepening wells, for wearing new garments, jewels and ornaments.

9. *Fri.*—Triteeya (3rd tithi) till 22h. 32m., then Chaturthi (4th tithi). Hasta upto 10h. 59m., then Chitta. Amruta Yoga till 10h. 59m., then Siddha Yoga. Good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for taking medicines, for digging or deepening wells, for dealing with members of the other sex.

10. *Sat.*—Chaturthi (4th tithi) upto 20h. 30m., then Panchami (5th tithi). Chitta till 9h. 21m., then Swati. Marana Yoga upto 9h. 21m., then Amruta Yoga. After 10h. 30m. and before 20h. 30m. good for surgical operations, for repaying debts.

11. *Sun.*—Panchami (5th tithi) till 19h. 15m., then Shashti (6th tithi). Swati upto 8h. 27m., then Visakha. Siddha Yoga till 8h. 27m., then Marana Yoga. Upto 8h. 27m. good for buying cows and dogs, for taking medicines, for driving new vehicles, for fixing pumpsets, for wearing new clothes.

12. *Mon.*—Shashti (6th tithi) upto 18h. 53m., then Saptami (7th tithi). Visakha till 8h. 23m., then Anuradha. Marana Yoga upto 8h. 23m., then Siddha Yoga. After 9h. 0m. good for buying cows and dogs, for wearing new garment

and ornaments, for patients to take first bath after recovery from illness, for driving new vehicles, for travel, for testing instruments, for fixing pumpsets.

13. *Tues.*—Saptami (7th tithi) till 19h. 21m., then Ashtami (8th tithi). Anuradha upto 9h. 10m., then Jyeshtha. Siddha Yoga till 9h. 10m., then Marana Yoga. Upto 9h. 10m. good for patients to take first bath after recovery from illness, for testing instruments.

14. *Wed.*—Ashtami (8th tithi) upto 20h. 37m., then Navami (9th tithi). Jyeshtha till 10h. 44m., then Moola. Siddha Yoga upto 10h. 44m., then Marana Yoga. Only routine work.

15. *Thurs.*—Navami (9th tithi) till 22h. 29m., then Dasami (10th tithi). Moola upto 12h. 59m., then Poorvashadha. Siddha Yoga throughout the day. Upto 12h. 59m. good for surgical operations.

16. *Fri.*—Dasami (10th tithi) upto 24h. 47m., then Ekadasi (11th tithi). Poorvashadha till 15h. 42m., then Uttarashadha. Prabalarishta Yoga upto 15h. 42m., then Siddha Yoga. After 16h. 30m. good for deepening wells, for dealing with members of the other sex.

17. *Sat.*—Ekadasi (11th tithi) upto 27h. 18m., then Dwadasi (12th tithi). Uttarashadha till 18h. 41m., then Sravana. Siddha Yoga all through the day. Good for storing foodstuffs, for driving new vehicles.

18. *Sun.*—Dwadasi (12th tithi) till 29h. 49m., then Trayodasi (13th tithi). Sravana upto 21h. 44m., then Dhanishta. Amrita Yoga till 21h. 44m., then Marana Yoga. Good for seemanta, for driving new vehicles, for testing instruments, for digging or deepening wells.

19. *Mon.*—Trayodasi (13th tithi) the whole day. Dhanishta upto 24h. 41m., then Satabhisha. Siddha Yoga throughout the day. Good for driving new vehicles, for travel, for taking medicines, for wearing new garments.

20. *Tues.*—Trayodasi (13th tithi) till 8h. 11m., then Chaturdasi (14th tithi). Satabhisha upto 27h. 24m., then Poorvabhadrapada. Marana Yoga the whole day. Routine work only.

21. *Wed.*—Chaturdasi (14th tithi) upto 10h. 18m., then Poornima (Full Moon). Poorva-

bhadrapada till 29h. 51m., then Uttarabhadrapada. Amruta Yoga the whole day. After 10h. 18m. good for buying cows and dogs, for borrowing, for deepening wells.

22. *Thurs.*—Poornima (Full Moon) till 12h. 06m., then Prathama (1st tithi). Uttarabhadrapada the whole day. Siddha Yoga the whole day. Upto 12h. 6m. good for driving new vehicles, for wearing new garments.

23. *Fri.*—Prathama (1st tithi) upto 13h. 34m., then Dwiteeya (2nd tithi). Uttarabhadrapada till 7h. 58m., then Revati. Siddha Yoga the whole day. After 13h. 34m. good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for dealing with members of the other sex, for taking medicines, for digging or deepening wells.

24. *Sat.*—Dwiteeya (2nd tithi) till 14h. 41m., then Trititeeya (3rd tithi). Revati upto 9h. 48m., then Aswini. Prabalarishta Yoga till 9h. 48m., then Siddha Yoga. After 10h. 30m. good for wearing ornaments, for surgical operations, for storing foodstuffs.

25. *Sun.*—Triteeya (3rd tithi) upto 15h. 26m., then Chaturthi (4th tithi). Aswini till 11h. 11m., then Bharani. Siddha Yoga upto 11h. 11m., then Prabalarishta Yoga. Till 11h. 11m. good for buying cows and dogs, for driving new vehicles, for taking medicines, for fixing pumpsets.

26. *Mon.*—Chaturthi (4th tithi) till 15h. 48m., then Panchami (5th tithi). Bharani upto 12h. 15m., then Kritika. Siddha Yoga till 12h. 15m., then Marana Yoga. Routine work only.

27. *Tues.*—Panchami (5th tithi) upto 15h. 46m., then Shashti (6th tithi). Kritika till 12h. 54m., then Rohini. Siddha Yoga upto 12h. 54m., then Amruta Yoga. Till 12h. 54m. good for borrowing, for testing instruments.

28. *Wed.*—Shashti (6th tithi) till 15h. 16m., then Saptami (7th tithi). Rohini upto 13h. 08m., then Mrigasira. Siddha Yoga the whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for taking medicines, for testing instruments, for digging or deepening wells.

29. *Thurs.*—Saptami (7th tithi) upto 14h. 16m., then Ashtami (8th tithi). Mrigasira till 12h. 53m., then Aridra. Marana Yoga the whole day. Routine work only.

30. *Fri.*—Ashtami (8th tithi) till 12h. 46m., then Navami (9th tithi). Aridra upto 12h. 08m., then Punarvasu. Siddha Yoga the whole day. After 12h. 46m. good for testing instruments, for dealing with members of other sex.

PLANETS AND PALLIATIVES

(Continued from page 690)

the 6th lord Mars. This together with the Subhakarari Yoga (being hemmed in between 2 benefics) to which the Lagna is subject is a *sahacharyayoga* or a combination suggestive of chastity. This combination was highlighted and a mantric remedy suggested. Since the male chart was under the influence of the Moon Dasa, the Moon being a female planet and the problem being one coming under the Karakatwa (signification) of Venus, another feminine planet, a daily recital of *Lalitha Sahasranamam* resulted in the couple making up and coming together. In such cases, counselling in carefully chosen words can be a very effective remedy when considered from the purely common-sense angle.

What reiterated the lady's chastity was not only the planetary dispositions in her own chart but also the 7th house in the young man's chart. His Venus, though in a dual sign, was exalted and even if aspected by a natural malefic Saturn, came under his influence as the 7th lord primarily. The 7th house and lord are under the influence of Jupiter. Jupiter's role here is suggestive of Divine Grace and the efficacy of human prayer.

Astrology is a science of correlations. Planets, or to use the more appropriate word *grahas*, do not cause events. Planetary movements and happenings on this earth are related by a law of synchronicity. With this background, how can palliatives be admitted on the scene? If from a horoscope, one finds Mercury is the culprit behind a certain affliction and that propitiating him would help, what exactly is one talking about? If Mercury's position in the chart does not have a cause and effect relationship with the sorrows of the native and is only a correlation, how can propitiating him influence the events in the native's life. When one talks of Mercury in this context one is talking not about the planet, the physical body orbiting the skies, but about a living, feeling deified force that has control over all matters ascribed to the astrological Mercury. The grossest manifestation of this force is that inert physical mass found always close to the Sun while his most subtle bearings are anchored in the Universal Soul.

Our ancient sages who knew the limitations of the sensory organs, through some other means of perception, must have discovered that the Cosmic Power was filtered into various grades of delegation, each presiding over certain cosmic forces and Karmic laws of a particular kind.

In order to invoke these cosmic nominees to get them to favour them with relief or reward, the same sages must have discovered or evolved methods all coming under the general term of "remedial measures". Each nominee was referred to by the name of the planet which must have been his grossest manifestation. It could be that these nominees together were entrusted with the entire system of Karmic laws, each being further entrusted with a particular set or group of these laws. Further, each of them must have been empowered to condone deserving cases on application. This application could take the form of remedial measures handed down to us by the sages.

When a particular problem is ascribed to a particular planetary affliction, it could be due to the transgression of a Karmic law coming within the jurisdiction of the nominee whose grosser form is the physical planet found responsible in the chart. A palliative to this planet is prescribed. What actually happens is that the prayer or remedial measure is addressed or directed to the nominee in-charge of the Karma in question. When his grace descends, relief appears.

The whole system of remedial measures could have been founded on this theory. That this theory works in practice could also be sufficient evidence of its validity as a law.

The role of the afflicting planet is akin to the cardiograph graph. The graph does not rule the heart-beats but only registers them. When it turns faulty, one appeals to the doctor-in-charge, not to the graph. Nevertheless the graph is indispensable and gives a clue to the condition of the heart. So also the planets. They register events under the Karmic laws and when one suffers, one finds a corresponding affliction in the chart. An appeal (*santi*) is made to the nominee-in-charge to help one out of the Karmic abyss. The mode and kind of appeal is determined on the basis of the planetary juxtaposition, just as the ups and downs of the graph determine what course of action is to be taken next.

Some sort of a cosmic computer must be in operation programmed to match individual Karmas with planetary movements. This computer, one is tempted to believe, at the exact moment when an individual destiny pattern is in consonance with a particular set of planetary combinations and permutations triggers off the birth of the individual on *terra-firma*.

written 15-7-1983

—Gayatri Devi Vasudev.

ASTROLOGICAL ACTIVITIES

All India Astrological Conference, Orissa

"Planets and Forecast" and Bhagyalipi International Astro-Research Scholars Association", Cuttack, will be holding a two-day All India Conference on Astrology and allied subjects at Barabati Stadium, Cuttack, on 20th and 21st October 1983.

Eminent astrologers from different parts of India and Bangladesh are expected to participate in the Conference, which is also open to all those interested in astrology and allied subjects.

The key-note address will be delivered by Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, Bangalore.

The Conference will have five seminars on "my experiences in astrology", "the novelties in ancient Sastaras", "mundane astrology", "astrological remedies" and "palmistry, numerology, etc.".

It is also intended to publish the October 1983 issue of the "Planets and Forecast" as Dr. RAMAN's Jayanti Number to be released at the All India Astrological Conference. The special number will be presented to Dr. RAMAN when he will be with us to deliver the key-note address.

Articles for this number are invited from students and admirers of Dr. B. V. RAMAN. If a sufficient number of delegates express their desire excursion trips to the famous temple of Konark, etc., can be arranged.

The delegate fee will be Rs. 100 per head. They will be provided with boarding and lodging. For further details and information, write to the Chief Convener, All-India Astrological Conference, c/o "Planets and Forecast", Pithapur, Cuttack-753 001, Orissa.

Kanpur Convention on Planets and Weather

An All India Convention was held on 19th June 1983 at Kanpur, organised by Mr. K. D. Tripathi Chaitanya, founder of Jiwan Chakra Sansthan, Kanpur, on the effects of planets on weather.

In her inaugural address Dr. Hemlata Swarup, Vice-Chancellor of Kanpur University, stressed

the importance of weather-forecasting in the light of ancient astrological principles.

In his key-note address (a summary has already appeared in the August 1983 issue of *The Astrological Magazine*) Dr. B. V. RAMAN after covering the entire gamut of astro-meteorology suggested that the Indian Institute of Technology and the Agricultural University, Kanpur, initiate research work in the field of astro-meteorology so that the valuable methods given by celebrated savants like Varaha Mihira could be made use of.

Dr. RAMAN also commended the work of Mr. Chaitanya and hoped that authorities concerned would extend suitable support to Mr. Chaitanya in his research work bearing on weather-forecasting.

Dr. S. Sampath, Director of I.I.T., Kanpur, released the Souvenir brought out in connection with the Convention.

Dr. Sampath said that indigenous sciences should be encouraged as modern technology alone could not solve many problems. He wanted that the ancient Indian system of weather-forecasting should be used with modern technology. He hoped that Mr. Tripathi would lend his talent and assist the department of atmospheric sciences to be established shortly at the I.I.T., Kanpur, to conduct research work on this particular subject. Dr. Sampath assured all assistance and co-operation to Mr. Tripathi.

In her brief speech Mrs. Rajeswari Raman, Director, Sri Surya Prakash Institute of Yoga for Women, deprecated the tendency on the part of some of the Indian scientists to look down upon their country's astrological heritage and highlighted the importance of astrology in predicting rainfall, etc.

Dr. R. S. L. Srivastava, Professor of Mathematics, I.I.T., highlighted the significance of astrology as an aid to predict weather and he endorsed the opinion of Dr. Sampath about the need for establishing a department in the I.I.T. for research in weather forecasting according to the ancient Indian methods of astro-meteorology.

Dr. D. N. R. Pandey, former Professor of Allahabad University, explained how the existing abnormal changes in weather had their origin mainly in the variations of solar radiations. He said that the astrological method of predicting weather would be useful for agricultural growth.

Mr. Nimai Banerjee, Editor, "Planets and Forecast" explained the *Karakatvas* of the various planets in mundane astrology and said how Mars could cause hot weather with severe storms. He said astronomy and astrology were a part and parcel of life in India and that when Mars came in aspect to Saturn it caused unseasonal rainfall, cyclones, hurricanes and storms.

Dr. Suraj Bhan of Chandrasekhar Azad Agricultural University said that the shortcomings in the weather forecasts could be removed by the ancient astrological systems. Dr. M. B. L. Bharadwaj, Vice-Chancellor of the Agricultural University, commended the work of Mr. Tripathi and hoped that astrology would prove a reliable guide for forecasting weather. Dr. G. N. Pandey, Head of the Department of Chemical Engineering, H.B.T.I., Kanpur, spoke on environmental science and emphasised the need for astro-weather research.

In his lecture Mr. Tripathi Chaitanya said both heavy rainfall and drought can be anticipated on the basis of astro-meteorology. He said that cropwise weather prediction was the need of the hour and the ancient astrological rules tell us the behaviour of monsoon, rainfall, temperature, etc., of any period with the help of ancient astrological principles and modern parameters. He cited many examples of his own weather forecasts made three months in advance which were found quite accurate.

Mr. Dhar Tripathi, a scholar in astrology, explained how the negative aspect of Mars caused madness and disastrous consequences. Pt. Haridutt Sharma highlighted the effect of Kuja Dosha on marriage life.

Dr. H. C. Agrawal, Professor and Head of Mechanical Engineering, Dr. J. B. Shukla, Head of the Department of Mathematics, I.I.T., Kanpur, Dr. J. S. Gard, Dr. B. V. Pandey, Mr.

Gm Prakash Rastogi, Mr. D. P. Saxena, Pt. D. N. Dikshit, Chairman, B.I.C., and many other distinguished invitees participated in the convention.

On the 1st June Dr. RAMAN and Mrs. Rajeswari Raman were received at the Airport by Messrs. K. D. Tripathi Chaitanya, Dr. R. S. L. Srivastav, D. C. Kare and many members of the Jiwan Chakra Sansthan. From the Civil Airport the Ramans drove to the All India Radio, Kapur station, for the recording of an interview which was relayed by Kanpur radio station in the same evening.

Dr. RAMAN and Mrs. Raman accompanied by Mr. Chaitanya and Mr. Singh visited Bithoor, the holy place situated on the banks of Ganga where the great Dhruva and sage Valmiki had made their Ashram, where it is said Lava and Kusha were born and Sitadevi jumped into *patala*.

The Ramans stayed at Kamala Tower guest house.

Sandipan Chowdhury

Mr. Sandipan Chowdhury, a keen student of astrology and a budding astrologer of Calcutta has been conferred the degree of Ph.D. by the University of Bhagalpur. We congratulate him on obtaining this distinction.

K. Damodaran Nambiar

The book "Narada Purana—A Critical Study" by Dr. K. Damodaran Nambiar, a research thesis for his Ph.D. from Poona University, is one of the books selected from among the 1500 books representing a panorama of Indian publishing from the 16th century till now at the Festival of India in London.

Dr. Nambiar is presently engaged in research in astrology and is the managing trustee of the Astrological Research Centre, Bombay.

CONSULTATIONS & BOOK-SALES

For astrological consultations on all aspects including lost horoscopy and for buying classics translated by me and many other standard texts.

Contact R. SANTHANAM
7/668 Govindpuri, Kalkaji,
New Delhi 110 019 (India)

OUR ASTRO-ACTIVITIES

1. *Birth Chart Prediction Section.*
Answers of 3 questions Rs. 15/- and
Special Life Reading about 144 pages
Rs. 101/-
2. *B. C. from Finger-Prints Section.*
3. *Register your Birth Chart Section.*
4. *Astrological Publication Section.*

Shah Birth Chart Prediction House,

Nargol (Via Sanjan. Dt. Bulsar, W. Rly.)
INDIA

(Ask for our Price-List with 40p. stamp)

All India Astrological Postal Classes

Nargol (Via Sanjan. Dt. Valsad, W. Rly.)
(Ask for the prospectus with Re. 1/-stamp)

Our Bombay Consulting Centre

74, Zaveri Bazar. 1st Floor,
above Alankar Jewellers, Bombay-2.
[Every Sunday 1 to 5 p.m., Tel: 311326]

NOW AVAILABLE

Famous Classical Books on Astrology

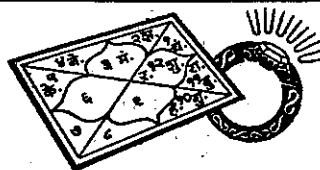
Translation By R. Santhanam with
original slokas, English Translation
and Exhaustive Commentary.

	Rs. P.
1. Saravali (part one)	60.00
2. Horasara	50.00
3. Nastha Jatakam	25.00
4. Garga Hora (Eng. only)	40.00

Also write for free Catalogue

Contact :

RANJAN PUBLICATIONS,
16, Ansari Road, New Delhi-110 002.



ASTRAL GEMSTONES

ग्रहरत्ने

Due to the sharp and subtle effects of the Radiating Vibrations, it is of paramount importance to determine the specific Astral Gemstone in view of the intercrossing actions of the planets on the whole.

Apply with birth chart, date, time and place of birth with name (sex) in full.

KALEY & SONS OF WARDHA
Department of Astral Gemstones

(Founder: Late Dr. M. G. KALEY)

(Conducted by: Mr. G. M. KALEY)

F-2, Nutan Sandesh, Vallabh Bagh Lane Extn.
GHATKOPAR (E), BOMBAY-400 077 (India)

RARE CLASSICALS TRANSLATED

BY R. SANTHANAM

IN ENGLISH WITH COMMENTARY

Saravali (Vol. I)	Rs. 60-00
Horasara (Prithuyasas)	Rs. 50-00
Garga Hora (English Edn.)	Rs. 40-00
Nashta Jatakam	Rs. 25-00

Postage flat Rs. 7-00. Rush your order
with full advance. Also write for any other
books/catalogue to:

R. SANTHANAM

7/658, Govindpuri.
Kalkaji, New Delhi-19

JYOTISHA PRABHA

Jyotisha Prabha, a Kannada monthly journal on astrology is edited by Pandit Chanaveerasastry Salimath (Mangalwarpet, Hubli-20). So far 9 issues have been published. Some of the interesting articles are "Indraguda Lakshana Hagu tatphala vichara (the Rainbow and its effects), Vrischika Lagna Jathaka Vichara, Secrets of the 12 houses, Elections and Astrology, the significance of Mars in marriage, importance of planetary dispositions in regard to marriage etc. One of the issues carries an article: "Jyotisha Hagu Vaignanika Nilavu" by Dr. B. V. RAMAN. Popular features such as market forecasts, astronomical phenomena, auspicious dates for marriage, agricultural operations etc., daily guide etc. make the journal useful even to the layman.

Almost every state in India appears to have an astrological periodical in its local language the only exception being Karnataka. Pt. Salimath in undertaking this venture has applied a real want, as Jyotisha Prabha is the only journal in Kannada, dealing with astrology and allied subjects. It is hoped that the journal will become gradually popular amongst Kannadigas. We congratulate Pt. Salimath on bringing out this journal and we wish it all success. The annual subscription is Rs. 18.

JUST PUBLISHED

NEW EDITION

VARSHAPHAL

OR

THE HINDU PROGRESSED HOROSCOPE

By BANGALORE VENKATA RAMAN.

(11th Edition)

This book based on Tajaka, covers fresh grounds in the field of prediction. It describes a unique method never before disclosed for deciphering annual life readings. Predictions made according to this work yield unique results. Whether you are a layman or initiated, you can draw up and interpret the annual reading in an easy and scientific manner. The system propounded in the pages of this work is rational and in actual practice yields satisfactory results.

Pages xvi+160 Crown $\frac{1}{8}$ size Paper Back
Price. Rs. 15.00 or \$ 6.00 Postage extra

Less 5% to Subscribers of THE ASTROLOGICAL MAGAZINE

RAMAN PUBLICATIONS

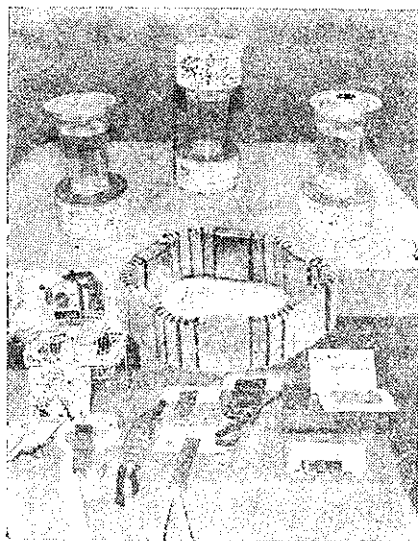
" Sri Rajeswari " Bangalore-560020

Scanned By www.saptarishisastronomy.com to preserve Dr Ramans Work

No Drugs

No Diet

No Surgery



Use Astromag Magnetic Appliances For All Your Chronic Ailments

These are the following diseases that have been cured. Asthma, Arthritis, Backache, Blood pressure, Cervical spondylitis, Epilepsy, Menstrual disorders. Paralysis, Polio, Rheumatism etc.

For further details please contact or phone to
The Director : ASTRO MAGNETIC & COLOUR THERAPY CENTRE

No. 2, 1st Cross, SSI Area, Rajajinagar, 4th Block, BANGALORE-560 010

Phone : 353660

RAMAN'S EPHEMERIS

of Planetary Positions from 1981 to 2000 A.D.

By BANGALORE VENKATA RAMAN

Special Features

- (1) Planetary longitudes are Sayana (tropical) given for 5.30 p.m. (I.S.T.) or 12 Noon (G.M.T.).
- (2) The Moon's position is given for every alternate day with explanations for calculating the *tithi* (lunar day), *nakshatra* (constellations) and *yoga*.
- (3) Mercury's position given for every five days.
- (4) Positions for the Sun, Mars, Jupiter, Venus, Saturn and Rahu given for every 10 days.
- (5) Uranus, Neptune, and Pluto on 1st of every month.

Scanned By www.saptarishisastronomy.com to preserve Dr Ramans Work

OTHER SPECIAL FEATURES

Table of Sidereal Time. Table of Ayanamsa. Table for ascertaining quickly the balance of Vimshottari Dasa. Tables of Yogas. An example working out planetary positions and Ascendant.

With the aid of the Ephemeris one can calculate planetary positions (according to either Hindu system or Western system) for any place in the world.

**INDISPENSABLE FOR ALL STUDENTS, SAVANTS AND
PROFESSIONAL ASTROLOGERS**

Price: Rs. 15-00 or \$ 6.00

5% discount to subscribers of THE ASTROLOGICAL MAGAZINE

ORDER AT
RAMAN PUBLICATIONS, "Sri Rajeswari",
Bangalore-560 020.

ASTROLOGICAL Magazine



II ISSN 0004-6140

editor

B. V. RAMAN

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

OCTOBER 1983

INDIA Rs. 3-50
SRI LANKA Rs. 8-75

PLANETS AND AFFAIRS IN SRI LANKA

The Drama of a Prediction

Astrology : A Living Science

Vedanta and Scientists

What is Tantrik Vidya ?

Jupiter and Creative Genius

Astrology and Kidney Transplants

Practical Use of MaHaBote

And Other Regular Features

RAMAN'S EPHEMERIS

of Planetary Positions from 1981 to 2000 A.D.

by BANGALORE VENKATA RAMAN

Special Features

(1) Planetary longitudes are Sayana (tropical) given for 5-30 p.m. (I.S.T.) or 12 Noon (G.M.T.).

(2) The Moon's position is given for every alternate day with explanations for calculating the *tithi* (lunar day), *nakshatra* (constellations) and *yoga*.

(3) Mercury's position given for every five days.

(4) Positions for the Sun, Mars, Jupiter, Venus, Saturn and Rahu given for every 10 days.

(5) Uranus, Neptune, and Pluto on 1st of every month.

Other Special Features

Table of Ayanamsa. Sidereal Time from 1981 to 2000 A.D. Table for ascertaining quickly the balance of Vimshottari Dasa. Table of Yogas, Logarithmic Tables. An example working out planetary position and Ascendant.

With the aid of the Ephemeris one can calculate planetary positions (according to either Hindu system or Western system) for any place in the world.

INDISPENSABLE FOR ALL STUDENTS, SAVANTS AND
PROFESSIONAL ASTROLOGERS

Price : Rs. 15-00 or \$ 6.00

5% discount to subscribers of *The Astrological Magazine*

Raman Publications

"Sri Rajeswari", Bangalore-560 020, INDIA

Scanned By www.saptarishinastrotology.com to preserve Dr Ramans Work

The Astrological Magazine appears on the 11th of each month in advance of the month of publication.

Articles on astrology, astronomy, palmistry, medicine in relation to astrology, weather cycles, psychology, yoga, etc., are invited for publication. All articles must be neatly typed in double space on foolscap sheets. The Editor assumes no responsibility for the return of solicited or unsolicited manuscripts. Rejected articles will not be returned. The Editor reserves the right to reject, revise or rewrite any article without assigning any reason whatsoever. No correspondence will be entertained in this regard.

The Editor is not necessarily in agreement with the views expressed by contributors. All articles, published in *The Astrological Magazine*, become automatically copy-righted to *Raman Publications* unless otherwise stated.

No article or part thereof contained in *The Astrological Magazine*, may be reproduced without prior written permission of the Editor. All articles and editorial correspondence should be addressed to The Editor, *The Astrological Magazine*, "Sri Rajeswari", Bangalore-560 020. Telephone: 369229.

Subscription: One year India Rs. 42-00 Air-mail rates for: Sri Lanka-Pakistan, Malaysia, Singapore, Thailand and Indonesia Rs. 120 Europe & Africa £ 13-50; U.S.A., Canada, S. America, Australia, Japan, U.S. \$ 27-00. Copies will be supplied by Air. No Sea mail subscriptions are entertained. Subscriptions are not accepted for less than a year. The Proprietors reserve the right to refuse subscription to anyone without assigning any reason whatsoever. Rates of subscription are subject to revision without prior notice in which case subscriptions already paid will be adjusted according to the revised rates. Subscriptions once paid will not be refunded under any circumstance; nor any adjustment made.

Complaints of non-receipt of the Magazine should reach our office latest by the 27th of the month of issue. Duplicate copies will be sent subject to availability of the issue in question though the Proprietors are under no obligation to do so. Subscribers' change of address must reach us at least 3 weeks prior to mailing date.

Foreign Subscriptions from U.S.A., Canada, South America, U.K., Japan, European and African Countries may be remitted to Raman Publications. Agency distribution is held by Messrs. A. Thompson & Co., 64, Gaudia Math Road, Royapettah, Madras-600014. For agencies, apply to A. Thompson & Co.

THE ASTROLOGICAL MAGAZINE

(FOUNDED 1895 BY B. SURYANARAIN RAO)

Proprietors: RAMAN PUBLICATIONS

New Series Vol. 47

Old Series Vol. 72

Chief Editor:

BANGALORE VENKATA RAMAN

Asst. Editor: GAYATRI DEVI VASUDEV

OCTOBER 1983 RUDHIRODGARI-ASWAYUJA-1903 SS No. 10

CONTENTS

Planets and Affairs in Sri Lanka	773
News and Views	776
<i>Ekalavya</i>	
Astrological Miscellany	780
<i>Gayatri Devi Vasudev</i>	
Astrology: A Living Science	783
<i>R. A. Padmanabhan</i>	
The Drama of a Prediction	784
<i>K. N. Rao</i>	
Vedanta and Scientists	787
<i>Alok Kumar and A. W. Joshi</i>	
Jupiter and Creative Genius—III	791
<i>N. N. Saha</i>	
Parivarthana Yoga or Interchange of Houses	794
<i>Indu Guha</i>	
What is Tantrik Vidya?—II	797
<i>P. S. Iyer</i>	
The Vyaghrapada System	799
<i>G. Krishnan</i>	
Astrology and Kidney Transplants	801
<i>Harsha Vardhan Chopra</i>	
Fluctuating Conundrums	803
<i>S. Natarajan</i>	
Practical Use of MaHaBote Charts—II	805
<i>Mrs. Barbara M. Cameron</i>	
Lessons in Jaimini Astrology—XVI	808
<i>Dr. P. S. Sastri</i>	
Letters to the Editor	810
Your Technical Difficulties Solved	816
<i>Mihira</i>	
"The Astrological Magazine" Ephemeris (October 1983)	820
How Is This Month (October 1983) For You?	821
<i>Utpala</i>	
Astronomical Notes	830
<i>Agastya</i>	
Travel Guide for October 1983	832
<i>Mihira</i>	
Farmers' Guide for October 1983	833
<i>Mihira</i>	
Daily Guide for October 1983	835
<i>Mihira</i>	
Astrological Activities	839

Scanned by www.sanskritastroslogy.com to preserve Dr Ramans Work

NOW AVAILABLE

PRASNA MARGA

(Vol. One: Chapters I to XVI)

ENGLISH TRANSLATION WITH ORIGINAL SLOKAS IN BOLD DEVANAGARI,
EXHAUSTIVE NOTES AND EXAMPLES

By

BANGALORE VENKATA RAMAN

This is a unique work dealing with important aspects of both horary and natal astrology. Some of the methods given are novel and are not to be found in any published works on astrology.

SOME CONTENTS

Qualifications of an astrologer, Prasna and Jataka, Things to be noted at Query Time, Reading the Results, The Time Factor, The Space Factor, Examination of Breath, Prasnakshara, Querist's Mood, Some Peculiar Signs, Conducting the Prasna, Significance of the Lamp, Worshipping the Planet, Ashtamangalam, Time of Query, Significance of Gulika, Prana and Deha; The Death Circle, The Five Sutras, Diagnosing Illness, Thrishula and its application, Animal Symbols, Pancha Bhutas, Nirvana or Death-dealing Saturn, Diseases and Arudha. Effects of Lagna—Prana and Deha, Rahu Chakra, Amazing Predictions, Nature of Death, Determining Longevity from Horary and Birth Charts. Evil Periods, Maha-Chakra Dasa, Nirvana or Death-dealing planets, Diseases and their causes, Symptoms of Madness and Epilepsy, Troubles from Enemies, Identifying the Enemy and His Motives, Discovering whether the enemy has resorted to any black-magic, Whereabouts of the Querist, Locating Hidden Wealth, Afflictions to residence, Yogini and its significance, Hell and Heaven, Avakahada system, Remedial Measures, etc.

Appendices, Index of Technical Terms and exhaustive introduction.

— No astrological student, savant or astrologer can afford to miss this unique book.

Pp. 712+xxxii Crown 1/8, Printed on Map litho paper, Hard bound

India: Rs. 60

Foreign: \$ 24.00

Postage Extra

Less 5% to Subscribers of *The Astrological Magazine*.

Published by: IBH Prakashana, Bangalore-560 009.

Raman Publications

“Sri Rajeswari” Bangalore-560 020, INDIA.

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।

को वक्ता वारतम्यस्य तमेकम् वेधसम् विना ॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 72

OCTOBER 1983

No. 10

PLANETS AND AFFAIRS IN SRI LANKA

RECENTLY grim and tragic events have taken place in Sri Lanka. An extraordinary situation developed in this country where thousands of Tamils had been subjected to murderous attacks. According to a telegram sent by the T.I.C.F. leader to the U.N. Secretary General, the Tamils in Sri Lanka "had been subjected to planned and systematic genocide" and "hundreds of Tamil men, women and children had lost their lives, and their property worth billions of rupees had been destroyed since 1956". David Chetah, reporter of *British Independent Television News*, says: "more than 60,000 refugees crossed into camps in and around Colombo lived in squallor with shortage of food, medicine and space" and that "their homes and all their possessions have either been burnt or looted around them". In short when Sri Lanka faces an ugly situation involving the lives of millions of Tamils, Jayawardene regime has enacted a tough piece of legislation to make the advocacy of separation an offence carrying stern penalties.

Before analysing the astrological factors which expressed themselves in the shape of the massacres and other barbarities unleashed against the Tamils, it would be appropriate to have a bird's eye-view of Sri Lanka's past history.

The assertion of some historians that modern Sri Lanka was the Lanka of Ramayana fame is baseless. Lankapuri, about the beauty, wealth and prosperity of which, Sage Valmiki refers in glowing terms, besides being the capital of Ravana, was also a seat of great astronomical learning. Its location as mentioned in ancient astronomical works was upon the equator.

As we have said in an earlier issue of the A.M., "Ceylon is having an almost uninterrupted line of 170 sovereigns beginning from Wijaya in 547 B.C. and ending with Wikrama Singha in 1815. An astrological study of Ceylon's history would reveal valuable information to a student of political astrology, and will doubtless substantiate the theory we have put forward that Saturn, Mars, Rahu and Jupiter are the most important planets affecting the future of nations".

Sri Wijaya, an Indian prince, established himself as the sole ruler of Sri Lanka in 547 B.C. Obviously Sri Lanka Tamils have been on the island for more than 2,500 years. They have had flourishing kingdoms from antiquity. Thus it will be seen that India and Sri Lanka have intimate ties with each other for over 2,500 years and the Sri Lankans' affection for their motherland India is still in tact.

We quote again from an earlier issue of *The Astrological Magazine*: "It was in 1505 that the Portuguese adventurer Almeida landed at Colombo to find the island divided into separate kingdoms. Saturn was in Aslesha and Rahu in Poorvabhadra, positions quite unfavourable to Ceylon. Once established, the Portuguese began to consolidate their possessions, and alarmed at these unequivocal signs of military expansion, the Sinhalese kings tried to expel the Portuguese but their efforts proved ineffectual. On the other hand, the Europeans found themselves in secure possession of the West Coast of Ceylon. It is the inharmonious disposition of Rahu and Saturn that always give rise to suffering and destruction on a national scale. The series of rapacity, violence and injustice let loose on the inhabitants of Ceylon by Portuguese was a constant source of dissension with the natives. The Dutch took advantage of this circumstance and secured their own possessions having driven in 1658 the Portuguese from Jaffna, their last stronghold in Ceylon. By imbecility and cowardice, the Dutch lost their territory in 1796 by which time the English had already entered the scene.

"The next and the most important event which changed the whole course of Ceylon's history was the capture of Wikrama Singha the last Ceylon King, by the British on 18-2-1815. This is a black-letter day in the history of Ceylon, for it marked the complete extinction of Ceylonese independence and which ended a long line of sovereigns whose pedigree may be traced through upwards of two thousand years.

"It will be seen that on this infamous day Mars was in the constellation of Moola which happens to be the Pratyak star from the ruling star of Ceylon. Moreover, Mars in Moola constitutes a *latta* or obstruction for the sign Aquarius. Saturn was transiting Capricorn the 12th while Jupiter was in Virgo the 8th. All these were highly unfavourable and brought about the slavery of the Sinhalese from which after nearly 132 years, they have now emerged. Mars, ruler of England, was in Sagittarius the 9th, while Saturn's presence in the 10th as lord of the 10th aspected powerfully by Jupiter was

equally propitious for the future of the British. Hence with the exception of a serious outbreak in some parts of the interior in 1817 and of two minor attempts at rebellion in 1843 and 1848, the political atmosphere of Ceylon under the British has remained undisturbed."

Ceylon (now Sri Lanka) became independent on 4-2-1948 at 1 a.m.

	Rahu			Ascdt. Sat.	Jupit.		Venus Ketu
Merc. Venus	Chart No. 1 RASI			Sat.			Sun Mars
Sun				Mars	Merc.	NAVAMSA	
Jupit.	Moon	Ketu Ascdt.			Rahu		Moon

The 20th degree of Libra rises with Venus lord of Lagna in the 5th in association with Mercury lord of the 9th. Thus there is inherent vitality in the horoscope. Mercury and Venus in the 5th being aspected by Mars, a *maraka* and the lord of the 10th the Moon being debilitated and again aspected by Mars, are not factors capable of favouring political stability. The Moon is afflicted. He is in the asterism of Saturn and as Yogakaraka Saturn is in the 10th aspected by the Sun lord of the 11th. Saturn's Dasa lasted till about January 1954.

It will be seen that Venus Bhukti (sub-period) in Mercury's Dasa (major period) lasted till April 1960. The major lord Mercury is a Yogakaraka as he is no doubt well disposed as lord of the 9th in the 5th in association with ascendant lord. But the sub-lord Venus is in the asterism of Jupiter lord of the 3rd and 6th and aspected by Mars, a powerful *maraka* or death-inflicting planet. The affliction of Venus in the Navamsa is also significant. It cannot be a mere coincidence that ever since the beginning of the sub-period of Venus—and late Mr. Bandaranaike's Government was formed during this sub-period—the country had been beset with communal, political and economic troubles on an unprecedented scale. Hundreds of lives were lost in the linguistic disturbances between Tamils and Sinhalese. The tension between the communities had hardly

ceased when the country's economy began to be riddled by a series of strikes.

In the Independence chart Saturn is about 10° behind the meridian. By symbolic direction, he would be in conjunction with the mid-heaven in 1959—a most ominous aspect. It was at the fag end of Mercury's inter-period (Mercury's major period and Venus' sub-period) that Sri Lanka witnessed the end of Mr. Bandaranaike's experiment in social revolution, by the assassination of her Prime Minister and the ushering in of the Dahanayake Government. The end of Venus' sub-period in April 1960 saw at least temporarily the end of political instability, with the coming into power of Mrs. Bandaranaike.

The Tamil minority's role ever since independence has been that of the opposition, which in a national chart is signified by the 7th house. In Chart No. 1 the 7th lord Mars, the planet of strife, ill-will and dissension, is in the constellation of Ketu, who in his turn afflicts the ascendant.

Mercury, whose Dasa was current from 1954 to 1971, is the planet of emotions—Mars (the planet of militancy and factions) ruling the Tamils aspects Mercury who in his turn is lodged in the constellation of Rahu. It was after the commencement of Mercury's Dasa in the independence chart that Sinhalese nationalism was in full cry—Buddhist state, Sinhala as the official language and social, economic and educational policies favouring the Sinhalese. And Tamil nationalism arose as a reaction to Sinhalese nationalism. Political instability has marked Sri Lanka's affairs ever since independence and this is traceable to the situation of Ketu in the ascendant, and the ascendant-lord being aspected by Mars, ruling the opposition. The creation of the new social order as soon as the major period of Mercury commenced introduced only discontent and instability.

As soon as Ketu Dasa started Sri Lanka became a Socialistic Republic on 22-5-1972 at 12-43 p.m. Commenting on the chart cast for this time in July 1972 issue of the *A.M.* we observed: "Leo, the authoritative sign rising and Mars dominantly placed in the constellation of Rahu, gives us an idea of the political outlook

	Merc.	Sun Sat.	Mars Venus	Sun Rahu		Sat.
	Chart No. 2 RASI		Ketu	Mars Moon	NAVAMSA	
Rahu			Asc'dt.	Venus		Asc'dt. Jupit.
Jupit. (R)			Moon		Merc.	Ketu

and commitments of the majority party which has drawn the constitution. The Sun and Saturn, being together, is not an ideal combination for a really democratic-socialistic content. Saturn, no doubt, represents democracy and 'socialism' but the Sun is an aristocrat and an autocrat, and Saturn is in the constellation of the Moon ruling royalty. Consequently, the apprehensions of a section of the people that judicial checks will be whittled down leading to authoritarian rule are not quite unjustified. From Chandra (Moon) Lagna again, while the horoscope is strongly disposed, the situation of Venus and Mars in the 10th, both in the constellation of Rahu who occupies the 5th or house of thinking, aspected by Mars, cannot minimise the adverse impact on the people of an all-powerful Parliament unchecked by safeguards, judicial or constitutional. Lord of the 7th, Saturn, is in the 10th in the constellation of the lord of the 12th and in association with the ascendant-lord. The above dispositions of the lords of the ascendant and the 7th denote that Sri Lanka's foreign policy is likely to be Peiking-oriented rather than non-aligned. Lord of the 6th also happens to be Saturn but the 6th is occupied by Rahu in the constellation of the lord of Lagna, the Sun. Rahu-Sun influences affecting the 6th will create numerous internal problems and will confront Sri Lanka with racial and linguistic rivalries. While the Prime Minister may try to handle these skilfully, she will not be able to seal the cracks. Rahu in the 6th denotes puzzling disorders, plots to overthrow authority and break-up of the coalition party in power, intrigue and uprisings. It occurs to us that especially during the Dasa of Mars, Sri Lanka has to pass through a period of intense internal struggle."

(Continued on page 837)

News and Views

Ekalavya

The Moon in Our Cosmos

OUSPENSKY is a mathematical genius of international fame. In his search for truth he met Georges Gurdjieff, the great philosopher, who revealed to him a system of knowledge vital for mankind. Ouspensky records these teachings in his book *In Search of the Miraculous* which is compared to Plato's presentation of the teachings of Socrates. About the place of the Moon in creation, G's teachings remarkably support our astrological concept about the planet. Says G: "The influence of the Moon upon everything living manifests itself in all that happens on the earth. The Moon is the chief, or rather, the nearest, the immediate, motive force of all that takes place in organic life on the earth. All movements, actions, and manifestations of people, animals, and plants depend upon the Moon and are controlled by the Moon. The sensitive film of organic life which covers the earthly globe is entirely dependent upon the influence of the huge electromagnet (Moon) that is sucking out its vitality. Man, like every other living being, cannot, in the ordinary conditions of life, tear himself free from the Moon. All his movements and consequently all his actions are controlled by the Moon. If he kills another man, the Moon does it; if he sacrifices himself for others, the Moon does that also. All evil deeds, all crimes, all self-sacrificing actions, all heroic exploits, as well as the actions of ordinary everyday life, are controlled by the Moon. The liberation which comes with the growth of mental powers and faculties is liberation from the Moon."

Weekday from English Date !

Here is the formula for finding the weekday from the English date devised by my friend. This again will apply to dates of this century.

$$(i) \quad \frac{P + Q + R + S + T}{7} = \text{Quotient} + \text{Remainder}$$

(ii) Ignore the quotient and take remainder alone which gives the day counted from Sunday, where P=1, constant or Dhruva

Q = English Date

R = (Month + 1) × 2.6. Ignore decimal from the product and take whole number only.

(Note : For January and February alone, take these months as 13 and 14 respectively and reduce the year by 1.)

S = Last two digits of the year.

S

T = — Take quotient only ignoring 4 remainder.

Example 1: 30-6-1983

$$\frac{P + Q + R + S + T}{7} = \frac{1 + 30 + 18 + 83 + 20}{7}$$

$$= \frac{152}{7} \text{ leaving 5 as remainder.}$$

It gives Thursday, counted from Sunday.

Example 2: 11-1-1983 = (11-13-1982)

$$\frac{P + Q + R + S + T}{7} = \frac{1 + 11 + 36 + 82 + 20}{7}$$

$$= \frac{150}{7}$$

yielding a remainder 3, which is Tuesday.

In the next issue I shall give the formula for finding Lagna without the aid of ephemeris.

Footnotes on Yogas

Deva Keralam or *Chandra Kala Nadi*, published by the Madras Oriental MS Library in three volumes long back, offers interesting insights into some well-known yogas. For instance, it says that Malavya, one of the Pancha Maha Purusha Yogas, falls through when (a) Jupiter joins or aspects Venus and (b) Ketu joins Venus !

It has quite a few interesting footnotes to offer on Adhi Yoga. This yoga will (a) against

common understanding, continue to be effective even when the concerned planets occupy neechamsa, indeed always, as long as they are free from combustion. It, however, will fail should the 1st, the 5th or the 9th be occupied !

(c) Saturn in Chandradhi and Jupiter in Lagnadhi should be evaluated for success. For instance Saturn in own varga, yogamsa, with Venus in strength, will make one wealthy, healthy, famous, learned, sensual and diplomatic.

(d) In Chandradh, when the Sun occupies the 7th from the Moon, the native will be learned, handsome but have madhyamayus. In Lagnadhi it will have the same effect even when the Moon joins a malefic, but the native will have alpayus !

In Chamara Yoga, according to the same source, luck starts after the age of 16. For Aries or Cancer Lagna, should, in this yoga, Venus occupy kona/kendra (trine/angle), Raja Yoga is formed, but there is Apamrityu (death) in middle of the age. Should he escape it, he will be long lived. For those born in Pisces Lagna with Jupiter and the Moon together in Cancer, Scorpio or Pisces, luck starts from 16 years of age.

Lakshmi Yoga is formed (a) when lord of the birth star is exalted ; (b) the Sun in the 6th and Mercury in the 7th ; (c) Jupiter and Venus in the 1st ; Mars and Saturn in the 3rd. Here luck starts after the age of 25 ; it increases after 30 and will continue for 16 years. Apamrityu is to be feared thereafter. Should he survive it, Kalamrityu is to be feared at 61 and if he survives that too, he will live upto 71 years.

For a fixed sign Lagna, should the 2nd be occupied by a malefic, the 8th, the 12th from the Moon by a malefic, these cause Raja Yoga bhanga (cancellation), making livelihood difficult i.e., Daridra (poverty) Yoga and anga-bhanga (physical hardships).

Testament of the Pandavas

There are a few versions of *Mahabharata* besides that of Vyasa. In Tamil, Villiputturur's version is famous. In Sanskrit itself Jaimini, who is a polymath, has rendered *Bharata* which is prevalent in some parts of the country. In that version there occurs a passage where the

Pandavas have given their testaments without hiding anything, in response to Vyasa's command. In one single verse they affirm their faith, each according to his light and innermost truth.

Yudhishtira attests :

सत्यं माता पिता ज्ञानं धर्मो भ्राता दया सखा ।

शान्तिः पत्नी क्षमा पुत्रः षडेते मम बान्धवाः ॥

These are my six relatives : Truth is my mother ; Gnana is my father ; Dharma is my brother ; compassion is my friend ; peace is my wife and forbearance is my son.

Bhima attests :

प्राणं वापि परित्यज्य मानमेवापि रक्षतु ।

अनित्यो भवति प्राणः मानस्तु आचन्द्रतारकम् ॥

Honour is to be protected even at the cost of our life. Life is transitory, but honour will last as long as the Moon and stars shine.

Arjuna attests :

आमन्त्रणोत्सवा विप्राः गावो नवतृणोत्सवाः ।

भत्रागमोत्सवा नायः सोऽहं कृष्णरणोत्सवः ॥

Brahmins delight with feeding ; cows are delighted with fresh grass ; women delight when their husbands arrive and I delight in fighting in the company of Krishna.

Nakula attests :

मातृवत्परदारांश्च परद्रव्याणि लोषवत् ।

आत्मवत्सर्वभूतानि यः पश्यति सपश्यति ॥

Here alone sees who sees another's wife as his mother, another's money as a clod of earth and the entire creation as one's own self.

Sahadeva attests :

अनित्यानि शरीराणि विभवा नैवशाश्वतः ।

नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसङ्ग्रहः ॥

Bodies of necessity decay ; fortune by no means is steady ; death is ever imminent. Under the circumstance what has to be banked is Dharma.

Draupadi attests :

प्रवच मे पतयन्सन्ति मह्यं षष्ठोऽभिरोचते ।

पुरुषाणां अभावेन सर्वा नायः पतिव्रताः ॥

I (mind) have five husbands (indriyas); yet my mind desires a sixth (God). All women (mind) are chaste (liberated) when there are no (subjugated) men (indriyas).

A Commendable Effort

It is gratifying to note that the Kendriya Vidya Pitha at Tirupati is being upgraded as a University and the latter will soon start career-oriented diploma courses for Sanskrit degree-holders with a view to increase their employment prospects. This is a commendable effort. Among the courses proposed to be started is one on *Phalit Jyotisha* (predictive astrology) which is of immediate interest to us. One hopes that in this regard, the authorities take good counsel from reputed scholars with modern outlook and benefit from the experience of other institutions, offering similar courses in matters of framing the syllabus, choosing text-books, staff, equipment of a good reference library, laboratory, etc.

It however appears to this scribe that one academic year is too short a period to impart or gain proficiency in all the three branches of predictive astrology—natal, electional and horary along with a basic knowledge of astronomy, the mathematical portion incidental to delineation like casting horoscopes, reckoning the *balas*, etc. Even from the point of view of teaching, it may need more than two semesters to do justice to the basic texts in all these branches, if at all it has to be meaningful. A nodding acquaintance with the different schools or systems of astrology too is necessary. The theories learnt may need practical testing in workshops. In order to give the course a scientific bias, the possibility of creating an R & D division as an adjunct to this wing may be explored. The idea behind all these suggestions is to make the Tirupati centre a focal point from which a renaissance in Hindu astrology may flow under the benign auspices of Sri Balaji!

The Cesarian Devil

The other day a national daily carried a highly informative article on cesarian operations as practised in our country today. The correspondent has interviewed leading gynaecologists

and obstetricians of the land and elicited their considered opinion on its need and prevalence. Dr. Purandare of Bombay is perhaps the tallest among them and he lamented that surgeons have ousted obstericians in this field! The opinion that crystallised from their statements is: modern doctors are timid about the outcome of natural child-birth; they want to cut down on the time taken by natural labour; they want to make four times as much money by cesarian; would-be mothers are hypnotised into believing that labour pain would be too much for them to bear and cesarian would make it as easy as plucking a flower; it is fashionable to do so.

What however the article has failed to mention is the entry into this field as of a bull into the china shop—the astrologer. He now volunteers to help the hubby elect the right (*sic*) time for the cesarian, even when medically unwarranted, so that the child can flaunt an 'A' grade horoscope! Had this delinquent astrologer done his homework properly, he should have known that it is *adhana* (conception) more than birth that determines a child, and said: it is idle to pull the calf by the tail, having lost hold of the chain round its neck; that if desired, he would advise him along lines prescribed in electional astrology, on the choice of *Adhana Lagna* in future. The net result of this tragedy of errors today is that the would-be mother becomes in avoidable cases the victim of what approximates to a compounded felony. She not only loses all the natural pleasures, physical and psychological so necessary for the blossoming of her personality, but also needlessly inherits all the post-operational discomforts. What is worse, it is drummed into her head that once a cesarian, always a cesarian. which is not true at all.

It becomes incumbent therefore on the part of all concerned to combat this gynec. menace at all levels. The highest medical authority and the Government of the country should step in and exorcise this devil of unwarranted cesarian by a multipronged attack. Would-be mothers should be educated on its truth *a la* on breast feeding through all available media including the T.V. network and erring knights including star-gazers should be meted out condign punishment through

legislation if necessary as the risk involved in allowing the present trend to continue would prove disastrous for the country, involving as it does the safety and well-being of all our women and children, besides demoralising parental thought on horoscopes in seeking to foist fraudulent ones on innocent babies.

Good-bye to Kootas

In the August 1983 issue of *A.M.*, a contributor wants us to say "Good-bye" to our good old koota system of examining horoscopes for marriage, on the basis of a few case histories. There are some other heretical statements which I leave to other readers to debate. According to him, in the changed circumstances of our society, koota results "would not only be distorted but erratic and totally misleading". Strong words indeed! He advocates, "a more realistic check-list in lieu of koota values" where Venus should be the focal point. This is a hasty conclusion if not an exercise in frustration.

Knowing apparently as he does the basic character of the koota check, I would have liked him to use the phrase "in addition to" instead of his "in lieu of" in the above quote.

This operation of matching horoscopes does not belong to the predictive branch as he says, it belongs to the electional in the first instance; it is applied astrology. And in fact the insufficiency of the koota check has long since been recognised and discerning practitioners, at any rate in Kerala and Tamil Nadu, have supplemented it with other checks. The first of them is to examine both the charts for equality of dosha points indicative of the factors adverted to by our friend for purposes of polarization, from a triple angle: (1) Lagna, (2) the Moon and (3) Venus, corresponding to the physical, psychological and sexual planes. Next, intrinsic merits of the horoscope are checked with particular reference to longevity, children, finance, etc., the weakness of one factor in the one being sought to be offset by its strength in the other. Not content with these, they are further scrutinized for simultaneous *dasa-sandhis* which could disturb the continuity of the marital state in the

distant future. It would thus seem that our elders are by far foresighted and in our ethos, time-honoured practices have always been improved upon in the faith that they have their own intrinsic merits and not defaced or disowned.

Ahamkara and Cardiac Ailments

All that glitters is not gold is a truism that is valid even in the realm of health, if we are to believe the recent discoveries of researchers at the University of Nebraska Medical Centre. According to them most people who are outwardly calm and take all the stress of life in the stride seeth inwardly with reaction and become victims of heart diseases. To this list, cancer has also been added by others. In the above category Type-A known as 'hot-reactors' who form 20% are alone prone to the attack as a result. Type-B who are relaxed are free from it.

Type-A, say the scientists, are easily distinguished by the way they speak. They use the personal pronoun I, me, my, mine, etc., twice as frequently as the easy-going type-B!

Dr. Ornish, a Harvard Medical School Researcher, says in his book *Stress, Diet and Your Heart* that this reaction to stress is a primitive instinct to fight and fly when attacked which has no *locus standi* in modern times (*sic*) and therefore has to be unlearned, through exercises like deep and progressive relaxation, breathing exercises, meditation and visualization as a healthy person. Emphasizes he: "To me this stress is nature's way of teaching that we need to make changes in our way of looking at the world."

To us Indians the veto against 'Ahamkara' and 'Mamakara' camouflaged though in philosophical overtones is old hat and the present prescription an anaemic version of Patanjala and other yoga sutras. Now that our ancient dicta have received the imprimatur of modern science as prophylactic against cardiac and cancerous ailments, there should be little hesitation on the part of even the most sophisticated among us, in the adoption and practice of yogic sadhana exercises from early childhood at home, in schools and colleges.—176.83.

Astrological Miscellany

Gayatri Devi Vasudev, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560020.]

Lost at Sea

DEATH is tragic. Especially of a loved one.

There have also been cases where people have just disappeared without a trace causing agonising and unbearable suspense to parents. During World War II, there were many such instances of men aboard warships sunk in the Pacific Ocean but later some of them had miraculous escapes. Reader B. Prasad of Lucknow has the chart of a young man whose parents are grief-stricken over his vanishing without a trace. The young man was serving as an officer in a merchant ship. While coming from the U.S.A. the entire ship along with the crew was engulfed in a violent storm in the Pacific Ocean. This occurred on January 6, 1978. After a painful and prolonged search, the Indian Government declared the ship as lost with all hands.

Born 31.8-1957 at 6-04 p.m. at 26°N 7.85°E 32.
Rasi: Aquarius—Ascendant; Aries—Ketu; Leo—Mars; Virgo—Mercury (R), Jupiter and Venus; Libra—the Sun and Rahu; and Scorpio—the Moon and Saturn (R). **Navamsa:** Aquarius—Ascendant and the Sun; Aries—Rahu and Jupiter; Cancer—Venus; Virgo—the Moon; Libra—Ketu and Mars; Scorpio—Saturn (R); and Capricorn—Mercury (R). Balance of Saturn Dasa at birth: 12 years, 5 months and 2 days.

Is our son still alive, ask his parents hoping against hope.

At first glance the implications are not too happy. Malefics in quadrants and benefics relegated to a *dusthana* can indeed indicate a

very short life. But one of the malefics is Saturn, the Lagna lord, and he is not only vargottama and retrograde but also aspected by his sign-dispositor Mars. The Moon, another important point in the horoscope, is in the 10th neecha or debilitated but with neechabhanga (cancellation of debility). Lagna itself is vargottama. These three factors are sufficient to push longevity outside the orb of Alpayas (short life).

At the time of the storm, Mercury Dasa, Moon Bhukti was on. Both are malefic lords and Mercury though exalted is in the 8th retrograde and hemmed in between malefics Mars on one side and the Sun-Rahu on the other. It is probable the native is in some inaccessible corner of the world held captive (all terms being used in a relative sense since no part of the globe has really been left unexplored today). The lords of the 1st and the 6th conjoining in a kendra or kona (angle or trine) cause a yoga for imprisonment (*bandhanam*). Saturn and the Moon in the 10th fulfil the requisite while the papa-kartari to the 8th house and running Dasa lord can leave no room for doubt. The beginning of Ketu Dasa and transit Saturn leaving Scorpio may see the native returning to his country of birth.

Tips on Gems

A regular reader of *The Astrological Magazine* for more than two decades, reader P. C. Daw of Nirshachati culls out various remedial measures that have appeared in the Magazine for the benefit of readers.

"1. If Cancer is your Lagna and Mars is in the 12th house or if Mars conjoins Rahu or Saturn or Mars is in your 6th, 8th or 12th house coral may be used.

"2. If Rahu is in the Ascendant or the 5th house, wearing a gomedhika is recommended. It also brings about safe and painless child-birth.

"3. For menstruation troubles—white coral.

"4. For painful menstruation—yellow coral.

"5. For high-blood pressure—yellow sapphire.

"6. For asthma, polio, cholera, loss of memory and stammering—emerald in a gold ring is very effective.

"7. For girls whose marriages are delayed, wearing a yellow sapphire proves effective.

"8. For Kemadruma Yoga, wearing pearl in a gold ring will mitigate the evil effects.

"9. Persons born under Kalasarpa Yoga can derive much benefit from wearing a rudraksha."

Some Sidelights (November 1982 A.M.)

"The horoscope of the husband offers us an illustration of the principles illuminating abandonment of the child at the birth. Ascendant—Gemini, Jupiter and Venus; Cancer—the Sun and Mercury; Leo—Mars and Rahu; Aquarius—Ketu; Taurus—the Moon and Saturn" points out reader J. N. Bhasin of New Delhi. He further writes: "To be separated from the family at birth requires that there should be the separative influence of the planets on the relevant factors. These should be also intensive in nature. Now as so often reiterated in astrological works the factors for separation are the Sun, Rahu and Saturn, and of course the lords of the signs occupied by them. Let us see how these separative factors operate in the case under study.

"Mark that the lord of the house of the wife, i.e., Jupiter and the significator for wife, i.e., Venus are together in the Ascendant. They are between the Sun and Mercury on one side and Saturn and the Moon on the other. The Moon in this case is to be treated as a malefic since he is within 72° from the Sun. What is still more important is the fact that he is the lord of

the sign occupied by the Sun. As such the Moon will act as the separative force indicated by the sign occupied by the Sun. Thus we have two separative planets—the Moon and Saturn on one side and on the other side, the Sun. Mercury being the dispositor of the two representatives of the wife is under the separative influence of the Sun. He is also being fully aspected by Saturn. This is not all. The 5th aspect of Ketu falling on the two significators of the wife contains in itself the malefic and separative influence of Mars and Saturn by whom Ketu is fully aspected. Thus Jupiter and Venus are out and out under separative influence without any relief. The 7th house fares no better. You can see the separative influence of the Sun and Saturn falling on it. Rahu and Mars (through Rahu) throw their malefic influence on that house.

"Since the Ascendant of any relation denotes the conditions of birth of that relation, the separative influence felt by Jupiter, lord of the 7th, indicates that the wife should have been separated from her surroundings right from her birth. Jupiter is also lord of the 4th from that of the wife and as such denotes her residence and her mother. Thus the separative influence on Jupiter separated the lady from her mother and her residence right from her birth."

The Tuesday Phenomenon

We reproduce below what our readers write on the significance of the recurring Tuesday (A.M., July 1983):

Reader S. J. Shah of Bombay:

"The lord of Tuesday is Mars. Therefore whenever an event is strongly connected with or signified by Mars it can occur on Tuesday. The events to be explained are (a) birth, (b) engagement of boy and girl, (c) marriage of boy and girl, (d) accident to boy, (e) death of wife. The event of birth is the prime event of life and all other events follow from it depending upon the horoscope at birth.

"Therefore birth on Tuesday does not have to be explained except stating that if a birth occurs on Tuesday, Mars will be one of the planets, playing a significant role in life. It is seen in

both the charts Mars is in swakshetra (own sign) and very strong.

"Let us take the boy's chart first. Engagement for marriage involves the 3rd house and the 9th house as they are houses of communication, contract, etc., for the native and his spouse respectively, the 9th being 3rd to the 7th. Mars is in strength in the 3rd house being in Scorpio fully aspecting the 9th house.

"The 9th house is occupied by Jupiter who is also the lord of the 7th and 4th houses. But Jupiter is posited in Taurus Rasi at 28° that is in Mrigasira Nakshatra which is ruled by Mars. Therefore the engagement, marriage and break-up of marriage by death of wife all occurred on Tuesday (houses involved being 9th, 7th and 4th).

"As regards the accident to the boy, the 8th house is Aries, ruled by Mars again involving a Tuesday.

"Now let us consider the girl's chart. She was born on 25th December 1957 at 1-00 a.m. 24th December was Tuesday and since the birth is at 1-00 a.m. in the night although the English date changes, according to our Jyotisha Sastra the effective day was Tuesday. In her case also the 7th lord is Jupiter who being at 4° in Libra is posited in Chitta Nakshatra ruled by Mars. Mars is already the lord of the 3rd house being in Scorpio. Therefore communication and engagement regarding marriage took place on Tuesday.

"Her 8th house is Aries Rasi whose lord is Mars. It is occupied by Ketu who also acts as Mars. The Sun which signifies heart is in Moola Nakshatra which is owned by Ketu. Mercury which is associated with the Sun in the 4th house (which also represents heart) is also in Moola under the sway of Ketu. No wonder then that she died on Tuesday of a heart attack.

"I think I have explained fully the phenomenon of Tuesdays. However since this is a very interesting case I would like to offer some more observations.

"Let us note the common points in the two horoscopes.

"(1) Birth dates give life numbers of 5 in each case.

(Boy 2-2-1954—Total 23—Life No. 5. Girl—25-12-1957—32—5.) (2) Both were born on Tuesday. (3) Both have Mars in Scorpio in the 3rd house. (5) Both have the Moon and Venus in the 5th house. In both the charts Mars is flanked by two natural malefics Saturn and Rahu. In the boy's chart Saturn is in "Swati" ruled by Rahu and in the girl's chart Rahu is in Swati. "Mars therefore carries the malefic influence conferred by Saturn and Rahu and therefore has caused accident and death on a Tuesday. (6) In the girl's chart Jupiter who is fully aspecting the 8th house is posited in Chitta ruled by Mars. In the boy's chart the 8th house is fully aspected by Saturn and Rahu whereas in the girl's chart Ketu is already posited there. Therefore there is lot of malefic influence on the 8th house.

"At the time of death, the girl was running Rahu Mahadasa, Jupiter Bhukti and the boy was running Rahu Mahadasa Ketu Bhukti—both malefic combinations for the charts concerned."

Reader B. B. Deo of Purulia in West Bengal.

In the chart of this unfortunate girl, it is seen that Mars, being the lord of the 8th is in a violent sign with Saturn, his enemy, and is semi-sextile to Rahu and in the 8th from Ketu, which is in her 8th house. This explains her death on a Tuesday. Again Mars is semi-sextile to Jupiter (her 7th lord), Mercury (R) (her ascendant lord) and sextile to the Moon and Venus (with wide orb). This explains her birth and marriage on Tuesday. In her case also Mars is the strongest and most important planet, due to reasons, as stated above specially because Mars is the only planet placed in its own sign but the power of Mars, in her chart, is more for the evil."

S. Subramania Iyer, New Delhi :

"In the two horoscopes already considered, I find that apart from the afflictions pointed out, the intrinsic malefic content in the girl's case works out to 111 which is wholly inadequate for matching when viewed against that of 358 in the boy's case. In my experience of matching horoscopes for the past several years, I have

(Continued on page 834)

Astrology: A Living Science

R. A. Padmanabhan*

Astrology does not change the happiness in the life of an individual; it only influences the emotions of a person according to his or her own characteristic mental predisposition.

Life is a series of changes, and planetary forces simply prepare us to adjust or attune ourselves to these environmental changes.

THE National Seminar on Astrology held in New Delhi towards the end of December 1982 (Reported in *The Illustrated Weekly of India* February 5, 1983) would set out a new series of thoughts on an old subject. Is astrology a science or not? For most of us astrology is a subject of considerable interest particularly when seen as weekly tips in the columns of popular magazines and newspaper supplements. People seek astrological guidance in times of stress and distress, prepare themselves to the incoming dangers, draw solace from the experience of sages of yore and anticipate happy events such as business gains, professional success, affairs of the heart and so on. 'To be forewarned is forearmed' and hence the need for astrology.

In ancient India, astrology was a science, the word Jyotisha meaning both astrology and astronomy. If Varahamihira, who propounded the most important sets of formulae of astronomy for predicting planetary movements with pinpoint accuracy, could also give to the world his pioneering treatise on astrology like *Brihat Jataka* it is enough to show that astrology and astronomy are two aspects of one and the same entity. But with the ushering in of the modern age of technology and the onset of materialistic agnosticism, the science of astrology suffered a set-back and was relegated to the background as unsophisticated and as the preserve of the non-academic back-bencher or a second class citizen.

Cosmic Forces and the Human Mind: Planetary positions in fact reveal the resultant of

cosmic forces that act on any individual stationed at a given point in space of universe at any given instant of time. Our body cells or tissues, including those that actuate the brain, respond favourably or otherwise, in a reverberant and resonating fashion, to the incoming cosmic forces. These cosmic forces shape also the embryo during conception, with peculiar individualistic qualities or 'characteristics' analogous to the formation of an alloy in a melting pot. The child, when born on this planet with a body, mind and spirit of its own, thus inherits certain inborn characteristics or qualities which constitute the basic instincts or the nature of a person. These, when exposed to planetary radiations from time to time during the life-cycle of the individual, act or react in a particular fashion governed by natural laws, and cause the wide spectrum of emotions that we come across in human life.

It is to be emphasised that astrology does not change the happenings in the life of the individual; it only influences the emotions of a person according to his or her own mental predisposition. It is this predisposition of ours to events in life that we see in astrology through planetary movements from time to time. We tune ourselves (our mind) to the incoming events (changes), good or bad as the case may be. In other words, we undergo a series of adjustments (changes of emotions) in life according to the planetary influences from time to time. Life is a series of changes, and planetary forces simply prepare us to adjust or attune ourselves to these environmental changes. Once this aspect of astrology is grasped and pattern of life adopted, there will no longer be any conflict between astrology and modern science in the ultimate analysis.

Standardisation in Astrology: The ancient science of astrology can in fact be remodelled on new lines with scientific reinforcements and

*Scientist, CSIR.

The Drama of a Prediction

K. N. Rao, I.A.A.S.

DURING my posting in Patna (1972-75) as Member of Bihar's Commercial Taxes Tribunal, I had occasion to hear and know more about the gossip and scandals in the circle of lawyers. One such bit in currency in 1973 was the Government of India's overlooking the claim of the then Chief Justice, Mr. Nandlal Untwalla, to elevation to the Supreme Court of India. Curious to know why this was happening and wanting not to be involved in lawyers' gossip one day I asked the nephew of Mr. Untwalla, a lawyer who frequently came to our court from Sitamarhi, if he could get me the birth details of his uncle. Contacted on telephone by the nephew, the Chief Justice willingly passed on his birth details: 1-9-1915, at about 5 p.m. Sitamarhi. It was Janmashtami.

I asked the Sitamarhi lawyer to find out whether the ascendant was Rumbha (Aquarius), and the Janma Rasi Vrishabha (Taurus). It was confirmed, appreciatively, and a great impression created about my "proficiency". I had to tell them not to be impressed by this. Every astrologer could do it and should do it to confirm some details.

The exact prediction (some time in September, 1973), I gave secretly, was the following:

(a) The decision in his favour would be taken with dramatic quickness after June 1974, and before September 3, 1974, he should be in the Supreme Court. (b) There would, in the meantime, be agonising delay.

Even after my prediction, Mr. Untwalla was not considered and Mr. Justice Goswami of the Gauhati High Court was elevated to the Supreme Court. Round about this time, perhaps slightly earlier, Mr. Justice Bhagwati of the Gujarat High Court had joined the Supreme Court. How in the meantime, the prediction given by me secretly leaked out, I do not know, but the repercussion of this leakage was that while the admirers of Mr. Untwalla sympathised

with me, secretly, for what they thought was a well-meaning, but "unsuccessful" prediction, his critics were happy.

Then one day the Chairman of the Tribunal, Mr. S. A. Narain, now a High Court Judge himself, asked me in April 1974, what my precise prediction was. I repeated what I had told the nephew of the Chief Justice and added, "in the meantime some judge of the Supreme Court will die suddenly". It was then that I realised how awkward it was to give predictions about V.I.Ps.

The number of carping critics increased. It was the summer of 1974 when usually most of the lawyers sought adjournment of their cases. For some days, I was deciding cases of adjournment and sending them to my Chairman for signature. One day after we had adjourned the case of a lawyer who had sought adjournment on the ground that his case was listed in the court of the Chief Justice, he appeared in my room to ask if we could take up his case, already adjourned, for hearing. I told him that since the other party had already left, nothing could be done now. But why had he not gone to the court of the Chief Justice, I asked him. The Chief Justice, he explained, was undergoing an eye-operation. The moment I heard these words I remarked he would definitely become a Supreme Court Judge before September 1974. When those with me asked me how, I said I could explain it to any astrologer only, it being technical. (Saturn-Moon-Mars-I was correct.)

The subsequent events were: a Supreme Court Judge Mr. Justice Mukherji from Calcutta died of a heart-attack. The then Chief Justice of the Supreme Court, A. N. Ray, visited Patna in July 1974; Mr. Untwalla got a letter from the Government of India on 25-8-1974 communicating its decision to appoint him to the Supreme Court. Mr. Untwalla joined the Supreme Court on 1-9-1974. He was very generous and appreciative of my prediction and in every farewell

party of his he referred to it. Even today in the circle of lawyers and judges of Patna this prediction is referred to.

But all the dramatic turn of events taught me valuable lessons.

I am sharing below with readers my line of reasoning which led to this prediction.

Jupiter (R) 9-54		Moon 13-56	Saturn 20-51 Mars 15-41
Ascendant 1-0	RASI about 5 p.m. 1-9-1915 a Sitamarhi		Ketu 23-30
Rahu 23-30			Venus 11-26 Sun 15-16
			Mercury 1-6

Balance of Moon 7 years, 1 month 0 day.

	Sat.	Moon			Mars	Sat. Ketu
Mars Ketu Merc.			Jupit. Venus Sun Rahu		Tajak 1973-1974 Jupit.	Sun Merc.
		Ascndt.		Rahu	Ascndt. Mandi	Moon Venus

The horoscope cast for the data given had to be altered slightly through some increase in time, to reach (Aquarius) Ascendant and with a certain amount of arbitrariness one degree of (Aquarius) Ascendant was adopted to test past events.

(a) Mr. Untwalla was a widower, his wife having died in June 1957, in Jupiter/Venus. The 7th house is afflicted by Saturn; so is the 7th lord; from the Moon the 7th lord is with Saturn; natural darakaraka Venus is doubly afflicted; Jaimini darakaraka Mercury is afflicted by Mars and retrograde Jupiter. In the month of June, 1957, transiting Saturn from Scorpio afflicted the natal Moon, Venus and the 7th lord posited in the 7th house. Mars from Gemini afflicted the 8th house and 8th lord terminating Mr. Untwalla's life of conjugal felicity. (b) In the same year, his second issue a daughter also died. (c) In 1952, when he was

running Jupiter/Mercury, his first, and the only surviving child, a daughter was born. (d) In 1958, in Jupiter/Sun he was elevated to Patna High Court after a long and successful spell as a lawyer. (e) The onset of Saturn/Venus elevated him to the highest judicial post of Chief Justice in the State of Bihar. Venus in Leo aspected by Saturn produces a Rajayoga.

Some of these events of the past fell into a pattern, harmoniously; events happened, as pre-destined in a clockwise manner.

What then was the promise for the future?

The analysis must be made of the *rajayogas* in their chronological sequence of fructification.

(a) The Sun as the 7th lord combining with Venus causes Parasara Rajayoga and in Jupiter's major period, two friends, Jupiter and the Sun, lifted Mr. Untwalla to the High Court. (b) Then the mutual aspects of Jupiter and Mercury, constituting another classical Rajayoga, paved the way in Saturn's major period and Venus sub-period for the highest post in Bihar's judiciary.

Now the question was, does any planetary promise remain unfulfilled? It never happens. Vargottama Moon aspecting the 10th house, while the 10th lord combines with the Lagna lord (always a trinal lord also) in a trine and Jupiter again aspecting the 10th house had yet to give their results. Saturn the major lord in Jupiter's asterism will fulfil Jupiter's promise. Exalted and Vargottama Moon, the 6th lord (courts), aspecting the 10th, has to give an exalted judicial status. **Jupiter, a judge-maker reinforces the promise with his aspect on the 10th house but via the 8th house and the 8th lord. So someone's death is involved in the fulfilment of the Rajayoga.** When will it happen? Naturally the answer was in the major period of Saturn who is involved in a Rajayoga with Mars, in the sub-period of the Moon, promising exaltation and sub-sub-period of Jupiter who demands first a death, then the fulfilment of the promise.

Navamsa: The same promise is repeated in the Navamsa but with much greater and more unwavering emphasis. Both Jupiter and the Moon are exalted. Here Jupiter is the 6th lord (courts)

and the Moon the 10th lord in the 8th, repeats fulfilment of the promise given by Jupiter and Mercury—a Rajayoga to be preceded by someone's death.

Tajak: Not content with this a Tajak (progressed chart) for the year 1973-74 was also drawn up. Scorpio-Ascendant with Muntha in it—aspecting by Mars in the 6th (I apply Parasara aspects) made a surgical operation inevitable. In the 10th, in his own house placed with royal dignity is the king of planets, the Sun. But the 8th lord combines with him and Saturn (from the 8th) aspects this combination in the 10th—so there must be delay, there must be some death but there can be no denial.

Transit: Jupiter was in Aquarius, 10th from the Moon, 7th from the Sun and was aspecting the *Karma* (the 10th lord in the 5th) the *bhagya* lord (9th lord Venus) in the 7th and *bhagya* (the 9th house). On the day Mr. Untwalla received the letter from the Government of India the Moon had transited into Scorpio, the 10th house.

—144.83.

ASTROLOGY, A LIVING SCIENCE

(Continued from page 783)

mathematical quantification. Standardisation, in commercial parlance, is the technique of evaluation of performance or comparison of reliability of a given physical system, (e.g., instrument, machine or material). Likewise in astrology, the good or bad effects of any planetary system or combination (such as Rajayoga, Dasa Bhukti, Gochara or Ashtakavarga) may be expressed in standardised form giving quantitative idea of the good or bad effects involved. For example we would like to know if it is "an ounce of pluck" or "a ton of luck" or *vice versa*. Such quantification of astrological results is possible and has been attempted with a measure of success from time to time. Recent efforts to rationalise predictions by such standardisations have been elaborately discussed in *The Astrological Magazine* (e.g., February, May and July 1961, etc.) Such quantification of planetary influences reduces the

human error or arbitrariness in astrological predictions to a minimum and gives a new scientific slant to an age-old traditional thought.

What is more, recently computerisation has also entered the field of astrology. There have been commercial advertisements (*Statesman*, Calcutta, 13th February 1983) offering computerised service for horoscope casting, Shadbala calculations, Ashtakavarga computation, Dasa Bhukti assessment, predicting specific events and full life reading by Data Processing Systems centered in Delhi. That shows the beginning of a new era of scientific progress, ushering in a healthy trend of amalgamating old and new into a common mould for mutual benefit.—58.83.

RARE WORKS YOU MUST POSSESS

(with English translations)

Devi Bhagavatam Swami Vijnananda	Rs. 250-00
Sanskrit-English Dictionary	Rs. 200-00
English-Sanskrit Dictionary	Rs. 200-00
(above two by William Moniers)	
Atharvaveda Devi Chand	Rs. 300-00
Yajurveda Devi Chand	Rs. 140-00
Samaveda Devi Chand	Rs. 110-00

Forwarding charges extra

Free: A copy of Alladi Mahadeva Sastry's translation of Bhagavad Gita with commentary of Sri Sankaracharya for purchase of books worth Rs. 300-00 and more.



SRI SUPRAJARAM

"Sri Rajeswari"
Bangalore-560 020

Vedanta and Scientists

Alok Kumar* and A. W. Joshi**

TRUTH is ever expanding. Even if by mistake we consider an illusion as truth, it will keep on expanding until we realize the reality. The reason is that truth is powerful. No one can stop the truth; it is bound to become universal.

Many scientific theories are good examples of this. When Copernicus explained the planetary motion of our solar system, and proved that the earth moves round the Sun, everyone opposed him. But even the opposition of clergymen could not stop the truth. It is true that Copernicus had to suffer, but no one could stop the truth. Kepler followed the Copernicus' idea and propagated it very strongly, although he was a faithful Christian, though not orthodox.

Orthodoxy is not a virtue. One cannot study a system without prejudice if one is orthodox. How can we study a system objectively if we already have some fixed and rigid opinions about our end results?

Several thousand years ago, there existed a culture on this earth. This culture was highly intelligent, spiritually and technically highly advanced. Those of this culture were called Aryans, and the culture was known as Vaidic culture. These days the followers of this culture are called Hindus. The Vaidic culture was based on a few books called the Vedas, supposed to be given to humanity by Divinity. The basic theme of these books was accepted and followed by everyone in that culture.

These books are full of intellectual thoughts which are true even after thousands of years. The Vaidic seers of truth contemplated and discussed thoroughly, and then laid down certain rules and ideas. They tried to share these ideas and rules in the form of books and expositions called Vedanta and Upanishads, etc.

*Dr. Alok Kumar, Department of Physics-Astronomy, California State University, Long Beach, CA 90840, U.S.A.

**Prof. A. W. Joshi, Department of Physics, Himachal Pradesh University, Simla 171 005, India.

The Vaidic seers studied all the aspects with their intuitive as well as logical approach. Their approach was not restricted only to the moral code, but covered all aspects of knowledge. This culture not only gave the moral code in the form of *Manu-Samhita*, but also tried to explain the purpose of life on earth, the mechanism of the universe, the limitation of human knowledge, etc. These rules were not immune to criticism. In fact, a healthy debate was a part of all the religious ceremonies during Vaidic history. Many systems of thought were developed during these courses of discussion. Along with all the faculties concerned with an intuitive direct approach (insight), mathematics and logic were also developed during the Vaidic times. Hideki Yukawa, a Nobel prize winner in physics, wrote that: "The Indians, on the other hand, though living in the same orient, are considerably different; mathematics and logic, in fact, were developed in India from an early date". Yukawa was a Japanese theoretical nuclear physicist who had a formal training in philosophy, and had a good knowledge of Greek and Chinese philosophy. The above statement of his is a well studied judgement. At another place, he said: "The emergence from primitive ignorance took place at an early stage in India..." This shows the superiority of the Vaidic culture. **Because of the brilliance of Vaidic culture, it has made a big impact universally, even on those scientists who never lived in India or even visited it in the course of history.**

For a joyous life, we need many things—a good physical body, spirituality and intelligence. The Vaidic seers realized the importance of all this. They incorporated all these aspects as parts of religion. Their definition of religion was somewhat different from dogmatic definitions which have developed in modern times. Vaidic seers realized that anything, which is good for us as a whole, should be a part of our religion. This is the reason why they included

yoga, prayer, meditation and sastrartha (debate) as parts of religion.

Albert Einstein once said³: "All religions, art and science are branches of the same tree... It is no mere chance that our older universities have developed from clerical schools. Both churches and universities—insofar as they live up to their true function—serve the ennoblement of the individual." Einstein is separating science and religion as two different aspects. For him, religion was something which gives us only moral values.

The definition of religion for the Vaidic seers was different. It was a complete tree for them in which science, art and spirituality were different branches. This is the reason why all the Vedas are full of spiritual as well as scientific knowledge. In the Vedas, one finds that the Vaidic seers were worried about the future of the society for which they made certain moral codes; but at the same time, they also wanted to know the first cause of creation, or the nature of Brahma, etc. There are very few other cultures who thought in this integrated manner. Inquisitiveness of mind plays an important part in the development of knowledge. We get some data with our senses and try to explain it on the basis of our daily experience. This way we improve our knowledge. First we try to explain observed phenomena with the help of logic. If we fail in this, then we use our intuitive knowledge to resolve the puzzle. The Vaidic seers also used the same technique. Here are a couple of quotes from *Rigveda*:

*What was the tree; what wood in sooth
produced it,
from which they fashioned out earth and
heaven?*

Book X : 81.

And

*Who hath beheld him as he sprang into
being,
seen how the boneless one supports the
bony?*

*Where is the blood of earth, the life, the
spirit?
who may approach the man who knows, to
ask it.*

Book I : 164

The question was raised how the unsubstantial (boneless) is supporting the substantial (bony). In other words, the question is how the nature (unsubstantial) is handling the material and visible world (bony).

As is evident in the above quotes, the Vaidic seers often talked in terms of metaphors, symbols, etc., and hence it may seem absurd to an ignorant mind. Niels Bohr, a Nobel laureate in physics, mentioned his opinion about this in these words⁴: "The fact that religions through the ages have spoken in images, parables and paradoxes means simply that there are no other ways of grasping the reality to which they refer. But that does not mean that it is not a genuine reality." Bohr thus accepts the inability of language to express the complete reality. Our language is restricted in many ways and we have to look for some other ways to express the reality. The Vaidic seers realized this, and used metaphors.

Schrodinger, another pioneer of quantum mechanics and Nobel prize winner in physics, said⁵: "We intellectuals of today are not accustomed to admit a pictorial analogy as a philosophical insight; we insist on logical deduction...to grasp the basis of phenomenon through logical thought may in all probability be impossible....In a considerable number of cases logical thinking brings us up to a certain point and then leaves us in the lurch." Schrodinger was right in his view about pictorial analogy. The Vaidic seers wanted to explain their thought processes to the common man and hence they used the word 'boneless' to refer to the unmanifested and 'bony' to refer to the manifest world.

Logic is very important for the development of human knowledge but it is not the end, and also not the only way to understand reality. Logic is often limited. With the pictorial analogy of the vibrations in a string, Schrodinger developed the whole wave mechanics, which is now the most fundamental tool for modern quantum physics. Schrodinger, who grew up in a complete Western environment, learned the Vaidic philosophy and had a good understanding of it. He was so much impressed with the Vaidic ideology that he wrote a complete chapter

on "The Vedantic Vision" on the Vedanta philosophy in his book referred to above.

In order to emphasize on the thought process in which we should view the world as a whole, he further said⁶: "Looking and thinking in that manner you may suddenly come to see, in a flash, the profound rightness of the basic conviction in Vedanta: it is not possible that this unity of knowledge, feeling and choice which you call your own should have sprung into being from nothingness at a given moment not so long ago; rather this knowledge, feeling and choice are essentially eternal and unchangeable and numerically one in all men, nay in all sensitive beings....Hence this life of yours which you are living is not merely a piece of entire existence, but in a certain sense the whole...**This, as we know, is what the Brahmins express in that sacred, mystic formula which is yet really so simple and so clear: Tat tvam asi, this is you.** Or, again in such words as 'I am in the east and in the west, I am below and above, I am this whole world'."

It is interesting to note that we know quite a bit about Schrodinger as a physicist but not much about Schrodinger as a philosopher, although it was his knowledge of philosophy which could lead him to his great contribution in physics. There are many reasons for this. In our research work, we write about the end result of research but not about the process of thinking. We teach a lot about the Newton's Law of Gravitation. It is in the syllabi of all schools and colleges throughout the world. Once in a while, we say, "Oh, Newton was standing under an apple tree and he saw an apple falling from the tree, and from there he concluded about the universal law of gravitation." But is it true? Is it the whole reality? Certainly not. People were watching the fall of apples from the historic times but few of them could come up with the law of gravitation.

Not much is written about the thinking process and intuition. It is due to two reasons. First, we are not much interested to think about it. Second, it is difficult to express all thoughts in words. Even so, many great scientists thought about the thinking process and have written

about it in their works. As Yukawa said⁷, "Another rejuvenation of fundamental physics may be expected if greater regard is given to intuition or bold imagination as a supplement to the inevitable trend of abstraction". Yukawa's 'trend of abstraction' refers to the logical analysis. But this is not enough and we need some intuition also, like the spark of thought which came to Newton which enabled him to come up with the law of gravitation, or the spark in Planck's mind which enabled him to develop the new tool of quantum mechanics. All great works were done in this fashion. **The Vaidic seers realized the importance of such sparks which quite often change the course of history, and emphasized meditation with certain techniques.**

Capra, a nuclear physicist at the University of Berkeley, explains the importance of meditation in this way⁸: "During the long cultural history of India, China, and Japan, an enormous variety of techniques, rituals and art forms have been developed to achieve this purpose, all of which may be called meditation in the widest sense of the word...The basic aim of these techniques seems to be to silence the thinking mind and to shift the awareness from the rational to the intuitive mode of consciousness...For most people, and especially for intellectuals, this mode of consciousness is a completely new experience, Scientists are familiar with direct intuitive insights from their research....But these are extremely short moments....In meditation, on the other hand, the mind is emptied of all thoughts and concepts and thus prepared to function for long periods through its intuitive mode." This is an excellent explanation on the advantages of meditation. Capra was so fascinated with the Vedanta mysticism and its parallelism with science that in his book referred to above, he has also discussed Buddhism and Taoism. According to him, **the old civilizations knew about the reality behind all the phenomena, and hence the parallelism is not just mental gymnastics but a mystical truth.**

Robert Oppenheimer's name is very prominent in the scientific world. He was a great physicist and father of the first atomic bomb which caused

devastating effects in Nagasaki and Hiroshima. People all over the world disliked him because of this. But he was a great humanitarian, a fact which became known from the proceedings of the famous Oppenheimer case. Oppenheimer was born and lived in Western countries all his life. But he was greatly impressed with Vedanta teachings. His curiosity went to the extent that he learned the Sanskrit language. When he first heard of the atom bomb disaster, he started chanting hymns from *Bhagawad Gita*. This is a documented fact and can be seen in many TV serials based on him. To illustrate his respect for Vedanta, here are a few letters which he wrote to his brother Frank Oppenheimer. In one letter, he wrote⁹: "Lawrence is going to the Solvay Congress on nuclei, and I shall have double chores in his absence....I have been reading the *Bhagawad Gita* with Ryder and two other Sanskrits. It is very easy and quite marvellous. I have read it twice but not enough" This letter was written in 1933 when Robert Oppenheimer got his B.S. degree from John Hopkins University, and was working with

the famous scientist Lawrence. In another letter to his brother, he mentioned¹⁰: "Benevolences starting with the precious *Meghaduta* and rather too learned Vedas ...". At yet another time, he advised his brother Frank to respect all the angels including Siva, when the latter was in school¹¹. Finally, to show the impact of the Vedanta philosophy on his life, here is yet another quote¹²: "In the Hindu scripture, in the *Bhagawad Gita*, it says, 'Man is a creature whose substance is faith. What his faith is, he is'. The faith of Roosevelt is one that was shared by millions of men and women in every country of the world... for this reason it is right that we should dedicate ourselves to the hope that his good works will not have ended with his death." This was his condolence statement on the death of U.S. President Franklin D. Roosevelt. At that time, Oppenheimer was the Director of the Los Alamos Laboratory in California. The above-mentioned quotes clearly show the great impact of Vedanta on his life. (To be continued)

JUST PUBLISHED

NEW EDITION

VARSHAPHAL

OR

THE HINDU PROGRESSED HOROSCOPE

By BANGALORE VENKATA RAMAN

(11th Edition)

This book based on Tajaka, covers fresh grounds in the field of prediction. It describes a unique method never before disclosed for deciphering annual life readings. Predictions made according to this work yield unique results. Whether you are a layman or initiated, you can draw up and interpret the annual reading in an easy and scientific manner. The system propounded in the pages of this work is rational and in actual practice yields satisfactory results.

Pages xvi+160 Crown $\frac{1}{8}$ size Paper Back
Price. Rs. 15.00 or \$ 6.00 Postage extra

Less 5% to Subscribers of THE ASTROLOGICAL MAGAZINE

RAMAN PUBLICATIONS

"Sri Rajeswari" Bangalore-560020

Jupiter and Creative Genius—III*

N. N. Saha

WILL now show with example horoscopes how Jupiter makes creative artists like poets, novelists, scientists, political leaders, physicians. etc., as under :

1. *Mrs. Indira Gandhi*: Birth chart : Cancer—Ascendant and Saturn ; Leo—Mars ; Scorpio—the Sun and Mercury ; Sagittarius—Venus and Rahu ; Capricorn—the Moon ; Taurus—Jupiter (R) ; Gemini—Ketu. Born on 12-11-1917 at 11-10 p.m.

Retrograde Jupiter is placed in the 11th or house of fulfilment of one's desires and wishes. The 11th house Jupiter has crowned her with success and given her name, fame, honour and popularity. The Moon is placed in the 7th, the house of people which is responsible for her tremendous popularity. Saturn in the Ascendant who aspects the 7th house took away her husband very early. Conjunction of the Sun and Mercury in the 5th, the house of creative talent and creative self-expression, has given her excellent oratorical ability. She can speak or lecture for hours continuously holding the audience spell-bound.

2. *Rabindra Nath Tagore*: Birth chart : Pisces—Ascendant, and the Moon ; Aries—the Sun, Mercury and Venus ; Gemini—Mars and Ketu ; Cancer—Jupiter ; Leo—Saturn ; Sagittarius—Rahu. Born on 7-4-1861.

Jupiter is placed in the 5th, the house of creative talent and self-expression. This made him a genius. Conjunction of the Sun, Mercury and Venus in the 2nd gave him extra-ordinary powers of literary talent. The 2nd house is the house of literary talent. *Sashi* (the Moon) in the ascendant is said to make one a world renowned personality. The Moon in the 1st house gives direct aspect to the 7th, the house which deals with the public and audience, and this gave him world renowned honour, name, fame, reputation

and popularity. His *Gitanjali* won him the Nobel Prize in 1913.

3. *Sarat Chandra Chatterjee*: Birth chart : Pisces—Ascendant ; Cancer—the Moon and Venus ; Leo—Mars and Ketu ; Virgo—the Sun and Mercury ; Scorpio—Jupiter ; and Aquarius—Saturn and Rahu. Born on 15-9-1876.

Jupiter is placed in the 9th, the house of higher intelligence and higher mind. Leo is the 5th house of the natural zodiac. Mars, the planet of dynamic energy and Ketu, the shadowy planet of creative talent, are jointly placed in Leo, the house of creativity which made him a genius. Cancer, the 4th house of the natural zodiac, is the root house of the 1st or house of psychic power or higher mind. The Moon, the planet of the higher mind and Venus, the planet of creative talent and mystical power, are jointly placed in Cancer. All these five planetary positions made him a world renowned novelist.

4. *Netaji Subhas Chandro Bose*: Birth chart : Aries—Mars, and Ascendant ; Cancer—Ketu ; Leo—Jupiter ; Virgo—the Moon ; Scorpio—Saturn ; Capricorn—the Sun, Mercury and Rahu ; Aquarius—Venus. Born on 23-1-1897 at 12 noon.

Jupiter, the 9th lord, is placed in the 5th, the house of creativity and creative talent. Ketu, the shadowy planet of higher intelligence, is placed in the 4th, the root house of the 1st house or the 1st house of higher knowledge or psychic power. Combust Rahu is placed in the strongest house, i.e., the 10th and in Capricorn, the 10th sign of the natural zodiac. As Mars is exalted in Capricorn and is a planet of dynamic energy and as Capricorn is the 10th sign of the natural zodiac, combust Rahu here made him a giant and an extra-ordinary, powerful political leader. Ashtama Sani, i.e., Saturn in the 8th aspected by Mars (the 8th aspect) caused his violent death in a plane-crash.

* Part II of the article has appeared in April 1983 issue of *The Astrological Magazine*.

5. **Sathyajit Rai**: Birth chart: Aries—Ascendant; Venus, Mercury, the Sun and Ketu; Libra—Rahu; Sagittarius—Jupiter (R) and Saturn (R); Pisces—Mars. Born on 2-5-1921 at 5-23 a.m.

Retrograde Jupiter and retrograde Saturn are jointly placed in the 9th, the house of higher knowledge, higher intelligence and higher inner powers of the mind. Venus is placed in the 1st house along with the Sun, Ketu and Mercury. Rahu is placed in the 7th. All these fortunate planetary positions have made him a reputed film-director. He was awarded Padmashree in 1958. Padma Bhushan in 1965 and Padma Vibhushan in 1978. The Oxford University awarded him an honorary doctorate in 1978 for best direction in films. The Viswabharati University conferred on him the highest degree of Deshikottam in 1978.

6. **Walt Disney**: Birth chart: Leo—Ascendant; Libra—Rahu, Mercury and the Moon; Scorpio—the Sun; Sagittarius—Saturn, Jupiter and Mars; Aries—Ketu. Born on 5-12-1901 at 12-30 a.m.

Jupiter, Saturn and Mars are jointly placed in the 5th house and in Sagittarius, the 9th sign of the natural zodiac. This gave him great intelligence and creative talent. His cartoon characters like Micky Mouse and Donald Duck gained tremendous appreciation from the public. Disneyland is a gigantic projection of his personal fancies which has proved to be the most successful amusement part in history.

7. **Albert Einstein**: Birth chart: Gemini—Ascendant; Cancer—Ketu; Scorpio—the Moon; Capricorn—Rahu and Mars; Aquarius—Jupiter; Pisces—Saturn, Venus and Mercury. Born on 14-3-1879 at 12 noon.

Jupiter is placed in the 9th, the house of higher intelligence and creative talent. Mars is exalted in Capricorn, the house of name, fame, honour and reputation. The Sun is placed in the 7th and in Sagittarius, the 9th sign of the natural zodiac. Venus is exalted in Pisces and in the 10th along with Saturn and Mercury. Pisces is the final house of higher intelligence and higher mind. All these fortunate planetary positions made him a great scientist. He

became famous for his "Theory of Relativity". He won the Nobel Prize in Physics in 1921.

8. **Dr. Hargovind Khorana**: Birth chart: Taurus—Ascendant; Virgo—Saturn, Jupiter and Rahu; Libra—Mars; Sagittarius—Venus; Capricorn—the Sun and Mercury; Pisces—Ketu. Born on 9-1-1922 at 3-30 p.m.

Jupiter and Saturn are jointly placed in the 5th, the house of creative talent and creative self-expression. The Sun and Mercury are also jointly placed in the 9th, the house of higher knowledge and higher intelligence. These two fortunate planetary positions made him a world renowned scientist. He fathered the first man-made synthetic gene. He shared the Nobel Prize in medicine with another doctor in 1968. He was awarded Padma Bhushan in 1964.

9. **Dr. Albert Schweizer**: Birth chart: Gemini—Ascendant; Virgo—Ketu; Libra—Jupiter and Mars; Scorpio—Venus and the Sun; Capricorn—Saturn and Mercury; Pisces—the Moon and Rahu. Born on 14-1-1875 at 7-30 p.m.

Jupiter and Mars are jointly placed in the 5th house. The Moon and Rahu are conjoined in the 10th. The Sun and Venus are conjoined in Scorpio and Ketu in Virgo. Scorpio and Virgo are the two signs which made him a good physician. He was awarded the Nobel Peace Prize for his humanitarian work in Africa in 1952. He established the Schweizer Hospital at Lambaréne, Gabon.

10. **Goethe**: Birth chart: Scorpio—Ascendant; Sagittarius—Saturn; Capricorn—Mars; Pisces—Jupiter, the Moon and Rahu; Leo—the Sun, Mercury and Ketu; Virgo—Venus. Born on 28-8-1749 at 12-15 noon.

Jupiter and the Moon are conjoined in the 5th house along with Rahu. The Sun, Mercury and Ketu are conjoined in the 10th house. These two important planetary positions made him a creative genius.

11. **Lord Byron**: Birth chart: Gemini—Ascendant, Mars and Ketu; Cancer—the Moon; Libra—Jupiter; Sagittarius—Rahu and Mercury; Capricorn—the Sun. Aquarius—Saturn and Venus. Born on 22-1-1788 at 2-30 p.m.

Jupiter is placed in the 5th house and Saturn is placed in the 9th along with Venus.

12. **Dr. Mulk Raj Anand**: Birth chart : Libra—Ascendant ; Scorpio—the Sun and Venus ; Sagittarius—Mercury ; Capricorn—Mars ; Aquarius—Saturn and Ketu ; Gemini—Jupiter and the Moon ; Virgo—Rahu. Born on 12-12-1905 at 3-45 a.m.

Jupiter and the Moon are conjoined in the 9th house. Conjunction of Saturn and Ketu occurs in the 5th house. These two important planetary positions made him a great novelist.

13. **Uttam Kumar Chatterjee**: Birth chart : Cancer—Ascendant, the Moon and Venus ; Leo—the Sun and Mercury ; Libra—Saturn ; Sagittarius—Ketu ; Capricorn—Jupiter ; Aries—Mars ; Gemini—Rahu. Born on 3-9-1926 at 3-30 a.m.

Jupiter is placed in the 5th and Mars in the 10th. Venus and the Moon are conjoined in the 1st house. Both Rahu and Ketu are exalted, Mars is placed in his own house Aries. The Sun and Mercury are placed in the 2nd, the house of oratorical talent. All these fortunate planetary positions made him a great film star and a matinee idol.

14. **Pablo Picasso**: Birth chart : Cancer—Ascendant ; Virgo—Venus ; Libra—the Sun ; Scorpio—Mercury, Rahu and the Moon ; Aries—Saturn ; Taurus—Jupiter (R) and Ketu ; Gemini—Mars. Born on 25-10-1881 at 11-15 p.m.

Retrograde Jupiter is placed in the 11th house along with Ketu which gave him name, fame and honour. The Sun and Rahu conjoin in the 5th along with the Moon. Saturn is placed in the 10th house. These fortunate planetary positions made him a great painter.

Important planetary positions which make men of genius :

1. Conjunction of Jupiter and Venus in the 1st house at birth makes great film stars, film directors, stage artistes, etc., in the 2nd house, great poets, novelists and dramatists ; in the 3rd house, commercial artists, painters, sculptors, journalists, reporters, correspondents ; in the 4th house, great astrologers, palmists and mystics ; in the 5th house, great scientists, inventors, poets, novelists, political leaders, all

sorts of creative artists ; in the 6th house, great physicians, doctors and surgeons ; in the 7th house, big industrial giants, factory owners, trade leaders, etc. ; in the 9th house, great philosophers, teachers, professors and lecturers ; in the 11th house, the richest and wealthiest of men ; and in the 12th house, great physicians, doctors and mystics.

2. Conjunction of Jupiter and Saturn in the 5th or the 9th house makes one a top personality like a scientist, inventor, poet, novelist, film director, film actor or a great political leader, e.g., Satyajit Ray, Charlie Chaplin, Uttam Chatterjee.

3. Conjunction of Mercury and Jupiter in the 1st, the 2nd, the 4th and the 5th makes one a man of genius. You may refer to the horoscopes of Rabindranath Tagore and Michael Madhusudan Dutta.

4. Conjunction of Mars and Jupiter in the 1st house or in the 5th house makes one a man of creative genius. You may refer to the horoscope of Rishi Arabinde Ghose.

From the above, you will find that Jupiter makes men of creative genius. If he is placed in an angular house or in a trinal house in a chart, the native will certainly rise very high in life. Now turn to your own horoscope and judge accordingly.

ASHTAKAVARGA SYSTEM OF PREDICTION

Dr. B. V. RAMAN

Rs. 20-00

This book is perhaps the first of its kind to be published on the practical application of Ashtakavarga. Rules are given for a reader's guidance in simple form so that they can be easily applied.

Raman Publications

"Sri Rajeswari",
Bangalore-560020

Parivarthana Yoga or Interchange of Houses

Indu Guha

BETWEEN two planets, if the first occupies the house (Bhava) of the second and the latter occupies the house (Bhava) of the former then the relation established between the two planets is known to be Interchange Yoga or the chief mutual exchange relation (Parivasthana Yoga). If Jupiter is placed in Cancer and the Moon in Pisces, then, because of Jupiter occupying the Moon's house and the Moon of Jupiter's house, the Moon and Jupiter are said to be related by the Interchange Yoga or the mutual exchange relation. Here, both the planets possess the properties of the other house and expresses their respective ownership through the medium of the other. Every planet has two houses or rather rulership of two Bhavas. Due to Interchange Yoga, the effects are restricted only between the two Bhavas whose respective lords have mutually exchanged their places—and not in other Bhavas. For example, in a horoscope with Cancer Lagna Jupiter is in Capricorn and Saturn is in Pisces. In Cancer Ascendant, Jupiter is the 6th (Sagittarius) and the 9th (Pisces) lord and Saturn is the 7th (Capricorn) and the 8th (Aquarius) lord. Jupiter being in Capricorn and Saturn in Pisces the Interchange Yoga would be between the 7th and the 9th lords—and not between the 6th and the 8th lords. Interchange between two benefic Bhava lords would give benefic effects. If the interchange is between a benefic Bhava lord and a malefic Bhava lord then the result would be sometime good and sometime unpleasant. But if both the Bhava lords are malefic the interchange effects would also be malefic. But all the same, being a Rajayoga though of opposite nature, some silver lining could be expected.

Counting from Lagna or the ascendant, there are 12 Bhavas (houses) and for the Interchange Yoga, we need two Bhavas at a time. Therefore by combinations we get $n_{c2} = 12_{c2} = 66$ Interchange Yogas. In these 66, those Interchange Yogas which are related with the 12th, 8th and

6th lords constitute what is known to be Dainya Yoga. Those Interchange Yogas, which are related with the 3rd lord, constitute Khala Yoga, and those Interchange Yogas which are related with the Bhava lords other than the 3rd, the 6th, the 8th, the 12th lords, are known to be Maha Yogas.

Dainya Yoga : (a) An interchange of the 12th lord with any of the following lords : Lagna, the 2nd, the 3rd, the 4th, the 5th, the 6th, the 7th, the 8th, the 9th, the 10th, or the 11th—total 11 yogas.

(b) An interchange of the 8th lord with any of the following lords : Lagna, the 2nd, the 3rd, the 4th, the 5th, the 6th, the 7th, the 9th, the 10th or the 11th—total 10 yogas.

(c) An interchange of the 6th lord with any of the following lords : Lagna, the 2nd, the 3rd, the 4th, the 5th, the 7th, the 9th, the 10th and the 11th—total 9 yogas.

Khala Yogas : (d) An Interchange of the 3rd lord with any of the following lords : Lagna, the 2nd, the 4th, the 5th, the 7th, the 9th, the 10th and the 11th.—total 8 yogas.

Maha Yogas : (e) An Interchange of the Lagna lord with any of the following lords : the 2nd, the 4th, the 5th, the 7th, the 9th, the 10th and the 11th.—total 7 yogas.

(f) An interchange of the 2nd lord with any of the following lords : the 4th, the 5th, the 7th, the 9th, the 10th and the 11th—total 6 yogas.

(g) the 4th lord interchanging with any of the following lords : the 5th, the 7th, the 9th, the 10th and the 11th—total 5 yogas.

(h) Interchange of the lord with any of the following lords : the 7th, the 9th, the 10th and the 11th—total 4 yogas.

(i) Interchange of the 7th lord with any of the following lords : the 9th, the 10th and the 11th—total 3 yogas.

(j) Interchange of the 9th lord with any of the following lords : the 10th and the 11th—total 2 yogas.

(k) Interchange between the 10th and the 11th lords—total 1 yoga.

Total Maha Yogas = 28.

Therefore, there are Dainya Yoga—30, Khala Yoga—8, and Maha Yoga—28 whose total is 66.

Again, if a planet is placed in the arudha-pada of any Bhava and the lord of this Bhava happens to be in the arudha-pada of the planet, then the respective Bhavas of these two lords are said to have formed Interchange Yoga.

If the lord of a Bhava residing a certain number of signs away from its own house, then the arudha-pada of that bhava will be many signs away from this lord. For example, in a Scorpio Lagna, suppose the 2nd lord Jupiter is placed in Pisces, i.e., the 2nd lord Jupiter is four signs away from the 2nd Bhava. Therefore 4 signs further away from Jupiter-occupied Pisces, i.e., the sign of Gemini will be the arudha-pada of the 2nd Bhava. Now Mercury happens to be in Gemini—Mercury being the 11th lord of Scorpio Lagna. And the 11th lord Mercury is placed 10 signs away from this 11th sign. Hence, from Mercury-occupied Gemini 10 signs further away, the sign of Pisces is the arudha-pada of the 11th Bhava.

Hence, it is seen that the 11th lord is placed in the arudha-pada of the 2nd Bhava and the 2nd lord is placed in the arudha-pada of the 11th Bhava. Therefore, the Bhavas of the 2nd and 11th lords have formed a mutual exchange relation or Interchange Yoga (Parivarthana Yoga).

Again, consider Pisces Lagna—the 3rd lord is Venus and is placed in Gemini. That is, lord Venus is placed in the 2nd sign from the 3rd Bhava. Therefore, from Venus-occupied Gemini if we count the 2nd sign, i.e. Cancer, then we get the arudha-pada of the 3rd sign for Pisces Lagna. Now, if the Sun is placed in Cancer then the Sun, who is the 6th lord for Pisces Lagna, is placed 12 signs away from the 6th. Hence, 12 signs further away from the Sun-occupied Cancer, in Gemini, we have the arudha-pada of the 6th Bhava. Now it is obvious that the 3rd lord Venus has occupied the arudha-pada of the 6th Bhava, and the 6th lord the Sun has occupied the arudha-pada of the 3rd Bhava

of this chart. Hence we can say, that the 3rd Bhava and 6th Bhava have formed exchange relation or the Interchange Yoga (Parivarthana Yoga).

Counting from Lagna Rasi, there are 12 Bhavas in 12 signs. According to the above rule, there can be 18 Interchange Yogas. They are given as follows :

Mutual Exchange Yogas

1. Between Lagna lord and the 4th lord

(a) Lagna lord in the 2nd and the 4th lord in the 3rd.

(b) Lagna lord in the 6th and the 4th lord in the 11th.

(c) Lagna lord in the 10th and the 4th lord in the 7th.

2. Between Lagna lord and the 7th lord

(a) Lagna lord in the 3rd and the 7th lord in the 5th.

(b) Lagna lord in the 11th and the 7th lord in the 9th.

3. Between Lagna lord and the 10th lord

(a) Lagna lord in the 4th and the 10th lord in the 7th.

(b) Lagna lord in the 8th and the 10th lord in the 3rd.

(c) Lagna lord in the 12th and the 10th lord in the 11th.

4. Between the 2nd lord and the 5th lord

(a) The 2nd lord in the 3rd and the 5th lord in the 4th.

(b) The 2nd lord in the 7th and the 5th lord in the 12th.

(c) The 2nd lord in the 11th and the 5th lord in the 8th.

5. Between the 2nd lord and the 8th lord.

(a) The 2nd lord in the 4th and the 8th lord in the 6th.

(b) The 2nd lord in the 12th and the 8th lord in the 10th.

6. Between the 2nd lord and the 11th lord

(a) The 2nd lord in the 5th and the 11th lord in the 8th.

(b) The 2nd lord in the 9th and the 11th lord in the 4th.

(c) The 2nd lord in the 1st and the 11th lord in the 12th.

7. Between the 3rd lord and the 6th lord

(a) The 3rd lord in the 4th and the 6th lord in the 5th,

(b) The 3rd lord in the 8th and the 6th lord in the 1st.

(c) The 3rd lord in the 12th and the 6th lord in the 9th.

8. *Between the 3rd lord and the 9th lord*

(a) The 3rd lord in the 5th and the 9th lord in the 7th.

(b) The 3rd lord in the 1st and the 9th lord in the 11th.

9. *Between the 3rd lord and the 12th lord*

(a) The 3rd lord in the 6th and the 12th lord in the 9th.

(b) The 3rd lord in the 10th and the 12th lord in the 5th.

(c) The 3rd lord in the 2nd and the 12th lord in the 1st.

10. *Between the 4th lord and the 7th lord*

(a) The 4th lord in the 5th and the 7th lord in the 6th.

(b) The 4th lord in the 9th and the 7th lord in the 2nd.

(c) The 4th lord in the 1st and the 7th lord in the 10th.

11. *Between the 4th lord and the 10th lord*

(a) The 4th lord in the 6th and the 10th lord in the 8th.

(b) The 4th lord in the 2nd and the 10th lord in the 12th.

12. *Between the 5th lord and the 8th lord*

(a) The 5th lord in the 6th and the 8th lord in the 7th.

(b) The 5th lord in the 10th and the 8th lord in the 3rd.

(c) The 5th lord in the 2nd and the 8th lord in the 11th.

13. *Between the 5th lord and the 11th lord*

(a) The 5th lord in the 7th and the 11th lord in the 9th.

(b) The 5th lord in the 3rd and the 11th lord in the 1st.

14. *Between the 6th lord and the 9th lord*

(a) The 6th lord in the 7th and the 9th lord in the 8th.

(b) The 6th lord in the 11th and the 9th lord in the 4th.

(c) The 6th lord in the 3rd and the 9th lord in the 12th.

15. *Between the 6th lord and the 12th lord*

(a) The 6th lord in the 8th and the 12th lord in the 10th.

(b) The 6th lord in the 4th and the 12th lord in the 2nd.

16. *Between the 7th lord and the 10th lord*

(a) The 7th lord in the 8th and the 10th lord in the 9th.

(b) The 7th lord in the 12th and the 10th lord in the 5th.

(c) The 7th lord in the 4th and the 10th lord in the 1st.

17. *Between the 8th lord and the 11th lord*

(a) The 8th lord in the 9th and the 11th lord in the 10th.

(b) The 8th lord in the 1st and the 11th lord in the 6th.

(c) The 8th lord in the 5th and the 11th lord in the 2nd.

18. *Between the 9th lord and the 12th lord*

(a) The 9th lord in the 10th and the 12th lord in the 11th.

(b) The 9th lord in the 2nd and the 12th lord in the 7th.

(c) The 9th lord in the 6th and the 12th lord in the 3rd.

N.B.—It is to be noted that there are 144 main Interchange Yogas possible—66 main Interchange Yogas as mentioned earlier plus the present 18 or rather 48 Interchange Yogas. The angular and the trinal Bhavas are benefics and the three (trika) (the 3rd, the 6th and the 11th) and the dusthanas (the 6th, the 8th and the 12th) Bhavas are malefics. The lords of the benefic Bhavas, whether they are placed, enhance the properties of that Bhava, and the lords of evil Bhavas cause the opposite, *i.e.*, destroy certain properties of that Bhava where they are placed. If the lords of the good Bhavas are related in Interchange Yoga then both the Bhavas increase the power of any particular good effect. On the other hand, if the lords of the evil Bhavas are related then both the Bhavas lose that power of any particular evil effect. Eventually, the losing of evil effects of an evil Bhava brings some good in the midst of misfortunes.

If the lord of a good Bhava is related in Interchange Yoga with the lord of an evil Bhava then it destroys the effects of the good Bhava but increases the qualities of the evil Bhava. Now

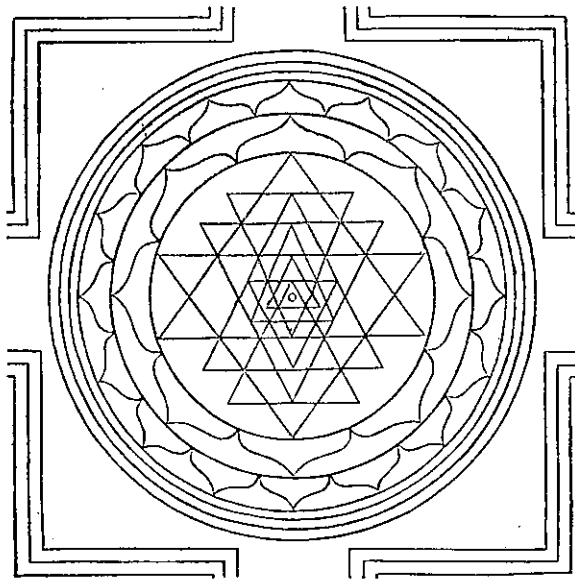
(Continued on page 819)

What is Tantrik Vidya?—II*

P. S. Iyer

IN THE Srividya Yantra or Sri Yantra described in the last article there are four openings on the four sides of the border square of *chaturashram*. The one at the bottom represents *avidya* or ignorance. In Hindu philosophy *avidya* or ignorance is the endless force which envelops *Maaya*. Hence in *Maha Sankalpa* we say.

अनाद्या अविद्या कासनाय अस्मिन् महति संसार चक्रे ।
and so on. The opening on the left represents *Aadi Bhoutika* or the incessant material life and the opening in the right represents *Adhyatmika* or the rare spiritual attainment of life's path. The opening at the top represents *Aadi Daivika* or the divine grace present in every human being in a subtle form. In other words, the living beings in the world (in Sastras these are described as all those who breathe) are made up of four different constituents of ethereal, invisible character, viz. the base animal quality, the materialistic outlook, the spiritual attainment and the divine protection.



*The first part has appeared in May 1983 issue of the A.M.

The three lines forming the triangle represent the three *Gunas* (ideological outlook or mental make-up) known as *Tamoguna* or the rude form of behaviour, *Rajoguna* or the refined base quality and *Satvaguna* or the perfectly refined behaviour or idiosyncrasy and outlook. In other words human behaviour—you may call it achievement, mettle, outlook or attainment—arises out of the three characteristics of thinking and expression, *Tamas*, *Rajas* and *Satva* and four stages of attainment, viz., *Avidya*, *Aadi Bhoutika*, *Adhyatmika* and *Aadi Daivika*.

There is the *vritta* or the circle drawn of three lines each coming inside the other. According to *Rudra Tatwa* these three lines represent, respectively, the body (*sareera*), the soul (*atman*) and the mind (*chitta*) or the ability to distinguish and discriminate. According to Hindu philosophy every living being is made up of three elements, viz., the body, the vital force and the ability to discriminate.

Then there are 16 petals or the lotus representing the make-up of the body, i.e., *Gnanendriya*, *Karmendriya*, *Pancha Bhoota* and *Manas*. The single line connecting the eight petals and the 16 petals is the universe of the planet earth on which we are all born and live.

The eight petals represent one's achievement in the previous birth known as *Ashta Siddhi*, viz., *Anima*, *Mahima*, *Garima*, *Lahima*, *Praapti*, *Praakaamya*, *Easatwam* and *Vashitwam*. Then there are nine triangles enclosed in a circle. In astrological parlance the great circle is the zodiacal path or the path of the Sun. The nine triangles represent the nine planets and the *Bindu* represents the zodiacal sign rising at epoch known as *Lagna Madhya*. The 27 angular corners represent the 37 *nakshatras* or constellations. The eight petals represent the space or the eight directions known as *Indra*, *Agni*, *Yama*, *Varuna*, *Vayu*, *Niruti*, *Easana* and *Kubera*. The 16 petals indicate the 16 different

analytical positions of planets known as shodasa-vargas, viz., *Kshetra*, *Hora*, *Drekkana*, *Saptamsa*, *Ashtamsa*, *Navamsa*, *Dasamsa*, *Dwadasamsa*, *Shodasamsa*, *Trimsamsa*, *Shashtiamsa*, *Nadiamsa*, *Kedamsa*, *Panchamsa*, *Ekadasamsa* and *Sookshmamsa*. This shows the nexus between the Sri Yantra and astrological chart of a native.

This is one of the interpretations of the construction of *Sree Chakra*. We are not discussing the other interpretations here to avoid prolixity.

We now describe the different *maargas* or methodology of *pujas* followed by those who are family people; i.e., who are not sanyasins or ascetics. Sloka 41 of *Soundarya Lahari* reads like this :

तवाधारे मूले सह समयया परया नवात्मानम् मन्ये
नवरस तडिव नटम् ।
अनाभ्यामेताभ्यां उदयविदिमुद्दिश्यदयया सनायभ्यां चञ्जे
जनक मज्जगदिदम् ॥

Literally speaking this sloka describes the cosmic dance of Siva and Sakti and the importance of worshipping both at the same time. But this further describes in detail the various forms of Sakti worship or Devi Upasana.

Three types of worship have been in vogue among *saktas* or worshippers of *Srividya*, viz., *Kaulava*, *Mishra* and *Samya* since times immemorial.

Kaulava Maarga means and includes *Baahya Puja* or external worship. In this, the Devi or deity is consecrated on a sheet of metal or *Bhoorja patra* (leaf). There is difference between this *puja* and the other two, viz., *Mishra* and *Samaya* in the construction of the yantra.

Here again there are two branches, viz., *Poorva Kaulava* or strictly *Vedic/sastrik* and *Uttara Kaulava* which includes *Bali* (or sacrificial offering), *Vaamaachaara puja* or performing *puja* with left hand, *kurudi* (blood) *puja* and *Tantrik prayoga*. Those who have been initiated into the Vedas or the real Gayatri Mantra are not supposed to perform *Uttara Kaulava puja* as it includes offering of flesh of birds or animals, wine and egg. Again, this *puja* is used

by unscrupulous people for harming others or creating problems for others.

Samaya Maarga is the *saakha* or branch where the goddess is worshipped in the ethereal form and *Niraakaara*. Here, the *puja* is mostly *Maanasika* or based on recitation of *Beeja Mantra*, *Moola Mantra* and *Samputit Mantra*. This *puja* is also known as *Antara puja* or *puja* performed internally by the worshippers without any pomp and show. There is no *Kalasa puja*, *Sankha puja*, *Aatma puja*, etc., in this. Some of those who follow this branch have begun to use yantra or a picture even though this is neither essential nor strictly prohibited. In this branch Sakti or cosmic energy is worshipped along with Siva or cosmic action. Here the procedure is *Dhyaana*, recitation of mantra and *kshamaaparaadha prarthana*. Generally this is *Nishkaamya puja* or *puja* only for salvation or emancipation.

Mishra is, as the word indicates, a mixture of *Poorva Kaulava* and *Samaya* methods of worship described above. The *upaasaka* or worshipper performs both *Antarpuja* or the internal worship including recitation of mantra along with *Sankalpa*, *Rishi*, *Chandas* and *Devata*, and the external worship including *shodashopachara*, *archana*, *aarati* and the like. Those who follow this path use (a) *Meru prasthaara*, (b) *Kalasa prasthaara* or (c) *Bhooprasthaara*. Details of all these types are given by great authors who have given translation of slokas 9, 11, 17 and 31 of *Soundarya Lahari*. This article does not include description of all these *Prasthaaras*.

When marriage is performed the bride recites a mantra as a routine, but it is pregnant with meaning. This indicates how creation takes place or is performed and, in philosophical parlance, this indicates the union of Sakti and Siva or energy and action. The mantra is from *Taittiriya Samahita* :

सो कामयत् । बहुस्या । प्रजायेय । सतपी तप्यत् ॥
स तपस्तप्त्वा । इदम् सवमसृजत् । इति ॥

This mantra indicates the subtle fusion of *Iccha Sakti* (desire), *Gnaana Sakti* (intuition) and *Kriya Sakti* (action). Since these subjects

(Continued on page 802)

The Vyaghrapada System

G. Krishnan

READERS must be thankful to Ekalavya for his brief exposition of the Vyaghrapada system in the *A.M.*, June 1983 issue directing readers to the *Journal of Tranvancore University* under the name "Ankana Sastra" for more details. I had come across this journal some months ago through an astrologer friend of mine Mr. C. S. Patel, joint author of a book on Ashtakavarga. The journal contains all the verses in Sanskrit only. The author of this system is known as Vyaghrapada but further details about him are not available. The manuscript of Vyaghrapada has been handed down to his disciples and this has now been printed and published in the form of a journal by Tranvancore University. This journal contains 11 chapters and 399 verses. Out of these, the portion relating to a new system of *navamsa-ankana sastra* is contained in 128 verses which is the subject-matter of this article.

These verses deal with the unique division of each sign into nine equal parts uniformly and the principle of evaluating the effects of a planet in each *ankana*. For the benefit of readers of *A.M.* and by kind courtesy of our venerable Editor, Dr. B. V. RAMAN, I take this opportunity to present this article on the unity and diversity in the traditional system of Navamsa division and under the Vyaghrapada system and evaluation of results.

According to ancient texts, division of a zodiac into 12 signs, division of each sign consisting of 2 1/4 constellations, Navamsa division and Navamsa position of each planet in Navamsa chart on the basis of Nakshtrapada, Hora, Drekkana, Trimsamsa, etc., are employed for prediction. In this direction, Kerala and Tamil Nadu astrologers resorted to Nadi granthas. *Ankana Sastra* is one such method adopted for prediction along with other methods of division of a sign and this enables one to be precise in interpretation and prediction. For in verses 21 and 22, the author, Vyaghrapada, says that one

should take the trouble to erect Lagna, Hora, Drekkana, Navamsa, Dasamsa, Dwadasamsa, Trimsamsa charts also and look into details along with Dasa Bhukti.

As per the traditional Navamsa division, the first division of Aries Rasi will fall in Aries Navamsa, second in Taurus Navamsa and so on in that order. However, any Nakshtrapada in any sign (e.g., 00°-03° 20' in Aries Rasi) and the 7th Nakshtrapada therefrom (20° 00' to (23° 20')) will get the opposite Navamsa Rasi position, Libra.

नवभागात्मकं लग्नं तेषामीशाः पृथक् पृथक् ।

अस्मिन्शास्त्रे ग्रहोणां तु स्थानं नवधा कृतम् ॥

In the Vyaghrapada system of division, there is a departure from this traditional method. Each sign of 30° is divided into nine equal parts known as *ankanas* of 03° 20' and each *ankana* in each sign is fixed and uniform. Thus, in any sign, the first division 00° 00' to 03° 20' will be known as first *ankana*. 03° 21' to 06° 40' in any sign will be second *ankana* and so on in that order till 26° 41' to 30° 00' in any sign will be known as ninth *ankana*.

In the Vyaghrapada system the order of rulership allotted to each *ankana* is fixed and uniform, viz. ruler of the first *ankana* of any sign is Mars, of second *ankana* in any is Jupiter, of third Mercury, fourth the Moon, fifth the Sun, sixth Rahu, seventh Venus, eighth Ketu and ninth Saturn.

In order to evaluate the strength of planets our ancient sages have expounded the principle of planetary *avasthas* or moods, as distinct from Navamsa principle. Each of the great sages has expounded the theory of planetary *avasthas* on different basis such as *Diptadi* (10 in number), *Baladi* (5 in number), *Jaagradi* (3 in number), *Lajjita* (6 in number, etc.). Maharishi Parasara has given 96 *avasthas* of planets. Ramadayaalu in his *Sanketanidhi* has given 12 planetary *avasthas* from 'shayanadhi', etc. Scrutiny of

planetary avasthas under the above systems require a certain amount of arithmetical work.

In the Vyaghrapada system there is practically no such arithmetical work involved. Each of these nine *ankanas* are co-related to nine moods or avasthas viz., (1) in tranquillity, (2) in conversation, (3) sleeping, (4) bathing, (5) eating, (6) amorous, (7) consultation and resolution, (8) melancholic and (9) concerned with state (public) affairs.

A planet in the first *ankana* 00° 00' to 03° 20' of any sign is said to be in tranquillity, one in second *ankana* 03° 21' to 06° 40' in any sign is said to be 'in conversation' and thus the nine divisions or *ankanas* reflect nine different moods in a fixed order.

In the Ashtottari system of Mahadasa, there is no period allotted to Ketu or there is no Ketu Dasa. It is only in the Vimshottari system that all the nine planets are allotted rulership for fixed periods in their order.

In verse 15, the author says that this is the great secret of how *ankana* division is done in a new order and one can thus know the effects of Mahadasa (major period) according to ancient texts. The unique feature of this system is that this new order of Navamsa division, rulerships and moods are blended together to judge the nature of the concerned planet and its Mahadasa effects at one stroke.

For graphic representation of the *ankana* division, its rulers and its avasthas, I summarise in the following table the foregoing :

Division of a Rasi	Ankana gained by a planet	Ruler of the ankana	Avastha allotted to the ankana lord
1	2	3	4
00° 00'—03° 20'	1	Mars	in tranquillity
03° 21'—06° 40'	2	Jupiter	in conversation
06° 41'—10° 00'	3	Mercury	sleeping
10° 01'—13° 20'	4	Moon	bathing
13° 21'—16° 40'	5	Sun	eating

	1	2	3	4
16° 41'—20° 00'	6	Rahu	amorous	
20° 01'—23° 20'	7	Venus	in consultation & resolution	
23° 21'—26° 40'	8	Ketu	melancholic	
26° 41'—30° 00'	9	Saturn	concerned with state (public) affairs	

Now I take a random example and refer the readers to the horoscope (Q. 6) on page 521 of *A.M.*, June 83 issue under Col. "Your Technical Difficulties Solved". According to the chart, the Ascendant and nine planets get the following *ankanas* under the Vyaghrapada system:

Planet	Ankana	Ruler	Avastha
Ascendant	8	Ketu	melancholic
Sun	2	Jupiter	in conversation
Moon	1	Mars	tranquil
Mars	2	Jupiter	in conversation
Mercury	7	Venus	in consultation & resolution
Jupiter	7	Venus	in consultation & resolution
Venus	1	Mars	tranquil
Saturn	7	Venus	in consultation & conversation
Rahu	9	Saturn	concerned with state affairs
Ketu	9	Saturn	concerned with state affairs

The readers will be surprised to find what insight and intuition Mihira has brought into play to answer the question within the great constraint of space in his column and how this *ankana* evaluation confirms his assessment of strength of Lagna lord Mars, Venus and the Sun and the native getting a bank job in Jupiter Dasa and transfer in Saturn Bhukti.

In subsequent articles, the results of each planet in nine different *ankanas* according to the Vyaghrapada will be dealt with. It will be evident to the readers of *A.M.* as to why and how the above example horoscope is rendered mediocre.

(To be continued)

Astrology and Kidney Transplants

Harsha Vardhan Chopra

I HAVE come across the horoscope of a native who underwent a kidney transplant operation in 1982. The horoscope is important not only to the beginners but also to advanced students of astrology. Both the kidneys failed in this case. They were removed and a transplant of a kidney donated by his sister was made. Nature has given two kidneys to man and their function is to purify blood. If one kidney fails the other is capable of carrying on the normal functioning of the body. So far about 20 such operations had been carried out successfully in India.

The native was born at 10-57 p.m. on 2nd June 1931 at Indore.

Rahu	Venus Merc.	Sun	Jupit.		Mars Mandi	Ascdt.	Ketu Jupit. Sun
	RAASI				NAVAMSA		
Ascdt.			Mars				Moon
Sat. (R) Moon Mandi			Ketu	Sat. (R) Rahu	Merc.	Venus	

For Capricorn Ascendant, Saturn and the Moon are given maraka powers. Saturn is Lagna lord also but his positive house falls in the 2nd; so it is more of a malefic than a benefic. In this chart both of them have combined in the 12th house; moreover Saturn is retrograde. So its maraka powers are intensified in this case. The combination is aspected by Jupiter, a malefic by ownership of the 3rd and the 12th, both trika houses. In this case the Moon, natural karaka of money, and Saturn lord of the 2nd (house of money) are both in the 12th. This combination shows huge expenses in one's life, sometime or the other. Saturn and Jupiter both are vargottama. Vargottama planets have their own side of the picture. Saturn from the 12th aspects the 2nd, the 6th and the 9th houses; the 2nd and the 9th are both houses of money.

The position of Jupiter as lord of the 3rd and the 12th in the 6th is not bad for Vipareeta Raja Yoga but its aspect upon lord of Lagna and the 2nd house shows that one's hard earned money may have to be spent on sickness, diseases, hospitals.

Venus and Mercury are both first-rate benefics, one a Rajayogakaraka and the other lord of the 9th house or *bhagyasthana*. In the kendra (quadrant) such a combination is capable of giving a lot of protection against ill-health and all sorts of sorrows that can trouble a human being, but here the same combination (although strong Venus has Digbala) is hemmed between the Sun and Rahu. So we may come to the conclusion that there can be a major illness in the native's lifetime.

The 6th and the 12th houses are influenced by marakas: the Moon, a watery planet, aspects the 6th. In *Kalapurusha* (zodiac) the 6th house shows parts of the body around kidneys, etc. As Saturn is retrograde in aspect is stronger than that of Jupiter. So some trouble is indicated in the region around the 6th house of *Kalapurusha*.

The native was born in Mahadasa (major period) of Venus, Mahadasas of Venus, the the Sun, the Moon and Mars passed smoothly and there was no major trouble.

Rahu Mahadasa commenced on 14th November 1971.

Rahu is like Saturn and Ketu is like Mars. Rahu is aspected by Mars from the 8th house and both planets are karakas for surgery.

In Navamsa also Rahu is heavily afflicted by the Sun, Ketu, Saturn and Jupiter, the last being a malefic by ownership. It has been noticed in many cases that when the Sun, Rahu, Saturn and Ketu afflict any organ of the body, it is either cut off or ceases to be of use to the native. In Navamsa, Jupiter is afflicted by all the four malefics. In the main chart Jupiter is

in the 6th house; so there is a positive indication that both the kidneys will be removed.

Rahu Dasa passed well until Saturn Bhukti (minor period). From October 1979 health started deteriorating and finally when Ketu Bhukti started in May 1982 he was operated. As Ketu is in the 9th house, he was taken to the U.S.A. for the kidney transplantation. The 9th house in a horoscope is for foreign travel too.

As Saturn and Jupiter are both vargottama, money was collected in the institution in which he was working and the sum was offered to him for medical treatment. As Jupiter, lord of the 3rd, is vargottama aspecting Saturn in both Rasi and Navamsa, it was his sister who donated one of her kidneys for the transplant. So both the kidneys were removed and a new one was transplanted. If Jupiter had not aspected Saturn and Rahu in the Navamsa, then the kidney transplantation would not have taken place for one reason or the other. The operation took place on 12th May 1982 in the beginning of Ketu Bhukti.

The following are the planetary positions on the date the operation took place:

Rasi: Capricorn—Ascendant; Pisces—Venus; Aries—the Sun; Taurus—Mercury; Gemini—Rahu; Virgo—Mars and Saturn; Libra—Jupiter; and Sagittarius—Ketu and the Moon.

All the first-rate malefics Mars, Saturn, Rahu and Ketu are in quadrants from the Moon. Ketu Bhukti will be operative till the end of May 1983 by when the native recover from his ailment.—167.83.

WHAT IS TANTRIK VIDYA?—II

(Continued from page 798)

are all of very high philosophical import not germane to this article, we are not discussing these in detail here.

We now revert to the method of *puja* to be followed by a *sadhaka* of the Sakti cult including Srividya or *Sri Chakra Upaasana*. This can be done in different ways for different applications, viz., *Bhagavat Seva* or the worship of *Sri Chakra* for the welfare of the family and for attaining specific purposes like relief from debts, diseases and machinations, freedom from accidents or planetary ills, early marriage or employment of

children, fulfilment of reasonable desires and ambitions and freedom from suits, cases and departmental proceedings. The yantra or *alpana* used for this comprises of *chatuṣṭram* with openings, a circle, eight lotus petals a circle, *shatkona*, a circle inscribed in it, an inverted triangle and a *bindu* in the centre. Here the Devata is *Tripura Sundari*, *Kamalatmika* or *Bhuvaneshwari*. *Beeja Mantras* of these three forms are different from one another. *Rishis* and *Chandas* are also different. The procedure for *puja* is as follows:

1. *Mantapa shuddhi*, *shudhi punyaaham*
2. *Alpanas* or *yantra* or *Deepa sthapana* and *aavaahana*.
3. *Veda pathanam*, *kalasa*, *sankha* and *aatma puja*.
4. *Ganesha sthapana* and *Avaahana* (*Viswakṣena* in the case of *Vaishnavas* and *Ganesa puja*).
5. *Sankalpa*.
6. *Devi Aavaahana*, *Praana prathishta*, *mudra* and *upachaara*.
7. *Anga-krama*, *dala* and *ashtottara pujas*.
8. *Maha naivedya*.
9. *Aarati*, *chandi (saptasati) pathana*.
10. *Sahasranaama archana*.
11. *Trisati kumkuma archana*.
12. *Naivedya prasaada*.
13. *Shodashopachaara*.
14. *Namaskaara* and *praarthana*.
15. *Rajopachaara*, *punahpuja* and *yathasthaana*.
16. *Aseervaada*.
17. *Drishti parihaara* and *Deepa sthambana*.

This can be performed only by those who are duly and properly initiated to *Devi Upaasana*.

The worship of the crude or *para* subtle form of Devi is called *Durga puja*. This includes *puja* to *Devatas*, *Matangi*, *Tara* and *Dhoomavati*. In this type of *puja* the procedure depends upon initiation of the Rishi (or saint) whose method is followed. But it generally comprises of these:

1. *Shuddhi punyaaham* and *sankalpam*.
2. *Yantra/deepa sthapanam* and *aavaahana*.

(Continued on page 819)

Fluctuating Conundrums

S. Natarajan

THE view, already expressed in an earlier article in *The Astrological Magazine* by an eminent contributor "that according to sloka 30 in Chapter XVI of *Phala Deepika*, the house (Bhava) that is occupied by the lord of the 12th, and the Bhava (house) owned by the planet or planets posited in the 12th are deemed defective" is not at all accurate as it is not sustainable in view of the fact Mantreswara had chosen to employ the words *anurupa vastuno nasamadi seth* in the sloka which runs thus :

*Vyaya sthito yat bhava so vyayeso
yatra tishtati
Thasya bhavasya anurupa vastuno
nasamadi seth*

The word "vastu" means certain in objects, things or articles. It is common knowledge that to every Bhava (house) and to every planet have been allotted specific objects, things or articles, or the ancient sages.

By the employment of the words "anurupa vastuno nasamadi seth" the sage has made it quite clear that when the lord of the 12th is posited in some other house (or Bhava) and/or if any planet or planets are posited in the 12th, then only loss, damage, expenditure or ruin, in regard to the relevant articles, objects or things of the concerned Bhava, will be caused and that the results pertaining to the relative Bhavas will not be spoiled or ruined in their entirety.

Thus we come to know that any Bhavadhipa (house lord) in the 12th will at the most cause damage to the relative things (vastu) or damage or loss to the native through production, procurement, storage or distribution of such things, and an intelligent novice needs no further amplification on this point. Crystal clear it is that the ancient sages had not said anywhere that the 12th Bhava, a very important, inevitable and vital Bhava in a horoscope as the 12th is the kendra (angle) the 4th, the 7th and the 10th from the 9th, the 6th, and the 3rd respectively ;

is kona (trine) the 5th and the 9th from the 8th and the 4th respectively ; and is upachaya the 3rd and the 11th from the 10th and the 2nd respectively ; and is the 2nd panapara from the 11th ; is the dusthanas the 6th, the 8th and the 12th from the 7th, the 5th and the 1st respectively. Thus, it being not at all an evil house outright, the sage had quite dexterously employed the word "vastuno", so that the sloka might not be misquoted and miscomprehended as being compendious.

Again, the construction of the sloka leaves it ambiguous whether the Bhavas whose adhipas (lords) are posited in the 12th or the Bhava in which the adhipa of the 12th Bhava tenants will be subjected to the loss or damage as explained above. Only one and not both should be involved in the destruction or damage of "vastu". This aspect needs to be clarified by the knowledgeable scholars within the ambit of the *P.D.* itself.

The conclusion that sloka 30 of Chapter XVI of *P.D.* quoted above is not over-riding.

Again, a careful reading of sloka 29 of Chapter XVI, too, does, on the other hand, go a long way to assert that the view "that the Bhava occupied by the lord of the 11th and the Bhavas owned by such lords as join the lord of the 11th would flourish" is not logical or according to the actual import of the sloka which runs thus :

*Labheso yat bhavanathayukto yat
bhavago api va
Labhastat anurupasya vastuno
labhagairapi*

meaning that there will be gain on account of the "vastu", viz. things or objects or articles related to the relative Bhavas (i) with whose adhipas the 11th lord joins or (ii) that occupied by the 11th lord or (iii) those whose adhipas are posited in the 11th Bhava. Conversely it goes without saying that in such a phenomenal position relating to the 11th, the native would gain only on account of the "vastu", viz.,

things, objects or articles relating to the concerned Bhavas, by means of production, procurement, storage or distribution. Thus this sloka cannot be construed to decide, in such a contingency, that the relative Bhava results would be effective or flourish in entirety.

Curiously sloka 5 in Chapter XV goes a long way to read unequivocally thus bringing the old lady in a new jacket (the description in sloka 30 of Chapter XVI) which runs thus :

*Yat bhavanatho ripu randhrarihpe
dusthanapo yatbhavanasthitova
Thaj bhavanasham kathayanti tatgyaha
shubhe kshite thaih bhavanasya sowkhyam*

meaning that damage or destruction or loss is caused to that Bhava whose adhipa (lord) is posited in the 6th, the 8th or the 12th, or to those Bhavas which are occupied by the lords of the 6th, the 8th or the 12th, unless they receive benefic aspects when only good results accrue from the relative Bhavas. It is to be noted that here the sage has chosen not to employ the word "vastuno" but uses the words "tat bhavanasham". It makes all the difference.

Even otherwise it is evidently irreconcilable in import between sloka 30 in Chapter XVI and sloka 5 in Chapter XV in regard to the 12th Bhava.

Sloka 18 in Chapter XV emphasises that the planets give the results of the Bhavas (houses) according to the Bhavas occupied by them and Satyacharya's view is that benefics in Lagnadhi Bhavas give good results, while malefics cause the evil results and that malefics in trikas (the 6th, the 8th and the 12th) give good while benefics cause evil.

In relation to trika houses (the 6th, the 8th and the 12th) sloka 19 of Chapter XV amplifies that if malefics be posited in the 6th, the 8th or the 12th improve the Bhavas and if benefics are posited in them they damage the Bhavas. That is, malefics in trika, the 6th, (sorrow, debts, disease and enemies) will increase and benefic in it will avert the bad results altogether. Likewise, malefic in the 8th gives longevity while benefic will decrease the longevity. Thus this sloka also adds to the above effect.

The effect is benefics in the 6th Bhava damage it. They will not destroy enemies and debts. Malefics in upachaya the 6th destroy the evil effects of the Bhava.

Again malefics in upachayas, though they will damage Bhavas, they give only good results in the 8th and the 12th, by giving long span of life and decrease of expenditure. Devakirthi has said benefics in the 6th and malefics in the 1st, the 2nd, the 4th, the 6th, the 9th, the 5th and the 7th destroy the relative results of the Bhavas. But this seems to be subject to the special rules.

When some isolated dictum from any particular text is referred to, to the detriment of any of the Bhava, for a particular variable. It would turn out to be a fallacy when there is another dictum in another sacred text portraying result pro contra. It may be at times quoted out of context too. It is crystal clear that "Astrology as handed down by our sages is a complete and comprehensive discipline". This is the rudimentary principle that is inculcated by Dr. B. V. RAMAN, my Guru, in his books of fundamentals for Astrology. But stalwarts, when they are confronted by tyros, with relevant points, they should not fume and fret like an Arabian horse, and harrange, "if we see double images and blurred images, it is our eyesight that needs attention".

In this context I feel it is my duty to request the eminent scholars to read what Dr. RAMAN has written, in his own usual inimitable, humble but emphatic language on 5-10-1955 in his introduction for his work *A Manual of Hindu Astrology*. Paras 2, 3, 4, 6, 7 and 8 are quite valuable. "A Varahamihira or Kalidasa who has bequeathed to us such masterpieces as *Brihat Jataka* and *Uttara Kalamrita* could not have been so ignorant or indifferent as to give room for such fallacies, inconsistencies and errors which we are trying to find out in their writings. It would be the height of folly and absurdity to estimate their conclusions in matters of astronomy and astrology in the light of our own developments or achievements in those branches of knowledge. Modern decisions and conclusions cannot be

(Continued on page 807)

Practical Use of MaHaBote Charts— II*

Mrs. Barbara M. Cameron

THE Saturday-born, on the contrary, finds his basic enemy high in the saddle, as they say, and faces basic challenges in life because of it. He cannot escape the Venus traits, but they will mean troubles and difficulties, despite their irresistibility. Venus blocks the smooth functioning of both the Core and the Grand Trine of the chart for this boy, despite remarkably similar talents and abilities.

In this way, we know immediately at a glance that the charts will differ in a significant way. Then we recall that MaHaBote has major and Minor planetary periods, which function from the Directional Chart. Therefore the Venus-born will be in a Venus major period for the first 21 years of his life, but the Saturn-born will have Saturn major only until his 10th birthday, at which time he will enter a Jupiter major period and remain there until his 29th birthday. This will show a difference in the life, despite the similarity of its basic pattern and the similar transits to be run each year. Minor periods, of course, add to this ramification, for they also run in rotation from the birthday planet. No one who has developed any feeling for the planets and what they signify could deny a fundamental difference clearly exists between these two charts, seemingly so similar at first glance. This, too, without any delineation of the chart so far.

Proceeding then we make the assumption that Paul, the Friday-born boy, will find it easier to focus and use his inherent talents and abilities than John, Saturday's child. Another feature of MaHaBote's planetary periods is that the varying periods of influence allow greater accuracy in timing events than one might suspect. Venus, for example, is strongest in the middle third of its influence; thus it would be most powerful as a major planetary influence

for Paul from his 7th to his 14th years. He was performing on the piano at a concert level of ability by age 13. John's exposure to piano lessons was characterized by his quickly memorizing the piece given to him by his teacher and thus never even learning to read music! Yet, at age 15, goaded by Paul's success, John made a try for a year at serious music study. He displayed admirable talent and began, characteristically, with pieces of advanced difficulty! After several months' study he abandoned the piano, having decided he could never make world class having begun so late in life to study seriously. To this day, he has not played the piano again.

The male of the species cannot escape his Mars placement, nor can the female escape her Venus (though many seem to try these days!). So it must be with Paul and John. Paul's Mars placement is, it seems, identical to John's; how can any difference be apparent? Yet, in fact, Mars is friend to Venus in this system and therefore is easily managed by powerful Venus in Leader. On the contrary, that very friendship of Venus to Mars can give Saturn trouble; we would expect that Mars' type activities will lead to accidents and difficulties for the Saturn-born. He will want to structure and organize that Mars, but it must be done through Jupiter, not Venus.

For both boys, we would expect to find that Mars macho manhood is not in the cards: they find violent action abhorrent (Mars in sickly house, the most persistently annoying house). Paul needs to have a care when choosing his wife, for he will identify with her to a remarkable degree and she could lead him around by the nose. John's luck with women will be bad and his sortees into their world should be carefully orchestrated as to yearly transits and planetary periods. He believes himself so self-sufficient (Saturn birth in the house of kingly position) that it is unlikely he will allow himself to be fully vulnerable to a woman anyway. At

* Part I of the article has appeared in August 1983 issue of *The Astrological Magazine*.

the least, she will have to be very feminine to attract him at all; but that very attraction can be disastrous!

Most of the things I have written so far are derived strictly from the birth planet and its position on the MaHaBote birth chart. Obviously only a very limited delineation is possible here, but the aim as stated is to make those comments which are quickly seen and of practical application. One can go on in great detail on almost any house or planet, just as you can with the natal charts. For example, in this year's transit chart, both these young men are running Mars in the house of extremity. Our Saturn-born boy, John, has joined the military at his college and is currently embarking on a strenuous athletic routine to strengthen himself physically. Jupiters influence in his birth house shows by his concern over his academic grades and exams, with his desire to excel quite pronounced.

Someone reading is wondering, does Paul have no problems? Yes, he does. General congeniality, for example, is a problem. Paul's Jupiter tells us that he can quite easily close people off and be very difficult to approach. This is not a beneficial way for his personality, because it can emphasize the saturnian reserve present in the house of kingly position; Paul admires this type of reserve, just as he admires other aspects of Saturn's traits: patience, structure, tradition, conventionality, duty and service. These very things are those which may draw him away from the music he loves into the alternative of medicine. He may choose the path of Dharma and by integrating his challenge, surmount them. But he will have to develop greater forbearance, for we see that both the Moon and Jupiter are in potentially low houses and his level of compassion is minimal!

Beginning students will continue with the MaHaBote, house by house, delineating the

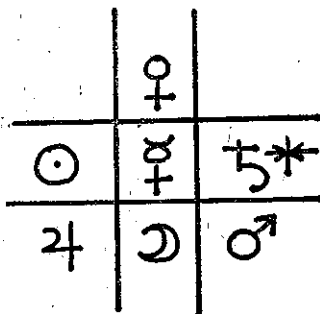
characteristics symbolized by each planet as it appears in the house. The student who is a bit more advanced will see the interplay of malefics and benefics within the chart, allowing him to see deeper into the personality. The most advanced will find specific advice and functions which will enable the native to employ his assets in a positive manner to overcome his liabilities, thus attaining the Burmese ideal: the harmonious functioning of the personality.

The rapid construction of the MaHaBote chart allows you to use it by itself or side by side with the natal chart, giving such foci as I have outlined above. Addition of further information serves to further refine the chart, for example, use of the birth hour influence, or appropriate phase of the Moon. Persons who have no accurate time of birth can use this chart without fear of too much generalized muddling.

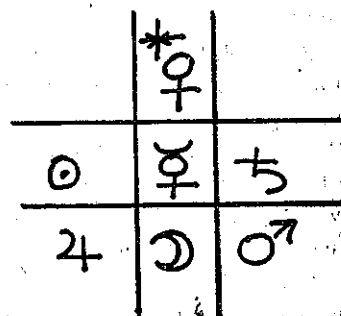
When you have mastered MaHaBote, you will draw it up quickly next to your Hindu chart. Having given it a quick perusal such as outlined above, you will then enter the Hindu chart with your path already illuminated and fewer stumbles along the way.

Another quick and useful example is shown by the comparison of the MaHaBote charts of Presidents Carter and Reagan. Again, at first glance, it appears that the charts are too similar to yield much difference in life patterns. But to

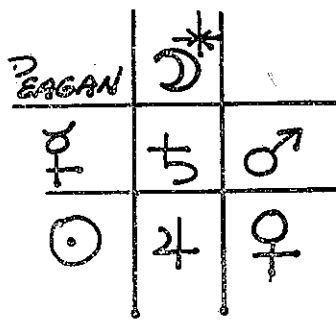
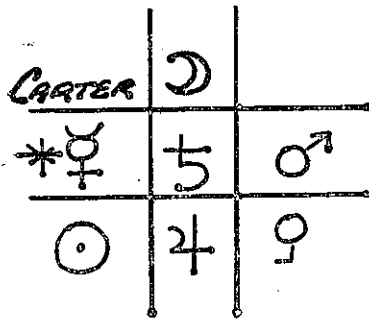
MULA MAHABOTE



JOHN
SATURDAY



PAUL
FRIDAY



Moon in this system ; therefore, he can fully use the potential of the Sun's extreme position.

Interestingly enough, Reagan was kept out of office during his entire Jupiter major period : his entry into Rahu major signalled the end of the block. In MaHaBote, Jupiter and the Moon

the experienced eye, rapid examination shows the reverse is true.

Just working on the surface level—no deep and intimate analysis of the chart—shows us that the Mercury birth in the house of fame of President Carter shows that flexibility is his middle name indeed. He is known as being adaptable, clever, acquiring knowledge for its own sake, cerebral and humorous. Since the Sun in the house of extremity is an enemy, it is no wonder that he often defeats his own aims when he attempts to push boldly ahead. With the Moon in the house of leader and friend to birth planet Mercury, he surely trusts the ladies in his life : his mother and his wife. Yet, to hold him completely, Rosalyn must be able to fulfil that low Venus placement as well ! Mars in the house of kingly position shows us the admiration he has for men of science and military, men of courage and men of direct action.

On his Hindu natal chart, there exists *sambandha* between the Sun and Mercury, as well as Saturn and the Moon in the 1st, in Libra. Not a bad reflection of the MaHaBote chart, I'd say.

The chart of President Reagan tells us immediately that his idealism is absolutely and truly real : his Moon birth in the house of leader symbolizes the Arien waxing Moon we find in his 7th house on his Hindu natal chart. The sympathy and power of that Moon, as shown on the MaHaBote chart, must make him a very difficult man to resist when the force of personality is turned on you ! His MaHaBote chart is an easier chart to bring into focus than Carter's since there is no enmity between the Sun and the

are positive elements but enemies. This causes confusion to students, but I try to explain it by showing that the symbology is of similar aims desired by opposite means. Jupiter uses reason, logic and knowledge; the Moon signifies intuitive knowledge, compassion and sympathy. Jupiter wants what is fair, but the Moon wants fairness tempered with mercy.

There is much more, of course, which could be written on these four charts. I hope that the little given here will show that the use of MaHaBote is not a waste of time, but instead a further aid to our ultimate aim.

FLUCTUATING CONUNDRUMS

(Continued from page 804)

taken as criteria for judging the accuracy or otherwise of the ancient Hindu astronomers. The extreme accuracy and precision to which we lay claim are oftentimes questionable....."

Somewhere else the internationally famous Doctor of Astrology has written in all humility: "In other words the translation must be liberal rather than literal. Astrology is purely a technical subject and no amount of mere scholarship in English or in Sanskrit would be of any use unless one is thoroughly familiar with the important principles of the science. Translation means interpretation put upon the author by the translator and not the original forcible expression of the author.—122.83.

Subscribe to :

THE

ASTROLOGICAL MAGAZINE

Lessons in Jaimini Astrology—XVI*

Dr. P. S. Sastri, M.A., Ph.D., M.Litt.

Diseases and Death

CHARA (moveable) and Sthira (fixed) Dasas are helpful in fixing the period of death. Niryana Sula Dasa enables us to predict the death of parents, brothers, sisters and relatives. Niryana Phala Sula Dasa can determine the native's death if he has medium longevity (madhyayu).

Concerning Rasi Dasas which have the power to kill, death is possible in the Rasi Dasa and the sub-period of the Rasi of Navamsa which is aspected by the lord of the 6th from the former (2.1.34). If a strong Rudra is aspected by benefics, death is possible in the Rudra Rasi or in the trinal signs from it (2.1.37). We have stated earlier how to find out a weaker Rudra. Even this one having benefic associations extends life to the Dasa of the Rudra Rasi and its trines. But if there are planets other than the Sun in its trines these results are not to be given. If the two Rudras are malefic, death is in the first Sula Dasa (trinal signs); if one is malefic, in the second; and if both are favourable, in the third (2.1.38-40).

If the Moon has an association with an afflicted Dvara Rasi, death is in the period of the Dvara Rasi (3.2.23). If Lagna and the 8th are afflicted, death comes in the period prior to that of the Dvara Rasi (3.2.25). If Saturn is in the 8th, one dies during the period of that sign in the Navamsa Dasa (3.2.28) when it does not have mixed influences. Generally, death comes in the period of a moveable sign of Navamsa Dasa. The Dasa periods of signs 3, 6, 8, 12 from the 6th and its lord are fatal. Malefics in these signs give an early death (3.2.34-36).

If the 3rd houses from Lagna and 7th arudhas or their Navamsas are not moveable signs, one dies in the room where he keeps his wealth (3.3.18). When these are aspected by Aries and Jupiter is in Lagna, death is in the house. When these have malefic associations, death comes

from stones or falling from a high place. If Ketu is there or if such a Ketu has a malefic association, one is destroyed by his own fault. Even benefic association to Ketu is of no help (3.3.9-15).

If the 8th from Lagna or Atmakaraka, and the 3rd from Navamsas of the arudhas of the 1st and the 7th are occupied by malefics, one is hanged or guillotined. If such malefics are aspected by Rahu, there will be capital punishment. Saturn and Rahu in the 3rd from the arudhas of the 1st and the 7th or from their Navamsas indicate death of a violent nature; or one may die of kidney trouble. Mars and Ketu in that place show constant ailments of such a nature (3.3.17-21).

The nature of death has to be examined by considering the nature of the signs, their lords, and the strength and vargas of the 3rd and the 8th. If the houses 3 and 8 from Lagna or Atmakaraka have the vargas of Taurus and Sagittarius predominantly, and they have Mars in them, one will have boils, tumours and inflammation of the ears and the neck. If the Moon is there, one will have inflammatory complaints. If it is Libra, one is beaten to death, and if it is Leo, one dies of the bite of reptiles. If the 3rd and the 8th are in the Navamsas of Taurus and Scorpio, death is from poisonous creatures. If the 8th is aspected by Leo and Scorpio, death comes from mice and similar creatures. If this 8th has Saturn, one swallows poison; if it is associated with Mercury, one has diarrhoea and dysentery (3.3.24-34). These are some of the significant combinations given by Jaimini.

Death caused by fire, explosion, drowning, fall and the like is dushta or unnatural death. It is subha or natural if it is after some ailment. We give first the combinations for the causes of death.

1. Malefics in the 3rd from Lagna or Atmakaraka. Benefics there give a natural death. Mixed influences modify the result mentioned (2.2.12-14 : 3.3.3).

*Part XV has appeared in August 1983 issue of A.M. Ed.

2. The 3rd house from Lagna or Atmakaraka associated with the Sun (by aspect or location)—hanging, beheading; with Mars—fire, weapons, injuries; with Saturn and Gulika—poison; snake-bite, drowning, etc., with Gulika and the Moon—hard and indigestible food; with the Sun and Rahu—snake-bite; with the Moon—consumption; Saturn—rheumatism, windy diseases; Ketu—dropsy; Jupiter—indigestion, vomiting, phlegm; Venus—venereal diseases (2.2.15-25).

3. Malefics in the 3rd from the Navamsas of the arudhas of the 1st and the 7th give an unnatural death (3.3.4).

4. The 5th from Lagna arudha or the 7th arudha or their Navamsas are moveable ones for an unnatural death (3.3.5).

5. If the 3rd houses from Lagna and the 7th arudhas or their Navamsas are moveable and immoveable, or both common sign, there is an untimely death (3.3.7).

6. If the 8th from Lagna or Atmakaraka, and the 3rd from the Navamsas of the arudhas of the 1st and the 7th are afflicted by malefics, there is unnatural death (3.3.16).

The nature of death is explained by Jaimini with reference to the 8th house from the sign occupied by the lord of the karakamsa (3.3.35). Other factors also are involved.

Benefic association (occupation or aspect) with the 3rd from Lagna or Atmakaraka gives death near holy places (2.2.26). Any association of Jupiter or Venus to the 3rd makes one conscious at the time of death (2.2.28). The reverse happens with malefics. If the 8th from Lagna, the 3rd from Atmakaraka, the 6th from the Navamsa or the 6th from Karakamsa be Aquarius, death is natural though one may be unconscious then. If it is Sagittarius, one will be fully conscious at the time of death (3.3.98-99).

The signs from the place where the lord of Karakamsa is located have significance. The reference is to the 8th from the sign occupied by the lord of Karakamsa. If it is Aries or Pisces, one has natural death; Taurus—beaten to death by a stick; Gemini—death by poison; Cancer—cholera or acute fever; Leo—death at the hands of the enemy; Libra—leprosy; Sagit-

tarius—lethal weapons cause fatal wounds; Capricorn—violent death (3.3.35-46).

If the 8th from the sign occupied by the lord of Karakamsa has the Sun, there is danger from weapons, fire and enemies; the Moon—death by drowning; Mars—boils, poisonous eruptions; Mercury—falling from mountains and the like; Jupiter—killed by a near one because of a difference of opinion; Venus—venereal diseases; Saturn—poison: Rahu or Ketu—poison, snake-bite, imprisonment, missiles; Saturn and Rahu—bandits and sticks; Jupiter and Rahu—abhichara (black magic). The aspect of Jupiter and Saturn on the 8th is to be interpreted with reference to the signs involved (3.3.47-57). All these, it need not be said, get modified or nullified by other factors.

Jaimini introduced the term Kaulaka which means 1/6th part of a sign. Each has five degrees. These follow the regular order of the signs from Aries to Pisces. Each sign has six kaulakas in it. The first kaulakas of the 12 signs from Aries onwards are—Aries, Libra, Aries, Libra and so on. The odd signs start from Aries kaulaka and end with Virgo. The even signs start from Libra and end with Pisces. With reference to these kaulakas predictions are made.

If the kaulaka of Atmakaraka is afflicted by malefics, one will suffer from diseases. If the Atmakaraka is in the afflicted first kaulaka, there is disease of the forehead; second—disease of the hair; third—complaints concerning blood; fourth—eye trouble; fifth—injury from beasts of prey; sixth—diseases of the tongue (3.3.58-64). These kaulakas have to be afflicted if these results were to appear.

The signs from Atmakaraka are divided into two groups—previous six (7 to 12 from him) and the six from him. These refer to Karakamsa Lagna and the positions in Rasi chakra. Thus if Venus as Atmakaraka is in Pisces Navamsa, we take Pisces for this count. If this Venus is in Cancer in the natural chart, he is in the 5th from Karakamsa. If Rahu or Ketu is with Atmakaraka in the previous six signs, there are diseases of the larynx and tongue; Saturn and

(Continued on page 815)

Letters to the Editor

[The Editor does not hold himself responsible for the views of the readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to The Astrological Magazine he must remind readers that claims on the available space in this column are heavy. The Editor, therefore, requests readers to be as brief as possible in all letters intended for the correspondence columns. —Ed., A.M.]

Horoscope of U.S.A.

Sir,—The *Evansville Courier* newspaper of April 23, 1983 had an article stating that Williams College of Williams town, Massachusetts, had obtained a copy of the United States Declaration of Independence which was printed within hours of the adoption of the Declaration on July 4, 1776 by the Continental Congress.

I wrote to the college and inquired if it had any knowledge of the time of day the Declaration was adopted by a vote of the Congress and am enclosing a *copy of the reply I received which states that the latest research and scholarship indicate that the adoption occurred between 10-00 a.m. and 11-00 a.m.

The sidereal positions for 10-30 a.m. LMT, Thursday, July 4, 1776, Philadelphia, Pennsylvania, 39° 57' N, 75° 09' W, using your Ayanamsa of 19° 17' for that year, would be as follows :

Rasi : Taurus—Uranus 19° 35' ; Gemini—Mars 1° 54' ; mid-heaven 2° 10' , Venus 13° 58' , Jupiter 16° 36' and the Sun 23° 47' ; Cancer—Mercury 5° 02' (R) and Rahu 18° 19' ; Virgo—Neptune 3° 10' , Lagna 3° 16' and Saturn 25° 33' ; Capricorn—Pluto 8° 37' (R) and Ketu 18° 19' ; and Aquarius—the Moon 3° 54'.

*The hours of early July when the Declaration of Independence was approved and printed are not conclusively determined. The latest scholarship, however, feels that the adoption by means of an actual vote in the Continental Congress took place between 10.00 and 11.00 a.m. on July 4th. The printing probably began by the setting of type during the evening and early night, with the actual printing taking place in the 10-00 p.m.-2-00 a.m. period. This cannot be proved for sure, however.—Sd. Robert L. Volz.

Navamsa : Taurus—the Sun ; Gemini—Ketu and Uranus ; Leo—Mercury (R) and Saturn ; Libra—Mars and mid-heaven ; Scorpio—the Moon ; Sagittarius—Rahu ; Capricorn—Lagna and Neptune ; Aquarius—Jupiter and Venus ; and Pisces—Pluto (R).

Balance of Mars Dasa : 1 year, 5 months and 13 days.

Herrin, Illinois, U.S.A. Buell D. Huggins.

Cheap Gibe at Astrology

Sir,—I came across an article published in *Blitz* of 21st May 1983 under the caption ASS-TROLOGY. The article is written by one Wilfred D'Costa condemning the subject of Astrology and Dr. B. V. RAMAN. It is evident that Wilfred D'Costa possesses no knowledge in the particular science and in order to get him an idea of the subject, I suggest he should first read your esteemed book *Planetary Influences on Human Affairs*. While the magazine, *Blitz*, publishes such cheap articles it does not fail to spare a page for "Forecast for the Week" which one will see in the next page of the said article. Probably it is for business. Let the astrologers and the students of astrology give no weight to D'Costa's article. After all he should be considered a quack. Such a quack's attack will not harm the divine science.

Calcutta.

S. S. Gopalan.

A Thought-provoking Article

I

Sir,—The article on Mars and Jupiter by Mr. H. R. Shankar appearing in the July 1983 issue of *A.M.* (pages 560-562) is thought-provoking. This reminds me of a verse in Sudraka's *Mricchakatika* which I quote :

*Angaraka viruddhasya prakshinasya
brihaspateh
Grahoyam aparah parsve dhumaketur
ivotthitah* (1.33)

It means that Angaraka or Mars is the only enemy of Brihaspati or Jupiter. Sudraka, who flourished in the beginning of the Saka era, rejected the view of Satyakirti which was accepted by Varahamihira. He was following the view which appears in Yavaneswara's text also. In doing so, he was only accepting an earlier tradition. Mr. H. R. Shankar's illustrations confirm Sudraka's view. Was Sudraka rejecting Satyacharya's view because Satyacharya might have been a Buddhist and also because it ran contrary to his own experience?

Nagpur.

P. S. Sastri.

II

Sir,—In response to the article by Mr. H. R. Shankar on "Fateful Conjunction of Jupiter and Mars" in July 1983 issue, I have to state that when the late Sanjay Gandhi died Saturn was in Virgo squaring his natal Mars in Lagna. On the contrary Mr. H. R. Shankar had stated that Saturn was in Leo. Late Sanjay Gandhi's horoscope published in *The Astrological Magazine* is a wrong one. He was not born with Capricorn Lagna.

Ramganj, Khandwa.

A. K. Jhawar.

"A Costly Mistake"

Sir,—This is with reference to the instance given on page 551 in June 1982 issue of *A.M.* by Mrs. Gayatri Devi Vasudev under the above caption. I wish to submit as follows:

There is no need for finding fault with the match making astrologers as there are many things in heaven and earth not known to worldly mortals.

It is worthwhile to note that the ascendants of the boy and the girl are the same, and the *nakshatras* of both are different, but in the same Rasi, and the *nakshatra* of the boy (Sraavana) precedes that of the girl (Dhanishta).

Anyway the Tuesday phenomenon is baffling. In the boy's horoscope there is predominance of Mars. Mars is the lord of the 8th house. The 8th house from the 8th house is of Mars sandwiched by Saturn and Rahu. Further Saturn

aspects the 8th house. Rahu who is charged by Saturn, in turn, aspects the 8th house of Mars. Thus the boy is shadowed by the 8th house planet Mars and no wonder that Tuesdays, ruled by Mars, have played a major role in his life and have done the mischief to the exclusion of all others.

For the girl, she too has the Mars as the lord of the 8th house. The 8th is vitiated by the presence of Ketu, and the aspect of malefic Jupiter and Rahu. Further the 8th lord is with Saturn sandwiched by Rahu and malefic Jupiter on one side and the lord of the 12th the Sun on the other side. In her horoscope the Moon is in the sign of Saturn and Saturn is in the sign of Mars—a very fatalistic combination indeed, to hasten the tragedy in her life, masterminded by Saturn and executed by Mars, whose ruler Tuesday has thus gained predominance.

Hubli.

K. P. Roy.

Informative Almanac

Sir,—Under "Harmful Nakshatras" appearing in the column "News and Views" in the same issue of your journal, it has been mentioned that *panchangas* published in the South do not indicate the harmful *padas* of the four stars Aslesha, Moola, Jyeshtha and Visakha and that this omission causes great damage to the public. I would like to submit that the *panchanga* published in Tamil under the auspices of the Kanchi Sankaracharya Mutt makes a clear mention of the harmful *padas* of the above four stars. Perhaps, this is the only *panchanga* published in Tamil which also contains, among other things, a table for the calculation of the malefic content of horoscopes for the purpose of matching for matrimony, the importance of which I have already pointed out above.

New Delhi.

S. S. Iyer.

Tamil Books on Astrology

Sir,—It is a pity that some of the most important astrological works written in Tamil have not been translated into English or Hindi.

Mr. R. Lakshmanan of Tirunelveli has referred to some important Tamil books in his learned articles which have appeared in *The Astrological Magazine* from time to time. Mr. Srinivasan has referred to a very important

Tamil work, namely *Jyotisha Sarva Vishayamrutham*. This work will be lost to posterity if it is not reprinted or translated into English. I may be permitted to say that the scholars of the South have written many astrological books. Unfortunately they have not been translated into English.

Bombay.

Nariman Hormasji.

Palmistry

Sir,—We are regular readers of your esteemed Magazine and every month eagerly await the next issue. We feel intensely disappointed when we do not find any articles on Palmistry and Numerology. *The Astrological Magazine* is matchless in respect of regularity and in the variety of topics and other features it contains, but we find there is more emphasis on Astrology than on Palmistry and Numerology. The three are correlated, and combined knowledge of these sciences is essential to make correct predictions. In order to enlarge its readership and to make it more informative it is our humble suggestion that articles on Palmistry and Numerology also appear regularly in the Magazine.

Amritsar.

Dharam Pal Kumal and
Gurmeet Singh Bhatia.

Questions Answered

Sir,—Recently I came across the March 1983 issue of the *A.M.* in which there is a letter in reply to an article of mine on numerology in the July 1982 issue. The writer of the letter raises several questions which I might attempt to answer as best as I can in this letter.

Firstly he asks how planets and numbers are allotted to each other. The theory of this allotment is very simple, the numbers being assigned to the planets in weekday order. Thus from the Sun to Saturn the planets are numbered from 1 to 7. Numbers 8 and 9 are assigned to Uranus and Neptune and 0 is assigned to Pluto. This at least is one system. Several others are also in existence, each with its own rationale and interpretation. Personally I find the weekday system to be the most meaningful, having tried the others that are in vogue.

Secondly, the writer asks about the validity of numbers according to the calendar made use of

in the West. He says that this calendar is not based on any astronomical phenomena and therefore there is no ground for the numbering of the days in the months of this calendar. I am not competent to say whether there is any astronomical justification or not, but even if there isn't any such justification there is something in it that calls for notice. The numerology associated with this calendar is not entirely unmeaningful, as many of its students have found out by the study of it. It may or may not have a scientific basis; but it works in any case. After all, not everything in this universe might be amenable to the rational working of the human mind.

Finally the writer touches the matter of allotting numbers to letters of the alphabet. He suggests that this numbering of letters is amenable to phonetics; but it is not so, at least not in the ancient Hebraic numbers system. In this system each letter has a fixed value no matter how the letter is pronounced.

Numerology thus appears to be rather a unique phenomenon. Firstly we try to confine it to the rules of astronomy but it does not acknowledge this limitation, and then we attempt to make it answer the laws of phonetics but it does not even agree to that. Perhaps it might be better to just leave it alone and let it have its own way!

Delhi.

T. D. Pearson.

Similar Birth-Data

Sir,—After my retirement from service (Engineering), I have got interested in Astrology and am going through all your published books and those of the late V. Subramanya Sastri as well as a few of the late B. Suryanarain Rao. I am convinced about the greatness of our Rishis of antiquity and other Acharyas. Though I am not a professional astrologer, yet as a student of astrology I have collected a number of birth-data with bio-data for my research and study. By chance I have got two birth-data and bio-data from two different sources; both natives were born on the same date and the same time (standard) though there is a difference of a few minutes in L.M.T., but having the same planetary configurations in Rasi and Navamsa charts

But the ascendant of female (Miss Anita) born at Asansol is 3s. 6° 51" while that of male (Dr. Banerjee) born at Dacca is 3s. 9° 11' 50".

*The female was born at Asansol on 19th March 1918, Tuesday, at 1-45 p.m. L.M.T. while the male born at Dacca on the same date at 1-59 p.m. L.M.T. Dr. Banerjee got married at age 37 years, 3 months and 19 days while Miss Anita had joined Ma Anandamayee Ashram as *brahmacharini* at age 19 years, 11 months and 2 days. Dr. Banerjee had been blessed with a daughter at age 40 years, 11 months and 8 days, while his wife expired at age 40 years, 11 months 17 days. Dr. Banerjee was leading a life of *brahmachari*. I am unable to find any astrological explanation; why the female remained as bachelor-girl while the male had got married. Rasi and Navamsa charts are the same in both cases. The only explanation may be that Saturn was above the horizon at Dacca while he was just below the horizon at Asansol on the date and at the times of births.

To establish an entirely objective method that could be verified by others at each step: (1) the gathering of data, (2) the astronomical computation, (3) the statistical treatment, I require your active guidance, advice and blessings.

Data-Collection: To gather more data (20,000 birth-data minimum) I require a recommendatory letter written by your honour, so that practising astrologers and different astrological associations throughout the world will come forward to feed me birth-data and bio-data of married couples (with date of marriage, nature of marriage negotiable, love, inter-caste, etc.) as well as those of sanyasis, bachelors, bachelor-girls.

Birth-data and Bio-data: Proforma for married couples: (1) Name, (2) Date of birth, (3) Weekday of birth, (4) Time of birth (L.M.T. or Standard Time), (5) Place of birth (Latitude and Longitude), (6) Date of marriage, (7) Remarks (Negotiable, love, inter-case, etc.).

*Rasi: Cancer—Ascendant 6° 44' and Saturn (R) 29° 34'; Leo—Mars (R) 29° 34'; Sagittarius—Rahu 3° 59'; Capricorn—Venus 24° 55'; and Pisces—the Sun 5° 11' and Mercury 11° 21'. Navamsa: Virgo—Ascendant; Libra—Mercury; Scorpio—the Moon, Saturn and Ketu; Sagittarius—Mars; Aries—Jupiter; and Taurus—Rahu.

For Bachelors: (1) Name, (2) Date of birth, (3) Weekday of birth, (4) Time of birth (L.M.T. or Standard Time), (5) Place of birth (Latitude and Longitude), (6) Remarks.

Further I require the addresses of a few astrologers as well as astrological organisations so that I can approach them with your recommendatory letter, for collecting data from their files.

Calcutta.

Indu Guha.

Commencement of Kali Yuga

Sir,—With reference to the letter regarding the Mahabharata War published in May 1983 issue of the *A.M.*, I have already written in my earlier letter that the commencement of the Kaliyuga was in 3102 B.C. and that the Mahabharata War took place 36 years before that, i.e., $3102 + 36 = 3138$ B.C. Now Dr. R.S. Nathan has written in the same way. Hence there are no points to be clarified. In this matter I invite a kind perusal of the article "The Time of Mahabharata War" appearing in January 1983 issue of the *A.M.* wherein it was specifically written that the traditional date is 3138 B.C. Recently Dr. E. Vedavyas, Secretary, Office of the Commissioner of Land Revenue, has proved that the war took place in the very year (in October, Tuesday, New Moon). He had also compared the same with Radio Carbon dating for which he was awarded a Doctorate by the Andhra University.

Mr. Nathan expressed no doubts of the ages of the Pancha Pandavas being 72, 71, 70, 69 and 69 respectively at the time of the war. But he doubted the *age of Lord Krishna as 80.

According to Prof. K. Srinivasa Raghavan, the Lord was born on 27th August 3112 B.C. and left this world on 13th February 3031. That the lord lived for 125 years is a Vishnu Puranic statement.

Panchavimsathyutharakam shatanlu-

saradam gatam;

*Edaaneem gamyatam swargo bhavate**

yadirochate.

*According to our calculations (see *Notable Horoscopes*) Sri Krishna was born on 19th July 3228 B.C. and lived for 125 years. At the time of the Mahabharata War he was about 90 years old.

The same version was adopted later in *Bhagavata Puranam*. If the Puranic version that the Lord's life-span was 125 is relied on, he was 89 at the time of the War and Arjuna was 70 years of age; the difference being 19. When the difference of ages between the Lord and Arjuna was 19, the difference of ages between the Lord and his younger sister Subhadra, whom Arjuna married, must be at least 19 or more. In that case it has to be presumed that Subhadra was born to Vasudeva and Devaki, 19 years after the Lord was born. The Lord was the 8th birth of his parents and his younger sister was the 9th birth. Therefore it cannot be presumed that the difference in ages between Arjuna and Subhadra was 19 years or more, even in those good olden days when women exercised the right to choose their life-partners by Swayamwara.

The Sesha Kali Era years as 4,26,917 tally by deducting the corresponding years of Kali Era by 1981-82 from the total years of the Kali Era (4,32,000 minus 5083=4,26,917) as written by Mr. Nathan.

As regards the figure 5119, this is got by adding the Christian Era years of 1981 to the Kali Era years of 3138 before the Christian Era. There is no doubt that the commencement of Kali Era was in 3102 B.C.

Hyderabad.

K. Visweswara Rao.

Date of Varaha Mihira

Sir,—It has been argued that the Saka mentioned in the old *karana* or *siddhanta* books is not the present Salivahana or Vikrama but the era started in 551 B.C. which puts Varaha in the second century B.C., Brahmagupta in the first century A.D., Utpala in the fourth century and Bhaskara in the fifth century. Accordingly the date taken for the constants by Varaha in *Panchasiddhantika* is Saka 427 Chaitra Shukla Pratipada equivalent to 3rd March (O.S.) 124 B.C.

Late Mr. Shankar Balkrishna Dixit in his famous book *History of Indian Astrology* has taken the Saka for Salivahana era and put Varaha in the sixth century A.D. It is rather curious that he (if taken so later) did not use the Vikrama or Gupta era for his working. The historians who are trying to make Varaha a

contemporary of Kalidasa are giving him either the first century B.C. or the fourth century A.D. date.

In this connection the following points need consideration:

(1) Mr. Dixit in addition to the finding of the dates of various epochs has shown the agreement in the constants given in *Siddhantas* by actual calculation of the positions. For example he states the following mean positions at the beginning of the Karana on 20th March 505 A.D. from the stanzas of the *Suryasiddhanta* or

Panchasiddhantika.

According to *Surya-siddhanta*

Schoch (tropical)

	s ° ' "	s ° ' "
The Sun	11-29-27-20	11-29-15
The Moon	11-20-11-16	11-20-06
Mars	2-15-35-04	2-05-00
Mercury	4-28-17-07	4-07-24
Jupiter	0-08-06-20	0-04-12
Venus	8-27-30-35	8-26-12
Saturn	4-02-28-49	3-25-06

It will be observed that the positions (except Mercury) are very close to those arrived at by Schoch's tables, while on 2-3-124 B.C. the positions were—the Sun 336.6, Mercury 233.7, Venus 295.5, Mars 85.3, Jupiter 15.2, Saturn 349.7 which are not in agreement with the constants.

In a similar way Mr. Dixit has shown that the constants given by Brahmagupta are in agreement if Salivahana Saka is taken.

However he could not reconcile the date of Bhattotpala.

(2) Mr. Dixit has given the geneology of Bhaskaracharya from an inscription as follows: Trivikrama—Bhaskarabhatta—Govinda—Prabhakara—Manoratha—Maheshwara—Bhaskara—Lakshmidhara—Changadeva. Out of these, Bhaskarabhatta was teacher of Bhojaraja, author of *Rajamriganka* (1042 A.D.). Changadeva, grandson of Bhaskara, was the court astrologer of Sindhana the king of Devagiri who ruled from 1210 A.D. to 1247 A.D. *Karankutuhala* gives 11° Ayanamsa for Saka 1105 which shows Saka 444 as zero year common in

most of the previous Karana books. Thus Mr. Dixit has proved that the author of *Siddhanta Siromani* Bhaskara was born in 1114 A.D. and not in 486 A.D.

(3) *Karanasara* mentioned by Beruni is a book by Vitteshwara, son of Bhadatta probably from Kashmir area. The book appears to have been written in Saka 821.

It therefore appears that the Saka used by all the *siddhanta* writers is the Salivahana and not the one started in 551 B.C. and Varaha Mihira the author of *Panchasiddhantika* prospered in the sixth century A.D.

Bombay. *Gajanan Tendulkar,*

The Bitter Truth

Sir,—This has reference to the letter of Mr. R. Santhanam published on page 108, January 1983 issue of *The Astrological Magazine*. If he agrees that this platform is meant for widening our knowledge, he should not find anything objectionable in the statement provided it is correct astrologically. Man has to land at the rock bottom to know the facts. They may be bitter but there only, lies the remedy, solution and the way out. What could have been avoided was the full particulars of the native, i.e., date, time and place—one of these could have been held back so that only the facts could be known.

Korba.

T. P. Rao.

Fair Comment Desired

Sir,—I have been regularly buying *The Astrological Magazine* since 1970 and read with interest the Book Reviews. Ekalavya in the June 1983 A.M. comments on the translation of *Horasara* by Mr. R. Santhanam.

Translation does not mean mere verbatim rendering of Sanskrit passages into English. It requires a thorough knowledge of both the languages, rather I can say mastery over the languages. The true interpretation lies in bringing out the truth lying underneath and finding out the spirit with which the author composed the work.

The translation rendered by Mr. Santhanam is superb and he has taken pains to quote from different authors to arrive at the correct meaning of the words and phrases used.

I do not understand why the reviewer has interpreted the work of Mr. R. Santhanam in this manner. It appears that it is not a fair comment.

New Delhi.

K. Vedantham.

LESSONS IN JAININI ASTROLOGY—XVI

(Continued from page 809)

Mandi with Atmakaraka in the previous six signs, there is inflammation of the throat or tumour; Mars with Atmakaraka there—pulmonary consumption (3.3.65–67).

The nature of death is also to be interpreted from the Navamsa Rasi of the 7th from Atmakaraka or Lagna. For example if it has the Sun, choking of the excretory system is the result. If the 8th from the Navamsa of the 7th from Atmakaraka is Sagittarius, one is put to death by a weapon. If it is Aquarius, death is by lightning. If the 11th from the Navamsa of the 7th from Atmakaraka is Aquarius and if Atmakaraka is in an odd sign, death is at the hands of the enemies. The Navamsa of the 7th from Atmakaraka having many vargas of Saturn, Mars and Rahu brings death from the enemies. The same result follows if some or all of these malefics are together with the lord of the 8th (counted from the Navamsa of the 7th from Atmakaraka). Note the lord of the 8th from the Navamsa of the 7th (counted from Atmakaraka). If the sign occupied by this 8th lord is associated with the Sun or the Moon or Mars, one is killed by a near relative. If Saturn is there, death is from fire or quarrel. Note the 8th lord of the navamsa sign of Atmakaraka or the 8th lord of the Navamsa of the 7th from Atmakaraka; if he is in the Karakamsa, death is from fire, disputes and the like (3.3.68–80). In all these combinations, the signs should not be the debilitation signs of the planets (3.3.82).

If Saturn is with the lord of the 8th from the Karakamsa or if he is with the 8th lord of the Navamsa of the 7th from Atmakaraka, death is due to love affairs. If in this combination Saturn is debilitated, one takes poison and dies (3.3.83–84).

Your Technical Difficulties Solved

Mihira

[In the letters The Astrological Magazine receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write us about them? A reader can put only one question at a time. This service is free to all readers of The Astrological Magazine.—Ed., A.M.]

Q. 1. Rasi: Aquarius—Ascendant and Rahu; Pisces—Jupiter 26; Cancer—the Moon 9; Leo—Ketu 10; Virgo—Saturn 13; Libra—Mars 14; Scorpio—Venus 18; and Sagittarius—the Sun 21 and Mercury 19. Will the present transit of Jupiter in the 10th house from the Ascendant give the native a reasonably good job at least?

Avijit Majumdar, Bhadrakali, Hooghly.

Ans. Yes, Jupiter will be in a lunar trine activating Venus, yogakaraka posited in the house of profession from Lagna.

Q. 2. Rasi: Cancer—Ascendant; Libra—Rahu; Sagittarius—Mars; Capricorn—Venus and the Moon; Aquarius—Jupiter; Pisces—the Sun, Mercury and Saturn; and Aries—Ketu and Mandi. Navamsa: Sagittarius—Ascendant and Mercury; Aquarius—Saturn; Pisces—Rahu; Taurus—Mars and Jupiter; Cancer—the Sun, Venus and the Moon; and Virgo—Ketu. Saturn Dasa, Saturn Bhukti on. Kindly elucidate on (a) Kalasarpa Yoga, (b) Raja Yoga and (c) Mutual aspects between lords of the 5th and the 8th and of the planets in the 6th and the 9th. V. Srinivas, Ahmedabad.

Ans. (a) There is Kalasarpa Yoga. This will have the effect of delaying good fortune for one thing. (b) Fifth lord Mars aspecting 7th lord Saturn causes a Raja Yoga, but unfortunately one of the planets occupies the 6th house which detracts from its merits. (c) Mutual aspects between the 5th and 8th lords is a Dainya Yoga and hence detrimental to children among others. The exchange between the 8th and 9th lords is another Dainya Yoga affecting one's reputation among others. The 2nd lord in the 9th promises

luck overseas. Mercury in debilitation weakens the value of this yoga.

Q. 3. Male—Rasi: Leo—Ascendant, Mars, Saturn and Gulika; Virgo—the Moon, Mercury and Ketu; Libra—the Sun; Scorpio—Venus; Capricorn—Jupiter; and Pisces—Rahu. Navamsa: Leo—Ascendant and Mercury; Virgo—Saturn and Rahu; Scorpio—Mars, Venus and the Sun; Capricorn—Jupiter; Pisces—Ketu; and Gemini—the Moon. Female—Rasi: Cancer Ascendant and Gulika; Leo—Mars, Venus and Ketu; Virgo—Saturn; Libra—the Sun and Mercury; Aquarius—Rahu; Pisces—Jupiter; and Taurus—the Moon. Navamsa: Cancer—Ascendant; Leo—Mars and Ketu; Virgo—Venus and the Moon; Libra—the Sun; Scorpio—Mercury and Jupiter; Capricorn—Gulika; Aquarius—Rahu; and Taurus—Saturn. Why is the couple denied male progeny? Radha, Trichur.

Ans. If it is not too late, initiation in and practice of Santana Gopala Mantra may yet remedy the defect.

Q. 4. What planetary influences in a chart will make one a teacher?

Ans. Jupiter and the 10th house are the chief prognosticators for this problem. They should be connected and well placed. Mercury and Jupiter together in Trika is another combination. In the Jaimini system full Moon and Venus should join Atmakaraka in Navamsa.

Q. 5. Regarding Gems (a) What are the nine gems to be used? (b) In what order are they to be set in relation to one another? (c) Is there any set angle by which they should be worn in relation to the body? (d) Apart from rings, can the stones be set in other items of jewellery? ABC.

Ans. (a) The following are planetary gems : the Sun—Ruby ; the Moon—Pearl ; Mars—coral ; Mercury—emerald ; Jupiter—pushparaga ; Venus—diamond ; Saturn—sapphire ; Rahu—Gomedha ; Ketu—Vaidoorya. (b) In *Matsyapurana*, the relative positions of planets for purposes of worship are given. The same may be adopted for setting in rings too. (c) No. (d) Yes ; according to particular needs. In all cases care should be taken that the gems are flawless and are set in such a way as to touch the body.

Q. 6. Rasi : Taurus—Ascendant ; Gemini—Venus ; Cancer—the Sun ; Leo—Mercury ; Libra—Rahu and Jupiter ; Scorpio—Saturn ; Aquarius—the Moon ; and Aries—Mars and Ketu. Navamsa : Leo—Ascendant ; Libra—Rahu and Jupiter ; Scorpio—the Sun ; Capricorn—the Moon ; Aquarius—Saturn ; Pisces—Venus ; Aries—Ketu ; and Cancer—Mars and Mercury. The native's speech is faulty and her education incomplete. Will these hamper her marriage prospects or will Venus well placed and aspected by Jupiter give her a happy marriage?

Sub. No. 99601

Ans. Mercury is the karaka for education and the 4th is the house of education. Since Mercury occupies the 4th house, education is not complete by the rule that a karaka spoils the Bhava by occupying it. The 2nd is the house of speech but Mercury, according to Mantreswara, is also designated for good speech (*pandityam suvachah*) and as 2nd lord (or as 5th lord according to some) occupying a weak house, has affected speech. Since Lagna lord occupies the 2nd, there is a possibility of speech improving by propitiation and treatment. Now, the 7th house and Venus are the signifiers for marriage. Venus is strong. The 7th too is strong because yogakaraka Saturn occupies the 7th and 7th lord Mars aspects it. But Saturn being there, it may be a case of comparatively late marriage which will be fairly happy.

Q. 7. Rasi : Pisces—Ascendant and Rahu 6-8 ; Aries—the Moon 13-15 ; Cancer—Venus 26-38 ; Leo—the Sun 15-31 and Saturn 27-50 ; Virgo—Ketu 6-8 and Mercury 9-6 ; Libra—Mars ; and Aquarius—Jupiter. (a) What planets have caused lack of savings ? (b) The

native has been abroad several times for jobs but every time he has lost his job and returned to India to go back again for a fresh one. Do the planets favour foreign residence ?

Dalora Laxman Nathuram, Deesa (Gujarat).

Ans. (a) Dhanakaraka Jupiter who is also Lagna lord occupies the 12th which shows the horoscope is expense-oriented. The 11th lord occupies the 8th from the 11th in an inimical house and company. (b) The 9th is the house of foreign travel. Its lord Mars occupies the 12th from the 9th. Hence the experience. Naturally overseas stay may not bring prosperity.

Q. 8. Rasi : Pisces—Ascendant 19-50 ; Cancer—Jupiter (R) 7-20 ; Leo—Saturn (R) 7-50 and Rahu 25-4 ; Libra—the Moon 25-56 ; Sagittarius—Venus 21-54 ; Capricorn—Combust Mars 29-34 ; and Aquarius—the Sun 6-19, Mercury 14-13 and Ketu 25-4. Mercury as the 4th and 7th lord is combust and in the 12th house. How does it influence the affairs of the 4th and 6th houses ? (b) Does Venus cause a Vipareeta Raja Yoga ?

Vikram Sharma, Jaipur.

Ans. (a) Mercury's combustion need not be seriously taken note of, but his 12th house position is somewhat of a setback to the indications of these houses. But 12th lord from inimical house aspects the 12th which is a feeble mitigation of the adverse result. (b) No ; Vipareeta Raja Yoga arises only when the placement of the 6th, the 8th and the 12th lords in one or more of these houses themselves. Here, Venus causes Amala Yoga. The combustion of Mars, the luck-giver, is however a serious drawback.

Q. 9. Rasi : Sagittarius—Ascendant 27-40 and Jupiter (R) 29-50 ; Pisces—Rahu 25-25 ; Cancer—Mars 0-40 ; Leo—the Sun 11-30 and Saturn 15-46 ; Virgo—Venus 16-21, Mercury 6-33 and Ketu 25-25 ; and Libra—the Moon 10-11. During Saturn Dasa, Mercury Bhukti (since 22-11-1980) the native lost his father, incurred heavy expenditure and had to face quarrels with relatives. Why is it so ? When will things improve ?

Chandra Dhan Sharma, Jaipur.

Ans. The 9th is the house of father ; the Sun, the karaka for father. The presence of Saturn

in the 9th indicates danger to father in his Dasa. Mercury the benefic occupies the 2nd; hence during the said sub-period, death of father occurred. The 9th is again *bhagya* which is an amalgam of money, position, etc. For the same reason as above, other inconveniences occurred. Gochara too has compounded evil effects. During Sun's sub-period, these difficulties will clear up.

Q. 10. Rasi: *Virgo—Ascendant 2–29 and the Sun 23–9; Libra—Saturn 5–16, Mercury 14–17 and the Moon 14–33; Capricorn—Rahu 5–51; Gemini—Jupiter 3–13; Cancer—Ketu 5–51; and Leo—Mars 22–40 and Venus 26–06.* (a) What planetary positions have caused delay in marriage? (b) Does the chart promise foreign travel?

Sudhir Gautam, New Delhi.

Ans. (a) Karaka Venus occupies an inimical house in bad company. The 7th house is aspected by the 8th and 12th lords. (b) The 9th house denotes foreign travel. Its lord Venus, as explained earlier, is unhelpfully placed. Under the circumstances a fruitful foreign trip should not be expected.

Q. 11. Rasi: *Leo—Ascendant; Virgo—Mercury, Venus, Saturn and Ketu; Libra—the Sun; Scorpio—Mars; Sagittarius—the Moon; Aquarius—Jupiter; and Pisces—Rahu.* Navamsa: *Taurus—Ascendant; Gemini—Mercury; Leo—Venus and Rahu; Libra—the Sun; Scorpio—Jupiter and the Moon; and Aquarius—Mars, Saturn and Ketu.* The native has an irregular source of income and is without any regular job. Is it due to Kalasarpa Yoga or will neechabhanga (debility cancelled) Sun who is also vargottama aspecting the 9th house improve matters?

Sri Prakash, Kanpur.

Ans. I should imagine that Kalasarpa (if present degree-wise) is the culprit. You can bank upon the Sun to rehabilitate the native.

Q. 12. Rasi: *Gemini—Ascendant, Rahu and Saturn; Leo—Jupiter; Scorpio—the Moon; Sagittarius—Ketu; Pisces—Venus, Mars and Mercury; and Aries—the Sun.* Balance of the Moon Dasa at birth: 5 years. What are the reasons for the native, a mechanical engineer, giving up a good government job in 1972,

starting business and being deprived of his share by the other partners in January 1980?

V. B. Sharma, Ambala.

Ans. Dasa balance is of no use without date of birth. Saturn's aspect to the 10th house always pulls the rug beneath one's feet which accounts for the loss of government job. The 10th house contains Mars, a functional malefic which accounts for a deceitful business partner.

Q. 13. Rasi: *Cancer—Ascendant and Saturn (R); Scorpio—Jupiter and Ketu; Sagittarius—Venus; Capricorn—Mars (Combust), Mercury and the Sun; Taurus—Rahu; and Gemini—the Moon.* Navamsa: *Virgo—Ascendant and Mercury; Libra—Saturn; Scorpio—Ketu; Aries—the Moon; Taurus—Mars, Venus and Rahu; and Cancer—the Sun and Jupiter.*

(a) Will the present Mercury Dasa be any better than the previous Saturn Dasa which was frustrating in every respect? (b) What is the role of Navamsa in interpreting results with special reference to my chart?

D. P. Ray, Kusunda (Dhanbad).

Ans. (a) Basically the horoscope suffers from Sakata Yoga; Lagna lord occupies the 12th. However, Jupiter occupies exaltation Navamsa. Hence I expect the native to prosper as the years progress. (b) Personally I use Navamsa to assess the strength of planets. There are other good Navamsa positions for planets in this chart; hence my conclusion.

Q. 14. Rasi: *Leo—Ascendant and Saturn; Libra—Ketu; Sagittarius—the Moon; Capricorn—Jupiter; Aries—Rahu and Mars; and Taurus—the Sun, Venus and Mercury.* (a) Is Saturn's aspect on the 7th indicative of only a delayed marriage or will it deny it totally? (b) What is the result of the Sun, Venus and Mercury in the 10th on professional matters?

R. N. Pondena, Gorakhpur.

Ans. (a) Only delay, because the 7th is in his own house and moolatrikona at that. (b) Lagna lord in the 10th is an excellent indication of professional prosperity provided the 10th lord Venus is not combust, particularly as the house receives the inimical aspect of Saturn too which may bring responsibility, without commensurate remuneration and possibly a jerk or two,

Q. 15. Rasi : *Scorpio—Ascendant and Jupiter ; Sagittarius—Saturn ; Pisces—Ketu ; Leo—the Sun, Venus and Mercury ; and Virgo—Rahu, Mars and the Moon.* (a) Does Mars in the 11th constitute Lakshmi Yoga? (b) Does the 2nd and 5th lord Jupiter in the 2nd assure sound finances throughout life?

Panki Ramniklal, Bombay.

Ans. (a) No. Mars is kendra lord and the Moon trikona lord, Their company confers Rajayoga. (b) Dhanakaraka Jupiter in Lagna, a friend's house, ensures Dhana Yoga.

PARIVARTHANA YOGA OR INTERCHANGE OF HOUSES

(Continued from page 796)

we shall describe in general the fruits of all the above-mentioned Interchange Yogas. A natural benefic planet according to the type of Lagna could be the lord of a good Bhava and also an evil Bhava. Similarly, a natural malefic planet, according to the type of Lagna, could also be the lord of both the good and evil Bhavas. Therefore, according to the Lagna, the following effects will show their evil and good characteristics.

In the above-mentioned 144 Interchange Yogas there are 52 Dainya Yogas, 10 Khala Yogas, and 52 Maha Yogas. Though 144 Interchange Yogas are mentioned, actually there are 1368 Interchange Yogas if they are to be completed according to each Lagna. Except the Sun and the Moon all the planets own two houses. When two planets have mutual exchange of houses, we have to see when these planets give the results of their double ownership. Without considering any other aspects such as Yogakaraka, Badhaka, etc., we are describing probable effects of mutual exchange of places.

(To be continued)

WHAT IS TANTRIK VIDYA?—II

(Continued from page 802)

3. *Atharva Sookta/Durga saptasati pathanam.*

4. *Archana, naivedya and Upachaara.*

5. *Prayoga puja/reciting Tantrik Mantra.*

6. *Punahpooja and Aseervaada.*

Though the *puja* looks simple it consumes more time and the rituals followed are completely different.

The worshi of the base form of Devi is called *Tantra prayoga* or *Tantrik vidya* and it includes, *puja, havana* and *arghya* to *Bhairavi, Kaalika Bagalaomukhi* and *Chinnamasta*. This is performed mostly in the form of *Vamachara puja kurudi puja, Balipuja. prayoga abhichara*, including *mantra, tantra, yantra, astra, shastra, aushadha, salya, sunya* and the like in the form of *Bandhanam, Ucchatanam, Sthambanam, Maaranam* and the like.

It is this sort of base element *puja* which should never be performed or encouraged at all as the consequences can be very disastrous and perilous.

The question now comes as to how the subtle form of worship can be performed by anyone and everyone in such a complicated manner. The answer lies in performing *Samaya puja* as described in the fore-going paragraphs. All that is needed is the initiation into the appropriate and proper mantra by a competent person. The selection of the appropriate Devata or deity or even the mantra applicable to an individual should be left to an astrologer who can prescribe these after a careful analysis of the 4th, the 5th, the 6th, the 8th, the 9th and the 11th houses, *Shashtiamsa* and *Nadi Amsa* of the significators of these houses and of the lords of Lagna, Lagna Navamsa and Navamsa-Dwadasamsa of the ascendant. We will discuss the method of analysis on a different occasion.

As observed, earlier *Tantrik Vidya* as used today is a misnomer for prayers. Even prayers should be duly and properly initiated if these include recitation of *Moola mantras, Beeja mantras* or *Samputita mantras*. Just as taking medicines even if they be specific remedies, without the considered advice of a competent medical practitioner can be harmful so also reciting *mantras* without proper training can prove dangerous in many ways.—141,83.

"The Astrological Magazine" Ephemeris

FOR OCTOBER 1983

Nirayana Positions of Planets at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun Ravi	☾ Moon Chandra	♂ Mars Kuja	♂ Merc. Budha	♃ Jupit. Guru	♀ Venus Sukra	♄ Saturn Sani	♈ Rahu	♏ Uranus	♑ Nep.	P Pluto
		H M S	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	
1	Satur.	12 37 46	165 03 38	90 09 37	128 26	147 13	224 29	125 07	191 29	57 13	223 53	244 25	186 23
2	Sunday	12 41 42	166 02 38	104 27 55	129 03	148 13	224 39	125 38	191 36	57 10	223 50	244 26	186 26
3	Monday	12 45 39	167 01 39	119 03 01	129 40	149 20	224 49	126 10	191 43	57 07	223 55	244 27	186 28
4	Tues.	12 49 35	168 00 44	133 50 28	130 18	150 34	224 59	126 44	191 50	57 04	223 57	244 28	186 30
5	Wed.	12 53 32	169 59 51	148 43 17	130 55	151 53	225 09	127 19	191 56	57 00	224 00	244 28	186 33
6	Thurs.	12 57 29	169 59 00	163 32 58	131 32	153 16	225 19	127 56	192 03	56 57	224 02	244 29	186 35
7	Friday	13 01 25	170 58 11	178 05 43	132 09	154 44	225 29	128 33	192 10	56 54	224 05	244 30	186 37
8	Satur.	13 05 22	171 57 25	192 29 05	132 46	156 16	225 40	129 12	192 17	56 51	224 07	244 31	186 40
9	Sunday	13 09 18	172 56 40	206 22 58	133 23	157 50	225 50	129 52	192 24	56 48	224 10	244 32	186 42
10	Monday	13 13 15	173 55 56	219 50 12	184 00	159 27	226 00	130 34	192 31	56 45	224 13	244 33	186 44
11	Tues.	13 17 11	174 55 16	232 51 20	134 37	161 05	226 11	131 16	192 38	56 41	224 15	244 34	186 47
12	Wed.	13 21 08	175 55 36	245 29 03	135 14	162 46	226 22	131 59	192 45	56 38	224 18	244 35	186 49
13	Thurs.	13 25 04	176 53 58	257 47 30	135 51	164 27	226 33	132 44	192 52	56 35	224 21	244 36	186 52
14	Friday	13 29 01	177 53 23	269 51 54	136 28	166 10	226 44	133 29	193 00	56 32	224 24	244 37	186 54
15	Satur.	13 32 58	178 52 49	281 46 35	137 05	167 52	226 55	134 15	193 06	56 29	224 26	244 39	186 56
16	Sunday	13 36 54	179 52 17	293 37 39	137 41	169 36	227 06	135 02	193 13	56 25	224 29	244 40	186 59
17	Monday	13 40 51	180 51 46	305 29 27	138 18	171 19	227 17	135 50	193 20	56 22	224 32	244 41	187 01
18	Tues.	13 44 47	181 51 17	317 26 03	138 55	173 03	227 28	136 39	193 28	56 19	224 35	244 42	187 04
19	Wed.	13 48 44	182 50 50	329 30 43	139 31	174 47	227 39	137 29	193 35	56 16	224 38	244 43	187 06
20	Thurs.	13 52 40	183 50 25	341 45 46	140 08	176 30	227 51	138 20	193 42	56 13	224 41	244 45	187 08
21	Friday	13 56 37	184 50 02	354 12 35	140 45	178 13	228 02	139 11	193 49	56 10	224 44	244 46	187 11
22	Satur.	14 00 33	185 49 42	6 51 47	141 21	179 56	228 14	140 03	193 56	56 06	224 47	244 47	187 13
23	Sunday	14 04 30	186 49 23	19 43 16	141 58	181 38	228 25	140 56	194 03	56 03	224 50	244 49	187 16
24	Monday	14 08 26	187 49 06	32 46 39	142 34	183 20	228 37	141 49	194 11	56 00	224 53	244 50	187 18
25	Tues.	14 12 23	188 48 50	46 01 23	143 11	185 02	228 49	142 43	194 18	55 57	224 56	244 52	187 21
26	Wed.	14 16 20	189 48 37	59 27 10	143 47	186 38	229 01	143 38	194 25	55 54	225 00	244 53	187 23
27	Thurs.	14 20 16	190 48 27	73 03 52	144 24	188 23	229 13	144 33	194 32	55 50	225 03	244 55	187 25
28	Friday	14 24 13	191 48 19	86 51 31	145 00	190 03	229 25	145 29	194 39	55 47	225 06	244 56	187 28
29	Satur.	14 28 09	192 48 13	100 50 06	145 36	191 43	229 37	146 26	194 47	55 44	225 09	244 58	187 30
30	Sunday	14 32 06	193 48 09	114 59 03	146 12	193 22	229 49	147 23	194 54	55 41	225 13	244 59	187 33
31	Monday	14 36 02	194 48 08	129 16 52	146 49	195 00	230 01	148 21	195 01	55 38	225 16	245 01	187 35

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India (the error will not exceed 7 seconds). Ayanamsa on 1-10-1983 is 22° 11' 05".

How Is This Month (October 1983) For You?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine, giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]

MAJOR TRANSITS: The Sun transits Virgo till 16th and then enters Libra] Mars] Jupiter, Venus and Saturn continue their progress in Leo, Scorpio, Leo and Libra respectively. Mercury transits Leo till 3rd and then enters Virgo and moves into Libra on 22nd. Rahu and Ketu continue their counter-clockwise motions in Taurus and Scorpio respectively.

1. **MESHA (ARIES):** General.—The Sun in the adverse 5th till 16th transits thereafter the favourable 6th. Mars in the 5th, Jupiter in the 8th and Saturn in the 7th are all unfavourable but all of them are under check. Mercury in the unfavourable 5th with check till 3rd transits the favourable 6th till 22nd when he moves into the unfavourable 7th with check. Venus in the 5th is fully favourable. The general results are of a mixed nature with evil influences more in evidence. The second half is likely to prove more favourable in many a respect. All the three stars of this sign viz., Aswini, Bharani and Krittika will have equal shares of good and bad.

Health and Domestic.—Weakness and general disability will worry you practically throughout. Chronic patients will have to take extra care. Children's health is likely to cause some mild concern during the first half. Domestic peace and harmony will be vouchsafed to you throughout.

Finance and Speculation.—Notwithstanding the adverse posture of Dhanakaraka, financial affairs are not likely to be unsatisfactory in view of the favourable support of the lord of the 2nd throughout. Unforeseen expenditure is likely.

Freedom from certain financial commissions is likely at the close of the month. It is advisable to avoid speculation.

Real Property, Services, Profession, etc.—Although karaka for properties is not in a favourable mood, the lord of the 4th who will be beneficial for about 15 days will assist you to have a more or less satisfactory period for property matters. Income from land and buildings could be kept at their average level by your managerial skills. Services are not likely to find the month quite satisfactory. Professions and business will have a routine period.

Women.—You are advised to go slow on social activities and club life. In order to avoid disappointments be careful in your courtship. The period is not likely to be favourable for employed girls.

Students.—Vidyakaraka will assist you to concentrate on studies. You are likely to have financial worries during the first fortnight. You should curb your tendency to be argumentative with teachers. It is advisable to avoid sports, athletics and games during the first fortnight.

Fortunate Dates.—Personal and domestic—4 12 17. Money dealings and enterprises—4 12 19. Journeys—1 13 21. Real property matters and educational activities—1 12 26. Children and speculation—6 13 28. Services—6 13 31. Partnership—8 17 31. Insurance—8 19 28. Profession and business—6 13 29.

Inauspicious Dates.—Personal and domestic—2 10 20. Money dealings and enterprises—3 11 22. Journeys—5 14 23. Real property

matters and educational activities—7 15-24. Children and speculation—9 18 25. Services—7 18 27. Partnership—5 20 29. Insurance—5 18 30. Profession and business—5 15 25.

Chandrashtama occurs from 06-31 a.m. on 9th to 02-36 p.m. on 11th.

2. VRISHABHA (TAURUS): General.—The Sun transits the unfavourable 4th and 5th. Mars also is adverse when transitting the 4th. Jupiter in the 7th, Venus in the 4th and Saturn in the 6th are fully favourable. Mercury in the favourable 4th till 3rd transits the unfavourable 5th till 22nd when he moves into the favourable 6th. The favourable elements may be said to predominate. The last week will be particularly good for you. Business and professional advancement, good speech and intelligence, auspicious celebrations in the family, destruction of enemies and prosperity are indicated by the good transits. Minor ailments, difficulties in real estate administration and some fruitless travels are denoted by the adverse transits. Rohini is better than Kritika and Mrigasira.

Health and Domestic.—Even the evil transits of the Sun and Mars are not likely to jeopardise health seriously and so good health and vitality will characterise the month. Chronic patients will have considerable relief. Domestic bliss of a high order is vouchsafed.

Finance and Speculation.—The month will prove quite favourable for finance. Amounts due will be realised and loans repaid. New financial ventures are likely to be floated by you and these will pay good dividends in time to come. You are advised to go slow on speculative transactions.

Real Property, Services, Profession, etc.—Yield and rentals are not likely to be satisfactory and you may experience difficulties in realising them. Labour troubles are likely to be a cause of much concern to you practically throughout. Circumstances may necessitate expenditure over property. Professions, business and services will find the month extremely satisfactory.

Women.—The month is good for all activities of women. Love affairs and romance are likely to blossom into wedding. Film artistes

will be offered excellent contracts by leading banners. Conditions will improve for employed girls.

Students.—In spite of the adverse posture of Vidyakaraka your activities, both academic and extra-curricular, especially in fine arts, will be smooth and rewarding. Emphasis will be on self-improvement. Picnic in the company of the opposite sex during the second half may make the period memorable and enjoyable.

Fortunate Dates.—Personal and domestic—8 16 19. Money dealings and enterprises—1 10 17. Journeys—1 10 19. Real property matters and educational activities—1 10 21. Children and speculation—4 12 21. Services—6 12 21. Partnership—4 10 26. Insurance—4 12 28. Profession and business—4 19 31.

Inauspicious Dates.—Personal and domestic—5 18 27. Money dealings and enterprises—3 20 29. Journeys—2 11 29. Real property matters and educational activities—7 22 30. Children and speculation—9 23 30. Services—2 12 27. Partnership—2 13 30. Insurance—3 14 30. Profession and business—2 18 24.

Chandrashtama occurs from 01-36 p.m. on 11th to 00-18 a.m. on 14th.

3. MITHUNA (GEMINI): General.—The Sun in the favourable 3rd till 16th, transits there after the unfavourable 4th with check. Mars in favourable 3rd with check till 3rd transits the favourable 4th with vedha till 22nd when he moves into the adverse 5th. Jupiter in the 6th and Saturn in the 5th are both adverse but the former is under check throughout and the latter from 3rd to 22nd. Venus in the 3rd is fully favourable. In a month of mixed results the favourable influences appear to have an edge over the evil effects. Renewal of contact with friends, increase of reputation and acquisition of authority are all indicated. Frequent quarrels with business partners and loss of money are likely to be caused by the unfavourable transits. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—Minor complaints such as indigestion may be there but the general health will be, more or less, satisfactory. You are likely to be separated from your son and you will do well to steer clear of this tendency

by adopting a diplomatic attitude in dealing with your sons. Otherwise your domestic matter will be on an even keel.

Finance and Speculation.—Loss of money is likely through rash action on your part. Hence caution should be your watch-word throughout. Expenditure will tend to get out of control. Speculative deals are likely to yield good dividends.

Real Property, Services, Profession, etc.—Matters pertaining to real estates will be smooth satisfactory and profitable. Some of your properties will appreciate very much in value. Labour problems are likely to be resolved to the satisfaction of all concerned. Services will not find the month unsatisfactory. Business and professions will have moderate profits.

Women.—The period is certainly good for women. They will enjoy increased popularity in their social life. Film artistes are advised not to sign contracts during this month. Employed girls will find the time more or less satisfactory.

Students.—Your activities, academic and extra-curricular, will be smooth and quite rewarding during the first half. Tendency towards laziness and general drift during the second half should be checked. Those endowed with histrionic talents will find the month quite fruitful.

Fortunate Dates.—Personal and domestic—1 10 17. Money dealings and enterprises—4 12 19. Journeys—6 13 21. Real property matters and educational activities—8 17 26. Children and speculation—10 19 28. Services—12 21 31. Partnership—6 17 31. Insurance—4 13 31. Profession and business—4 19 31.

Inauspicious Dates.—Personal and domestic—2 14 22. Money dealings and enterprises—3 15 23. Journeys—5 16 24. Real property matters and educational activities—7 18 25. Children and speculation—9 20 27. Services—5 20 29. Partnership—5 20 30. Insurance—3 16 25. Profession and business—5 18 30.

Chandrashtama occurs from 00-18 a.m. on 14th to 02-07 p.m. on 16th.

4. KATAKA (CANCER) : General.—The Sun in the adverse 2nd till 16th transits there-after the favourable 3rd. Mars in the 2nd and

Saturn in the 4th are both unfavourable but the evil proclivities of the latter are under check. Mercury in the favourable 2nd with vedha till 3rd transits the unfavourable 3rd with check till 22nd when he moves into the favourable 4th with vedha. Jupiter in the favourable 5th yields to vedha till 22nd. Venus is fully favourable when transiting the 2nd. The month has more favourable influences. Gains and rewards are likely. You will be successful in your undertakings. You should curb your tendency to undertake journeys without purpose and previous planning. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic.—Mars indicates ailments such as eye troubles in a mild form. Such ailments will yield quickly to ordinary medical treatment. One of your sons is likely to land a good job during the last week. Domestic peace and harmony will be vouchsafed to you.

Finance and Speculation.—The month will be satisfactory for financial matters. Unexpected large income is likely during the second half. You will be liable to settle your past financial commitments on favourable terms. Speculative transactions are not recommended.

Real Property, Services, Profession, etc.—In spite of the adverse posture of karaka for property, real estate matters will prove satisfactory due to the adequate and favourable support of the lord of the 4th. Acquisition of new property is likely. Those in services will find the month quite satisfactory. A welcome change in work or place is likely. Professions and business will end the month with sizeable gains and satisfaction.

Women.—Planets transiting harmonious signs assure quite an enjoyable month for women. Outside activities will bring in much happiness and success. Employed girls are likely to overcome their rivals and achieve promotion or transfer to desired places. There is ample scope for romances leading to weddings.

Students.—As far as students are concerned new studies and increased knowledge will highlight the month. They are likely to come into contact with learned scholars whose influence and help will be of immense value for studies

and research. Those talented in fine arts will meet with success.

Fortunate Dates.—Personal and domestic—10 21 31. Money dealings and enterprises—1 10 23. Journeys—6 12 21. Real property matters and educational activities—4 13 26. Children and speculation—1 8 28. Services—1 8 31. Partnership—8 26 31. Insurance—4 12 26. Profession and business—6 13 28.

Inauspicious Dates.—Personal and domestic—7 14 20. Money dealings and enterprises—2 15 22. Journeys—3 16 23. Real property matters, and educational activities—5 17 24. Children and speculation—7 18 25. Services—9 19 27. Partnership—9 20 29. Insurance—9 20 30. Profession and business—5 18 27.

Chandrashtama occurs from 02-07 p.m. on 16th to 00-56 a.m. on 19th.

5. SIMHA (LEO): General.—The Sun in the 1st and the 2nd, Mars in janma and Jupiter in the 4th are all unfavourable but the Sun is under check till 22nd and Mars throughout. Saturn in the 8th and Venus in the 1st are fully favourable. Mercury in the unfavourable 1st till 3rd with check transits the favourable 2nd till 22nd when he moves into the adverse 3rd with check. In a month of mixed results the good effects will have an edge over the evil ones. Efforts of your enemies to get the better of you will be thwarted. The first half will be definitely better than the second. Venus will assist you to acquire influence. You should check your tendency to indulge in mean activities. Jupiter tends to create a sense of resignation in you which is not altogether undesirable. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic.—Minor health complaints may worry you off and on. Chronic sufferers will have to adopt prophylactic measures to avoid any exacerbation of their complaints. Domestic bliss and harmony will be vouchsafed to you.

Finance and Speculation.—Financial affairs will not be unsatisfactory in spite of the adverse posture of Dhanakaraka. You should use all your managerial skills in the allotment of priorities. Financial position will be on a satisfac-

tory note at the close of the month. Speculative transactions should be avoided.

Real Property, Services, Profession, etc.—All decisions on major property deals should be postponed to more favourable periods. You may have to resort to litigation for the realisation of your dues from tenants. Services may not find the month unsatisfactory while the results will be little more than average for professions and business.

Women.—The month is likely to be favourable for women although a word of caution against romance and love affairs is necessary. You are likely to be asked to shoulder more responsible social work which you will discharge to the satisfaction of all concerned. Employed girls will find the month more or less satisfactory.

Students.—Vidyakaraka will assist you to concentrate on studies. You will shine extremely well in sports, games and athletics. Those interested in fine arts will find the month quite fruitful.

Fortunate Dates.—Personal and domestic—1 10 17. Money dealings and enterprises—4 12 16. Journeys—4 12 17. Real property matters and educational activities—1 12 17. Children and speculation—6 13 26. Services—6 12 26. Partnership—6 13 28. Insurance—4 16 28. Profession and business—4 16 31.

Inauspicious Dates.—Personal and domestic—2 11 19. Money dealings and enterprises—3 14 20. Journeys—3 11 21. Real property matters and educational activities—5 15 29. Children and speculation—5 22 30. Services—11 22 29. Partnership—7 18 25. Insurance—7 15 27. Profession and business—5 23 30.

Chandrashtama occurs from 00-56 a.m. on 19th to 11-01 a.m. on 21st.

6. KANYA (VIRGO): General.—The Sun in the adverse 12th and 1st is under check from 16th to 22nd. Mars in the 12th, Jupiter in the 3rd and Saturn in the 2nd are all inimical. Of these three planets Jupiter alone is under check. Mercury in the adverse 12th and 1st till 22nd with check from 3rd to 22nd transits the favourable 2nd afterwards. Venus in the 12th is favourable. The month will be thoroughly unsatisfactory from Gochara (transit) point o

view and it is likely that the influences in the native's natal chart counterbalance these adverse factors. You should not adopt a fatalistic attitude but give full play to your free-will and endeavour to maintain normalcy. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic.—Persistent and violent headaches with tumours in the brain should be promptly attended to. Chronic sufferers will find the month extremely troublesome. Humiliation through the relatives of the spouse is likely. You will have, however, peaceful domestic life.

Finance and Speculation.—The month will be thoroughly unsatisfactory for all financial affairs. While income will shrink expenditure will increase. You should scrutinise every item of expenditure if you are not keen on being swept off your feet in the financial field. Avoid speculation as it will result in only great losses.

Real Property, Services, Profession, etc.—The month will be unsatisfactory for all matters pertaining to real estates. Major transactions should be postponed. Services will have quota of troubles, and stoicism should be the watchword of the employees. Conditions are not likely to be propitious for business, industry and professions.

Women.—The fair sex belonging to this sign will find the month trying. Social contacts are not likely to be of any assistance. Love affairs and romance should be totally avoided. The month will not be satisfactory for employed girls.

Students.—There will be a setback in educational matters. You are advised to refrain from participating in sports, games and athletics. You should take special care of your manners and speech.

Fortunate Dates.—Personal and domestic—1 19 31. Money dealings and enterprises—1 16 31. Journeys—1 17 31. Real property matters and educational activities—1 13 28. Children and speculation—6 16 26. Services—4 12 26. Partnership—4 17 31. Insurance—8 19 31. Profession and business—8 16 28.

Inauspicious Dates.—Personal and domestic—3 14 21. Money dealings and enterprises—2 15 22. Journeys—2 18 23. Real property matters

and educational activities—5 20 29. Children and speculation—5 18 30. Services—5 15 25. Partnership—5 14 27. Insurance—2 20 30. Profession and business—3 15 30.

Chandrashtama occurs from 11-01 a.m. on 21st to 06-54 p.m. on 23rd.

7. THULA (LIBRA) : General.—The Sun in the favourable 11th till 16th transits thereafter the unfavourable 12th with check. Mars in the 11th, Jupiter in the 2nd and Venus in the 11th are all favourable. Jupiter, however, yields to vedha till 22nd. Mercury is unfavourable practically throughout when transiting the 12th and 1st from 3rd till end with however check. His favourable transit in the 11th during the first three days is subject to vedha. Saturn in janma is thoroughly unsatisfactory and he comes under check only during the last ten days. The favourable influences are more in evidence. Your merit will be recognised with consequent gain. You will be successful in your business ventures and accrual of wealth and power is indicated. You will do well to curb your tendency to go on long journeys. Visakha is better than Swati and Chitta.

Health and Domestic.—You will have good health notwithstanding the adverse posture of Saturn. Chronic sufferers will have temporary relief. Children's success in the examinations will be a source of happiness, and you will have peaceful domestic life.

Finance and Speculation.—The month will be quite satisfactory for all financial matters. Some of the old dues which you had written off will be realised. You are, however, advised to go slow on speculative transactions.

Real Property, Services, Profession, etc.—You will achieve success in your property deals. Acquisition of new property is likely. Labour problems are likely to worry you practically throughout. This is a very satisfactory month for services, business and profession.

Women.—This is an excellent month for the fair sex. Film artistes are likely to be offered lucrative contracts. You will be very popular and most welcome in all social gatherings. Unemployed girls will land good jobs.

Students.—In spite of the adverse posture of Vidyakaraka practically throughout the month, you will shine very well in studies. Those who will be appearing before the services selection boards have excellent chances of success and joining the officers' training school of the army. You will have a fruitful month in the field of fine arts.

Fortunate Dates.—Personal and domestic—1 10 16. Money dealings and enterprises—4 12 17. Journeys—6 13 19. Real property matters and educational activities—8 16 21. Children and speculation—10 17 28. Services—10 16 31. Partnership—1 12 19. Insurance—6 12 31. Profession and business—8 17 31.

Inauspicious Dates.—Personal and domestic—2 14 23. Money dealings and enterprises—3 15 24. Journeys—5 18 25. Real property matters and educational activities—7 20 26. Children and speculation—3 18 27. Services—3 15 30. Partnership—2 18 29. Insurance—2 15 25. Profession and business—3 18 26.

Chandrashtama occurs from 06-54 p.m. on 23rd to 00-46 a.m. on 26th.

8. VRISCHIK (SCORPIO). General.—The Sun in the 10th and the 11th and Mars in the 10th are both favourable but the latter has yielded to vedha. Mercury in the 10th and the 11th upto 22nd is favourable making some allowances for his vedha; he transits thereafter the adverse 12th with check till 27th. Jupiter in janma, Venus in the 10th and Saturn in the 12th are all unfavourable but the evil propensities of Saturn are under check from 3rd to 22nd and those of Jupiter throughout. The favourable influences will be more in evidence. Your fame, reputation and authority will rule high. Your enemies will be defeated. You should be careful about cultivating friendship with strangers as losses through deceit are likely. Jyeshtha is better than Visakha and Anuradha.

Health and Domestic.—Minor ailments are likely to upset you during the first half. You will be in enjoyment of good health during the second half. Chronic sufferers should be careful. Relatives of your spouse are likely to give you trouble and cause misunderstandings in the family. You should be very patient and tactful

as, otherwise, you may be denied domestic peace.

Finance and Speculation.—Dhanakaraka who is also the lord of the 2nd is weak. You should be extremely careful in the management of your finance. Any indulgence in extravagant expenditure may land you in a financial mess at the close of the month. You should also avoid speculation completely and totally.

Real Property, Services, Profession, etc.—Real property matters will be satisfactory. Yield and rentals will be a little above average. The labour problems are likely to be resolved to the satisfaction of all concerned. Services, business and professions will find the month more or less satisfactory.

Women.—Although the posture of Venus is not favourable, you will not find the month unsatisfactory. Your work in the social field will be appreciated and you are likely to be asked to shoulder greater responsibilities. The month will be somewhat trying for employed girls.

Students.—You will make good progress in studies. In view of the good transits of Mercury and Mars, the month will prove quite satisfactory for those engaged in technical courses such as engineering. You will be successful in interviews and tests conducted by the service selection boards of the defence department.

Fortunate Dates.—Personal and domestic—1 6 13. Money dealings and enterprises—1 8 16. Journeys—1 10 17. Real property matters and educational activities—1 12 19. Children and speculation—8 16 31. Services—8 17 21. Partnership—4 12 31. Insurance—4 13 31. Profession and business—4 17 31.

Inauspicious Dates.—Personal and domestic—3 15 26. Money dealings and enterprises—7 20 27. Journeys—7 15 28. Real property matters and educational activities—2 14 23. Children and speculation—5 22 30. Services—5 20 29. Partnership—5 14 28. Insurance—3 20 28. Profession and business—2 11 23.

Chandrashtama occurs from 00-46 a.m. on 26th to 05-28 a.m. on 28th.

9. DHANUS (SAGITTARIUS) : General.—

The Sun in the adverse 9th till 16th with check from 3rd transits thereafter the favourable 10th. Mars in the 9th and Jupiter in the 12th are both adverse but the latter is under check. Venus in the 9th and Saturn in the 11th are both favourable but the former yields to vedha. Mercury in the unfavourable 9th during the first three days transits afterwards the favourable 10th and 11th yielding to vedha from 3rd to 16th and from 22nd till end. In a month of mixed results the good effects will be more in evidence. You are likely to receive benefits through friends. General happiness is indicated. You are likely to renew contacts with old friends during the second half and these will be of assistance to you in your business activities. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic.—Although you may have minor health problems, such complaints will yield quickly to ordinary medical treatment. Chronic sufferers may have temporary relief. Children's health may cause some mild concern. Domestic life will be more or less peaceful.

Finance and Speculation.—Financial affairs will be more or less satisfactory. Routine transactions will prove fruitful. You should not stand surety. You are advised to refrain from speculative transactions.

Real Property, Services, Profession, etc.—Decisions on major property deals should not be taken during this month. You are likely to experience difficulties in the realisation of rentals due to you and litigation is likely. You will not have any labour problems. Services may have to be ready for transfers which will not, however, be penal in nature. Business and professions will find the month satisfactory.

Women.—The month will be satisfactory for the fair sex. You are likely to be the most sought after in social gatherings. These social contracts will be of great assistance to you in your day-to-day life. The employed girls are likely to be transferred to places of their choice.

Students.—You will shine exceedingly well in the field of sports, games and athletics. You will also make rapid progress in studies. Fellow-

ship and travel grants from foreign universities are likely to be offered to you.

Fortunate Dates.—Personal and domestic—4 12 17. Money dealings and enterprises—6 13 19. Journeys—8 16 21. Real property matters and educational activities—10 17 26. Children and speculation—12 19 31. Services—10 19 31. Partnership—8 17 31. Insurance—6 16 26. Profession and business—4 13 26.

Inauspicious Dates.—Personal and domestic—1 11 22. Money dealings and enterprises—2 14 23. Journeys—3 15 24. Real property matters and educational activities—7 20 27. Children and speculation—5 20 28. Services—5 18 29. Partnership—5 18 30. Insurance—3 18 30. Profession and business—3 22 30.

Chandrashtama occurs from the beginning to 01-24 a.m. on 3rd and again from 05-28 a.m. on 28th to 08-24 a.m. on 30th.

10. MAKARA (CAPRICORN) : General.—

The Sun in the adverse 8th and 9th is under check till 16th. Mars in the 8th and Saturn in the 10th are both inimical. Jupiter in the 11th and Venus in the 8th are both favourable but both yield to vedha which means that their good effects will be reflected on a somewhat reduced scale. Mercury in the favourable 8th during the first three days transits the adverse 9th till 22nd with vedha. The month leans on the side of evil. Lack of finance will not, however, worry you. Misunderstandings with wicked persons may entangle you in criminal proceedings. Sravana is better than Dhanishta and Uttarashadha.

Health and Domestic.—Billious and windy complaints are denoted by the adverse transits. As the planetary movements indicate an aggravation of present ailment, chronic patients should take prophylactic care. You will have domestic peace.

Finance and Speculation.—Financial affairs will be satisfactory. You will have considerable relief from your past financial commitments. Litigation may cause a financial drain; so it is best you, resort to compromise for settling issues. Speculation may yield moderate profits.

Real Property, Services, Profession, etc.—As real property matters are not likely to be

smooth you are advised to postpone all decisions on major property deals. Services are likely to find the month satisfactory. Moderate profits are possible for business and professions.

Women.—Love affairs, romance and courtship are likely to blossom into wedding. You will have a very active life in good and pleasant social circles. Articles of luxury and comfort will come your way. Employed girls are likely to be transferred to places of their choice.

Students.—Because of disturbed mind you will be generally disinclined to concentrate on studies. Relations with friends and teachers may become unpleasant. The period may be utilised for light reading and writing. You are likely to have an enjoyable and memorable picnic in the company of the opposite sex during the last 10 days.

Fortunate Dates.—Personal and domestic—1 10 16. Money dealings and enterprises—1 10 17. Journeys—1 10 19. Real property matters and educational activities—1 10 21. Children and speculation—6 13 19. Services—6 16 21. Partnership—6 17 26. Insurance—6 19 28. Profession and business—1 15 28.

Inauspicious Dates.—Personal and domestic—4 15 24. Money dealings and enterprises—2 18 30. Journeys—3 20 31. Real property matters and educational activities—5 14 27. Children and speculation—7 15 29. Services—7 18 25. Partnership—3 15 24. Insurance—3 14 23. Profession and business—3 14 22.

Chandrashtama occurs from 01–24 a.m. on 3rd to 01–59 a.m. on 5th and again from 08–24 a.m. on 30th.

II. KUMBHA (AQUARIUS): General.—

The Sun in the adverse 7th and 8th is under check till 22nd. Mars in the 7th, Jupiter in the 10th, Venus in the 7th and Saturn in the 9th are all inimical and of these Jupiter and Saturn are under check. Mercury in the adverse 7th during the first three days transits the favourable 8th till 22nd when he moves into the unfavourable 9th with check. Thus Mercury is the only planet favourable and that too only for 19 days. The evils definitely predominate. Unless your natal chart has some greater balancing good effects the month is likely to prove extremely

trying. Some Japa will be of great help to the native for peace of mind. Dhanishta is better than Satabhisha and Poorvabhadra.

Health and Domestic.—Health problems in one form or other will be present throughout. Colic and anal troubles, dysentery and diarrhoea may crop up. Chronic patients should take extra care to avoid an aggravation of their present ailments. Domestic peace is not indicated.

Finance and Speculation.—Financial worries will pester you throughout. Sources of outside help may dry up. All recently started activities are likely to have a setback due to the paucity of financial resources. Speculation should be avoided completely.

Real Property, Services, Profession, etc.—Real property matters are likely to have a jolt. Yield and rentals are likely to be affected adversely. Disputes are likely to arise on property rights and crops are liable to be spoilt by pests. Professions, business and services will find the month quite trying.

Women.—Only evil influences prevail over feminine interests. Love affairs should be avoided completely. Employed girls should be most careful. You will experience great difficulty in balancing the domestic budget. Social and club activities should be avoided as far as possible.

Students.—Disinclination to serious studies may be the prominent feature. Unhappy home and financial drain will also worry you. Relations with friends and teachers may tend to become unpleasant.

Fortunate Dates.—Personal and domestic—1 17 31. Money dealings and enterprises—8 16 28. Journeys—4 13 26. Real property matters and educational activities—10 19 31. Children and speculation—1 16 26. Services—1 12 19. Partnership—1 10 21. Insurance—4 10 21. Profession and business—4 16 31.

Inauspicious Dates.—Personal and domestic—6 18 29. Money dealings and enterprises—5 20 30. Journeys—7 15 27. Real property matters and educational activities—2 20 30. Children and speculation—3 11 24. Services—

3 22 30. Partnership—5 18 23. Insurance—7 20 30. Profession and business—2 15 24.

Chandrashtama occurs from 01-59 a.m. on 5th to 03-01 a.m. on 7th.

12. MEENA (PISCES): General.—The Sun in the 8th and the 7th is in check from 16th to 22nd. Mars in the 6th and Jupiter in the 9th are both favourable making some allowance for vedha by Mars. Venus in the 6th and Saturn in the 8th are both unfavourable but the evil propensities of both of them are under check, those of Mars throughout and of Saturn from 3rd to 22nd. Mercury in the favourable 6th during the first three days with vedha transits the unfavourable 7th till 22nd with check when he moves into the favourable 8th. The influences are, more or less, balanced. In a month of mixed results the latter half will prove more favourable. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic.—Health will require some care throughout. High blood pressure which may worry you during the first half may become normal during the second half. Children's success in examinations will gladden your mind. If you do not exercise tact and patience it may be hard for you to save domestic peace and harmony.

Finance and Speculation.—Financial affairs will be quite satisfactory. Gains can be made in all financial dealings and new sources may also open up for easy money. Amounts due will be realised and loans repaid. Speculative transactions will yield moderate profits.

Real Property, Services, Profession, etc.—This is a satisfactory month for real estate matters. Yield and rentals will be maintained at satisfactory levels. Services will find the month very satisfactory. Business and professions will find the month quite profitable.

Women.—This is a satisfactory month for women in independent profession such as writers, private doctors, etc. Articles of luxury and comfort will come your way. Employed girls are likely to be transferred to places of their choice.

Students.—Concentrated intellectual work is possible. Students of engineering and officers' training schools of the defence department are likely to be benefited. Contacts with great and famous persons are likely during the month.

Fortunate Dates.—Personal and domestic—1 16 26. Money dealings and enterprises—1 16 31. Journeys—1 16 28. Real property matters and educational activities—8 19 31. Children and speculation—4 17 26. Services—4 17 28. Partnership—6 12 19. Insurance—1 13 21. Profession and business—1 12 21.

Inauspicious Dates.—Personal and domestic—3 14 22. Money dealings and enterprises—2 15 23. Journeys—5 18 24. Real property matters and educational activities—7 18 25. Children and speculation—8 18 27. Services—8 18 29. Partnership—8 18 30. Insurance—5 18 30. Profession and business—3 18 29.

Chandrashtama occurs from 08-01 a.m. on 7th to 06-31 a.m. on 9th.

Serving from many generations
in this trade all type of
BIRTH STONES

enquire:

Tatiwala Jewellers

opp. gopalji ka mandir, gopalji ka rasta,
JAIPUR-302 003. ph. 78158

**"GEMSTONES WITH LATEST
LITERATURE"**

"All about Gems" a boon to any Astrologer, physician and jeweller—describing for the first time the cosmic ray effects of the Gems, will be given free on request. Astrologers are requested to contact us. We undertake to supply flawless quality gems at moderate rates. For price list contact:

Mrs. NASEEM JAFRI

Prop: Shahi Gems,
Mohan Nager, DURG (MP)-491002 (MP).

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st October 1983

Grahas (Planets)	Sphuta (Long.)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti (Declin.)
	o /	o /	o /	o /
Ravi	☉ 187 15	186 39	0 N 00	2 S 53
Chandra	☾ 112 21	114 38	2 N 48	24 N 21
Kuja	♂ 150 37	153 09	1 N 17	22 N 27
Budha	☿ 169 24	170 43	1 N 08	5 N 14
Guru	♄ 246 40	244 55	0 N 30	20 S 56
Sukra	♅ 147 18	148 05	4 S 05	8 N 34
Sani	♁ 213 40	212 13	2 N 13	10 S 39
Rahu	☊ 79 24			

THE SUN

During this month the Sun starts from 15° Virgo, enters Libra on 16th and ends at 16° Libra. The south declination increases from 2° 53' to 14° 11' at the end.

THE MOON

Starting from 0° Cancer the Moon makes one complete circuit of the Zodiac and ends at 23° Leo. The north declination of the Moon decreases from 24° 21' till the Moon crosses the Equator to the south on 6th, then the south declination increases reaching a maximum of 25° 00' on 13th; the south declination then decreases until the Moon crosses the Equator to the north on 20th; afterwards the north declination increases attaining a maximum of 25° 07' on 27th; thereafter the north declination decreases to 10° 20' at the end.

MARS

Mars continues its forward motion in Leo from 8° to 27° at the end. The north declination decreases from 12° 27' to 5° 26' at the end.

MERCURY

Mercury moves forward from 27° Leo to 17° Libra at the end, entering Virgo on 3rd and

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-10-1983 is 2° 31' 05".

Libra on 22nd. The north declination of Mercury decreases from 5° 14' till Mercury crosses the Equator to the south on 11th. Then the declination increases to 14° 11' at the end.

JUPITER

Jupiter continues its forward motion in Scorpio from 14° to 20° at the end.

VENUS

Venus moves forward in Leo from 5° 29' at the end. South declination of Venus decreases from 8° 34' to 3° 34' at the end.

SATURN

Saturn moves forward in Libra from 11° to 15° at the end. The south declination of Saturn increases from 10° 39' to 11° 53' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 57° 13' to 55° 35' at the end.

Uranus moves forward from 223° 50' to 225° 19' at the end.

Neptune moves forward from 244° 25' to 245° 02' at the end.

Pluto moves forward from 186° 23' to 187° 37' at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:—

Venus at 17h, 32m. on 3rd; Mars at 23h, 30m. on 3rd; Mercury at 11h, 06m. on 5th; the Sun at 16h, 46m. on 6th; Pluto at 19h, 42m. on 7th; Saturn at 29h, 09m. on 7th; Uranus at 13h, 34m. on 10th; Jupiter at 16h, 57m. on 10th; Neptune at 27h, 47m. on 11th.

PLANETARY ASPECTS

THE SUN: Conjunction the Moon 6th; parallel the Moon 7th, 18th; square the Moon 13th, 29th; trine the Moon 16th, 26th; opposition the Moon 21st; conjunction Pluto 23rd; parallel Saturn 24th; conjunction Mercury 30th; conjunction Saturn 31st.

MARS: Conjunction the Moon 3rd; square the Moon 10th, 25th; square Uranus 10th; trine the Moon 12th, 23rd; square Jupiter 14th; opposition the Moon 18th; conjunction Venus 26th; square Rahu 26th.

MERCURY: Conjunction the Moon 5th; square Neptune 6th; square the Moon 12th, 29th; trine the Moon 15th, 26th; trine Rahu 19th; opposition the Moon 21st; conjunction Pluto 26th; parallel Saturn 28th; conjunction the Sun 30th; conjunction Saturn 31st.

JUPITER: Trine the Moon 2nd, 20th; square the Moon 4th, 18th, 31st; conjunction the Moon 10th; square Mars 14th; square Venus 19th.

VENUS: Conjunction the Moon 3rd; square the Moon 10th, 25th; trine the Moon 12th, 23rd; square Uranus 15th; opposition the Moon 17th; square Jupiter 19th; conjunction Mars 26th; square Rahu 26th; parallel Pluto 30th.

SATURN: Square the Moon 1st, 15th, 29th; conjunction the Moon 7th; trine the Moon 17th, 27th; opposition the Moon 22nd; parallel the Sun 24th; parallel Mercury 28th; conjunction Mercury 31st; conjunction the Sun 31st.

URANUS: Trine the Moon 1st, 20th, 29th; square the Moon 17th, 31st; conjunction the Moon 10th; square Mars 10th; parallel Jupiter 14th; square Venus 15th; opposition the Moon 24th.

NEPTUNE: Trine the Moon 3rd, 21st, 30th; square the Moon 5th, 19th; square Mercury 6th; conjunction the Moon 11th; opposition the Moon 26th.

PLUTO: Square the Moon 1st, 14th, 28th; conjunction the Moon 7th; trine the Moon 17th, 26th; opposition the Moon 23rd; conjunction Mercury 26th; parallel Venus 30th.

1. **Amavasya (New Moon):**—**Sukla Paksha (bright fortnight)** begins at 16h. 46m. on 6th for all places on earth.

Nirayana Longitudes of Planets:—The Sun $170^{\circ} 27'$; the Moon $170^{\circ} 27'$; Mars $131^{\circ} 49'$; Mercury $153^{\circ} 58'$; Jupiter $225^{\circ} 24'$; Venus $128^{\circ} 13'$; Saturn $192^{\circ} 06'$; Rahu $56^{\circ} 56'$; Uranus $224^{\circ} 03'$; Neptune $244^{\circ} 29'$; Pluto $186^{\circ} 36'$.

Cusps (mid-points) of Houses for New Delhi:—The 1st $324^{\circ} 26'$; the 2nd $356^{\circ} 00'$; the 3rd $27^{\circ} 34'$; the 4th $59^{\circ} 08'$; the 5th $87^{\circ} 34'$; the 6th $116^{\circ} 00'$; the 7th $144^{\circ} 26'$; the 8th $176^{\circ} 00'$; the 9th $207^{\circ} 34'$; the 10th $239^{\circ} 08'$; the 11th $267^{\circ} 34'$; the 12th $296^{\circ} 00'$.

II. Poornima (Full Moon):—**Krishna Paksha (dark fortnight)** begins at 27h. 23m. on 21st for all places on earth.

Nirayana Longitudes of Planets:—The Sun $185^{\circ} 44'$; the Moon $5^{\circ} 44'$; Mars $141^{\circ} 18'$; Mercury $179^{\circ} 47'$; Jupiter $228^{\circ} 13'$; Venus $139^{\circ} 59'$; Saturn $193^{\circ} 55'$; Rahu $56^{\circ} 06'$; Uranus $224^{\circ} 47'$; Neptune $244^{\circ} 47'$; Pluto $187^{\circ} 13'$.

Cusps (mid-points) of Houses for New Delhi:—The 1st $144^{\circ} 52'$; the 2nd $174^{\circ} 40'$; the 3rd $204^{\circ} 28'$; the 4th $234^{\circ} 16'$; the 5th $264^{\circ} 28'$; the 6th $294^{\circ} 40'$; the 7th $324^{\circ} 52'$; the 8th $354^{\circ} 40'$; the 9th $24^{\circ} 28'$; the 10th $54^{\circ} 16'$; the 11th $84^{\circ} 28'$; the 12th $114^{\circ} 40'$.

LEARN PALMISTRY & HINDU ASTROLOGY

Through Correspondence Courses

imparted by

An Institute of Research & Practice.

Write with requisite stamps to :

Prof. T. S. VASAN B.Sc., B.L., F.R.A.S. (Lon)

"Jyothir-Vidyalankara-Samudrika Bhushana"

Hon. Director of Studies/Research

MODERN ASTRO STUDIOS

(Estd. 1930)

50/7, Aparna Complex II Floor,
S. C. Road, Bangalore-560 009

Travel Guide for October 1983

Mihira

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the Abhijin Muhurtha, i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.]

Important Note : In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that marana and prabalarishta yogas are to be avoided. Those days are marked with a star.

1. After 10h. 56m. good for travel avoiding east, south and west directions.

2. Avoid all kinds of travel.

*3. Postpone all kinds of journeys.

4. Nakshatra inauspicious for any kind of travel.

5. After 19h. 49m. fair for travel avoiding sea travel.

6. Fairly good for travel avoiding upto 16h. 46m. sea voyage and south and afterwards all kinds of journeys.

7. Nakshatra inauspicious for any kind of travel.

8. This day also nakshatra not suitable for travel.

*9. Postpone all kinds of journeys.

10. After 9h. 00m. and upto 17h. 59m. good for travel avoiding east, south and west directions.

*11. After 18h. 59m. fairly good for travel avoiding west and north directions.

*12. First Marana Yoga and then nakshatra inauspicious for any kind of travel.

13. First nakshatra and then both nakshatra and tithi inauspicious for all kinds of journeys.

14. Tithi not suitable for all kinds of travel.

15. After 16h. 46m. good for travel avoiding east and sea voyage.

*16. Marana Yoga. Postpone all kinds of travel.

17. Good for travel avoiding east and south directions.

*18. Marana Yoga. Avoid all kinds of travel.

19. After 13h. 01m. good for travel, avoiding east, south-east and south-west directions.

20. Tithi not suitable for any kind of travel.

21. Fairly good for travel avoiding south and west directions.

22. Tithi inauspicious for any kind of travel.

23. Nakshatra not suitable for any kind of journey.

*24. After 18h. 37m. good for travel avoiding north-east, east and south-east directions.

*25. Tithi inauspicious for all kinds of journeys.

26. Upto 18h. 15m. good for travel avoiding north and sea voyage.

*27. After 17h. 36m. good for travel, avoiding east and south directions.

*28. Upto 16h. 39m. good for travel avoiding west, north and east directions.

29. Tithi inauspicious for travel.

*30. Nakshatra not suitable for any kind of journey.

*31. This day also nakshatra inauspicious for any kind of travel.

He that is possessed with a prejudice is possessed with a devil, and one of the worst kinds of devils, for it shuts out the truth, and often leads to ruinous error.

—Troyn Edwards.

Subscribe to :

THE

ASTROLOGICAL MAGAZINE

Farmers' Guide for October 1983

Mihira

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. After 10h. 46m. good for buying buffaloes and sheep, for manuring, for ploughing, for sowing, for purchasing and selling wheat, paddy, corns, etc., for erecting sheds, for harvesting.

2. Till 9h. 09m. good for buying oxen and sheep, for manuring, for ploughing, for sowing, for harvesting, for buying and selling wheat, paddy, corns, etc., after 9h. 09m. good for digging or deepening wells, for borrowing, for writing accounts, for testing instruments.

3. Only routine work.

4. Good for borrowing, for testing instruments.

5. Routine work only.

6. Only routine work.

7. Upto 14h. 03m. good for borrowing, After 14h. 03m. good for purchasing buffaloes and sheep, for fixing pumpsets.

8. Good for disposing off agricultural products, for fixing pumpsets.

9. Only routine work.

10. After 9h. 37m. good for buying buffaloes and sheep, for manuring, for sowing, for harvesting, for testing instruments, for fixing pumpsets.

11. After 18h. 09m. good for borrowing.

12. Routine work only.

13. Upto 12h. 11m. good for buying buffaloes and sheep, for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

14. After 14h. 19m. good for testing instruments.

15. Upto 16h. 46m. good for testing instruments. After 16h. 46m. good for sowing, for erecting sheds, for deepening wells.

16. Only routine work.

17. Upto 7h. 30m. good for disposing off agricultural products, for sowing, for purchasing corns, paddy, wheat, etc., for erecting sheds. After 9h. 00m. good for buying buffaloes and sheep, for sowing, for purchasing paddy, wheat, corns, etc.

18. Routine work only.

19. Till 13h. 01m. good for buying buffaloes and sheep, for borrowing, for fixing pumpsets, for digging or deepening wells, after 13h. 01m.; good for manuring, for ploughing, for sowing, for disposing off agricultural products, for erecting sheds, for harvesting.

20. After 15h. 00m. good for testing instruments.

21. Only routine work.

22. Routine work only.

23. After 18h. 18m. good for borrowing, for repaying loans, for testing instruments.

24. Only routine work.

25. Routine work only.

26. Upto 18h. 15m. good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for purchasing and storing wheat, paddy, corns, etc., for harvesting, for fixing pumpsets.

27. After 17h. 36m. good for testing instruments, for purchasing wheat, paddy, corns, etc.

28. Upto 16h. 39m. good for buying buffaloes and sheep, for ploughing, for fixing pumpsets, for manuring.

29. Routine work only.

30. Till 13h. 56m. good for testing instruments.

31. After 12h. 15m. good for buying buffaloes and sheep, for borrowing, for testing instruments, for deepening wells.

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

ASTROLOGICAL MISCELLANY

(Continued from page 782)

found that the assessment of intrinsic malefic content plays a decisive role. This is not taken into account by the rank and file of astrologers.

"So far as the Tuesday phenomenon is involved I have not been able to cull out astrological rules to substantiate the same. Applying my own reasoning, however, I find that six grahas (planets) in the boy's horoscope, viz., Lagna lord Mercury, the Moon and the Rasi lord Saturn, the kalatrakaraka Venus, the 7th lord Jupiter, and the lord of the 2nd from the 7th, i.e., Mars have constituted this through their interrelationship. The event of birth, engagement, marriage, accident after marriage and death of wife, reported to have occurred on a Tuesday can be attributed to these grahas. A close scrutiny reveals that Mars ruling Tuesday is intimately related to the other grahas that caused the events. Mercury posited in the 6th is strongly aspected by Mars. The Moon, placed in Uttarashadha 4 and thus related to the parivartana Navamsa pada of Revati 2, gets linked to Mercury. Venus, posited in Sravana 4, is related to the Moon, besides being conjunct with her in Capricorn which is the exaltation Rasi for Mars. Saturn placed in Swati 3 is associated with Mars who owns the former's two sanchara padas Dhanishta 2 and Dhanishta 4. Jupiter posited in Mrigasira 2 and Mars in Visakha 4 establish a *sookshama parivartana* (a subtle exchange), in addition to their mutual aspects. Mars, therefore, has a *sambandha* (relationship) with the other concerned grahas. In fact, Mars, has a *sambandha* (relationship) with all the grahas in the horoscope. It would thus seem that the happening of the events in question on a Tuesday ruled by Mars stand adequately explained."

Ghatachakra

Three readers refer to a small chart known as Ghatachakra and commonly used in the North. It is a table containing details of the vara (weekday), nakshatra (constellation), tithi (luni-solar date), yoga and karana, which should be applied to various activities in life. For instance, under Aries, Sunday is shown as

Ghatawar. This means Arians must avoid all important transactions on a Sunday.

From reader Pt. Ramanand Baranwal of Jodhpur :

"I am not very conversant with the pattern of horoscopes prepared in the South. However, in Rajasthan Ghatachakra data for each Rasi is invariably mentioned. The boy has the Moon in Capricorn (Makara) for which Tuesday is very inauspicious. I think this solves the problem very easily although it might have baffled many erudite astrologers."

Reader N. Kumar Viveki of Delhi and S. H. Gokhale of Sangli also refer to the Ghatachakra.

Reader Trivedi of Ahmedabad writes a long explanation but we reproduce just 2 important lines from his letter. He says: "This also proves that when Mars is malefic for a chart, his weekday too is inauspicious for the native. So also the other weekdays of a malefic planet."

Reader S. T. Ramanujam of Chinnalpatti gives about the same arguments as those of reader S. J. Shah.

We are still awaiting your comments on the miserable man from Guntur District. Write to us before September 15, 1983.

**RARE OPPORTUNITY TO OBTAIN
USEFUL BOOKS ON ASTROLOGY**

Sapta Rishi Nadi Sh. J. N. Bhasin	Rs. 25-00
Dispositors in Astrology "	Rs. 25-00
Prasna Varga (3 Vol.) "	Rs. 145-00
Events & Nativities "	Rs. 20-00
Daivajna Vallabha Varahamihira	Rs. 25-00
(Ancient & rare Book on Horary Astrology)	

(1001 Notable Nativities—Alan Leo—Must for Research scholars free on order for Rs. 150.)

Write: RANJAN PUBLICATIONS
16, Ansari Road, New Delhi-110 002

CONSULTATIONS & BOOK-SALES

For astrological consultations on all aspects including lost horoscopy and for buying classics translated by me and many other standard texts.

Contact R. SANTHANAM
7/668 Govindpuri, Kalkaji,
New Delhi 110 019 (India)

Daily Guide for October 1983

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., A.M.]

1. *Sat.*—Navami (9th tithi) upto 10h. 46m., then Dasami (10th tithi). Punarvasu till 10h. 52m., then Pushya. Siddha Yoga all through the day. After 10h. 46m. good for testing instruments, for wearing ornaments, for disposing off excess foodstuffs, for travel, for gardening, for erecting sheds.

2. *Sun.*—Dasami (10th tithi) till 8h. 18m., then Ekadasi (11th tithi) upto 29h. 28m., afterwards Dwadasi (12th tithi). Pushya till 9h. 09m., then Aslesha. Siddha Yoga the whole day. Upto 9h. 09m. good for buying cows and sheep, for wearing new clothes and ornaments, for gardening, for taking medicines, for erecting sheds; after 9h. 09m. good for borrowing, for testing instruments, for deepening wells.

3. *Mon.*—Dwadasi (12th tithi) till 26h. 20m., then Trayodasi (13th tithi). Aslesha upto 7h. 03m., then Makha till 28h. 40m., afterwards Poorvaphalguni. Siddha Yoga upto 7h. 03m., then Marana Yoga till 28h. 40m., afterwards Siddha Yoga. Upto 7h. 03m. good for borrowing, for testing instruments, for deepening wells, for writing accounts.

4. *Tues.*—Trayodasi (13th tithi) till 23h. 04m., then Chaturdasi (14th tithi). Poorvaphalguni upto 26h. 11m., then Uttaraphalguni. Siddha Yoga till 26h. 11m., then Amruta Yoga. Good for borrowing, for patients to take first bath after recovery from illness, for testing instruments.

5. *Wed.*—Chaturdasi (14th tithi) upto 19h. 49m., then Amavasya (New Moon). Uttaraphalguni till 23h. 43m., then Hasta. Amruta Yoga upto 23h. 43m., then Siddha Yoga. Routine work only.

6. *Thurs.*—Amavasya (New Moon) till 16h. 46m., then Prathama (1st tithi). Hasta upto 21h. 29m., then Chitta. Siddha Yoga the whole day. Routine work only.

7. *Fri.*—Prathama (1st tithi) upto 14h. 03m., then Dwiteeya (2nd tithi). Chitta till 19h. 39m., then Swati. Siddha Yoga the whole day. Upto 14h. 03m. good for borrowing; after 16h. 46m. good for dealing with members of the other sex, for wearing new garments and ornaments, for buying cows and sheep.

8. *Sat.*—Dwiteeya (2nd tithi) upto 11h. 53m., then Tritheeya (3rd tithi). Swati till 18h. 29m., then Visakha. Amruta Yoga upto 18h. 29m., then Siddha Yoga. Good for disposing off excess foodstuffs.

9. *Sun.*—Triteeya (3rd tithi) upto 10h. 22m., then Chaturthi (4th tithi). Visakha till 17h. 48m., then Anuradha. Marana Yoga the whole day. Only routine work.

10. *Mon.*—Chaturthi (4th tithi) upto 9h. 37m., then Panchami (5th tithi). Anuradha till 17h. 59m., afterwards Jyeshtha. Siddha Yoga the whole day. Routine work only.

11. *Tues.*—Panchami (5th tithi) till 9h. 42m., then Shashti (6th tithi). Jyeshtha till 18h. 59m., then Moola. Marana Yoga upto 18h. 59m., then Amruta Yoga. After 18h. 59m. good for borrowing.

12. *Wed.*—Shashti (6th tithi) till 10h. 36m., then Saptami (7th tithi). Moola upto 20h. 44m., then Poorvashadha. Marana Yoga till 20h. 44m., then Amruta Yoga. Routine work only.

13. *Thurs.*—Saptami (7th tithi) upto 12h. 11m., then Ashtami (8th tithi). Poorvashadha till 23h. 06m., then Uttarashadha. Siddha Yoga the whole day. Upto 12h. 11m. good for buying cows and sheep, for patients to take first bath after recovery from ill-health, for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

14. *Fri.*—Ashtami (8th tithi) till 14h. 19m., then Navami (9th tithi). Uttarashadha upto

25h. 54m., then Sravana. Till 25h. 54m. Siddha Yoga, then Marana Yoga. After 14h. 19m. good for dealing with members of the opposite sex.

18. *Sat.*—Navami (9th tithi) till 16h. 46m., then Dasami (10th tithi). Sravana upto 28h. 54m., then Dhanishta. Siddha Yoga the whole day. Upto 16h. 46m. good for testing instruments. After 16h. 46m. routine work.

16. *Sun.*—Dasami (10th tithi) till 19h. 18m., then Ekadasi (11th tithi). Dhanishta and Marana Yoga the whole day. Only routine work.

17. *Mon.*—Ekadasi (11th tithi) upto 21h. 41m., then Dwadasi (12th tithi). Dhanishta till 7h. 25m., then Satabhisha. Siddha Yoga the whole day. Good for buying cows and sheep, for patients to take first bath after recovery from illness, for travel, for taking medicines, for erecting sheds.

18. *Tues.*—Dwadasi (12th tithi) upto 23h. 46m., then Trayodasi (13th tithi). Satabhisha till 10h. 37m., then Poorvabhadrapada. Marana Yoga the whole day. Only routine work.

19. *Wed.*—Trayodasi (13th tithi) upto 25h. 26m., then Chaturdasi (14th tithi). Poorvabhadrapada till 13h. 01m., then Uttarabhadrapada. Amruta Yoga upto 12h. 00m., then Siddha Yoga. Till 12h. 00m. good for buying cows and sheep, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for digging or deepening wells. After 13h. 30m. good for travel, for taking medicines, for wearing new garments and ornaments, for erecting sheds.

20. *Thurs.*—Chaturdasi (14th tithi) upto 26h. 38m., then Poornima (Full Moon). Uttarabhadrapada till 15h. 00m., then Revati. Siddha Yoga the whole day. Upto 15h. 00m. good for repaying loans.

21. *Fri.*—Poornima (Full Moon) till 27h. 23m., then Prathama (1st tithi). Revati upto 16h. 32m., then Aswini. Siddha Yoga till 16h. 32m., then Amruta Yoga. Good for wearing new garments and ornaments, for driving new vehicles, for dealing with members of the opposite sex.

22. *Sat.*—Prathama (1st tithi) upto 27h. 42m., then Dwiteeya (2nd tithi). Aswini till 17h. 37m., then Bharani. Siddha Yoga the whole day. Only routine work.

23. *Sun.*—Dwiteeya (2nd tithi) upto 27h. 26m., then Triteeya (3rd tithi). Bharani till 18h. 18m., then Kritika. Prabalarishta Yoga upto 18h. 18m., then Siddha Yoga. Routine work only.

24. *Mon.*—Triteeya (3rd tithi) till 27h. 09m., then Chaturthi (4th tithi). Kritika upto 18h. 37m., then Rohini. Marana Yoga till 18h. 37m., then Amruta Yoga. After 18h. 37m. good for taking medicines, for wearing new clothes and garments.

25. *Tues.*—Chaturthi (4th tithi) upto 26h. 21m., then Panchami (5th tithi). Rohini till 18h. 36m., then Mrigasira. Amruta Yoga upto 18h. 36m., then Siddha Yoga. Routine work only.

26. *Wed.*—Panchami (5th tithi) till 25h. 14m., then Shashti (6th tithi). Mrigasira upto 18h. 15m., then Aridra. Till 18h. 15m. good for buying cows and sheep, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for driving new vehicles, for travel, for taking medicines, for digging or deepening wells, for fixing pumpsets.

27. *Thurs.*—Shashti (6th tithi) upto 23h. 48m., then Saptami (7th tithi). Aridra till 17h. 36m., then Punarvasu. Marana Yoga upto 17h. 36m., then Amruta Yoga. After 17h. 36m. good for buying cows, for travel, for taking medicines, for appointing staff, for testing instruments.

23. *Fri.*—Saptami (7th tithi) till 22h. 05m., then Ashtami (8th tithi). Punarvasu upto 16h. 39m., then Pushya. Siddha Yoga till 16h. 39m., then Marana Yoga. Good for travel, for taking medicines, for sending applications.

29. *Sat.*—Ashtami (8th tithi) upto 20h. 05m., then Navami (9th tithi). Pushya till 15h. 25m., then Aslesha. Siddha Yoga upto 15h. 25m., then Marana Yoga. Only routine work.

30. *Sun.*—Navami (9th tithi) till 17h. 50m., then Dasami (10th tithi). Aslesha upto 13h. 56m., then Makha. Siddha Yoga till 13h. 56m., then Marana Yoga. Upto 13h. 56m. good for surgical operations, for testing instruments.

(Continued on page 838)

PLANETS AND AFFAIRS IN SRI LANKA

(Continued from page 775)

It will be noted that Mars' Dasa in this horoscope commences about the end of 1983. We had further said: "The *sine qua non* of a strong horoscope is the vitality of the Lagna or Chandra Lagna, which in its turn is derived by the disposition of benefics in angles and trines. In this case, benefics are in trines but malefics occupy the kendras. Consequently, while the horoscope is fairly strong indicative of a bright future, the new-born Republic faces rough seas. The extremist partners signified by the situation of Rahu in the Sun's constellation will be the main source of Sri Lanka's trouble, threatening internal security by way of disorder, mob-outbursts and attempts to dislodge the Government by force. The Moon, lord of the 12th, occupying a mercurial sign and aspected by Mars, denotes irrational ideological experiments by the rulers and their unfortunate repercussions on the lives of the common men."

What happened during Mrs. Bandaranaike's regime is well known and needs no description.

It will be seen that we have laid stress on Sri Lanka passing through a period of internal struggle", when the Dasa of Mars, to begin about the end of 1983, operates in Chart No. 2.

Again commenting on the chart cast for the time at which Mr. Jayawardene assumed office after a land-slide victory in 1977, we observed: "The situation of Ketu in the ascendant indicates upsurge of minority nationalism and intensification of the cry for the establishment of a separate Eelam (state)."

Reverting to Chart No. 1: It is now at the fag end of the Moon's sub-period in Venus Dasa and Mars sub-period will commence in January 1984. The major lord Venus, though lord of the ascendant and occupies a friendly sign, is in the constellation of Rahu and is powerfully aspected by Mars the indicator of the minority Tamils. Mars is also a *maraka*. In the Navamsa, Mars and Venus are *dwirdwadasa*. After Mars, that is from about March 1985, the sub-period of Rahu operates. Rahu is placed in the 7th governing the opposition. And Rahu occupies Krittika a fiery constellation ruled by the political planet

Sun. And in the Navamsa, Rahu is in the 7th from the major lord and the 10th from the ascendant, aspected by Saturn, lord of the 12th (and the 11th). Can these combinations favour peace, prosperity and understanding between the Sinhalese and Tamils? We have our own doubts.

Despite the tragic events in the recent past, President Jayawardene had gone beyond his predecessors in attempting to meet the Tamils half-way and bringing the Sinhalese and Tamils together. The new constitution which came into force recently, has special provisions for the minorities, viz., Tamils. Tamil has been declared as a national language. One has the right to be educated either in Tamil or Sinhala, according to his choice. Competitive examinations have to be held in both the languages. Tamil could be used both by the administration and courts in the northern and eastern provinces. All laws have to be in both languages with additional translation in English.

Will Mars and Rahu allow the implementation of these special provisions during their sub-periods? Since Mars is the planet of aggression occupying Ketu's constellation and since Ketu is the planet of disintegration, the inference is the emergence of extremist groups and intensification of the demand for the creation of an independent Eelam. Sinhalese nationalism will continue to be unnecessarily distrustful of Tamil aspirations.

The independence chart is also undergoing the first phase of *sade sathi* as Saturn is transiting Libra. When he enters Scorpio eclipsing the Moon, transit Saturn and radical Mars will be in mutual aspect. Added to these transits, Rahu will also be unfavourable. These planetary situations release forces that do not make for peace and understanding.

Therefore it occurs to us that until the dawn of Jupiter's sub-period and the quitting of Sagittarius by Saturn, affairs in Sri Lanka will continue to be serious drifting towards chaos and confusion. The nebulous cry of Eelam will be loud for some time. Misunderstandings, indiscipline and loss of cohesion amongst the "Tigers" will gradually strengthen the hands of TULF and make them accept an arrangement

which enables the Tamils to live honourably as full-fledged citizens of Sri Lanka. While conceding a certain measure of autonomy, the integrity of Sri Lanka will be maintained.

Mr. Jayawardene is now having Saturn's sub-period in the major period of Saturn. The major and sub-lord is in the 6th strongly placed in his own house, but retrograde. From the Moon, Saturn is in the 7th (opposition). These dispositions place the President in a *highly* embarrassing situation as it will not be an easy task for the President to get the dialogue started. Mr. Jayawardene should also be careful about his health.

Summing up, a satisfactory political equation between the Tamils and the Sinhalese will become possible only after the dawn of Jupiter's sub-period in the current major period in Chart No. 1. Until then the island may have to pass through much turmoil, violence and tragic situations. 1984-85 will be highly significant for Sri Lanka and its President. Insurgency is not ruled out. It is therefore advisable that the President does

what all is possible to contain the threatened chaos, and put forth efforts to concede the just demands of the Tamils. Stars impel but they do not compel.

Written.: 20-8-1983.

DAILY GUIDE FOR OCTOBER 1983

(Continued from page 836)

31. *Mon.*—Dasami (10th tithi) till 15h. 24m., then Ekadasi (11th tithi). Makha upto 12h. 15m., then Poorvaphalguni. Marana Yoga till 12h. 15m., then Siddha Yoga. After 12h. 15m. good for buying cows and sheep, for borrowing, for testing instruments, for writing accounts, for digging or deepening wells.

Shubha Muhurtas (Auspicious Times)

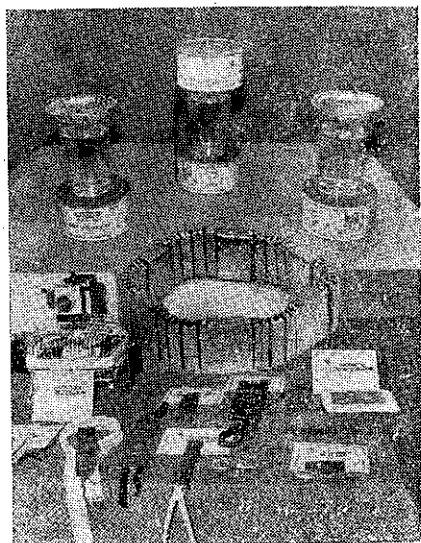
10. *Mon.*—Panchami—Anuradha—Vrischika (Scorpio)—9-15 a.m. to 10-15 a.m.—fairly good for seemanta.

26. *Wed*—Panchami—Mrigasira—Thula (Libra)—6 to 7-15 a.m. (Rahu Preeti)—good for seemanta and marriage.

No Drugs

No Diet

No Surgery



Use Astromag Magnetic Appliances For All Your Chronic Ailments

These are the following diseases that have been cured: Asthma, Arthritis, Backache, Blood pressure, Cervical spondylitis, Epilepsy, Menstrual disorders, Paralysis, Polio, Rheumatism etc. Also available our book "Magnets for Your Health". Price Rs. 12-00.

Postage & Regn. Rs. 3.00

For further details please contact or phone to

The Director : **ASTRO MAGNETIC & COLOUR THERAPY CENTRE**

No. 2, 1st Cross, SSI Area, Rajajinagar, 4th Block, BANGALORE-560 010

Phone : 353660

ASTROLOGICAL ACTIVITIES

Sri Surya Prakash Memorial Lecture

The fifth Surya Prakash Memorial Lecture will be held at Calcutta under the auspices of Indian Institute of Astrology on the 24th and 25th September 1983. Mr. I. D. Madan, Editor, *Babaji*, will speak on Mundane Astrology.

All India Astrological Conference, Orissa

"Planets and Forecast" and "Bhagyaliipi International Astro-Research Scholars Association", Cuttack, will be holding a two-day. All India Conference on Astrology and allied subjects at Barabati Stadium, Cuttack, on 20th and 21st October 1983.

Scholars expected to participate are Dr. P. S. Sastri, Dr. Samarendra Sarai, Gayatri Devi Vasudev. Dr. Sandipan Choudhury, Messrs. R. Laxmanan, L. R. Choudhury, P. S. Iyer, K. D. Tripathy, K. V. R. Anjaneyulu. Mrs. D. V. S. Rao, T. K. Menon, K. Nagaraja Rao, M. D., Trivedi. S. K. Changani, Rabindranath Sharma, Suresh Kumar Sharma, M. D. Aminul Haque, N. G. Goel, K. K. Upadhyaya, C. Navarattan Mall, P. A. Sitaraman and Prof. Jayasekhar.

The key-note address will be delivered by Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, Bangalore.

The Conference will have five seminars on "my experiences in astrology", "the novelties in ancient Sastras", "mundane astrology"—"astrological remedies" and "palmistry, numerology, etc."

It is also intended to publish the November 1983 issue of the "Planets and Forecast" as Dr. RAMAN's Jayanti Number to be released at the All India Astrological Conference. The special number will be presented to Dr. RAMAN when he will be with us to deliver the key-note address.

Articles for this number are invited from students and admirers of Dr. B. V. RAMAN. If a sufficient number of delegates express their desire excursion trips to the famous temple of Konark, etc., can be arranged.

The delegate fee will be Rs. 100 per head. They will be provided with boarding and lodging. For further details and information, write to the Chief Convener All-India Astrological Conference, c/o "Planets and Forecast", Pithapur. Cuttack-753 001, Orissa.

National Seminar on Ayurveda

A Seminar on "National Health—Ayurveda and Allied Indigenous Systems" will be held From 20th to 22nd November 1983 at Mavalankar Hall, New Delhi.

The objectives are to educate the masses concerning prevention and cure of various diseases from which they are suffering as also to suggest them such a diet and living system so that they could lead a healthy life. Ayurveda has been one of the ancient sciences of our country which could be of great help in this direction, so also other indigenous systems such as Homeopathy, Naturopathy, Unani, Tibetan and Sidha Systems, Magnet-therapy, Acupuncture, Astro Remedies, Yoga, Spiritual healing, etc. The seminar will have discussions on all these under the following heads :

(1) Healthy daily life, Food habits, and Domestic cures. (2) Common diseases and appropriate cures. (3) Rural health problems and solutions. (4) Production and supply of herbs and other materials. (5) Education and promotion of Ayurveda and allied systems of health and cure.

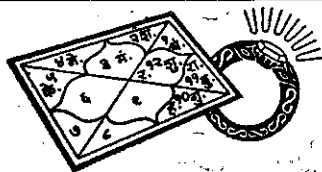
It is also proposed to organise an open camp during the Seminar, in which all Vaidyas and other practitioners would be given space and the ailing public would be invited for consultations free of cost. Medicines would also be supplied free of cost, in certain cases. Side by side there would be an Exhibition of Ayurvedic and other products both in finished and raw forms.

For outside delegates attending this Seminar, arrangements for free boarding and lodging of moderate nature will be made but they will have to make their own travelling arrangements.

The learned participants are also requested to send their articles on any of the aforesaid subjects for publication in the Souvenir along with their bio data. Institutions, Colleges, Research Organisations and Manufacturing Units will also participate through their nominees. They are requested to publish about this Seminar in their magazines/circulars, etc., to their members/constituents. Suggestions as to the names and addresses of the persons to be invited and other ideas to make this Seminar an effective one are also welcome. For further particulars write to M. C. Bhandari Convener, Bharat Nirman, India International Centre, Lodi Road, New Delhi.

Astrological Seminar at Calcutta

"A Seminar on Astrological Approach in Determining Profession" will be held at Calcutta on 20th November 1983 under the auspices of the "Centre for Astrological Research". Those who are interested to participate are advised to deposit a sum of Rs. 50/- (Rs. fifty only) to the Convenor by money order or bank draft to meet the cost of the Seminar etc. Food and lodging will be provided to the participant astrologers coming from outside Calcutta. No travelling or other expenses will be paid. For registration and other details please write to the Convenor. Dr. Sandipan Chaudhari, 188/78, Prince Anwar Shah Road, P.O. Lake Gardens, Calcutta-700045, India.



ASTRAL GEMSTONES

ग्रहचर्त्तनं

Astral Gemstone for a native has its foremost importance like a shield for a Warrior on the Battlefield, and the same thus needs to be rightly judged according to Vaidic Shastra of Astrogemology.

Apply with birth chart, date, time and place of birth with name (sex) in full.

KALEY & SONS OF WARDHA

Department of Astral Gemstones

(Founder: Late Dr. M. G. KALEY)

(Conducted by: Mr. G. M. KALEY)

F-2, Nutan Sandesh, Vallabh Bagh Lane Extn.
GHATKOPAR (E), BOMBAY-400 077 (India)

Just Released!

SHRI KRISHNEN UNIVERSAL EPHEMERIS

for 1984 A.D

By A. Krishen Kaul

English Edition Rs. 15 • Hindi Edition Rs. 12

Without exaggeration an unprecedented venture in the world of Astrology!

The book contains:

- Tropical (Sayana) longitudes, latitudes, declinations and true node
- Sidereal (Nirayana) longitudes
- Daily Tithis, Nakshatras, Yogas etc.
- Some latest as well as most ancient principles of both tropical and sidereal astrology which no other publication contains.

A real panacea for all your 'Karmic' afflictions.

Please send your valued orders today!

VPP Post Free.

Exclusive Distributors:

UBSPD

UBS Publishers' Distributors Ltd.

5 Ansari Road, New Delhi-110002

Branches: New Delhi • Bombay
Bangalore • Madras • Calcutta • Kanpur

FELICITATION COMMITTEE FOR DR. B. V. RAMAN AND INTERNATIONAL CONVENTION ON ASTROLOGY

To be held at Bangalore on 11th and 12th December 1983

CHAIRMAN: Justice Sri A. R. Somnath Iyer (Former Chief Justice and Governor of Karnataka); **VICE-CHAIRMEN:** Sri T. Subba Rao (Partner, King & Partridge, Bangalore), Sri S. P. Jain (Income Tax Consultant, Saharanpur) Sri. P. N. S. Murthy (Tax Consultant, Bangalore) Sri Venkatasubrahmanian (Mirasdar, Tanjore) Sri P. Adimoolam (A. Thompson & Co. Madras), Sri M. C. Bhandari (Secretary, Bharat Nirman, Calcutta), Sri P. S. Iyer (Arera Colony, Bhopal); **PATRONS:** Sri B. D. Sharma (Governor of Madhya Pradesh), Dr. M. Chenna Reddy (Former Governor of Punjab and Chief Minister of A.P.), Sri Govind Narain (Former Governor of Karnataka, New Delhi), Sri Ramnath Goenka (Chairman, Indian Express), Dr. M. Balamurali Krishna (Famous Musician and Composer, Madras) Dr. V. K. R. V. Rao (Former Member, Planning Commission), Sri V. S. Krishna Iyer (Member, Legislative Council, Bangalore), Sri Sarvothama Das Pai (Sudhindra Offset Process, Bangalore-3); **SECRETARY:** Sri N. N. Sastry (Director, Kalpataru Institute for Scientific Studies in Astrology); **JOINT SECRETARIES:** Sri K. Nagaraja Rao (Director, Faculty of Astrology SMVV), Sri H. S. Viswanatha (Sciencetech, ITI), Sri B. Niranjan Babu (Sri Suprajaram, Bangalore); **TREASURER:** Sri S. Panchakshari (Prop. Sekkar Trading Co.); **PUBLIC RELATIONS OFFICERS:** Sri T. S. Vasan (Modern Astro Studios, Bangalore), Sri K. S. Samrat (Bangalore); **FOREIGN CORRESPONDENT:** Dr. Bangalore Sureshwara (P.B. 135, Lake Zurich, Illinois 60047, U.S.A.)

The purpose of Felicitation: In order to recognise the services rendered by Dr. B. V. RAMAN in the field of Indian culture in general and Astrology in particular during the last 50 years and more, it has been decided by the citizens of Bangalore to felicitate him suitably.

International Convention on Astrology: On the occasion of the felicitation, a two day International Convention on Astrology will be held on 11th and 12th December 1983 at Bangalore. Leading astrological savants and lovers of astrology from India and overseas are expected to participate in the Convention.

The Convention will be inaugurated by a distinguished personality and the key-note address will be delivered by Dr. B. V. RAMAN.

Propogation of Astrology: It has also been planned to create a trust for the propagation of astrology through educational institutions and universities.

The Objects of the Convention: To bring together on a common platform scholars, savants and those interested in Astrology and allied subjects from different countries.

(b) To create in the public mind an awareness of the importance of astrology in the modern world and highlight its relevance in tackling problems of individual and national life.

Papers are invited from intending participants regarding the usefulness of astrology to medicine, psychology, agriculture, weather, occupation etc. Such papers should be typed in double space on one side of the sheet and should not exceed 1500-2000 words. They should reach us before 15th October 1983.

How you can participate: The Committee welcomes you to actively participate in the Convention by becoming donor/patron/member of the reception committee/delegate/observer.

Fees: Donor Rs. 5,000. and above; Member, Reception Committee: Rs. 250; Observer: Rs. 150; Patron: Rs. 1000 and above; **Delegate:** Local: Rs. 50; Moffusil: Rs. 150; Foreign: U.S. \$ 50

Souvenir: A Souvenir will be published on this occasion containing papers presented at the Convention and other illuminating articles, which will be provided to all participants free of cost.

Felicitation Volume: A Felicitation Volume to mark the glorious occasion will be released. This will contain various articles on Dr. Raman written by intellectuals, astrological savants and dignitaries. The price of the volume will be Rs. 75/- or U.S. \$ 22.00. (Pre-publication price: Rs. 50/- or U.S. \$ 15.00) Postage etc. Rs. 7/- (or \$ 2.00).

Book Exhibition: A rare collection of books on Indian culture, astrology and allied subjects will be displayed by various leading book sellers. A unique opportunity for the participants and the public to select the books they need.

Bookings: All delegate-registration forms, duly completed should be sent with the fees to the Secretary, Felicitation Committee for Dr. B. V. Raman and International Convention on Astrology, No 25, 'G' Street, Jogupalyam, Bangalore-8, to reach not later than 30th October 1983.

Delegates from U.S.A. can send their delegate-registration applications to Dr. Bangalore Sureshwara, P.B. 135, Lake Zurich, Illinois 60047, U.S.A.

For details about reservation of accomodation, reservation, for return journey, delegate application form and other facilities provided during the convention, write to the Secretary.

BOOKS, BOOKS AND BOOKS

	Rs. P.		Rs. P.
Bhagavad Gita	35-00	Obscure Religious Cults	40-00
<i>Alladi Mahadeva Sastry</i>		<i>Dasgupta</i>	
Taittiriya Upanishad	100-00	Autobiography of a Yogi	18-00
<i>Alladi Mahadeva Sastry</i>		<i>Paramahansa Yogananda</i>	
Light on Pranayama	80-65	Man's Eternal Quest	25-00
<i>BKS Iyengar</i>		<i>Paramahansa Yogananda</i>	
Gayatri—The Highest Meditation	15-00	Introduction to Shankara	55-00
<i>Sadguru Sant Keshavadas</i>		<i>Rash Bihari Das</i>	
Saravali	60-00	Aspects of Indian Religious Thought	25-00
<i>R. Santhanam</i>		<i>Dasgupta</i>	
Saturn—Friend or Fore?	50-00	Sri Chakra	40-00
<i>L. R. Chowduri</i>		(Its Yantra, Mantra & Tantra)	
How to Judge a Nativity	40-00	<i>Prof. S. K. Ramachandra Rao</i>	
<i>Alan Leo</i>		Tantras—Philosophy & Secrets	40-00
Living with the Himalayan Masters	65-00	<i>Bose & Halder</i>	
(Spiritual Experiences of Swamy Rama)		Gems & their Occult Power	21-00
<i>Swami Ajaya</i>		<i>P. N. Scherman</i>	
Scientific Analysis of Horoscope	85-00	Yoga Facts & Fancies	30-00
<i>L. R. Chowdhuri</i>		<i>K. Raghavan</i>	
Laws of Scientific Hand reading	80-00	The Essence of Yogavasishta	40-00
<i>William Benham</i>		Numerology for Everybody	25-00
How to Choose Vocation from the		<i>Montrose</i>	
Hand	60-00	The Yogi & the Mystic	50-00
<i>William Benham</i>		<i>Jan Feys</i>	
A Forgotten Empire	45-00	Saiva & Sakta Philosophy	50-00
<i>Robert Sewell</i>		Concise Planetary Ephemeris	105-00
Vedanta Explained (2 volumes)	200-00	(1950-2000, giving daily positions)	
<i>Datey</i>	Per set		

FREE : A pre-recorded cassette **NITYA DEVATA POOJA** for purchase of Rs. 250-00 and above.



Sri Suprajaram

"Sri Rajeswari"

Bangalore-560 020

Edited by Dr. B. V. RAMAN and Printed and Published on behalf of RAMAN PUBLICATIONS by
B. NIRANJAN BABU at Raman Publications' Press, "Sri Rajeswari", Bangalore-560 020.

JUST PUBLISHED

ORDER TODAY

A CATECHISM OF ASTROLOGY

(Vol. I)

by **BANGALORE VENKATA RAMAN**

Simple questions to simple answers but the subject is a complex one. This is exactly what the volume is. It takes you through the ins and outs of the intricate and mystifying subject of astrology. All kinds and any kind of questions you've ever encountered in the study of the subject find a place in this volume. Simple definitions and rules that have generally missed treatment elsewhere for this very reason are explained in clear, lucid terms.

The volume is not an original work. It is a reprint of questions and answers handled by the Editor under the pseudonym of Mihira in *THE ASTROLOGICAL MAGAZINE* between 1944 and 1950.

Predictive and mathematical problems in astrology, Bhavas and various ways of handling Bhava issues, the ticklish questions of determination of Atmakaraka, simple little rules to find out the exact kind of profession and a host of other questions commonly encountered by the astrology student are explained in easily understandable language. In other words, reading through this book is like having all your doubts cleared by an authority on the science.

Price Rs. 9-00 or \$ 3-50 or £ 2-00. Forwarding Charges Extra.

5% discount to subscribers of *THE ASTROLOGICAL MAGAZINE*

Volume II will be out in September 1983

Publishers: **IBH Prakashana, Bangalore-560 009**

Raman Publications

"Sri Rajeswari", Bangalore-560020

AN APPEAL

The citizens of Bangalore have decided to felicitate Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, for his dedicated contribution to Indian culture in general and *Jyotisha* in particular during the last 50 years and more, and to convene a two-day International Convention on Astrology at Bangalore on 11th and 12th December 1983. Please see page 841 for details.

To make this convention and felicitation a grand success considerable finance is needed. We request you to contribute liberally by way of crossed Account Payee Bank Draft to the Secretary, Committee for the Felicitation of Dr. B. V. RAMAN and International Convention on Astrology, No. 25, 'G' Street, Jogupalyam, Ulsoor P.O., Bangalore-560008.

For contributions of Rs. 250/- and above a copy of the Felicitation volume (Price Rs. 75/-) will be sent free.

ASTROLOGY FOR BEGINNERS

Dr. B. V. RAMAN

Rs. 8-00

This book is designed to give a clear and concise exposition of the essential facts of Astrology. It contains material that is easy to follow. This is the best book for beginners. The presentation is bound to make fascinating appeal also to the advanced students.

RAMAN PUBLICATIONS

"Sri Rajeswari",
Bangalore-560020

IMPORTANT BOOKS ON ASTROLOGY

By Dr. B. V. Raman

1. ASHTAKAVARGA SYSTEM OF PREDICTION: (5th Edn.) Rs. 20.00 or \$ 8.00

This book is perhaps the first of its kind to deal with the practical application of Ashtakavarga. Rules are given for a reader's guidance in simple form so that they can be easily applied.

2. ASTROLOGY FOR BEGINNERS: (20th Edn.) Rs. 8.00 or \$ 3.50

This book is designed to give a clear and concise exposition of the essential facts of astrology. It contains material that is easy to follow. This is the best book for beginners. The presentation is bound to make fascinating appeal also to the advanced students.

3. AYURVEDA: (6th Edn.) Rs. 3.00 or \$ 1.50

By a study of this little book, readers are enabled to take a more positive interest in the understanding of the sublime science of Ayurveda.

4. BHAVARTHA RATNAKARA: (8th Edn.)
About Rs. 18/-

The subject has been dealt with systematically and in a concise form. Very rare combinations are given which are not found in other books. English translation with original stanzas in Sanskrit.

5. A CATECHISM OF ASTROLOGY: (1st Edn.) Rs. 9.00 or \$ 3.50

Takes you through the ins and outs of the intricate and mystifying subject of astrology.

6. GRAHA AND BHAVA BALAS: (10th Edn.) Rs. 9.00 or \$ 3.50

A unique treatise on measuring strengths of planets and houses numerically. An invaluable guide and aid for predictive astrology.

7. HINDU PREDICTIVE ASTROLOGY: (14th Edn.)
Rs. 30.00 or \$ 12.00

This book has been designed to meet the demand for an up-to-date concise and comprehensive text book on Hindu Astrology that is in itself complete and self-contained. Contents include casting the horoscope, finding Dasas, predicting events, Medical Astrology, National Astrology, Horary Astrology etc. This book is a must both for the beginner and for the advanced student.

8. HOW TO JUDGE A HOROSCOPE: Vol I (8th Edn.)
Rs. 30.00 or \$ 12.00. Vol. II (2nd Edn.) Rs. 40.00 or \$ 16.00

This is the most complete and extensive work on practical astrology that is original in conception and execution. It deals extensively with the 12 houses and contains hundreds of illustrative charts. Deserves a place in the library of every student of astrology.

9. MANUAL OF HINDU ASTROLOGY: (12th Edn.)
Rs. 15.00 or \$ 6.00

The essential aspects of Mathematical Astrology necessary for correct computation of horoscopes according to the Hindu system are expounded. It is written with a view to help those attempting to grasp the fundamental principles of Hindu Astronomico-astrology.

10. MUHURTHA OR ELECTIONAL ASTROLOGY:
(6th Edn.) Rs. 12.50 or \$ 5.00

Tries to show that Astrology encourages human effort by asking a man to do the right thing at the right moment. The aim of this book is to present to the reader in a concise form all the essential principles of Muhurtha so that he could make use of them in all walks of life.

11. RAMAN'S NINETY YEAR EPHEMERIS:
(1891-1980) (4th Edn.) Rs. 30.00 or \$ 12.00

This Ephemeris covers a period of 90 years (1891 to 1980) so that the birth dates of most persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternate day. A must for all students of Astrology.

12. RAMAN'S EPHEMERIS: (1891-2000) (1st Edn.)
Rs. 15.00 or \$ 6.00

Addendum to the above ninety-year Ephemeris that covers a period from 1981 to 2000.

13. NOTABLE HOROSCOPES: (5th Edn.) Rs. 40.00 or \$ 16.00

This is a book on applied astrology. Contains a seriously conducted scientific study of seventy seven horoscopes and is bound to make a valuable addition to the stock of literature on practical predictive astrology devoted to pursuit of research.

14. PLANETARY INFLUENCES ON HUMAN AFFAIRS:
(8th Edn.) Rs. 15.00 or \$ 6.00

The rationale of astrology has been ably discussed and the truth of the subject statistically established.

15. PRASNA MARGA-1 Part: (1st Edn.) Rs. 60.00 or \$ 24.00

Prasna Marga is an ancient astrological classic written in Sanskrit about 400 years ago. The translation is an exhaustive treatise on the various aspects of Prasna or Horary astrology. It also covers Natal Astrology, Omens, Hindu Numerology and remedial measures. A book that is considered as of exceptional interest and value.

16. PRASNA TANTRA: (4th Edn.) Rs. 15.00 or \$ 6.00

This is a unique book on Horary Astrology and expounds in a simple and scientific manner reliable methods for answering questions of day-to-day importance based on query time. The original slokas are in Sanskrit with translation and exhaustive notes in English.

17. THREE HUNDRED IMPORTANT COMBINATIONS:
(9th Edn.)

Gives a masterly exposition of Three Hundred Important Yogas and how they affect one's horoscope. Rs. ____ or \$ ____

18. VARSHAPHAL (THE HINDU PROGRESSED HOROSCOPE): (11th Edn.) Rs. 15.00 or \$ 6.00

This book based on Tajaka describes a unique method never before discussed for deciphering easily the annual results.

19. PRACTICAL HORARY ASTROLOGY: Rs. 20.00 or \$ 8.00 (By Mrs. Gayatri Devi Vasudev).

A practical guide to answering questions relating to mundane life. Simplified approach to a complex branch of Prasna or Horary Astrology. Contains a number of practical illustrations from the author's own case-book.

RAMAN PUBLICATIONS

"Sri Rajeswari", Bangalore-560 020 INDIA

Astrological Magazine



II ISSN 0004-6140

editor

B.V. RAMAN

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

NOVEMBER 1983

INDIA Rs. 3-50
SRI LANKA Rs. 8-75

MY EARLY EXPERIENCES IN ASTROLOGY—XII

Astrology and Law of Compensation

The Pain of A Prediction

Andhra Politics—An Astrological View

Biorhythm—The Hidden Cycle

Vedanta and Scientists—II

The Sri Lankan Problem—An Occult Approach

Importance of Aroodha Lagna

And Other Regular Features

NOW AVAILABLE

PRASNA MARGA

(Vol. One: Chapters I to XVI)

ENGLISH TRANSLATION WITH ORIGINAL SLOKAS IN BOLD DEVANAGARI,
EXHAUSTIVE NOTES AND EXAMPLES

By

BANGALORE VENKATA RAMAN

This is a unique work dealing with important aspects of both horary and natal astrology. Some of the methods given are novel and are not to be found in any published works on astrology.

SOME CONTENTS

Qualifications of an astrologer, Prasna and Jataka, Things to be noted at Query Time, Reading the Results, The Time Factor, The Space Factor, Examination of Breath, Prasnakshara, Querist's Mood, Some Peculiar Signs, Conducting the Prasna, Significance of the Lamp, Worshipping the Planet, Ashtamangalam, Time of Query, Significance of Gulika, Prana and Deha; The Death Circle, The Five Sutras, Diagnosing Illness, Thiraphuta and its application, Animal Symbols, Pancha Bhutas, Nirvana or Death-dealing Saturn, Diseases and Arudha. Effects of Lagna—Prana and Deha, Rahu Chakra, Amazing Predictions, Nature of Death, Determining Longevity from Horary and Birth Charts, Evil Periods, Maha-Chakra Dasa, Nirvana or Death-dealing planets, Diseases and their causes, Symptoms of Madness and Epilepsy, Troubles from Enemies, Identifying the Enemy and His Motives, Discovering whether the enemy has resorted to any black-magic, Whereabouts of the Querist, Locating Hidden Wealth, Afflictions to residence, Yogini and its significance, Hell and Heaven, Avakahada system, Remedial Measures, etc.

Appendices, Index of Technical Terms and exhaustive introduction.

No astrological student, savant or astrologer can afford to miss this unique book.

Pp. 712+xxxii Crown 1/8, Printed on Map litho paper, Hard bound

India: Rs. 60

Foreign: \$ 24.00

Postage Extra

Less 5% to Subscribers of *The Astrological Magazine*.

Published by: IBH Prakashana, Bangalore-560 009.

Raman Publications

"Sri Rajeswari" Bangalore-560 020, INDIA.

The Astrological Magazine appears on the 11th of each month in advance of the month of publication.

Articles on astrology, astronomy, palmistry, medicine in relation to astrology, weather cycles, psychology, yoga, etc., are invited for publication. All articles must be neatly typed in double space on foolscap sheets. The Editor assumes no responsibility for the return of solicited or unsolicited manuscripts. Rejected articles will not be returned. The Editor reserves the right to reject, revise or rewrite any article without assigning any reason whatsoever. No correspondence will be entertained in this regard.

The Editor is not necessarily in agreement with the views expressed by contributors. All articles, published in *The Astrological Magazine*, become automatically copy-righted to Raman Publications unless otherwise stated.

No article or part thereof contained in *The Astrological Magazine*, may be reproduced without prior written permission of the Editor. All articles and editorial correspondence should be addressed to The Editor, *The Astrological Magazine*, "Sri Rajeswari", Bangalore-560 020. Telephone: 369229.

Subscription: One year India Rs, 42-00 Air-mail rates for: Sri Lanka, Pakistan, Malaysia, Singapore, Thailand and Indonesia Rs. 120; Europe & Africa £ 13-50; U.S.A., Canada, S. America, Australia, Japan, U.S. \$ 27-00. Copies will be supplied by Air. No Sea mail subscriptions are entertained. Subscriptions are not accepted for less than a year. The Proprietors reserve the right to refuse subscription to anyone without assigning any reason whatsoever. Rates of subscription are subject to revision without prior notice in which case subscriptions already paid will be adjusted according to the revised rates. Subscriptions once paid will not be refunded under any circumstance; nor any adjustment made.

Complaints of non-receipt of the Magazine should reach our office latest by the 27th of the month of issue. Duplicate copies will be sent subject to availability of the issue in question though the Proprietors are under no obligation to do so. Subscribers' change of address must reach us at least 3 weeks prior to mailing date.

Foreign Subscriptions from U.S.A., Canada, South America, U.K., Japan, European and African Countries may be remitted to Raman Publications. Agency distribution is held by Messrs. A. Thompson & Co., 64, Gaudia Math Road, Royapettah, Madras-600014. For agencies, apply to A. Thompson & Co.

THE ASTROLOGICAL MAGAZINE

(FOUNDED 1895 BY B. SURYANARAIN RAO)

Proprietors: RAMAN PUBLICATIONS

New Series Vol. 47

Old Series Vol. 72

Chief Editor:

BANGALORE VENKATA RAMAN

Asst. Editor: **GAYATRI DEVI VASUDEV**

NOVEMBER 1983 RUDHIRODGARI-KARTIKA-1903 SS No. 11

CONTENTS

My Early Experiences in Astrology—XII	845
Astrology and Scientific Outlook	848
News and Views <i>Ekalavya</i>	849
Astrological Miscellany <i>Gayatri Devi Vasudev</i>	852
Astrology and Emersonian Law of Compensation <i>R. Lakshmanan</i>	854
An Example of Dehastoulya Yoga <i>Pavan</i>	856
Vedanta and Scientists—II <i>Alok Kumar and A. W. Joshi</i>	858
The Pain of a Prediction <i>K. N. Rao</i>	860
Biorhythm—The Hidden Cycle of Life <i>Biman Bihari</i>	862
Role of Transits in Timing Events <i>Mridula Trivedi</i>	864
Andhra Politics—An Astrological View <i>G. Badari Narayana Murty</i>	867
A Case for the 6th House <i>Brahmananda Panda</i>	869
The Sri Lankan Problem—An Occult Approach <i>Goutham Chando Premil</i>	872
Importance of Aroodha Lagna <i>B. R. Prabhu</i>	874
Lessons in Jaimini Astrology—XVI <i>Dr. P. S. Sastri</i>	875
Letters to the Editor	878
Your Technical Difficulties Solved <i>Mihira</i>	884
"The Astrological Magazine" Ephemeris (November 1983)	890
Astronomical Notes <i>Agastya</i>	891
Travel Guide for November 1983 <i>Mihira</i>	893
Farmers' Guide for November 1983 <i>Mihira</i>	894
How Is This Month (November 1983) For You? <i>Utpala</i>	898
Daily Guide for November 1983 <i>Mihira</i>	909
Astrological Activities	913

Scanned By www.shrisastrology.com to preserve Dr Ramans Work

RAMAN'S EPHEMERIS

of Planetary Positions from 1981 to 2000 A.D.

by BANGALORE VENKATA RAMAN

Special Features

- (1) Planetary longitudes are Sayana (tropical) given for 5-30 p.m. (I.S.T.) or 12 Noon (G.M.T.).
- (2) The Moon's position is given for every alternate day with explanations for calculating the *tithi* (lunar day), *nakshatra* (constellations) and *yoga*.
- (3) Mercury's position given for every five days.
- (4) Positions of the Sun, Mars, Jupiter, Venus, Saturn and Rahu given for every 10 days.
- (5) Uranus, Neptune, and Pluto on the 1st of every month.

Other Special Features

Table of Ayanamsa. Sidereal Time from 1981 to 2000 A.D. Table for ascertaining quickly the balance of Vimshottari Dasa. Table of Yogas, Logarithmic Tables. An example working out planetary positions and Ascendant.

With the aid of the Ephemeris one can calculate planetary positions (according to either Hindu system or Western system) for any place in the world.

INDISPENSABLE TO ALL STUDENTS, SAVANTS AND
PROFESSIONAL ASTROLOGERS

Price : Rs. 15-00 or \$ 6.00

5% discount to subscribers of *The Astrological Magazine*

Raman Publications

"Sri Rajeswari", Bangalore-560 020, INDIA

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।

को वक्ता तारतम्यस्य तमेकम् वेधसम् विना ॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 72

NOVEMBER 1983

No. 11

MY EARLY EXPERIENCES IN ASTROLOGY—XII

SIR MIRZA M. ISMAIL, the then Dewan of Mysore, and grandfather were close friends. When he was ADC to the Maharaja perhaps in 1917 or 1918 A.D. and I have referred this in an earlier issue—Sir Mirza first called at our place to convey an invitation on behalf of Sri Krishnaraja Wodeyar, the then Maharaja of Mysore, to meet His Highness. At that time Mr. Mirza—he was knighted by the British after he became the Dewan—who was serving in the Mysore Civil Service, never dreamt that he would occupy the highest position in the State. But grandfather had given him the prediction that he would become the Dewan. In 1925, we were living in Visweswarapuram, a suburb of Bangalore; for here, facilities for grandfather's medical treatment were available. The house we lived in had a fairly large compound, the rent being Rs. 35 per month. One fine morning as grandfather was strolling in the compound, Sir Mirza came on horseback, got down at the gate and congratulated grandfather for the fulfillment of his prediction. Mysore had already been known as a model state and Sir Mirza said that as Dewan he would make it a better model. Though a Muslim Sir Mirza was not a fanatic. He exhibited his loyalty to

the Mysore throne and the Maharaja unflinchingly. He carried with him the dignity of a statesman and the culture of a trained mind.

One day in January or February 1931 Sir Mirza made an unscheduled visit to our place and looked somewhat worried. I seated him in our drawing room. Grandfather was then in his pooja and he could not be disturbed. Sir Mirza knew this. He waited patiently for an hour. When grandfather came out of the pooja he was closetted with the Dewan for nearly 2 hours. Sir Mirza had a problem. His only son was not faring well in his education. Should he be sent to England? In those days children of Indian V.I.Ps. could, it seems, easily acquire some standard educational qualifications in England without much effort. His wife was ailing. Unfortunately the birth particulars of the boy were not known. Therefore the advice had to be based on Sir Mirza's own chart. After Sir Mirza left, grandfather asked me to work out the current directional and transit influences and also note down my opinion on Mirza's question.

Sir Mirza, according to details furnished by him, was born at Mysore on 23rd/24th October 1883 at about 1h. 15m a.m.

	Ketu	Sat.		Asc'dt. Venus		Sat.
	RASI		Asc'dt. Moon Mars Jupit.		NAVAMSA	Mars Ketu
		Venus Sun Rahu	Merc.	Merc. Sun Moon	Jupit.	

Prima facie the horoscope did not reveal to me any yogas worth mentioning. How did he then become the Dewan? What made grandfather predict Dewanship in the Sun's period? These doubts weighed heavily on my mind, but I could not discuss them with grandfather as I had been only commissioned to give my opinion about his son. Sir Mirza at that time was under the major period of the Moon and the sub-period of Mars. I was happy I had found the clue. Mars, lord of the 5th, is debilitated in the ascendant. He is associated with the Lagna lord the Moon and Jupiter, lord of the 9th (and 6th) and aspected by Saturn. I tried to dissect the combinations with a view to identifying the results, beneficial and harmful, such a cluster of planets would confer. My arguments were somewhat thus: The association of the debilitated lord of the 5th with the ascendant lord in the ascendant indicated the source of unhappiness, viz., the son (of Sir Mirza). *Putra-karaka* Jupiter also owns the 6th. This is bad so far as happiness from the issue was concerned. Saturn's aspect only intensified the affliction. But Mars, lord of the 5th is *neecha-bhanga*. Jupiter, the *karaka* is exalted. The 4th from the 5th is afflicted. Obviously while good formal education was not possible, the son would shine well. For occupying a good position, the native's son must somehow become educated which meant—I concluded—he should be sent abroad to England to get a qualification. I stretched my astrological imagination to this extent and placed my opinion before grandfather. He carefully went through what all I had written and nodded his head in approval of my assessment. Naturally I felt elated that I could tackle such a tough problem in a manner that secured the acceptance of grandfather.

The ego in me asserted and I must say that my head almost reeled. But all my round about reasoning was felt unnecessary in the light of a dictum of Satyacharya quoted by grandfather, viz.,

पञ्चमे शुभ योगे तु पुत्रप्रभृत्यमादिशेत् ।

प्रभुव स्वप्नसिद्धिर्वात्सिद्धमन्त्रो यथा भवेत् ॥

meaning, that if the 5th house is subject to favourable combinations or aspects, the son will become prominent and the native himself would either secure authority by dint of effort or secure *mantra-siddhi*. Therefore, grandfather said, that if the son were to become prominent, he should somehow get a qualification which under the then existing conditions was possible only by being sent to U.K.

"But," I protested, "do you mean to suggest that my analysis is defective and my conclusion, incorrect?" Grandfather said: "To some extent. You have beaten about the bush. All your reasoning is superfluous." Not being satisfied, I persisted, "The dictum given by you lacks clarity and is a bit confusing as it combines the son's prosperity and the native's own rise to power. The combination is ambiguous." Grandfather retorted, "Look here, your knowledge of astrology is still in the process of assimilation. My knowledge of astrology as of today is based on wide experience and intuitive perception. While theoretically your reasoning is acceptable and the inference is also not bad, you must be able to *feel* the event by just looking at the chart."

This was too much for me to digest at that time. Though my ego was punctured, I had my own reservations about *feeling* a chart. There was no point in trying to argue with a master, as in spite of my "attainments" in astrology, I was considered only an upstart.

What were the combinations in Sir Mirza's horoscope which conferred on him the highest position in the state? Dewans of those days, unlike the "popular ministers" of today, commanded respect. They were uncorrupt and the administration was efficient and with all the limitations imposed by British superiority, worked for the weal of the common man. Of

course there were no platform orations of politicians, in the name of serving the "weaker sections", while in reality enriching themselves, as we have today. The Mysore Government had one Dewan and 2 or 3 members in Council carrying on the affairs of the state. The Maharaja was not an autocrat. He seldom interfered with the administration. Compared to the present "democratic" system of the government run by the "representatives of the people", the Maharaja's "authoritarian" rule was really a golden era.

Linguistic and sectional chauvinism was conspicuous by its absence. It was simply impossible to cash in on people's sufferings to serve one's own selfish ends. The head of the government of such a model state was indeed held in esteem. But what were the astrological factors which made Mirza the Dewan for more than a decade?

After carefully studying the horoscope in the light of the astrological works, I was then familiar with, viz., *Jataka Chandrika*, *Brihat Jataka* and the Telugu edition of *Uttarakalam*—all identified by this. Mars is yogakaraka because of the ownership of both a *kendra* and a *trikona*. He is debilitated but has obtained *neechabhanga* and hence is very powerful. His yoga strength is further fortified because, as a yogakaraka he is in association with the lord of the ascendant and Jupiter, lord of the 9th. The 10th house is occupied by no planet but is aspected by the political planet Sun who has secured cancellation of debility because Venus is in a *kendra* from the ascendant and the Moon. The Sun though associated with Venus, an enemy, cannot be deprived of his Rajayoga powers and Rahu, because he occupies a *kendra* is not malefic and indicates a powerful Rajayoga; the Dewanship being conferred on him after the commencement of the Sun's period was fully justified. Lord of the 10th Mars is in the 10th in Navamsa in association with the Sun; thus intensifying each other's qualities for good.

In a previous instalment of this series I have referred to one Suryanarayana Siddhanti, who was a frequent visitor to our place. He was an astronomer and knew astrology too. When I

explained to him Mirza's chart and why he became the Dewan in the Sun's Dasa, he was fully satisfied with my reasoning. He quoted some *sutras* from Jaimini bearing on Rajayogas. Since the Jaimini system was then Greek and Latin to me I could not follow anything. I was waiting for an opportunity to discuss Mirza's horoscope with grandfather so that I could get a certificate from him that my assessment was correct. Somehow he did not show much interest in this matter.

I continued to keep in touch with Sir Mirza until his death. In fact, he attended my son's Upanayanam in 1956 and daughter's wedding in 1961. He continued to be the Dewan throughout the Dasas of the Moon and Mars.

In December 1930, I visited Balehonnur, a small town in Chickmagalur District, about 180 miles from Bangalore, where my father-in-law Dr. M. C. Srikanta Pandit was a Government doctor. By his sympathetic and helpful nature, and the power of healing he possessed, he had endeared himself to the local people with whom he was very popular. The object of my visit was to spend some days with my wife Rajeswari, who was then in her 13th year. One day when I and Rajeswari were going for a walk. I chanced to meet an European "father" of the local church, who invited me to his house. After a few meetings, he started giving sermons on Christianity and how Christ alone was the real saviour. In those days, my knowledge of Christianity or Christ's teachings was superficial, though as a Hindu tolerance marked my attitude towards other faiths. But from my younger days I had been somewhat allergic to any downgrading of Hindu beliefs. When the Bishop, as he later turned out to be, made some offensive remarks on Hinduism, I retorted, "Look here Mr., you have no business to come here to convert poor people by holding out all sorts of temptations. Do you know anything of Sankara's philosophy"—in fact I myself did not know anything. He was stunned by my bold reply, and changing the subject quickly he smilingly said: "You say you are an astrologer. Of course serious Christians do not

(Continued on page 907)

Astrology and Scientific Outlook

DR. B. V. RAMAN addressed an elite audience of scientists, technologists and students to shed the colonial hangover of massive inferiority complex and learn to look things in the face. Only could such a catholic outlook bring salvation to India, he said.

Dr. Raman, Editor, *The Astrological Magazine*, was delivering a special lecture at the Indian Institute of Technology, Kanpur, on 17th September 1983 on "Astrology and Scientific Outlook". The auditorium was packed to capacity.

By mortgaging the initiative to the western science, Dr Raman warned, Indian science would forever remain their camp follower, waiting for their next word before venturing out. It did nobody any good. Particularly Indians had a big stake because theirs was an ancient culture that was path-finder not only in the fields of peace and war but also in pursuit of objective reality. They had blazed new trails, some of which to this day remained unparalleled by the west. Even some of the space age concepts were common-place for our ancients.

Dr. Raman said it was unfortunate that some college-going students who styled themselves "college-going scientists" based their denegation of astrology on the "statement" supposed to have been made by 186 American scientists. It was a pity that the students' minds should have become corrupted by such a perverted statement said to have been made by some scientists who subsequently confessed that they had never studied astrology and that they had made the statement on "religious conviction". Dr. Raman further added that so-called statement was drafted by astronomer Prof. Bok. But Carl Sagan, another well-known scientist, declared that the statement was "authoritarian."

Dr. Raman questioned whether giving a statement against astrology on "religious conviction" constituted "scientific outlook". Scientists had an obligation to remain true to themselves.

Every Indian not excluding scientists must strive to deserve such a rich heritage, he said.

Dr. Raman pointed out areas of ancient knowledge which were highly developed in India but which remained the blind spot of our modern scientists. He wanted some of these aspects of yoga and astrology to be tested scientifically. There was for example the weather forecasting. Meteorologist would rather remain a daily joke with his forecasts than ever think of testing the validity of ancient weather lore. He would not touch the old concepts even with a barge pole. Such a deplorable state of affairs had better be corrected for the good of the world, he said.

Speaking about the relevance of astrology, Dr. Raman said that as long as man remained what he had always been, astrology had its place. Astrology addressed itself to the concerns of man as no other discipline did. Such an all-embracing science could not be wished away simply because a few pseudo-scientists and their so-called rationalist followers could not get rid of their blind spot. The need of the hour was that scientists should cultivate their heads and hearts instead of sharpening their attacks on astrology and other ancient disciplines in terms of borrowed arguments that truly did apply in most cases, he said.

Earlier in his welcome speech Dr. S. Sampat, Director of the I.I.T., said that it would not be scientific to suggest that areas of knowledge developed in ancient India but not known to modern science were inscientific.

Paying a tribute to the speaker Dr. Sampat eulogised his work in the field of Indian culture and astrology for the past several decades and hoped that his lecture would enable the audience to appreciate the greatness of our heritage.

The speaker was introduced by Dr. R. S. L. Srivastava, Professor of Mathematics of the Institute and a well-known astrologer himself. Dr. Srivastava said his own experiments in astrology had convinced him that there was much in the subject which could be used in modern times with immense benefit to the common man.

After the lecture, a dinner was hosted by the Director Dr. Sampat in honour of the speaker.

News and Views

Ekalavya

The Turmoil in Ceylon

SRI Lanka, the queen of the Indian Ocean, is tormented today with ethnic strife and her children, the Sinhalese and Tamils find themselves estranged by a quirk of fate. The recent holocaust across the Gulf of Mannar in which hundreds of Tamils lost their lives, homes, and industries burnt to ashes, properties looted and lakhs uprooted and rendered homeless, has struck horror in the minds of peace-lovers the world over at the turn violence had taken, especially as these Tamils, although a minority, have contributed to the economic and cultural growth of the island in no small measure. Indeed most of them had migrated generations ago and identified themselves fully with the country's aspirations and now seeking due share in its polity. Even today that cultural affinity continues to rule the roost: why in India does not tune into Ceylon radio today?

This writer has nostalgic memories of the enchanting island where, in the thirties, he had a brief stint on the editorial desk of a daily. It was here that he had his modern Chuda-Karma which deserved him of his tuft of luxuriously hair; Colombo, its beautiful capital, with its lovely harbour and well-laid out streets, its Nattukkottai Chettians, the buffaloes with their human co-tenants in their kittangis; the only Brahmin hotel run by a Palghat Iyer whose peppery preparation drove one constantly to the doctor for treatment of dysentery; the Jovial Burgers; the lovable Sinhalese who, as the joke went, smoked Navy-cut cigarettes on the pay-day, Charminar(?) on the second and the beedi on the third day—indicating their abandon. Then there was the famous shopping centre of Adaikkappa Chetty's a land mark, with its amazing range of cosmetics—anyone remembers the silk-ribboned Lion Soap?—and other fancy-ware. Jaffna with the concentration of Tamils had vied with India and produced scholars of world repute. In the English-knowing world, who does not

know of Ananda Coomaraswamy? Kadirkamam even as it did then continues to attract pilgrim Hindus from India.

That such a somnolent island where God has showered His blessings aplenty, should now erupt with volcanic force and burst with flames, after its independence in 1948 for which India and Pandit Nehru had been a great source of inspiration, is a matter of great sorrow and regret. The motivation for or cause that sparked this conflict has been variously interpreted by correspondents. May be it is the language issue; jealousy at the prosperity of the resident Tamils; may be it is the naxalites; may be the army ran berserk; or it is the inflammatory official the lord of utterances in fofers for powers. The net result is that consternating damage has been done to the minority community. It is now the duty of all lovers of humanity to see that tears be wiped and scars erased from the calamity-stricken and peace restored.

It is a matter for gratification that despite the natural provocation at the heavy toll senseless violence has taken, the Government of India did not lose its balance but rose in statesmanship by sending a one man on diplomatic mission; for, what is sauce for the goose cannot be different for the gander and she will otherwise be accused of dichotomy between precept and practice by world opinion. While the sympathies not only of Tamil Nadu but the whole of India are with the aggrieved and despoiled, all of us wish and pray at the same time for the success of the Parthasarathy mission, unlike its parallel undertaken by his mythological namesake in the *Mahabharata* and the Government of India must provide immediate relief on a war footing to the misery-stricken refugees who have fled to this country or stranded there even as it did for those who fled Pakistan, and help rehabilitate them in all ways. Our Government which also happens to be the President of the NAM have

thus a heavier responsibility cast on it which one hopes it will fulfil, if need be, with the good offices of other NAM powers too.

An Editor Confesses

A Bombay week-end paper carried a boxed item in its recent Independence Day issue about the weekly predictions carried regularly in its chain of newspapers. It appears that there was some foreign exchange difficulty in paying the syndicate supplying the material. The editor had a brain-wave. He dug out the predictions that had appeared 10 years before in the same paper and fed its readers regularly with them! The editor who recently retired from his assignment confessed it as the joke of the year. But he did not realise that he merely took the cue, intuitionally perhaps, from the syndicate who were themselves doing the same thing, as the predictions contain mostly platitudes without reference to relevant planetary positions for the most part! Who has the last laugh?

New Discoveries

In my search for rare books on astrology, I came across a few recently. They are small ones, but nevertheless interesting. The first is entitled *Pratyaksha Anubhava Aroodha Sasira* by Vidyaranya and the next is *Phalararna Mala* of Jaimini. In the introduction to these booklets which are produced together, it is stated, the texts were copied from MSS in the library of Sringeri Jagadguru Sri Sankaracharya's mutt. The text is in Sanskrit verses followed by translation in Tamil. Sri Vidyaranya, it is well-known, was a pontiff at the Sringeri Mutt and has authored many works of repute. The present texts, despite their shortcomings in faulty copying and printing, provide the scholars with a good opportunity for fathoming new avenues of prediction. As the name signifies, the first belongs to the category of horary astrology and the other, strangely enough, is in verse form, as we are familiar only with the *Sutras* of Jaimini. The second work undoubtedly belongs to the Jaimini school, and there is a great deal of supplementary material worth noting. These twin booklets carry the date of publication 1911.

The second goes by the name of *Udu Dasa Pradeepika* with text in Sanskrit (grantha character) and translation in Tamil. The preface says it was transcribed from Telugu script. It has some interesting information to offer on our subject. For instance we learn that Rahu's exaltation extends to 16° in Taurus and that Gulika rules over the 1st degree of Aquarius! Thus our frontiers of knowledge get extended. This book had been published in 1927.

Harmful Nakshatras

Despite assurances given from time to time to the contrary by saints and categorical statements made by scholars, the spectre of harmful nakshatras like Moola and Aslesha for brides continues to haunt the lobbies of the marriage market. What is worse, these nakshatras are applied by empathy perhaps even to prospective grooms! I am quoting the authority of *Saravali* on the issue :

मूले सार्पे विशाखायां इन्द्रभे चोद्धवः पुमान् ।

न दोषकृत् विवाहेषु ॥

i.e. the nakshatras Moola, Aslesha, Visakha and Jyeshtha are not harmful for boys born in them for purposes of marriage. One hopes that parents of girls will no longer hesitate to accept such grooms for their wards, when other points of agreement are fulfilled.

Upakarma

Upakarma or Sravani as it is popularly known in the North is an important annual religious festival among the Hindus, particularly of the higher castes. It is possibly the only remnant and a symbolic event of the Vedic studies whose commencement it purports to be after proper expiation for lapses. Many however know it only as changing the sacred thread! The mantra-japa that is enjoined to be performed on that day is significant :

Kamo akarsheet, manyuh akarsheet

is about the best panacea for our ills, being auto-suggestive of the abjuration of anger and lust. The havan performed by Brahmacharins—samid-adhana—is a much need prayer. The *maha sankalpa* is an expiation for all imaginable sins one is prone to commit and the homa

performed at the end gratefully acknowledges our debt to our cultural patriarch, Veda Vyasa. The Gayatri mantra japa performed on the following day is an appropriate finale to our spiritual refurbishment.

It is my intention here to acquaint the reader with the basic factors concerning the fixture of the Upakarma day for the followers of the three main Vedas. For Yajurvedins, Sravana-suddha *pournami* is the primary consideration. The tihi must last at least for 12 ghatas after the sunrise. To Rigvedins Sravana-nakshatra in the Sravana month is the *sine qua non*; the former must last at least for 3 ghatas after the sunrise. The above two days can concur, Bhadrapada-suddha *cum* Hasta-nakshatra is the day of Upakarma for Samavedins and the star should last at least for 6 ghatas from the sunrise.

Now, the planets Jupiter, Venus, Mars and Mercury are the presiding deities respectively of Rig, Yajur, Sama and Atharva Vedas. Should the corresponding planets be combust on the prescribed days the respective events are postponed and the Upakarma is performed during the following month. In Proshtapada, Tuesdays and Wednesdays are however precluded. Other contra-indications are adhi-masa, mala-masa, etc. There is a school of thought however which holds that this there exception apply to first Upakarma alone: that the region south of the Vindhyas to irrigate to them and apply only to those in the north of Vindhyas.

In the present Rudhirodgari year, Yajurvedins were on the horns of dilemma regarding their Upakarma. According to Drik-almanacs their Sakhadisa Venus had become combust on Sravana Suddha Poornima day but it became so only later according to Vakya Panchangas! But as far as my information goes, Yajurvedins all over, or most of them performed it according to the Vakya Panchanga, i.e., on Sravana Suddha Poornima day, which only shows the stranglehold the Vakyas wield over the orthodox or non-changers in our society, although knowledgeable ones are aware that the Vakya calculations are out-dated, inaccurate and their indications of

events manifestly wrong. Same was the case with Janmashtami where for Smarthas Ashtami should operate at midnight. Thank God Vakyas are gradually being eliminated at the horoscopic or predictive level lately! While it is time that the informed *avant godre* should assert themselves on basic matters like the present issue, one has to take comfort that the ceremonies continue to be observed at all, although haphazardly and light-heartedly by the community. May we hope and pray that all Hindu religious events will in the not too distant future be celebrated at the proper times and in their proper spirit as per drik-calculations?

Bharata Savitri

Four verses that appear in the last parva of Vyasa's *Mahabharata* are enjoined for daily recital by Vyasa himself on all of us, as being equivalent to the reading of the entire epic. It goes without saying that they contain universal truths that should guide our lives at all times. They are given below:

मातापितृ सहस्राणि पुत्रदारशतानि च ।

संसारेष्वनुभूतानि यान्ति यास्यन्ति चापरे ॥

In our cycle of birth and death we have had thousands of fathers and mothers, hundreds of children and wives and more will be coming in our future lives.

हर्षस्थानसहस्राणि भयस्थान शतानि च ।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥

Day after day thousands of events happen giving rise to happiness and hundreds causing fearful miseries; but these affect only the fool but not the knowledgeable.

ऊर्ध्वबाहुर्विरोम्येष न च कश्चिच्छृणोति मे ।

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

I proclaim at the high of my voice with raised hands: "From dharma alone flow wealth and fulfilment of desires. When that is so why is Dharma not practised?" But no one listens to me!

(Continued on page 908)

Astrological Miscellany

Gayatri Devi Vasudev, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560020.]

Yogakaraka and Yogamaraka

A PLANET can have two quite different sides to it. Sometimes a planet, though benefic in one sense, can be harmful in another. Dr. Sandipan Chaudhuri, a reader from Calcutta, and who has a few titles on astrology to his credit writes: It must be borne in mind that the general orthodox approach to the study of a horoscope is to see first, whether the longevity is good or not and then to study the 9th house, 10th house and other important yogas in the horoscope.

"Ayushkaraka Saturn, the 8th house and its lord should be strong and well associated with benefics for long life just as the lords of the 9th and the 10th should be strong for one to live a life of dignity and honour. The late Mr. Lal Bahadur Shastri, the ex-Prime Minister of India, died in the major and minor periods of Mercury. In his chart Sagittarius rises with the Sun, the Moon and Mercury in Virgo, the 10th house from his Lagna. The combination of the Sun, the lord of the 9th, and Mercury, lord of the 10th in the latter's own sign is good generally. But the association of the Moon, the lord of the 8th and also a *maraka* for this ascendant with yoga producing planets is not desirable.

"Mr. Shastri died in the periods of Mercury because here he was both yogakaraka and yogamaraka."

While on the topic of marakas, we may as well take a look at the chart of a young lady who has been widowed recently.

Born 20/21-8-1942 at 0h. 45m. (IST) at 9° N 58', 78° E 10'.

Rasi: Taurus—Ascendant and Saturn; Gemini—Jupiter; Cancer—Venus; Leo—the Sun, Rahu, Mars and Mercury; Scorpio—the Moon; and Aquarius—Ketu. *Navamsa*: Gemini—Ascendant and Saturn; Cancer—Rahu; Libra—Venus, Mercury and Mars; Capricorn—the Moon and Ketu; and Taurus—Jupiter and the Sun. Balance of Mercury Dasa at birth: 8 years, 10 months and 18 days.

The Moon-Saturn Opposition

The chart does not contain any specific combinations for widowhood but it does not indicate much happiness in marriage either. The Moon in the 7th can make mental happiness, wax and wane with the lunar days. However, Scorpio being the Moon's sign of depression and with Saturn in full strength (directional strength or *dikbala* with reference to Janma Rasi) aspecting him, married life could have been gloomy, depressing and far from happy. The 7th lord Mars is in the 4th with the Sun, Rahu and Mercury. Could the native have lived agonising moments wondering if the husband was not seeking gratification elsewhere? But all this is beside the point.

The 8th lord Jupiter is in detriment in the 2nd. The Dasa on is of the Sun, not directly related to the 8th. But he is with the 7th lord Mars and Rahu. The last two in the 4th can mar marital happiness and the Sun as an afflicted 4th lord has only done what was expected of him. Taking a look at transits, Saturn's entry into Libra only about 6 months before (the husband died on 24-3-1983) marked the beginning of the native's *sadesati*.

Many months back we referred to Saturn in Lagna as a feature that can blight a horoscope and give a life of loneliness and sorrow. Here as yogakaraka, Saturn occupies the exact degree of the Ascendant.

Confirmatory Chart

Now let us take a look at the husband's chart.

Born 21-11-1939 at 13h. 23m. 20s. IST at 13° N, 77° E 35'.

Rasi: Aquarius—Ascendant and Mars; Pisces—the Moon and Jupiter (R); Aries—Saturn (R) and Ketu; Libra—Rahu; and Scorpio—the Sun, Mercury (R) and Venus. **Navamsa:** Taurus—Ascendant and Saturn; Gemini—Ketu; Cancer—the Moon; Virgo—the Sun and Jupiter (R); Sagittarius—Mars and Rahu; Capricorn—Mercury (R); and Aquarius—Venus. Balance of Jupiter Dasa at birth: 1 year, 5 months and 1 day.

Malefics in Lagna, Lagna lord weak and the 8th lord powerful can cause Alpayu. Here this combination is present but modified by the exchange of signs between the Lagna and 3rd lord pushing the span of life into the Madhyam group. The death occurred in Saturn Bhukti of Ketu Dasa. Both are powerful marakas from Chandra Lagna and the Navamsa Moon. Further Ashtama Sani (transit Saturn in the 8th from the natal Moon) was afflicting both Dasa and Bhukti lords.

What kind of Death?

Lagna lord Saturn is with Ketu. Mars aspects the 8th house. Rahu—Saturn afflict the 8th house from the Moon. The death could not have been a natural one. The 10th lord from Navamsa Lagna is Saturn and he joins Ketu in the Rasi chart. Saturn is the Ascendant lord turned vakra. Was the death self-inflicted? Jupiter does aspect the 8th and 8th lord Mercury but he too is retrograde. The possibility of a natural death becomes remote.

Can Non-Marakas Kill?

In the chart below of a young man who went to Australia in May 1977, the 8th house and the Lagna are quite strong. But take a look at what his father writes: "On 27-12-1981, he was washed away into the ocean by a wild wave. My son is reported to have gone fifty feet into the sea, stood vertically, raised his hands to the sky and shouted 'help, help'. That started action. A massive search was organised with flood-light boats, planes and helicopters for three days.

But my son's body was not traced. Aerial search for long distances was made for a month. Land parties searched for three months. The area had no sharks. The body was not found.

"The alternatives suggested were that he was thrown on land or picked up by a boat and could be suffering from amnesia. He must be alive—that is what astrologers and prasna men say.....More than 1½ years have passed since then."

Born 14/15-10-1949 at 2-45 a.m. (IST) at 16° N 9', 81° E 12'.

Rasi: Leo—Ascendant, Mars and Saturn; Virgo—Mercury, the Sun and Ketu; Scorpio—Venus; Capricorn—Jupiter; Pisces—Rahu; and Gemini—the Moon. **Navamsa:** Cancer—Ascendant and the Sun; Leo—Ketu; Libra—Saturn; Scorpio—Venus; Capricorn—Jupiter; Aquarius—Rahu; Aries—Mars and Mercury; and Taurus—the Moon. Balance of Jupiter Dasa at birth: 8 years and 9 months.

Is he alive? If alive, where has he disappeared? Is he sound in body and mind? Or, as suggested by some, is he a victim of amnesia. It's a long time since we did any homework, readers, so get going and write to us before October 30, 1983.

AN APPEAL

The citizens of Bangalore have decided to felicitate Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, for his dedicated contribution to Indian culture in general and *Jyotisha* in particular during the last 50 years and more, and to convene a two-day International Convention on Astrology at Bangalore on 11th and 12th December 1983. Please see page 841 for details.

To make this convention and felicitation a grand success considerable finance is needed. We request you to contribute liberally by way of crossed Account Payee Bank Draft to the Secretary, Committee for the Felicitation of Dr. B. V. RAMAN and International Convention on Astrology, No. 25, 'G' Street, Jogupalyam, Ulsoor P.O., Bangalore-560008.

For contributions of Rs. 250/- and above a copy of the Felicitation volume (Price Rs. 75/-) will be sent free.

Astrology and Emersonian Law of Compensation

R. Lakshmanan, M.A., B.L.

ALL human beings desire happiness. Health is the first and foremost ingredient of happiness. And luck, fortune and wealth are highly essential for happiness. Allround happiness is rare. A couple both in good health, in some cases, pine for a child, even in these days of



think of their daughter. They are happy in the daughter's house for a few months, but when the son-in-law's parents want to come they are expected to leave. So, they quit, for a home for retired old persons bereft of support from sons or daughter. This story, relayed by the All-India Radio in a drama recently, is, not at all uncommon but is the order of the day. For ingratitude is one of the worst sins condemned by moralists. This is not an offence punishable under the Indian Penal Code. Hence, one must remember Sage Yagnyavalkya's saying

Atmanastu kamayaha jayapatipriya bhavati

and one must not insist on others' earning for one's own welfare.

Likewise, for a woman it has been stated :

Bhayanamapi sarvesham vaidhavyam mahato bhayam

just as there is an adage

family planning. Another couple, with five or six children more, suffers for want of sufficient finance. An elementary school headmaster was fortunate in his sons who came up very well in life and insisted on celebrating the poor father's 61st birthday and 81st birthday. A well-to-do father spent liberally on the higher education of his sons and on the marriage of his daughter, not purchasing a house for himself or providing for his poor wife in old age, banking on the gratitude of his sons and daughter and maintaining them in old age. He spent his provident fund money and gratuity on his children. The first son returned from Germany with an advanced degree in engineering drawing Rs. 2500 to Rs. 3000. He does not care for his parents, though the good daughter-in-law feels sorry as she is powerless. The second son is very good, but his wife is an amazon who would not stay with him and takes away their child, if her in-laws stay on. The second son is very affectionate towards his son so that the elderly couple

Kanyapitrutvam dukkham hi sarveshaam

maanakaankshinam

meaning (i) for a female, of all fears, the fear of widowhood is the very worst; and (ii) to be the father of a girl is a source of grief for one who care for honour. When a girl is married into a family after heavy expenses and much fan-fare, if the husband and she have no issues, she is summarily sent out even without a provision for her maintenance, though now under the present law, she is allotted the share of her husband in the assets, if the assets are ancestral.

Here, however, is the horoscope of a very fair and good looking young woman who became widowed, at the end of her Rahu Dasa. Her husband was a B.A., B.T. and a headmaster, but had a defective heart (not known or not given out). She stayed for one year after her husband's demise in the husband's house with her in-laws. Then her father-in-law deposited Rs. 30,000 in her name, for the interest only to

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

be drawn by her for upkeep, not absolutely. The vested remainder to go to one of his two other sons. At the instance, of her brother, she continued her studies which were interrupted after Intermediate on marriages; and has made good in life, by passing B.A. (Tamil and M.A. Tamil) in I Class and is now a senior lecturer drawing handsome emoluments. She has no marital life; it is doubtful if she had married life even when the weak husband was alive; and certainly no issues. But it is a marvel how she has led a life concentrating on her work, rejecting offers of marriage (though she is a widow) by some well-placed officers, as she is a M.A. and very fair and good-looking. True, hers is a tragic case from the 7th house point of view, but her career is assured and she is likely to become a professor in due course. Her father is an invalid, old, retired teacher; but, her mother keeps house for her and she too helps her parents, except when they go away to live with a son. Here is the horoscope:

Mars Ketu	Sat.	Moon Jupit	Merc.	Venus Merc. Ascnd.	Jupit
			Sun Venus		
					Sun
			Ascnd. Rahu	Sat.	

The Moon's Dasa at birth remained for 5 years and 6 months.

The 7th house is very heavily afflicted as Mars and Ketu are in the 7th. Even Mars lord of the 3rd and the 8th in the 7th is bad enough for marriage and marital life; but here Ketu has also joined and Saturn lord of the 5th (*garbhas্থana*) is in the 8th; though as lord of the 6th in the 8th he is good for Vipareeta Rajayoga. The dictum that even if the 7th and the 8th are occupied by malefics, benefics in the 9th promise a fairly long and happy married life with the husband and children and wealth has been belied in this case as Mars (Mars being a dire malefic) is in the 7th and Lagnadhipa (ascendant lord) Mercury in the 10th in own house, good for studies and education but is

marred by the aspects of Mars lord of the 3rd and the 8th and by Saturn from the 8th. The sovereign merits in the horoscope are: (i) The Sun in the 11th (for a day birth); (ii) Venus in the 11th far away from the Sun and so not combust, exchanging places with the Moon lord of the 11th and the 9th in vargottama in own star Rohini 2nd; (iii) the Moon lord of the 11th and Jupiter lord of the 4th and the 7th in the 9th (a trine) causing Guruçhandra Yoga. So, her Jupiter Dasa, from 30 to 46 years and even one half of Saturn Dasa will be *yogaprada*, though her health may decline in the latter half of Saturn Dasa, the end of which may prove critical. The lord of Lagna is marred by the aspects of Mars and Saturn and by the presence of malefics in the 7th (a *kendra*) and in the 8th. Similarly there are deerghasumangali (those whose husbands live long) who live in poverty with a number of children, where Lagnesha (ascendant lord) is weak and whose Bhagya-sthana (9th house) is occupied by a malefic and whose lords of the 2nd, the 7th and the 11th are bereft of strength.

In a previous issue of the A.M. I gave the Meena (Pisces) Lagna horoscope of an industrialist of Delhi, rolling in wealth, but harassed by labour troubles, and bereft of peace of mind due to enemies. The native was born in Pisces Ascendant with the Moon in the 4th and Jupiter and Mars in the 10th, showing an excellent and rare association of the lords of the 1st and the 10th (2nd and the 9th) and of the 5th. But the horoscope shows Saturn in Lagna and the Sun lord of the 6th in the 7th. The Sun and Saturn mutually allergic planets and bitter enemies of each other in opposition cause loss of mental peace. Similarly the Sun-Saturn opposition does not affect, the *maniyoga*, which is very powerful and rare, despite Saturn aspecting the 10th. The horoscope illustrates that the Emersonian Law of Compensation deprives a native mental peace enjoyed by a poor man.

Similarly some who are wealthy have poor health and are plagued by bodily ailments. The late Dr. Alagappa Chettiar, born in Cancer Lagna with the Moon in debility and Mars in

(Continued on page 857)

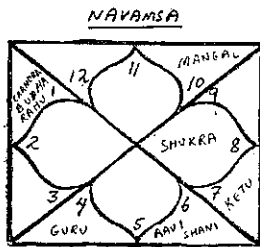
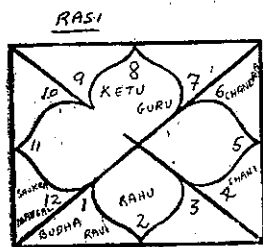
An Example of Dehastoulya Yoga

Pavan

THE modern *Bible* of planetary *yogas*, Dr. B. V. RAMAN'S *Three Hundred Important Combinations*, lists three *yogas* for *dehastoulya*, a fat body. No doubt examples of such combinations abound, because from pandits to peons, and from *bhogis* to *yogis*, we find corpulent individuals. Also, the combinations are neither complicated nor intricate, because they simply insist on a strong Jupiter or an influence of strong watery planets and/or signs upon the Lagna.

However, the horoscope under discussion in this article will be of much interest to readers, because in one fell swoop it vindicates the *vimshottari dasa* system propounded by Parasara and proves the absolute value of locating *graha-yogas* in a horoscope. There are no less than three major *dehastoulya yogas* in the horoscope.

The native is an American, born in Los Angeles, California, at 9-26 (DST) on May 1, 1947, Long. 118° W 15', Lat. 34° N 07'. Ayanamsa 23° 7'.



Balance of the Moon Mahadasa at birth was 8 years and 26 days.

Now we shall define the three *dehastoulya yogas* given by B. V. Dr. RAMAN in his book. Readers will see that all three *yogas* are strongly present in the horoscope.

The first *dehastoulya yoga* requires that the lord of Lagna and the planet in whose Navamsa the lord of Lagna is placed should occupy watery signs. In the horoscope under discussion, this yoga is fulfilled *in toto*. Lord of Lagna, Mars,

is in the watery sign of Pisces. To add to this, Mars joins exalted Venus, aspected by the powerfully waxing Moon, and by Jupiter (in watery Scorpio), all three of which are strong watery planets. Next, Mars gets added strength by being in an exalted Navamsa of Capricorn. Saturn, lord of Capricorn, is in the watery sign of Cancer in the Rasi chart's *bhagyasthana*, and to make matters worse, powerfully aspects Chandra Lagna (the natal Moon).

The second *dehastoulya yoga* insists that either Lagna is occupied by Jupiter or that he aspects Lagna from watery sign. Here we see Jupiter is strongly situated in Lagna in watery Scorpio and to fortify the yoga, Jupiter is in the exalted watery Navamsa of Cancer.

The third *dehastoulya yoga* requires that the ascendant must fall in a watery sign in conjunction with benefics. As an alternative, the ascendant lord could be a watery planet. This yoga is fulfilled by having Jupiter in the Ascendant in watery Scorpio. Of course, the Ascendant lord Mars is not a watery planet, but as we have observed in the first *dehastoulya yoga*, Mars is in watery sign and under the influence of a number of watery planets—four, if we count cancerian Saturn, the dispositor of Mars's Capricornian Navamsa.

The native whose chart is under discussion was a chubby youth (during his Mars period, which extended from his eighth to 15th years). But during his Rahu period, he became quite slender. Note that Rahu is in an earthy sign, powerfully aspecting Lagna. He also became a staunch celibate monk at this time, intent on worshipping Lord Sri Krishna as Rahu is aspected by Jupiter. A learned pandit advised him to observe *brahmacharya* for duration of his Rahu period as Rahu is in the 7th.

The native was given a variety of dates and years which were to mark his entrance into Jupiter *mahadasa*. During mid-January of 1980, he was surprised to see that without increasing

his diet he began to gain about a pound a day. Thus, in a matter of less than three months, he went from about 150 pounds to 220 pounds. In that way, he understood that the astrologer who told him Jupiter period would begin to take effect during mid-January of 1980 was the correct pandit. Despite a strict diet and much physical activity, the native has lost no weight, and his Indian friends have started calling him Motuji ("Fatty"). At least he has become convinced of the value of Vedic astrology through the heavy experience.

Besides gaining weight, Motuji's Jupiter period has brought other changes in his life. He was wed in royal style in India to an Indian MBBS from a well-to-do and respectable family. Note how Jupiter aspects the 7th, *kalatrasthan*, and Venus who is both *kalatrasthanapati* and *kalatra-karaka*. Rahu in the 7th gave him a foreign wife. As of this writing, his wife is expecting—see how Jupiter aspects the 5th, *putrasthana*. As the 5th is also *vidyasthan*, Jupiter's *drishti* aspect, there has furthered his post graduate studies and has gotten many of his writing published. As Jupiter is *ahankaraka* and lord of the 2nd, he got a very large windfall. Jupiter's aspect on the 9th house has given him a world tour. Jupiter's aspect on the 4th lord, Saturn, brought him several new vehicles. Jupiter's aspect on Venus, lord of the 12th, has given a strong desire to achieve *moksha* in this life hence, on his recent world tour he made sure there was time to visit several holy places for sacred bath in the Ganga and Yamuna. Thus the birth chart seen herewith is weighty example of Jupiter's mixed blessings.—76.82,

ASTROLOGY AND EMERSONIAN LAW OF COMPENSATION

(Continued from page 855)

Scorpio, but aspected by Saturn, had a physical defect. But he earned lots of money by textiles gave only one-third to his only daughter but gave away two-thirds to found the Alagappa Engineering College and University at Karaikudi. The late Anantharama Dikshitar, a well-known exponent of *Ramayana*, *Bhagavata* and *Mahabharata*, had a serious handicap of physical

deformity due to burnt out leprosy. He was born in Scorpio Ascendant with Jupiter lord of the 2nd and the 5th in the 5th Pisces, aspecting the debilitated Moon in Lagna and the Sun lord of the 10th and Mercury lord of the 11th in the 9th, with Venus in the 10th (*Saraswati Yoga*, due to Jupiter in the 5th, Mercury in the 9th and Venus in the 10th) but Mars lord of Lagna in the 12th, aspected banefully by Saturn from the 3rd in Capricorn. Mars lord of the 6th may well be in the 12th and Saturn lord of the 3rd and the 4th is quite well in the 3rd. But Saturn's aspect on Mars as lord of Lagna is not good. The native was an orator in delivering religious discourses with copious quotations from Sanskrit classics; and his was a specially attractive mode and manner of rendering slokas with modulated voice and impassioned fervour. His wife joined him after a long time, on the healthy and wholesome advice of His Holiness Sri Chandrasekharendra Saraswati, the senior pontiff of Sri Kanchi Kamakoti Peetham.

Poet Robert Browning sang: "On earth the broken are: In heaven the perfect round." So, every human being who has some good future has also some void in life. The late N. Chandrasekharier, who rose to be Federal Court or Supreme Court Judge had no issues; and I know personally how Mrs. N. Chandrasekharier was doing religious duties hoping against hope, for just one issue! But alas! the hope was given up, after she reached menopause. But couples with a meagre salary and means have over half a dozen issues, male and female, whom they find it difficult to bring up and rear.

Bhagya in Sanskrit is a composite expression like Dharma very difficult to translate into English or any other language. For all-round happiness, a native must have the 9th house preferably free from malefic occupation or aspect and the 9th lord should be well placed in the 1st or the 4th or the 7th or the 10th or the 5th or the 9th or the 11th; and lord of Lagna or the ruling planet too must be well placed and strong; and an association of such well-placed strong lords of the 1st and the 9th is not only welcome but also necessary.—120.82.

Vedanta and Scientists— II*

Alok Kumar** and A. W. Joshi***

THE reason of the faith of several scientists in Vedanta is quite simple to understand. Truth is universally accepted. The Vedanta philosophy is making a great impact throughout the world. It is not the impact of India or the present Indian culture, but it is the impact of the ancient Vedanta culture. Truth is independent of race, society or religion. It has to grow and spread. This is the law of nature.

Let us now turn to the scientific content of the Vedas and Vedanta. Let us first discuss the knowledge about matter possessed by the ancients.

Greek civilization is about 2000 years old. Aristotle believed in the continuity of matter, though Democritus before him said that matter is made up of small units. This was the limit of their knowledge at that time. In *Bhagawatam*, a holy script of the Hindus, a description of matter is given as follows: "Maitreya addressed Vidura saying, O best of Kurus, that which is the ultimate division of matter, that has not gone through any change, that which is separate from others, and that which helps the perception of objects, that which remains after all is gone—all these go under the name of Atom. The harmony consequent upon the absolute absence of change of atom in its unmodified condition is named gross time.... Two atoms make one molecule and three molecules make one Trasarenu. This Trasarenu is discovered in the line of solar light that enters into a room through a window and due to its extreme lightness such Trasarenu covereth the way to the sky" (Book 3, Chapter XI). This is an exceptionally good description of the atom,

much better than that made by Dalton in 1803. It says that atom is the smallest particle of matter in which we have the property of matter. This is true. The latter part states that two atoms make one molecule. This is not a wrong statement, but at the same time, it is not completely correct. As we know now, a molecule can have two or more than two atoms. May be, our ancestors wrote it this way to make it simple. We should also keep it in our mind that this manuscript is many thousands of years old, much before Dalton and Aristotle, and we may very well be wrong in interpreting its words and phrases, and translating them into modern terminology.

Similarly, the Vaidic seers defined time as follows: "The time taken by sunlight to pass three Trasarenu constitutes one Truti. The time extending upto one hundred Trutis is called Veda. Three Vedas make one Lava. Three Lavas make one Nimisha. Three Nimishas make a Kshana. Five Kshanas make one Kastha. Fifteen Kasthas make one Laghu. Fifteen Laghus make one Nari or Danda. Two Naris or Dandas make one Prahara. This Prahara is one-fourth part of a day or night of men. The extent of time known as Nari, as referred to above, is measured as follows. Take a copper vessel measuring six Palas; make a hole into the copper vessel by a pin made of gold of which the length shall be four fingers and measure four Mashas. Put into water that copper vessel with the hole made therein. The time taken to make the vessel filled with a Prastha of water and sink the vessel constitutes one Nari" (*Bhagawatam*, Book 3, Chapter XI). When one tries to make the above calculation with our modern system of units, the smallest time mentioned above comes to about a microsecond (ten lakh part of a second); and from there if we calculate the size of the atom, it comes out to about 10^{-13} meter, which is just the size of the nucleus as known today. One

* Part I of the article has appeared in the October 1983 issue of *The Astrological Magazine*.

**Dr. Alok Kumar, Department of Physics-Astronomy, California State University, Long Beach, CA 90840, U.S.A.

***Prof. A. W. Joshi, Department of Physics, Himachal Pradesh University, Simla 171 005, India.

has to make a thorough investigation to make a conclusive statement, which is beyond the scope of this article. But it is quite evident that Vedantists had a complete idea about the atom, the molecule, the concept of time, and the property of matter.

In the last part of the quote, the exact size of the copper vessel is mentioned which is very important. Now the time taken by the vessel to sink will depend upon the size of the hole. For that reason they specified the diameter of the gold pin through its length and weight. And finally, they used water as a substance, not sand as done by the Greeks. The size of sand granules will cause many problems in the evaluation of time. So to avoid this problem, the Vaidic ancestors used water. This way they explained the concept of time to laymen. This method is so important and yet so simple that even today one can find it is a modern science book.

One must realize that there is a vast difference in the way scientific knowledge is recorded in the modern age as compared to that in ancient days. In ancient times, scientific knowledge of even the highest and deepest kind can be found as parts of a conversation, debate, or even of stories and tales. But this should not be taken to mean that it was mere poetic fantasy. Very often, this knowledge included concepts of space, time, matter, very large numbers going upto trillion or more, scientific machinery, metal casting, road and bridge building, various chemicals and chemical reactions, biological concepts, medicines, and what not. Moreover, the Vaidic seers always took a wide view of any problem encompassing several aspects of life and matter, unlike the narrow view of a modern scientist who concentrates on one single isolated problem neglecting everything else.

Another thing which must be clearly borne in mind is that the knowledge possessed by a society can be judged only from the words and deeds of its intelligentsia, not by those of the common men. The common man in India holds the belief that solar and lunar eclipses are caused when Ketu and Rahu gobble up the Sun and the Moon. But this cannot be taken as

a measure of the knowledge possessed by the Indians, who definitely knew better. This can be seen very easily. It is easy to explain yesterday's eclipse by saying that Rahu or Ketu had eaten up the Moon or the Sun. However, it is not only difficult but impossible to predict the next eclipse on the basis of this theory. Yet we know that eclipses were correctly predicted in India from times immemorial, which clearly shows that the ancient wise men knew the correct theory of eclipses which includes the correct determination of the paths of the earth and the Moon in the solar system, their sizes, lengths of shadows, etc. Even in modern times the available knowledge in nuclear physics, space travel, microelectronics or astrophysics cannot be judged from discussion or debate with a layman, but only from the writings of the pioneers themselves.

Now the discerning readers should realise that it is no wonder that the Vedanta teachings are making a great impact on the world and also attracting a large number of scientists to its folds.

The Vaidic seers pondered with their logic and intuition about our everyday problems, and gave different theories. This is the reason why different systems developed in Vedanta. Their thoughts on the creation of the universe are very close to our present scientific knowledge. In fact, the ancient theories mention a few concepts which we cannot conceive with our present-day scientific mind. May be, in future, we will be able to understand them. In several cases, they also accepted their limitations as honest pursuers of knowledge. Carl Sagan, Director of the Voyager mission in space and famous astronomer from Cornell University in U.S.A., says while discussing the theory of creation that "The Hindu holy book, the *Rigveda* (X : 129), has a much more realistic view of matter"¹⁸. This is not a mere coincidence and one may easily see the intellect of the Vaidic seers throughout these books. It is not in vain that they are referred to as divine books.

Many other physicists are also influenced by the Vedanta philosophy. Denis Postle, a nuclear

(Continued on page 896)

The Pain of a Prediction

K. N. Rao, I.A. & A.S.

Mr. Morarji Desai

PREDICTING a disaster in the career of Mr. Morarji Desai in July 1979 was not an astrological problem, but a moral one. Can such findings be made public? Motivated astrologers who have identified themselves with a political group or party have to, in the fulfilment of their aims, give to their astrological predictions twists and turns to suit their interests and the interests of their bosses. Delhi was thick in 1979 with political gossip and rumours. Astrologers missed no opportunity to publicise themselves. I was exposed to the full blasts of Delhi culture and astrological vultures.

To say in such an atmosphere that I had come to a firm conclusion astrologically in March 1979 of a brewing political storm affecting Mr. Morarji Desai was to do violence to the feelings of many—and my own conscience.

Mr. Jagadish Joshi, M.P. from Madhya Pradesh, Mr. J. K. P. N. Singh, M.P. from Bihar and Dr. R. K. Caroli knew of this but more interesting was the fact that in an astrology class I conducted in the office of the Comptroller and Auditor General of India after office hours, I asked Messrs. M. N. Kedar, B. P. Malviya, K. C. Chadda, B. N. Bhola and A. K. Koley, now I.A.A.S. and posted in Chittaranjan Locomotives to note down some dates—July 10th to 17th 1979—as the days of disaster for Mr. Morarji and to study deeply a planetary combination to which I will make a reference in this article.

The conclusion arrived at by me was on the basis of my analysis of the following:—

(a) Mr. Morarji's own horoscope which was not dubious and which reflected accurately the pattern of his political career.

(b) Indian Independence horoscope of August 15, 1947, with Taurus Lagna (Ascendant).

(c) General indications given in Hindi *pan-changas* (ephemerides) about the effects of Saturn's transit in Leo.

(d) The horoscope of Mr. Kanti Desai, son of Mr. Morarji, which I got through someone and which I scrutinised cursorily to substantiate my conclusion.

My line of reasoning must first start with the National horoscope*:

The following directions were operative:—
Mercury-Jupiter from 18-9-1977 to 24-12-1979;
Mercury-Jupiter-Mars from 4-7-1979 to 21-8-1979; Mercury-Jupiter-Rahu from 21-8-1979 to 24-12-1979.

Some of my deep researches on national events are based on the data given. My data is much vaster but I have given up my research in this area. I am sharing some of my findings with other serious researchers in astrology to help them with where I left off. Now the analysis:

(a) Mars the Pratyantardasa (inter-period) lord, afflicts the 22nd Drekkana (decadate) exactly; in Navamsa he occupies the *karmasthana* or parliament; in *Dasamsa* (1/10th division) he is in a fighting mood with Ketu indicating a fight to the finish.

(b) The Antar-dasa (sub-period) lord Jupiter, the owner of the 8th and the 11th houses, is in the 6th in a belligerent mood; in Navamsa as the 10th lord he is in the 3rd, a house of change, which Mars in the 10th is planning to affect in his Pratyantardasa.

*Chart No. 1. India—14/15-8-1947 at 12 Midnight of New Delhi.

Rasi: Taurus—Ascendant 7-16, Rahu 5-19; Gemini—Mars 7-27; Cancer—Moon 3-59, Venus 22-34, Mercury 13-46, the Sun 27-59, Saturn 20-58; Libra—Jupiter 25-52; Scorpio—Ketu 5-19.

Navamsa: Pisces—Ascendant and the Sun; Taurus—Jupiter; Leo—the Moon and Ketu; Scorpio—Mercury, Sagittarius—Mars, Capricorn—Saturn and Venus; Aquarius—Rahu.

Dasamsa: Pisces—Ascendant; Aries—the Moon; Gemini—Jupiter; Cancer—Mercury; Leo—Mars and Ketu; Virgo—Saturn; Libra—Venus; Sagittarius—the Sun; Aquarius—Rahu.

(c) But the Dasa lord is Mercury, a yoga-karaka in Lagna, in the 9th in Navamsa and in the 5th in Dasamsa.

The fight is fight among political herbivores of India who will intrigue to throw each other out but will not indulge in carnage. But it will not be so when the Ketu Mahadasa begins.

Transits

Saturn and Rahu were already in Leo having taken positions to cause disturbance—Mars would transit into Vrishabha (Taurus) on June 18, 1979 and stay there till July 29 during which period Mr. Raj Narain would successfully throw Mr. Morarji out of his Prime Minister's chair.

Panchangas (Almanacs)

Hindi panchangas mentioned prominently that Saturn in Leo affects Delhi and Delhi 'darbar' (parliament) adversely. Saturn was with Rahu and Mars would afflict this combination from Taurus. But Mars Pratyantara in the national horoscope would begin from July 7, 1979, and Mars would move out of Taurus on July 29, 1979. So the melo-dramatic episodes of Indian Parliament in Delhi would be complete in 22 or 23 days.

I had narrowed down the time further after analysing the horoscope of Mr. Morarji.

The horoscope of Mr. Morarji Desai is brilliant with its exalted planets; placement of these planets in mutual kendras and the great luck of having appropriate major periods at the appro-

priate time in his career. But attention must be received on aspectual yogas as well. This strength alone explains why a Gujarati leader, uncompromising, rigid and even blunt [Simha (Leo) Moon with Ketu aspected by Mars] survived in India's populous democracy without becoming a mass leader, as one of the topmost politicians, and so long. Gandhi was adored by Indian masses; Pt. Nehru was their darling; J.P. was a hero in classical mould; Mrs. Gandhi swayed masses charismatically but Mr. Morarji, before Indian masses, has always been a status which in any case he would become after death.

His exits and entries in India's political scene of power-wielding can be explained correctly only astrologically. The key-factor is the 8th house here—the house of surprises. His Rajayogas came through others' death and disgrace and intrigues against him succeeded similarly. Mr. Morarji's strength is his weakness but then as exalted lord of the 10th Jupiter is in Lagna and again in the 10th in Navamsa shows his first-rate idealism.

Concentrating on the question: from 7-5-1979 to 23-9-1979 the *pratyantara* of Jupiter will run. Jupiter is his Karma or 10th lord and Mr. Morarji was India's Prime Minister. So his post would get affected.

How would his post get affected?

I proceeded to apply some tested combinations of mine.

Moon

(a) He was running his *sade-sati*. Saturn in a *sade-sati* or the 7th or the 10th from the nata Moon causes downfall. (b) The Moon, in addition, at the time of fall must be afflicted by other malefics; Rahu in Leo and Mars from Taurus were doing it. In March 1977, Saturn from Cancer and Mars from Capricorn had afflicted Mrs. Gandhi's Moon. (c) The 10th house from the Moon and from Lagna as well must be afflicted. In March 1977, Mrs. Gandhi's 10th house from both fell under the shadow of Rahu-Ketu axis. Now Mars in the 10th and Saturn in Leo afflicting the 10th portended Morarji's fall.

(Continued on page 896)

*Chart No. 2 (29-2-1896 at 12-58 LMT Noon at Bilimoria)

Rasi: Gemini—Ascendant 9-50; Cancer—Jupiter (R) 7-35; Leo—the Moon 25-06, Ketu 10-54; Libra—Saturn (R); Capricorn—Venus 15-24, Mars 5-40, Mercury 21-45; Aquarius—the Sun 18-17, Rahu 10-54.

Navamsa: Sagittarius—Ascendant; Capricorn—Rahu Aquarius—Mars; Pisces—the Sun; Taurus—Venus; Gemini—Saturn; Cancer—Ketu and Mercury; Virgo—Jupiter; Scorpio—the Moon.

Dasamsa: Virgo—Ascendant; Libra—Mars; Scorpio—Ketu; Aquarius—Venus; Aries—the Moon and Mercury; Taurus—Jupiter and Rahu; Gemini—Saturn; Leo—the Sun.

Mercury—Venus—Jupiter would run from 7-5-1979 to 23-9-1979 and the Moon Sookshma would run from July 11 to 22, 1979.

Biorhythm—The Hidden Cycle of Life

Biman Bihari, M.Sc.,

TODAY biorhythm to the western world is like astrology in the Orient. Its popularity and practice are increasing every day by leaps and bounds. The study of biorhythm is mainly concerned with the three cardinal cycles hiddenly operating in a systematic rhythmic pattern in the daily life of every individual from birth. These three cycles are :

- (a) the Physical Cycle,
- (b) the Emotional Cycle, and
- (c) the Intellectual Cycle.

It all started during the last decade of the 19th century in Vienna, Austria, with Dr. Hermann Swoboda, a professor of psychology at the University of Vienna. Dr. Swoboda found that there was a periodicity in an individual getting sick or a heart attack. He postulated the idea of two rhythms operating in man—a Physical Rhythm of 23 days and an Emotional Rhythm of 28 days.

During the same period, but quite independently, Dr. Wilhem Fliess, a ENT-specialist of Berlin, had gathered considerable evidence to conclude that 23-day and 28-day rhythms were fundamental to one's life. According to Dr. Fliess the 23-day masculine rhythm affected the physical condition of man and the 28-day rhythm was of feminine inheritance influencing one's emotions and degree of sensitivity.

In 1920, a third cycle of the biorhythm was added by Alfred Teltscher, a professor in engineering at Innsbruck, Austria. Teltscher concluded that high and low peaks of performances of his students fluctuated in a definite 33-day cycle. This he named the Intellectual cycle.

While biorhythm is yet to make inroads into the East, Americans and Europeans by the thousands are turning to it. In North America people are buying or making up their own biotherms (biorhythm charts) to study their good or bad days. Today biorhythm has already entered various industrial establishments, hospitals, air-line companies and other factories.

A number of companies have undertaken study of biorhythm of their workers on their own. Some of them have been using biorhythm as part of an accident prevention program.

It is claimed that companies like United Airlines, National Lead Co., Allegheny Airlines, A.T. & T Longlines, Pfizer Inc., Exxon Chemicals, U.S. Naval Development Centre, Penn., Gulf Oil of Canada, American Can Co., Swiss Air, Zürich Municipal Transit Co. and many others have been using it or have used it at some stage. However, most of them would not accept this mainly because it could hurt their public image. According to Bernard Gittelsohn of Biorhythm Computers, "Critics have lumped Biorhythm with astrology, and as a result, companies don't want to admit it."

Before we go any further, let us understand very clearly that biorhythm is no substitute for astrology or for any other metaphysical or occult sciences. Biorhythm should only be considered as a simple but systematic study of human responses, emotions and degree of sensitivity operating in a definite pulsating pattern. The mother nature operates in a cyclic fashion, well manifested in the cycles of day and night, and the cycles of summer and winter, etc., and so does her child—man. Thus these biorhythmic cycles have become a fact of life.

The cycles of man's biorhythm do not control destiny, rather they are merely indicative of the physical condition, mood and alertness of the body and the mind—just as weather forecasts calling for rain next day do not imply that everybody will get drenched. Nevertheless, prior knowledge could definitely be of great help. Biorhythm could alert an individual to his general physical, emotional and mental conditions, which pulsate constantly in rhythmic fashion. With his biorhythmic information an individual could successfully plan and even modify, if so desired, his line of actions to his maximum benefit. It would then appear like driving to a

new place with a proper and up-to-date road map, showing all the bends and bumps on the way.

According to the theory of biorhythm the three named cycles operate independently but simultaneously in one's life as soon as one is born. These cycles run throughout the life at a fixed periodicity: Physical cycle at a frequency of 23 days; Emotional cycle at 28 days and the Intellectual cycle at 33 days.

Individually these cycles traverse a path similar to a sinuous curve. (see figure on page 895) Part of the curve above the mid-axis is known as Positive (region) and the part below as Negative (region). Half way through their path these curves, generally termed as Biotherms, intersect the mid-axis. Points of these intersections are called the Critical days and are of immense importance. Also, while in the positive region, each cycle attains a maximum height known as Peak or High. Corresponding point in the negative region are termed as Trough or Low. Even though the three cycles begin the same day at birth, because of their different frequencies they get staggered soon after.

During the course of their run in one's life Critical days, Highs and Lows keep appearing at rhythmic intervals. Sometimes Critical days of more than one cycle fall on the same day. This warrants special attention and is of great significance. Similarly, Highs and Lows of more than one cycle might fall on the same day and many more other combinations, which are explained only in the detail analysis of biotherms, are formed.

In order to illustrate the above principle we would consider a simple example. Let us say, Rani was born on August 20, 1960. We would like to work out Rani's biotherms for October 1, 1977. Calculations would be as follows:

Date of birth 20-8-1960
Date study required 1-10-1977

Now, we need to know the total number of days between the above two dates. Proceeding systematically as:

Days from August 20, 1960 to August 19, 1977 i.e. $(77 - 60) \times 365 = 6205$ days.
Add Leap Year days between 1960

and 1977 = 4 days
Add August 20 to 31, in 1977 = 12 days
Add September 1977 = 30 days
Add October 1, 1977 = 1 day
Total 6252 days

Now, dividing 6252 by 23 we obtain 271 as the number of completed Physical cycles and a remainder of 19 days, i.e. the last Physical cycle on October 1, 1977 was on its 19th day. Similarly, dividing 6252 by 28 we get 8 as remainder, indicating that the Emotional cycle was on its 8th day. In the same way the Intellectual cycle would be found to be on its 15th day.

TABLE A
Cycle Sub-frequencies

Cycle	Number of Days			
	High	Mid-Critical	Low	Critical
Physical	5.75	11.50	17.25	23.00
Emotional	7.00	14.00	21.00	28.00
Intellectual	8.25	16.50	24.75	33.00

So, Rani's biotherms on October 1, 1977 are as given below:

Physical cycle on 19th day
Emotional cycle on 8th day
Intellectual cycle on 15th day.

From the sub frequency data, as given in Table A, we observe that Rani's Physical cycle was just one day past its Low; Emotional cycle was one day past its High and Intellectual cycle was about two days short of its Mid-Critical.

Generally speaking a configuration of this nature would suggest that at last the time of physical exhaustion had past and now the person would be recuperating. As far as emotionality was concerned it would be on a downtrend. By another two days the Intellectual cycle would be in a critical position on suggesting all important

(Continued on page 895)

Role of Transits in Timing Events

Mridula Trivedi

IT IS an admitted fact that transit results are of great help in timing events. Dr. B. V. RAMAN has also frequently emphasised the importance of transits in his valuable editorials from time to time. Special mention may here be made of his wonderful article "Practical Hints on Predictive Techniques" in the June 1982 issue of *The Astrological Magazine* in which he has discussed transits in considerable detail.

Transit means passage or movements of planets. A study of this can assist us in timing events precisely. Dr. RAMAN has clearly pointed out that Gochara or transit results, however weak or powerful, are always subordinate to the radical or birth influences.

For finding out events and timing them the following guidelines are suggested.

1. Firstly, we should work out the nature of events for an individual according to his radical chart.

2. Next Dasa (major period), Bhukti (sub-period) should be taken in hand in which the event is probable.

3. Further, a study must be made as to how the transiting planets affect a Dasa or Bhukti lord. The effects of Dasa Bhukti lords will be pronounced or weak depending upon that particular transit.

4. To be precise in timing events, transit results should be taken into account.

Any particular event takes place only on a particular date and time. Could it be possible for that particular event to take place on any other date? No. Why not, when Dasa Bhuktis last for a long period? Why does an event take place on a particular date only? What is the reason? Is it due to *Pratyantardasa* or inter-period or any other small divisions of Dasa? No. Dr. RAMAN has warned us not to base our conclusions on such very small divisions of Dasa. It is the transit which causes a particular event to happen on a particular date.

To illustrate the role of transits in the timing of events minutely, an example is given below.

Example: Born on 17-7-1944 at 4-00 p.m. (longitude $78^{\circ} E 11'$, latitude $29^{\circ} N' 23'$). *Rasi:* Ascendant $226^{\circ} 16'$; the Sun $91^{\circ} 36'$, the Moon $58^{\circ} 58'$, Mars $130^{\circ} 11'$, Mercury $108^{\circ} 24'$, Jupiter $125^{\circ} 11'$, Venus $97^{\circ} 14'$, Saturn $70^{\circ} 26'$, Rahu $94^{\circ} 36'$, Ketu $273^{\circ} 36'$. Balance of Mars major period at birth: 4 years, 0 month and 16 days (Ayanamsa: $23^{\circ} 5' 25''$).

The lord of the 10th house the Sun is placed in the 9th house, i.e., $1^{\circ} 36'$ of Cancer.

On 29th July 1975, transit Saturn entered Cancer. Saturn was at $1^{\circ} 36'$ Cancer on 5th of August 1975. Exactly on 5-8-1975 the native was trapped badly in service matters and there was every likelihood of his suspension. He faced the worst crisis in his professional career and no effort was spared to harm him.

This example illustrates when transit Saturn crosses the exact radical lord of the 10th, serious problems, worries and tensions occur in one's career. The nature of worries may be extremely serious if such transits are supported by unfavourable Dasa Bhuktis and *vice versa*.

In this case, the Dasa was favourable; therefore he was saved from suspension. He was passing through Jupiter/Venus between 13-6-1974 and 11-2-1977.

Venus is not good for Scorpio Ascendant but his placement in the 9th house does not indicate such worries. Factually the native was very happy before the entrance of Saturn in Cancer in spite of *sade-sati* (transit of the 12th, the 1st and the 2nd in the Moon). Till 18-7-1975 Jupiter was transiting Pisces, i.e., the 11th from the radical Moon. On 19-7-1975 Jupiter also became adverse in transit, being in the 12th from the radical Moon. Jupiter remained in Aries till 10-9-1975 when he became retrograde in motion. From Aries transit Jupiter aspected radical Jupiter whose Mahadasa was running at that

moment. Thus the inherent strength of Mahadasa lord Jupiter was augmented by the aspect of transit Jupiter. This saved him from suspension.

Saturn transited here—3rd place from the Moon, which is treated as a good transit. But in this case the transit of Saturn proved adverse because he was transiting over four radical planets. This transit of Saturn kept the native worried for a long period.

Jupiter who was transiting Aries, *i.e.*, in the 12th from the Moon is unfavourable as a general rule. But this transit enhanced the inherent strength of radical Jupiter, and in this way proved favourable.

(1) A transit which is favourable in accordance with the rule, as reckoned from the radical Moon, may become adverse according to the placement of planets in a birth horoscope and *vice versa*.

(2) When transiting Jupiter crosses the exact location of a planet at the exact degree, the results of the house owned by the planet are promoted. For example in the above case when transit Jupiter passed over the radical Sun during August 1978 it promoted service matters. In *Phaladeepika*, the celebrated Mantreswara mentions this in Chapter 23, Slokas 12 to 15.

(3) When a transiting planet is in opposition to the radical placement any event, good or bad, minor or major, takes place depending upon the strength of the planets involved. This very remarkable point is of immense use in timing events. In any horoscope when there is an opposition of the Sun and Saturn, conflict, quarrel or unrest will take place with employer, subordinates or officer. This is illustrated in the following example.

Example: Born on 29-1-1930 at 12-35 p.m. (long. 81° E 16', lat. 26° N 14'). *Rāsi:* Ascendant 34° 51', the Sun 285° 47', the Moon 280° 20' Mars 270° 44', Jupiter (R) 43° 29', Venus 285° 46', Saturn 254° 2', Rahu 14° 34', Ketu 194° 34'. Balance of the Moon Dasa at birth: 9 years, 9 months and 1 day. Ayanamsa: 22° 52' 55".

The native of the horoscope has Saturn in Sagittarius as lord of the 9th and the 10th. The

Sun transited Gemini from 15-6-1982 to 14-7-1982; consequently the native faced opposition of subordinates. Saturn entered Libra on 6-8-1982 and created official problems to the native being in the 10th from the radical Moon.

Saturn is placed at 14° 2' Sagittarius. Transit Rahu came in opposition to radical Saturn during the first week of October 1982 and Ketu was passing over the exact degree of radical Saturn. Due to Saturn's placement in the 8th house, the native was hospitalised for malfunction of the kidneys. At the same time a junior engineer was suspended because he had beaten his Sub-divisional Officer with an iron rod, after a hot discussion on an official issue.

The Chief Engineer was in hospital at that time. The suspension of the J.E. resulted in a mass-strike and for all this the Chief Engineer was held responsible by the subordinate staff; consequently he suffered considerable mental torture and tension for about a month.

Many more examples may be given which help us conclude that a major event occurs when a transiting planet comes in opposition to the radical planet or passes over the same. Whether this is auspicious or inauspicious, *i.e.*, the nature of event, depends upon the planets involved. This is irrespective of the position of the transiting planet as reckoned from the Moon. As in the above example, Rahu in the 6th from the Moon should be beneficial but the result was just reverse. This harmed the native. Saturn denotes illness and subordinates and Rahu aspects it at exact 180° resulting in serious ill-health and mental torture due to the subordinate staff.

Here we must not forget that transit influences are secondary. Main events will be those which will be represented by Dasa Bhuktis and their timings may be precisely worked out with the help of transits.

5. Jupiter Mahadasa is, say, running and Jupiter is transiting the 2nd, the 5th, the 7th, the 9th or the 11th. This will improve Mahadasa or Antardasa results. Results of such a Jupiter will be promoted to a great extent as long as there is mutual aspect between radical and transiting Jupiter.

6. When Jupiter is transiting the sign of Mars and in the natal chart Mars is favourably placed, the influence of Mars will be more in evidence. Similarly if Saturn is transiting a sign owned by Mars and in the birth chart Mars is adversely placed, results of Mars will carry the effects of Saturn also. This means that when a planet transits a sign, the owner of the sign also gets influenced by the transiting planet.

7. The transit of Mars is very important in judging the events of life. Mars usually will be found in close conjunction with or aspect Lagna, the Moon, the Sun or the concerned house, when an adverse event takes place.

8. When Saturn passes over particularly the Sun and the Moon, its effects are clearly experienced. This is also so when Saturn comes in opposition to the Sun and the Moon. Generally when Saturn and the Sun are involved, the result will be displeasure on account of official matters and when the Moon and Saturn are involved—there will be mental torture or unnecessary worries.

9. When Rahu and Ketu cross Saturn's location unexpected adverse developments take place.

10. Mars and Saturn conjunction further aggravates when Rahu and the Moon cross them.

11. When the Moon transits radical Jupiter, Venus or exalted Sun, generally fortunate results are experienced on those days. When the Moon is in trine position to radical Jupiter, fortunate and happy times will be experienced.

12. The Sun's transit of the sign occupied by him at birth or just opposite to that is also inauspicious in most cases. If in a horoscope the Sun is placed in Cancer the individual will not feel good from the middle of July to the middle of August and again from the middle of January to mid-February when the Sun is in Capricorn, i.e., opposite to Cancer.

13. Professional changes are also likely under such transits of the Sun provided Dasa Bhuktis support them.

14. Mars and the Sun give sudden effects usually as soon as they enter a sign or within 10° of their transits. Venus and Jupiter's

results are experienced when they are in the middle of the journey, i.e., from 11° to 20° Saturn and the Moon produce their results at the end, i.e., from 21° to 30°, generally. Mercury and Rahu give results, throughout the sign i.e., from 1° to 30° (according to *Phaladeepika*).

15. The transit of Mars should be carefully observed while judging the time of the event. It is sudden and its opposition to or crossing Lagna, the Moon and the Sun may cause loss of blood, injury, boils, scars, operations, etc. Mars does not give sudden results after transiting his own signs, i.e., Scorpio and Aries.

If the Moon is placed in the 2nd and transits the 11th from the radical position, there are good possibilities of gains.

A planet whose Dasa or Bhukti is in progress when in transit of its exaltation, friendly or own sign, the effects of Dasa Bhukti will be more pronounced and in favour of the native. Similarly, if the planet whose Dasa Bhukti is in progress transits an evil sign, of debilitation or if that planet has adverse conjunctions or gets eclipsed, consequently evil results of Dasa Bhukti will be noticed.

16. When the Sun, Mars, Jupiter and Saturn transit the 1st, the 8th and the 12th houses from the radical Moon the period will be bad for the native. He may suffer humiliation, disgrace, fall of reputation, dishonour, financial worries, serious illness and losses, etc.

17. A benefic planet on acquiring retrograde motion becomes more auspicious. A malefic, on attaining retrograde motion, becomes more malefic and produces increased evils.

18. A planet who is transiting favourably if conjoined or aspected by a malefic will not produce the good results ascribed to him. Similarly during the period of adverse transits of a malefic planet, results will not be so adverse if the planet conjoins with benefics.

19. The results a planet is expected to produce by location or placement in a horoscope will become evident when the same planet transits the Ascendant.

20. The good or evil ascribed to a planet due to its location will result when the lord of Lagna transits over the same.

(Continued on page 895)

Andhra Politics—An Astrological View

G. Badari Narayana Murty

A NEW ERA of regional party rule began in Andhra Pradesh with Mr. N. T. Rama Rao being sworn in as Chief Minister. The Telugu Desam Ministry was administered the oath of office and secrecy by Governor K. C. Abraham at 11-00 a.m. on 9-1-1983 at Hyderabad.

The State of Andhra Pradesh has been going through troubles and turmoils since the year 1969 upto now. Several eminent Chief Ministers have ruled the State but no one could give a stable and peaceful Government expecting Mr. Brahmananda Reddy and Mr. Vengala Rao for some time. The period from 1978 to 1983 saw severe and erratic trends and it saw four Chief Ministers Dr. Channa Reddy, Mr. Anjappa, Mr. Bhavanam Venkatram Reddy and Mr. Vijaya Bhaskara Reddy occupy Chief Minister's office. Circumstances were strange in all these 5 years. Let us examine the astrological factors as to what they indicate for the new Government.

The swearing-in ceremony was at 11-00 a.m. I.S.T. at Hyderabad on 9-1-1983. The day was Sunday, *tithi* was *bahula ekadasi*, the star Visakha 4th quarter, the *yoga* was *sula*, *karana* *balaava* and the Ascendant, Pisces. The configuration of planets was as follows :

Muhurtha—Rasi: Pisces—Ascendant 5-23; Gemini—Rahu 10-35; Libra—Saturn 9-49; Scorpio—the Moon 0-09 and Jupiter 9-08; Sagittarius—Ketu 10-25, the Sun 24-45 and M.C. 6-21; and Capricorn—Mercury (R) 8-30, Venus 16-39 and Mars 29-45. **Navamsa:** Leo—Ascendant; Virgo—Mars and Jupiter; Scorpio—the Sun; Sagittarius—Saturn; Capricorn—Rahu; Pisces—Mercury; Aries—Venus; and Cancer—Ketu and the Moon.

The day is governed by the Sun, the star is governed by Jupiter, the month Margasira is governed by Mars, Hora is governed by Saturn and Lagna is governed by Jupiter. The Ascen-

nant is subject to the combined influence of the Sun, Jupiter and Mars. But the star is the most important one as the saying *nakshatram sata gunam proktam* goes.

Mars exalted in the 11th house of the Ascendant is the leading planet. He is the lord of the 2nd and the 9th from Lagna and also the dispositor of the Ascendant lord. He has karakatwa of rebellion, bloodshed, arson, fight, anger, valour, treachery, dictatorship, etc. He is in the 10th house of bhachakra (zodiac), i.e., Capricorn, a moveable watery poisonous sign—

Jalachara kechara keta kandu dustagran-dhasya makarah.

Mars is in the constellation of Dhanishta. Sravista is a composition of three stars resembling the head "Sheershatrayam". Hence the deciding people at the helm of affairs will be three in number. There is also a saying that it is a composition of eight stars resembling "Maddela", an instrument. The Adhi Devatas are eight in number. They are the Vasus. Hence the cabinet will be limited. Amongst them Bhishma is the leading one. So is Mr. Rama Rao determined to work for the State whatever the cost, even as Bhishma acquitted himself with the Kauravas. Bhishma's dhawaja (emblem) was the palm tree "Tala-dhawaja". Mr. Rama Rao's dhawaja is "Ordinance". Arjuna did not put down Bhishma directly but made Shikandi stand in front and compelled Bhishma to take "Astra Sanyasa" (relinquishment of weapons). The Ascendant lord Jupiter is posited with the debilitated Moon in the 8th house of the zodiac. Mars is Lord Siva's *Rudra rupa*. We could expect a conspiracy as no one can directly pull down a conventionally elected Government.

Bhishma, i.e., Dhanishta, i.e., Rama Rao has mass appeal and the masses are drawn to him even as to the Bhishma of the *Mahabharata*. Bhishma withdrew from war on his own and

*Article received on 28th March 1983:

waited for his death till Uttarayana, i.e., till the star Dhanishta could be seen in the sky. Though some conditions may vex Mr. Rama Rao, he will not go out of politics and will wait to achieve his end till Uttarayana, i.e., approximately February 1984. The house of Mars, Scorpio, is a house of conspiracy and a conspiracy will brew against him by that time.

The Ascendant lord is Jupiter. He is posited in Scorpio, in the constellation of Saturn who is exalted in the 8th. This is not a good feature, as there is no Ashtama Suddhi for the Ascendant. Jupiter is hemmed in between Saturn and Ketu, in Papakartari Yoga. Jupiter is in Scorpio, the 8th sign of the zodiac, and whose lord Mars is exalted. The 8th is *mrutyu* (death) house. Jupiter is together with the debilitated Moon which also is a factor to weaken the former. Jupiter is lord of the Ascendant and is also lord of the 10th with the debilitated Moon, lord of the 5th, which is no good for yoga. No doubt lords of the Ascendant and the 5th together confer Raja Yoga but of what type and how long? Jupiter has Kendradhipatya Desha (blame of quadrangular ownership) also.

The day lord is the Sun. The Sun is in the 10th house. In the 10th the Sun is no doubt good provided he is not afflicted by malefics. His dispositor Jupiter is also afflicted apart from his being afflicted by Rahu-Ketu. His constellation lord Venus in Navamsa is in fiery Mars' house, Aries, aspected by exalted Mars. The Sun in Rasi also is aspected by the 12th lord exalted Saturn which is a set-back.

The Hora lord in the house between 10 and 11 morning is Saturn, who is posited in the 8th in the constellation of Rahu who is in the 4th house and whose dispositor Mercury is in Vakra (retrograde) motion. This is also not a good position. What is important is the Horas of Mars, the Sun and Saturn which are unreservedly avoided by Hindu astrologers in matters of election relating to secular or religious functions. The Sun and Saturn are mutually unfriendly. The Hora of the Sun on Saturday and Saturn on Sunday are avoided. It is most surprising how this particular time was chosen for taking oath. The Sun governs those in power and authority

and Saturn, the masses and labour, especially poverty.

The time between 10-30 a.m. to 12-00 a.m. Sunday is governed by *tamoguna* which is not a good feature for a ruler.

The star chosen was Visakha. The total span of Visakha that day was 25 Ghatas and 8 Vighatis and on the earlier day was 39 Ghatas and 56 Vighatis making a total of 65 Ghatas. There was a balance of 14 Ghatas and 09 Vighatis of Visakha after the Muhurta. This spells a short life for the Government.

The yoga at the time of oath was Shula, the 9th of the yoga series.

Shula kopavashanigah kalaha krud gande duracharavan vrudhdhwa panditavak is the saying of *Jataka Parijata*. Hence the yoga is also not conducive for a clean government.

There is no Panchaka Rahita for the Ascendant. Neither Pakshanta Rahita nor Masanta Rahita. As per Pakshanta Rahita, we are to add Ekadasi (11), Sunday (1), Visakha (16) and Pisces Ascendant (12) which gives 40. This divided by 9 yields 4 which is Raja Panchaka. This is inauspicious for performance of kingly duties. As per Masanta Rahita, add Ekadasi (26), Sunday (1), Visakha (16) and Pisces (12). The total 55 divided by 9 will give 1 which is Mrutyu Panchaka. This is not conducive for a good Muhurta of administration and longevity for the Government.

Ashtama Suddhi is a must for any Muhurta but unfortunately this particular Muhurta does not have it. Tradition looks askance at even Jupiter's occupation of the 8th house. Then what to say of exalted Saturn in the 8th in the constellation of Rahu?

Conclusions

1. It is apprehended that this Government may not last its full term.
2. Exalted Mars in the 11th who is lord of the 2nd and the 8th is indicative of rebellion, arson, looting, treachery, dictatorship, coups, etc.
3. Saturn lord of the 12th in the 8th exalted is indicative of trouble from labour and workers

(Continued on page 889)

A Case for the 6th House

Brahman da Panda

THE 6th house has become a controversial house. A dictum from *Parasari Hora*:

*Patayastrishadaayaanam yadi paupa
phalaprada*

holds that natural malefics in the 6th (also the 3rd and the 11th) are fruitful. Another dictum praises natural malefics in the 3rd, the 6th and the 11th as well as natural benefics in the angles or trines.

*"Trisadayagatah paapaah subha kendra
konagah, sarva sampat kara randhre
sarvep asubhadaayakah.*

Another dictum

*Ari paraakrama labhagatah khalah vijayate
jagatam paramayusha*

says that malefics conduce to and confer victory in the worldly affairs and longevity if placed in the 3rd, the 6th and the 11th.

Uttarakalamrita opines that malefics are good in the evil houses and benefics are good in the good houses. From the above it appears that malefics in the 6th house are conducive to good results.

Phaladeepika slokas 6-19 and 20 and *Brihat Jataka* declare that Vasuman or Vasumati Yoga occurs if all natural benefics are in the 3rd, the 6th, the 10th and the 11th. The fundamental fact is that the 3rd, the 6th, the 10th and the 11th houses are upachaya houses that produce good effects. All benefics in the 6th, the 8th, the 7th from Lagna and lunar Lagna creating Adhiyoga implies that the 6th house is good for natural benefics. Mr. R. Santhanam in the July 1981 issue has quoted *Gopala Ratnakara* saying that "a maraka in the 6th, the 7th and the 9th is good". Mala Yoga, vide *Phaladeepika* (Mantreswara) praises all planets in the 5th, the 6th, or the 7th but denounces all planets in the 6th, the 8th and the 12th houses causing Subhamala and Asubhamala Yogas respectively. This reveals that the 6th house has benefic and malefic potentiality. Likewise Kahala Yoga, and

Saukha Yoga (*Jataka Parijata*) require the 5th and the 6th lords in mutual angles. *Jataka Parijata* (Vaidyanatha), Yavaneswara, *Saravali* (Kalyana Varma) and *Brihat Jataka* (Varahamihira) praise highly the Moon in the 3rd, the 6th, the 9th and the 12th from the Sun. *Jataka Parijata* for Parvata Yoga mentions that benefics in the 6th or the 8th are not harmful. Khala Yoga formed by the 4th and the 9th lords in angles to each other (*Jataka Parijata*) is very auspicious. Note that the 4th and the 9th houses are 6/8 to each other. All these drive us to conclude that the 6th house is in no way inferior to the good houses like the 5th and the 7th. In transit, the Moon is beneficial if in the 3rd, the 6th, the 7th, the 10th and the 11th from the natal position. That also reflects the benefic aspects of the 6th house.

Bhavartha Ratnakara (translation by Dr. B. V. RAMAN) praises Jupiter, lord of the 3rd and the 6th for Libra natives whereas another dictum raises its voice against Jupiter holding the 6th Vimshottari Dasa of the native as producing evil results. Texts like *Uttara Kalamrita* and *Bhavartha Ratnakara* (12-4) and others also give good certificate to Venus in the 6th. Fathers and founders of the Adhiyoga declared that the ideal place for Mercury in Adhiyoga is the 6th house position. For Libra Lagna our esteemed Editor in his *Bhavartha Ratnakara* has remarked that "the 3rd and the 6th from Libra happen to be upachaya signs and hence beneficial". In the same chapter the 12th sloka opines that Jupiter in the 6th or the 12th with the Moon in the Ascendant is essential for yogakaraka Saturn to make the native fortunate.

The deeper we go into the dicta of various scholars and their texts the more confusion we get regarding the benevolence and malevolence of the 6th house. Kurma Yoga (*Jataka Parijata*) praises benefics in the 5th, the 6th and the 7th followed by malefics in the 3rd and the 11th as auspicious.

The formation of Vipareeta Raja Yoga (the 6th lord in the 8th or the 12th) as well as Harsha Yoga (the 6th lord in the 8th or the 12th or the 6th) reminds the astrologer that the 6th house can by itself create Raja Yoga.

From the above it appears that the 6th house is not a dull house. It is a very important house in horoscopic delineations.

Then the question arises as to why there is so much controversy over this particular house?

Let us see what the 6th house stands for: "Subordinates, working condition, working environment, pet animals, servants, competition, enmity, litigation, anger maternal uncle, debt, etc."

The affairs governed by the 6th house are very common and natural affairs. At every point and every instant one will find struggle for existence and competition. Our materialistic civilisation and society are becoming more complex and complicated. Hence to survive on this competitive earth the 6th house must be strong but less stronger than the Ascendant.

Otherwise if the lord of the 6th house is stronger than Lagna lord then the native loses in the competition. At a time when the different astrological texts were written self-realisation was the main goal of the human race. So the 6th house driving the native towards the materialistic goal of the human race was discarded as contradictory to spiritual attainment. But today the 6th house predominates in all aspects of our materialistic life. So the dictum of malevolence of the 6th house becomes a dictum of the past.

Constant and continuous struggle for existence, survival and supremacy make people work harder and harder till they are exhausted. If the vibrations produced by these efforts do not fall into resonance with the original vibrations produced in the sphere of influence of the personality then the mechanism called the body suffers from defects in the shape of disease, danger, difficulty, difference of opinion with subordinates, defeat in litigation and labour and so on (affairs of the 6th house). In other words if the vibrations produced by the 6th house affairs are not conducive to the vibrations naturally and natively created by Lagna then the native suffers.

If they are in perfect harmony and mutual co-operation, then the native is crowned with success. *Uttarakalamrita* rightly suggests in the 4-4 sloka that the lords of the 9th and the 10th counted from Lagna, lords of the 9th and the 10th counted from the 9th house from Lagna and the lords of the 9th and the 10th counted from the 10th house from Lagna are the three pairs in decreasing order capable of bestowing Raja Yoga to the native.

On analysis of the sloka we find the 6th house to be the 10th house counted from the 9th house. It is also the 9th house counted from the 10th house. Hence according to the strength of the 9th (Bhagya), the 6th house bestows Raja Yoga and indicates the magnitude of name, fame and success. Similarly according to our own action or free-will or personal enterprises (the 10th) the 6th indicates the degree of fortune which karma or profession will bring to the native. Since interaction and interrelation of the 9th and the 10th is a perfect Raja Yoga (although slightly modified for Aries and Gemini Lagna) the 6th house as the 10th of the 9th house and the 9th of the 10th house is capable of bringing about Raja Yoga. A sloka quoted by Mr. R. Santhanam in the April 1974 issue "that interchange of lords of the 9th and the 6th, or lord of the 9th in the 6th, and lord of the 6th in the 9th offers undiluted, uninterrupted good fortune from birth to death" is very relevant in this context.

The above quotation dealing with the highly auspicious 9th and the equally inauspicious 6th makes us conclude that no house is absolutely good or bad. At one level of consideration the affairs of a house appear to be good but at another level they appear quite the reverse. According to another ancient dictum, even if a planet is in unfavourable disposition or depression it can confer favourable result if placed in its own, exaltation, friend's Navamsa or Rasi.

Example 1. Rasi: Cancer—Lagna with retrograde Saturn; Jupiter and Venus in Libra; Mercury and Ketu in Scorpio; the Sun, the Moon and Mars in Sagittarius; Rahu in Taurus. **Navamsa:** Libra—Lagna; Saturn in Scorpio; Mercury in Capricorn; Jupiter in Taurus; the Sun, Ven us

and Rahu in Gemini; Mars in Cancer; the Moon in Virgo. Born 24-12-1946 at 7-20 p.m. 20° N 28. 85° E 54. Venus Mahadasa balance: 9 years and 9 months. The 5th and 10th lord Mars is in the 6th along with lord of Lagna (the Moon) and the Sun (2nd).

The native was a first class scholar with gold medals to his credit. He is now a senior I.P.S. officer. All the benefics in the 6th enabled him to come off with flying colours in almost all competitive tests he appeared. He was born as the son of an ex-D.P.I. of Orissa in an aristocratic family. His Sun, the Moon and Mars periods proved to be highly auspicious. The 6th lord Jupiter in the 4th in his own star with Venus gave a good house, conveyance, friends, education and happiness along with a good executive job.

Example 2 Rasi: Mr. Y. B. Chavan Leo—Lagna Jupiter in Sagittarius; Mars in Capricorn; the Sun in Aquarius; Mercury and Rahu in Pisces; Venus and the Moon in Aries; Saturn in Taurus. **Navamsa:** Sagittarius—Lagna with Mercury; Saturn in Aquarius; Ketu in Aries; the Sun in Gemini; Venus in Cancer; Mars in Leo; the Moon in Virgo; Jupiter and Rahu in Libra. Born 12-3-1913 at sunset, 7° N 1', 74° E 15', balance of Venus Mahadasa: 11 years 6 months and 27 days.

His Mars Mahadasa 9-10-1940 to 9-10-1947 gave him lot of troubles, imprisonment and many evil happenings during the Indian Independence movement. But these events paved the way for his political future in the subsequent years. Mars Bhukti, Jupiter Dasa (9-6-1978 to 15-5-1979) made him the leader of his party (Congress S) and then Congress U even if there was a party split. The 9th lord, in the 6th could not spoil his future status but rather his career impetus. Note that Mars is in his own star Dhanishta.

Example 3 Rasi: Libra—Lagna with the Sun; Rahu in Scorpio; Mars and Jupiter in Sagittarius; the Moon in Aquarius; Saturn in Pisces; Ketu in Taurus; Mercury and Venus in Virgo. **Navamsa:** Libra—Lagna with the Sun; Jupiter and Rahu in Scorpio; Venus in Capricorn; the Moon in Aries; Ketu in Taurus; Mercury in Cancer; Saturn and Mars in Virgo.

Born 17-9-1937 at about sunrise 20° N 28', 85° E 54', Jupiter balance: 14 year, 4 months and 17 days. The 4th and 5th lord, yogakaraka Saturn, is in the 6th aspecting the 3rd and the 6th lord Jupiter who is in the 3rd. Despite his position in the 6th, Saturn has proved to be an extremely favourable yogakaraka. The native is now a senior Divisional Manager of the G.I.C. of India although the 6th house Saturn aspecting Lagna lord Venus made his early family life and family status miserable.

The digits of telephone numbers assigned to him add up to No. 8, Quarters allotted to him are No. 8. Date of birth is 17th adding upto 8. Balance of Jupiter Dasa 14 years, 4 months and 17 days = No. 8. Took charge as Divisional Manager on 17th No. 8 (September 1976) Mercury Dasa, Venus Bhukti aspected by Saturn. Had his second son in the year 1970 = No. 8 in Jupiter Bhukti, Saturn Dasa. The birth of the son gave him immense wealth and fortune. Promoted as Senior Divisional Manager on 17th (May 1982) = No. 8 in Rahu Bhukti Mercury Dasa. Rahu in Saturn Bhukti. Change of job from Assistant Administrative Officer to Administrative Officer in Jupiter Bhukti Saturn Dasa = No. 8. Jupiter in Saturn star, aspected by Saturn. Marriage: Mars Bhukti Saturn Dasa on 26th (May 1965) = No. 8. Dark blue and black colours are found to be very favourable to the native. Also Saturday is very lucky and rewarding for him.

All these lead us to the conclusion that the 6th house Saturn has been extraordinarily favourable to him. I may suggest to the erudite readers that yogakaraka or favourable planet in a so-called malefic house (the 6th) gives far better results for the malefic house affairs than for the affairs of the houses for which the planet is a yogakaraka.

Example 4 Rasi: Mrs. X, Libra—Lagna with the Sun and Mercury; Venus in Scorpio; Mars in Sagittarius; Rahu Capricorn; Jupiter in Aries; Ketu in Cancer; and the Moon and Saturn in Virgo. Born 18-10-1953 at 7-20 a.m. Saturday, Amavasya or New Moon day. Balance of the Moon Dasa: 1 year and 11 months.

(Continued on page 888)

The Sri Lankan Problem—An Occult Approach

Goutham Chando Premil

THE number of the killed in an ambush on the militant Tamil Eelam group known as Tigers on July 23, 1983 in Sri Lanka was 13, a number feared mostly in the West. According to the Tarot cards, 22 of which carry cryptic pictures and are used for divination by European gypsies, 13 stands for death. It was this scythe-wielding skeletal personage who took over the Sri Lankan events as the violent elements in the Sinhalese majority and security forces unleashed mayhem and terror against the minority Tamils for nine days in the Island. But this association proves just peripheral when we make a deeper study of the crisis in occult terms. The number 13 could have been but a premonitory intimation of what was to come. There was, in the same sense, another and more eloquent omen that appeared off the coast of Sri Lankan sea-board: A persistent appearance of a school of ferocious sperm-whales. This was barely a month prior to the critical events and off the coast of Tricomalee, a prize beach-resort and potential naval base. This phenomenon was of such a severe insistence that the beach itself was closed.

Sperm-whales and number 13 apart, we have, in occult parlance, the very presence of the "number of the Beast" in reference to the 'Resplendent Isle'. To get it we have to apply the following table:

A	B	C	D	E	
1	2	3	4	5	
F	G	H	I	J	
8	3	5	1	1	
K	L	M	N	O	
2	3	4	5	7	
P	Q	R	S	T	
8	1	2	3	4	
U	V	W	X	Y	Z
6	6	6	5	1	7

It may be mentioned that this table is not arbitrary as those who show contempt to such

studies as this conclude. Although no occultist has so far demonstrated the logic beneath this system let us state briefly here, for want of space, that this system is an index to the rhythms of consciousness.

Now to the names in question:

The former name of the Island:

C E Y L O N
3 5 1 3 7 5 = 24

The name of the peninsular stronghold of Tamils:

J A F F N A
1 1 8 8 5 1 = 24

The concurrence of numbers continues even after *Ceylon became Sri Lanka*.

S R I L A N K A
3 2 1 3 1 5 2 1
(6) + (12) = 18

The militant movement that came into being in Jaffna is agitating to create Eelam:

E E L A M
5 5 3 1 4 = 18

Although the above two groups, one giving out 24 and the other 18, would be enough to convince the reader that this study is not something frivolous, we can come up with more. While *the father of Lanka's founder-king was*

S I N G H A
3 1 5 3 5 1 = 18

The militants have worked out the name of their movement on the Tamil word for tiger:

P U L I
8 6 3 1 = 18

And they are known as:

T I G E R S
4 1 3 5 2 3 = 18

It is derived from the *Book of Apocalypses* in the *New Testament* that the number of the beast is 666, now popularized by the makers of the movie *Omen*. Apart from its origin in the Judeo-Christian Cabala, 666 when its digits are added together becomes 18. Also 666 yields

same number when reduced to be within 108, the stellar divisions (or Nakshatra Padas) of the Indian astrological zodiac (one sign 9 padas, 12 signs 108 padas).

Reduction within 108 implies that every number above it is recycled to begin again from number one equating itself to a number within 108. Thus, $109=1$, $110=2$, $111=3$ $121=13$, $123=14$, and so on. Moving higher we find the need for a short-cut for the reduction. This is done by dividing the given higher number say 313 by 108. The quotient is 2 and the remainder 97, showing that the numerical cosmos of 108 has been traversed twice (2) and 313 has come to rest at 97. By this system 666 makes six (6) rounds and comes to rest at 18. ($666-108=6$ and remainder 18. Therefore $666=18$.)

The 18th card in the Tarot pack of the European gypsies (now established to be of Indian origin) depicts a group of Beasts thriving on the blood dripping from the Moon. The Indian Tantra calls this Manmatha or the mad mind.

The 18th name of the Island Ceylon, as well as Jaffna, comes to 24. In the Indian Tantra this is the point of Varaha, the Avatar as a Boar, with the Earth-goddess clinging to one of his tusks. A number that elevates even a low-born person financially, politically and in the grace of the opposite sex. Its negative aspects are moral laxity, a tendency to take things easy with a short temper and degeneracy.

This was already a precarious number for a nation, the major lot of which do not have to deal with harsh environs and are without a profoundly indigenous past. Neither did the Islanders have any military or diplomatic potential that had had its edge tested decisively in the region. Added to this was the phobia generated in the Sinhalese heart that the Tamils in the North although a minority had the backing of the Indian mainland. A perversion which found sustenance in the emotionalistic identification the Sri Lankan Tamil politicians had with the Dravidian movement in India, a movement that trumpeted the idea of seceding into an independent Tamil country which was all abandoned once the DMK obtained power.

What with a number that could decline into degeneracy, the Island nation's body-psyche was preparing itself to be the home of the Beast. And when I saw 'Sri Lanka' appearing on its stamps, out I fled...

The above delineation argues that it is the human element that decided its occult reference. This, of course, is in an attitude adopted by the present writer at variance with the orthodox view which holds that it is the occult cart that pulls the human horse.

The astute ones may ask whether the number for the now prosperous democracy of Austria is not 18. And does not the name as well as the divine nomenclature of the Christian Saviour, Jesus and Christ, make up to 18?

We have only to refer to contemporary history to see that Austria was the nation raped by Hitler even before he started his military mission. What with a profound and complex cultural background Austria has learned from its night-marish political dealings to play the card of intrigue to its own favour, the only positive aspect of 18, given that it is dealt by an able and steady hand. Austria, unlike other European countries, has a bilateral trade relationship with the Russian bear that is within nine miles of its civil settlements. Again there is a spell of precariousness in this very state of affairs.

The *lingua franca* of the Gospel was Greek and the Latin text meant for the populace was termed the Vulgate. Jesus and Christ are but the vulgate for the Greek Yeoseus and Christos. Going further to the root we find that the name which Jesus used for himself in the official Greek of his days was Yios, a name yielding the number 12. This number signifies toil, purity and self-sacrifice. The career of this name reflects the humble movement of the early Christians. With Jesus, 18, taking over we find a new face on the faith and the sword in its hand. But this latter name hardly lends character to the Crucified One.

Having touched upon the number 12, we see it as one of the numbers in Sri Lanka.

$$\begin{array}{ccccccc} S & R & I & L & A & N & K & A \\ (6) & + & & (12) & = & 18 \end{array}$$

(Continued on page 877)

Importance of Aroodha Lagna

B. R. Prabhu

ASTROLOGY prescribes many Lagnas for the purpose of prognostication. They are Udaya Lagna, Chandra Lagna, Aroodha Lagna and Chatra Lagna. Each Lagna mentioned above has its own significance: Chandra (the Moon) Lagna assumes importance while predicting the effects, on human beings of the transit of planets. Udaya (rising) Lagna is more important in jataka (horoscopy). Aroodha Lagna takes the lead in horary astrology especially in Kerala. Both Aroodha Lagna and Udaya Lagna are employed for different purposes in horary astrology. The sloka furnished below confirms the view that both must be made use of.

Baadhaaroodhallagnato vyadhisanthi

It means that in a *roga prasna* (horary chart pertaining to disease) the *badha*, i.e., the trouble or disease must be ascertained from Aroodha Lagna and its mitigation, in other words, the recovery from the disease must be predicted taking into account the Udaya Lagna.

In Deva-prasna all the Lagnas are made use of for prognostication. In the following paragraph I would like to write something about Aroodha Lagna in horary astrology.

1. First of all we must know how to find out the Aroodha Lagna. Aroodha means occupied. Therefore the sign, in which the querist is standing or is seated, is the Aroodha Lagna. For this purpose the astrologer has to imagine that the 12 signs are situated around him and he is in the middle.

2. Another method of ascertaining the Aroodha Lagna is as follows. Astrologers in Kerala depend upon this method. *Kavadi sanchi* is a must for them. It is a small cloth bag containing shells. The astrologer, most devotedly reciting Sloka No. 1 in first chapter of *Brihat Jataka*, keeping the shells under cover of his right palm, praying to the Almighty, removes some shells out of the lot. (I have noticed that during this process, the querist also prays to

God, keeping his eyes closed. This is an example for the respect that Keralites give to the divine science. Thereafter shells in multiples of 12 are separated and the balance represents the Aroodha Lagna. For example, suppose 49 shells are there; deducting 48 from it, the balance is one. Aries is the Aroodha Lagna.

3. There is one more method to find out Aroodha Lagna. Aroodha Lagna is as many signs away from the Lagna lord as Lagna lord is from Udaya Lagna (rising sign). I am yet to gather experience about this method. Aroodha Lagna as per para 2 can be ascertained when the query is made at the workplace of the astrologer or where the astrologer calls on a client at his residence for giving astrological service. This method cannot be made use of, when a query is made at a public place, say at a bus stand, railway station, park, etc. During such occasions, the Aroodha can be ascertained as per para 1.

4. I am at present working in a small village in Uttar Pradesh. The majority of the people do not have much faith in our divine science. I have taken a solemn oath that I will do whatever is possible in my humble capacity to propagate astrology and its meaningfulness to the people. Therefore I am frequently making use of Aroodha Lagna, i.e., the occupied Lagna. I would like to conclude by giving two illustrations.

(a) It was during May 1980. I was standing in a bus station. A person known to me came and started talking. I observed first the sign in which he was standing. I recollected the planetary positions of the day though there was no query, something prompted me to say that his wife was in the family way—he then disagreed but later confirmed my statement. The relevant sloka is as follows:

*Panchame mandi samyukte kandake guru
samyute*

(Continued on page 888)

Lessons In Jaimini Astrology—XVII*

Prof. P. S. Sastri, M.A., Ph.D., M.Litt.

Timing of Death

JAIMINI gives many combinations for predicting the time of death; Chara, Sthira and Nirvana Sula Dasas appear to yield tolerably accurate results about the time of death. Dr. B. V. RAMAN in his *Studies in Jaimini Astrology* has selected some important principles. We will first summarise these and then give other details based on Jaimini.

1. If Saturn, Rahu or Ketu are in the 7th from Lagna or Atmakaraka, death comes in the first, second, or third division. That is, if one has a short life, death is in the first part; if medium life, it is in the second part; and if long life, it is in the third part.

2. Death is possible in the periods of the Rasis which are the 1st, the 5th and the 9th from the 8th house (3.2.26).

3. Saturn in the 8th gives death in the Dasa of that sign.

4. If the 8th has both benefic and malefic influences, the Dasa of the 8th Rasi can give death (4.2.3).

5. In Sthira Dasa death comes in the Dasa of the Maraka Rasi provided it falls within the groups called short, medium and long. If one has a long life, the Dasa of this Rasi brings only ill-health (2.1.30).

6. The Dasa of a Rasi becomes a maraka if it has malefics both sides, or if it has malefics in the 8th and the 12th from it (2.1.32).

7. Death can come in the Dasa of the 8th or the 12th Rasi if it is not aspected by any, except Venus and a weak Moon may aspect it (2.1.33).

8. If Rudra or a malefic is in the 2nd or the 8th from Lagna, the Moon or Atmakaraka, the Dasa of the Rasi previous to it can be fatal. The same happens if Dvara and Bahya Rasis are afflicted (3.2.22, 30).

9. The Dasa of the 8th sign from the Sun and Venus (3.2.32).

10. Longevity in Sthira Dasa is generally from Brahma to Maheswara (2.1.53) or the reverse (3.2.33).

11. Dasa of the Rasi occupied by Rudra (2.1.41; 4.2.2).

12. In Sthira Dasa, the period of the Rasi having Maheswara. The sub-periods will be those of the Rasis the 1st, the 5th and the 9th from the sign occupied by the lord of the 8th from Maheswara.

13. The strongest of the lords of the 3rd, the 6th, the 8th and the 12th from Atmakaraka can be fatal. The Dasa will be that of the sign occupied by such a lord.

When two or more become maraka signs, one has to choose the appropriate sign keeping in mind whether the native has short, medium or long life. Then we have to fix the sub-periods as follows:

1. Find the strongest among the lords of the signs the 3rd, the 6th and the 12th from Atmakaraka. This will be the sub-period (2.1.55).

2. Sub-period of the Rasi having Rudra.

3. Sub-periods of the Navamsa Rasis occupied by the lords of the maraka, Rasi and the 8th from it.

In addition to these, note the Dvara and Bahya Rasis. If both or afflicted, death is possible in their own Navamsa Dasas (2.1.15). If the lord of the 8th from Lagna is exalted, one gains a Navamsa Rasi Dasa of nine years (2.1.17). In such a case note the Rasis in trine to the lords of Lagna and the 8th. Death is possible in the periods of these signs or in the Navamsa Dasa of the sign occupied by the lords of these (2-1-18). Death has to be determined in the Navamsa Dasa of the 8th sign (3.2.27).

Find the stronger rasi between Lagna and the 7th. One's own death takes place in the Sula Dasa of the stronger Rasi, or of the 5th, or of

*Part XVI has appeared in October 1983 issue of the A.M.

the 9th from it (2.3.18). The nature of death is to be judged from the 8th from Lagna, the 3rd from Atmakaraka, the Navamsa Rasi of the 6th and the 6th from karakamsa (3.3.96). If the Atmakaraka is in any of these places, death is from a fall (3.3.97). If any of these places is Capricorn, death is due to the ailments of the digestive system; and if it is Aquarius, it is from enemies; and if it is Virgo, it is due to possession (*graha bheeti*) or *abhi-chara* (black magic) (3.3.100-102).

Determine the 2nd sign from the Sun and Saturn counting it in the direct order (if the signs are three from Aries and three from Libra) or in the direct order. These are important to determine death (3.3.103). If the 2nd houses from the Sun and Saturn become the 9th and 1st houses, one suffers from foot-disease, If they are the 6th and the 8th, the fingers will suffer. Ketu in these 2nd houses gives defective limbs. If malefics aspect it, one loses his legs (3.3.104-107).

Death is to be judged in the sub-period of the strongest sign in the 6th from Lagna and the 7th. Also we have to consider the strength of the 3rd from Atmakaraka (3.3.117-118). One's own death is to be found out from the 3rd if Lagna or Atmakaraka is a movable sign, from the 2nd if it is fixed sign, and from the 4th if it is a common sign. Since the 9th and the 10th houses from Lagna are auspicious ones, the Dasas of these cannot kill the native. Generally the nature of death should be known from the 3rd house (3.3.123-126).

Death of one's wife can take place in the Chara Dasa of the Rasi occupied by Jupiter or of the Rasis in the 5th and the 9th from it (2.2.10). We have noted that the 5th also is a maraka house for wife.

The Sula Rasis (the 1st, the 5th and the 9th) of Chara Dasa can indicate the death of relatives. The 11th refers to elder brothers and sisters, and the 3rd to the younger ones. Cousins and other relatives are governed by jnatikaraka. Mercury refers to maternal relations, as Mars refers to the paternal. Jupiter governs paternal grand-parents while Venus refers to the maternal ones.

Note the stronger Rasi between the 3rd from Lagna and that from the 7th. The Sula Rasi (the 1st, the 5th and the 9th, Dasa of this sign enables to predict the death of younger brothers and sisters. The Nirvana Sula Dasas the 1st, the 5th and the 9th of the sign from the stronger sign between the 5th from Lagna and that from the 7th refer to the death of children (2.2.11). Similar Sula Dasas concerning the stronger 11th refer to the death of the elder brothers and sisters. In a similar way we have to deal with the various karakas which were explained in the 2nd part of these series. All this requires great skill in handling the various Dasas, measuring the strength of the signs and planets, and interpreting the conjunctions and aspects of the planets. This is really a stupendous task and probably for this reason the system of Jaimini has not become very popular. Still one should try to experiment with this system and find out how far it agrees with the facts.

Find whether the Sun or Venus is stronger. The stronger one is the maraka for father (2.2.1). If the weaker one is aspected by a malefic, he becomes the real maraka (2.2.3). The death of the father takes place in the Dasas of the Sula Rasis (the 1st, the 5th and the 9th) from (a) the sign occupied by the pitrumaraka, or from (b) the lord of the 8th from pitrumaraka (2.2.5). If the Sun becomes a maraka and is on the 9th degree and the lord of the 8th is on the 28th degree, the latter becomes maraka being stronger.

Consider the 9th from Lagna and the 9th from the 7th. Note who is more powerful. Death of the father takes place in the Nirvana Sula Dasa of the more powerful Rasi (2.3.19).

Death of the relatives has to be judged from the Navamsa of the concerned karakas (3.3.81). The 2nd is the maraka house of the native. The 3rd is the house of death for the parents (3.3.87-88). The 3rd is the 12th from the house of the mother and the 7th from that of the father. Thus the 7th and the 12th also are maraka houses. The 4th is the maraka house for brothers and cousins, and the 5th for the wife (3.3.89-90). Here Jaimini seems to take the 4th as the house of kalatra; or the 5th

being the 11th from the 7th, the 11th also may be a maraka house. The 6th is the maraka house for children, and the 7th for enemies. If the respective maraka houses are afflicted by malefics, the concerned persons will have an unhappy death. If the 8th from a house indicating mother, son, wife and the like is afflicted by malefics, the concerned one has an unhappy death (3.3.91-94).

Matrumaraka is the stronger between the Moon and Mars (2.2.2). If the weaker one is aspected by a malefic, he becomes the maraka (2.2.3). This death occurs in the Chara Dasa of the Sula Rasis (the 1st, the 5th and the 9th) from the 8th from Matrumaraka Rasi or from the Rasi occupied by the lord of the 8th from Matrumaraka Rasi.

Consider the stronger sign between the 4th from Lagna and the 4th from the 7th. Death can take place in the Nirvana Sula Dasa of the 1st, the 5th and the 9th houses from the stronger Rasi (2.3.23).

Longevity of the mother should be judged from Lagna and the 5th, for her death can take place in the Dasas of these signs (3.3.119-120). Here we have to apply the principles given earlier for the native's own death, taking the sign concerned as the mother's Lagna. If these signs are the Navamsa Rasis of Mars, the mother will not die during the Dasas of these signs, because the stronger of the Moon and Mars represents the mother (3-3-121).

THE SRI LANKAN PROBLEM—AN OCCULT APPROACH (Continued from page 873)

We could ignore 6 as of not much significance. The number 12, on the other hand, is significantly shared by India, 12. Its effect is pertinent more to India than to Sri Lanka within the beastly numerical context of which 12 will only mean disaster.

The question whether or not the occult can be evoked to solve the Lankan crisis should be answered not from the occult angle alone but from the human angle as well. The occult is but a reflex to the human disposition. Delivering this priority to the fore, we could attach the

occult tail to it and determine whether it is the dog that is wagging its tail or the tail that presumes to wag the dog.

The solution is simply to add an H to the 'Sri' of the Lankan name making it Shri Lanka, $11 + 12 = 23$. The 11th card in the Tarot pack is called fortitude depicting a lady gently closing the mouth of a great beast. The added H could stand as a tribute to the restraint shown at the height of the crisis by India where 'Shri' is how the word is generally spelled.

As for 23, it is the number for Nihon, the official name of Japan. While Japan comes to 16, the lightning-struck tower of the Tarot, the 23 of Nihon has counteracted this nation's fall by the atomic bomb. And 23 is perhaps the luckiest of numbers. In the Indian Tantra it is the point of Narayana recumbent upon his galactic ocean. The Buddhist parallel could be that of the Amitabha Buddha in his high heaven. Incidentally, we find it to be the number also for Vienna, the capital of Austria. And this could hint at the great charisma the city has in terms of culture. Also it could be the number of this capital city that plays the role of steadying the hand of its nation.

Speaking of capitals let us remember to look at ourselves:

$$\begin{array}{ccccccccc} \text{N} & \text{E} & \text{W} & & \text{D} & \text{E} & \text{L} & \text{H} & \text{I} \\ 5 & 5 & 6 & & 4 & 5 & 3 & 5 & 1 \\ (16) & & & & + & & (18) & = & 34 \end{array}$$

So, we do have the number of the Beast, at least as part of our capital's name. This of course explains the spells of internal dissensions and cataclysms that India herself goes through.

Returning to Sri Lanka, it would not be unbecoming to add at this point that 18 could slip the Island towards what persists as a shame to humanity as a wall bristling with guns running through the heart of Berlin.

$$\begin{array}{ccccccc} \text{B} & \text{E} & \text{R} & \text{L} & \text{I} & \text{N} \\ 2 & 5 & 2 & 3 & 1 & 5 & = 18 \end{array}$$

The tragical note in human or national affairs is not struck by 18 alone. Numbers such as 16 beside almost all the numbers governed by 8, such as 17 and 26 also signify strife, terror, tragedy, etc. But 18 in particular is a number that lowers the human to the beastly.—151.83.

Letters to the Editor

[The Editor does not hold himself responsible for the views of the readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to The Astrological Magazine he must remind readers that claims on the available space in this column are heavy. The Editor, therefore, requests readers to be as brief as possible in all letters intended for the correspondence columns. —Ed., A.M.]

Planets and Palliatives

I

Sir,—There is no doubt that *The Astrological Magazine* is the best magazine of its kind available in our country. I am grateful to the learned Editor for publishing thought-provoking and informative articles in the latest Sri Surya Prakash Memorial Number relating to palliatives for *Graha-chara Doshas*. I hasten to add that among the articles published in this issue, the article "Planets and Palliatives" by Mrs. Gayatri Devi Vasudev stands uppermost. What a blessing it is for students of astrology like me to read and digest such well-written articles!

I am of the opinion that performance of Poojas and other rituals, as a remedial measure for planetary afflictions is no doubt effective to some extent. Performance of such rituals were in vogue even during very ancient times by Brahmin purohiths, who were adepts in Atharvana and other Vedas. For instance, that in *Srimad Mahabhagavatam*, (X Skandha, Adhyaya 53). Sloka 12 says that at the time of Rukmini's marriage to Sri Krishna, King Bhishmaka, the father of Rukmini, got *yajnas* performed by learned Brahmin purohiths well versed in Atharvana Veda for the beneficial grace from those planets who were ill-placed in Rukmini's horoscope at the time of her marriage.

I pray that the Almighty God may shower His choicest blessings on our learned Editor Dr. B.V. RAMAN, for propagating useful instructions in astrology to the public at large, through the media of *The Astrological Magazine*, for a long time to come.

Cherukunnu.

T. Bhaskaran Nair.

II

Sir,—I find the September 1983 issue of your esteemed *The Astrological Magazine* full of stimulating and thought-provoking articles by erudite scholars. Mrs. Gayatri Devi Vasudev's analysis on "Planets and Palliatives" is excellent. Please convey my regards to her.

Calcutta.

Dr. Sandipan Choudhari.

III

Sir,—I convey my heart-felt appreciations for having brought out such a splendid issue of Sri Surya Prakash Memorial Number pouring all prudence, intelligence and experience of the erudite authors with a superb editorial by Smt. Gayatri Devi Vasudev.

We, the readers of *The Astrological Magazine*, are indebted to you for the yeomen service being rendered in educating us by bringing to light all the hidden and unknown truths of astrology. I feel that the readers would have not hesitated to obtain a copy of this special issue at even a higher price, had the articles been much more elaborate, quoting more example charts with remedies as regards planetary afflictions towards profession, matrimony, health, education, progeny, etc. It would also be more appropriate if a book is published on remedies, which could serve as a ready reckoner for astrologers.

Hyderabad.

K. V. Subba Rao.

The Kairali Mishap

Sir,—It is long since Kairali, the merchantman owned by the Kerala Shipping Corporation, disappeared on the high seas without leaving even a trace. The commission appointed by the State Government to inquire into the mishap

could achieve little. Naturally, the astrologers were the last resort of the kith and kin of the members of the crew. Astrologer after astrologer was unambiguous in declaring the untraceable alive. A Nadi on consultation, incidentally, gave a reading to the effect that the metallic vessel containing metallic cargo (iron ore?) was hijacked and the crew remain in captivity in a Muslim territory, with no means of contact with the outside world and some information may leak out in the early months of 1984.

Let us wait for the vindication of the irrational.

Cochin.

Surendran.

Sri Lanka

I

Sir,—Your forecast about the affairs of Sri Lanka on page 156 of the 1983 Annual Number has come out to be quite true.

Jabalpur.

P. K. Tiwari.

II

Sir,—I happened to go through your editorial article "Prospects for Ceylon" which appeared in the December 1960 issue of your esteemed Magazine. From the astrological chart cast by you* based on the time and date of independence of Ceylon at 0-1 a.m. on 4-2-1948 and interpretation thereof, it was seen that there were linguistic disturbances between the Tamils and Sinhalese during the sub-period of Venus in Mercury Dasa which lasted till April 1960. This was attributed to Venus being in the asterism of Jupiter, lord of the 3rd and the 6th aspected by Mars, a powerful maraka. The Moon is afflicted and is in the asterism of Saturn and at that time the country was in the grip of *sade-sati* with Saturn transiting Scorpio.

At present, this country is going through Venus Dasa, the Moon Bhukti and with both these planets placed so bad in the horoscope coupled with the fact that *sade-sati* again is operating, no wonder there is a repetition of the ethnic riots resulting in the death of many. It is

*Lagna—Libra with Ketu in it, the Moon—Scorpio; Jupiter—Sagittarius; the Sun—Capricorn; Mercury and Venus—Aquarius; Rahu—Aries; Saturn—Cancer; and Mars—Leo.

a matter of grave concern as to what will be in store when Mars Bhukti in Venus Dasa commences about 5 months hence in view of the powerful aspect of death-inflicting Mars on Venus which is already afflicted. It can only be hoped that the 9th house aspect of Jupiter on Mars will have some mitigating effect on him.

Madras.

P. N. Sundar Rao.

Appreciations

I

Sir,—Your Magazine is really the greatest boon to astrological students. I always keep all your Magazine issues.

Pune.

Navin Kumar Khare,

II

Sir,—The *Astrological Magazine* stands first in the race of so many astrological journals of the present days. I have been reading the Magazine for the last 30 years. I have noticed that articles of many accomplished writers are now not appearing in your prestigious Magazine as of old. However many new writers are now trying to bridge the gap.

The article "Fateful Combination of Jupiter-Mars" by Mr. H. R. Shankar in July 1983 and "Planetary Combinations for Engineers" by Mr. Mridula Trivedi and article on marriages by Mr. P. S. Iyer are wonderful. The research done by the writers needs to be highly appreciated. Such articles are really a great boon in maintaining the standard of the Magazine. Above all, your editorial articles always remain unbeaten. You have given a new direction to the lovers of astrology. Though there are many good works in the market at present, the credit goes to you for bringing popularity to astrology.

What should really be emphasised are your sincere and honest efforts to bring out the astrological books and literature in easy English in clear, lucid language. Nobody in astrology has so far that touch, that interesting way of explanation which you possess. Why don't you bring out a book containing your editorials?

I pray for long life to you with good health for the cause of astrology and mankind. May you always have great success and prosperity.

Lucknow.

Prachetanjee.

III

Sir,—The editorial "Planets and Human Misfortune" is marvellous and useful to lovers of astrology—lovers like me 80 years old and all my friends. The Moon's play—the way the mind moves is of primary importance to judge any chart; this is clearly brought out in this lucid article. We hope we will have a series of such educative and useful articles for the benefit of readers.

Equally good is the article by Mr. H. R. Shankar on "Fateful Combinations of Jupiter-Mars". Many who have *putra dosha* have checked up their planetary set-up with Mr. Shankar's analysis and with good results.
Bombay. M. S. V. Raman.

IV

Sir,—The article titled "The Thrill of a Prediction" by Mr. K. N. Rao (A.M., August 1983) is very interesting and helpful to readers, who want to add to their knowledge in astrology. Congratulations to Mr. Rao.

Similarly interesting is the editorial containing your observations on planetary influences on weather. This also gives us a chance to learn a new subject.

Purulia.

B. B. De.

V

Sir,—I am moved very much by your kind response and the high standards you are maintaining in Indian journalism. Though it may be common in the West very few follow it in India. I have found by my own experience, that you treat any inquiry from the members of the public with utmost attention and reply to it in the best way possible very promptly. This is almost a tradition with you, which I appreciate very much.

Secunderabad.

K. R. Krishnamurthi.

Akhanda Samrajya Yoga

Sir,—This has reference to Mr. P. N. Subramanian's letter on Akhanda Samrajya Yoga published in the August 1983 issue. The relevant Sanskrit sloka defining Akhanda Samrajya Yoga as given in *Devakeralam* (*Chandrakala Nadi*), vide Vol. II, Part I, Sloka 60, is reproduced here :

लाभेश कर्मेश धनेश्वराणाम् एकोऽपि चन्द्रग्रह

केन्द्रवर्ती ।

स्वपुत्रलाभाधिपतिर्गुरुश्च अखण्ड साम्राज्य

पतित्वमेति ॥

This means : if any one of the lords of the 11th, the 10th or the 2nd is situated in an angle (kendra) from the Moon and Jupiter owning the 2nd and the 5th or the 2nd and the 11th also occupies a kendra from the Moon, the native becomes an emperor.

In the Aquarius ascendant horoscope given as item (1) Akhanda Samrajya Yoga is present. In the horoscope under item (2) this yoga is not present, as Jupiter does not own the 2nd and the 11th houses. In the horoscope under item (3) data given is incomplete, as Jupiter's position is not given.

Madras.

C. A. Padmanabhan.

Distorting History

Sir,—I am a regular reader of your Magazine. In the article "Discovering Ourselves and Our Heritage—III" in the July 1983 A.M., Mr. Balraj Sharma writes truly "I am one with him. Not only outsiders have written our history all wrong but our own intelligentsia hypothecates their intelligence. Lokmanya Tilak in his *Orion* says that the Rigveda was written 4000 years ago, and Dr. Radhakrishnan writes in his book *Heart of Hinduism* that the "Aryans came from outside India". But why do they write like this? Because of the "Mlechcha vidya", English education, they have received. This system of education is ethically and basically misleading the learned in India.

Baroda.

Swami Amritanand.

Determination of Tithis

Sir,—The brilliant exposition of Mr. N. C. Trivedi presented through "The Astralological Miscellany", vide the A.M. of August 1983, deserves sincere appreciation. He must have apparently spent a lot of time and energy to formulate this fool-proof and useful theory. Incidentally the divider, vide rule 4 on page 626, should be 30 and not 34 which is understandably a printing error.

New Delhi.

R. Santhanam.

"An Angry Retort"

Sir,—This is to thank you for publishing my letter titled "An Angry Retort" in the *A.M.* of September 1983. By bringing to your readers differing views that are well meant, you have shown a high standard of journalism. No wonder *The Astrological Magazine* is so popular with those who go for some serious reading.
Pune.

N. Rajan.

Dusthana Riddle

Sir,—In the article "Dusthana Lords and Yogas" (*A.M.*, August 1983) Mr. Trivedi speaks of the riddle as to which of the principles of astrology will be applicable to the two cases. In Chart No. 2, the position of the Sun (in Leo) has been omitted. I believe the answer to the riddle is already there in the articles elsewhere in the same issue of *A.M.*, i.e., the angular position, opposition or conjunction of the Sun, Saturn and Jupiter and other malefics.

Bombay.

P. V. Gopalan.

"Tantrik Vidya"

Sir,—As one who has been long interested in astrology and taking a keen interest in the articles published in *The Astrological Magazine* from time to time the article "Tantric Vidya" by Mr. P. S. Iyer aroused not a little curiosity in me as regards this esoteric aspect in the field of spiritual sciences. I was naturally eager to go through the further instalment of this article (the first part being published in the *A.M.*, May 1983) and am looking forward to it.

Calcutta.

Rajan Ramakrishna.

Trans-Saturnine Planets in the "Mahabharata"

Were Uranus, Neptune and Pluto known to Sage Vyasa, the author of the great epic *Mahabharata*? The answer is a bold "Yes". It is a general belief that Pluto, Neptune and Uranus were not known to anybody before 1930, 1846 and 1781 A.D. respectively. But I have found that all these three planets were known to Vyasa because these are mentioned with their respective positions in *Mahabharata*. These positions are found to be correct by calculations.

The dates of *Mahabharata* assumed so far range from 900 B.C. to 3101 B.C. but none of these periods satisfies the positions of the planets given by Vyasa. So they are not acceptable.

There may be a mistake of three Nakshatras in the case of the Moon as seen from modern almanacs. So in the month of Magha, when Bhishma expired, the Moon must have been in Hasta instead of in Makha. Naturally, the Sun was in Revati at the winter solstice. This period extends from 5480 to 6440 B.C.

At this time the Vernal Equinox was at Punarvasu. The next nakshatra from Punarvasu is Pushya, so Vyasa gave Pushya the prime place. As the winter solstice was in Revati, the next nakshatra Aswini was given the prime place. On this basis Vyasa developed Sayana method and named Pushya as Sayana Aswini. He named the other nakshatras in the same manner. Today the Vernal Equinox is at Uttarabhadrapada and hence it is named Sayana Aswini. In the same way, Pushya was called Aswini Sayana and riddles were created by Vyasa to delay Ganapati by creating confusion in his mind. Ganapati paused in taking down dictation and gave Vyasa a breather.

By this clue I have solved all the riddles concerning the planets. Saturn is given as in Rohini as well as Poorva. Sayana Rohini means Nirayana Poorva so that both positions are correct. Similarly, Mars was in Sayana Makha or Nirayana Anuradha and Jupiter was in Nirayana Sravana or Sayana Swati, i.e., near Visakha.

Rahu is said to be between Chitta and Swati. This is Sayana position; its Nirayana name is Uttarashadha. The mistake of three nakshatras was carried over to the Sun. So though supposed to be Jyeshtha, the Sun was actually in Uttarashadha. Rahu was already there; so the eclipse is explained.

Vyasa writes that Venus was in Poorvabhadrapada. This is impossible with the Sun in Jyeshtha as usually taken. So the scholars take this as a wrong statement. But Vyasa cannot give a wrong statement about the position of Venus which can be easily seen. The Sun's position cannot be seen; it has to be calculated

from the Moon's position and hence, can be a mistake. The corrected position of the Sun in Uttarashadha shows Venus in Poorvabhadrapada as quite natural, proving the statement of Vyasa correct.

Further calculations show all the quoted planetary positions to be correct as on 16th October 5562 B.C. This was Amavasya (New Moon) day when the war started. Thus the date of Mahabharata War is scientifically fixed as 5562 B.C.

Vyasa gives three more planets. Mahapata was beyond Chitta, Shveta was in Jyeshtha and the Nakshatra was in Kritika.

Vyasa gives sometimes Sayana and sometimes Nirayana positions. For Mahapata he gives Sayana position as beyond Chitta. So its Nirayana position is Sravana (or Dhanishta). Astonishingly it is evident, on calculations that at 5562 B.C., Uranus was actually in Sravana. This proves that Vyasa knew this planet Uranus. Uranus is of the sixth magnitude and is visible to the naked eyes, so Vyasa must have seen it. Vyasa calls it Shveta and we know that Uranus is really greenish-white in colour.

Shveta or Parigha as called by Neelakantha was in Jyeshtha Sayana. This means that it was in Poorvabhadrapada Nirayana. Vyasa also writes that there was some planet with Venus in Poorvabhadrapada. On calculations it is clear that in 5562 B.C. Neptune was really in Poorvabhadrapada. So we have to conclude that Vyasa had knowledge of Neptune, too. Its name is appropriate because Neptune is actually greenish white in colour.

Neelakantha in 17th century A.D. mentions both these planets, Mahapata and Parigha, one hundred years before Herschel. This may sound fantastic but is a fact.

Vyasa further says that some Nakshatra was harassing Kritika with sharp rays. No star can come in Kritika, so this must be a planet which was slow-moving like Pluto. On calculations, Pluto was actually found to have been in Kritika in 5562 B.C.

Conclusions : All the 12 planets show their positions correct in 5562 B.C. on 16th October,

So this date is fixed as the date of Mahabharata War. From this *Mahabharata* has to be accepted as a true history. Uranus, Neptune and Pluto were known to Vyasa 7541 years ago, i.e., in 5562 B.C.

Pune.

Dr. P. V. Vartak.

J. N. Bharsin

Sir,—I was distressed to read in our August 1983 issue that the great astrologer J. N. Bharsin is no more. It was a great shock to me and the astrological world.

I personally met him at the Delhi Conference in Pyarelal Bhawan on 27th, 28th and 29th December 1982. The world should remember him for ever for his gentle nature and knowledge. May his soul rest in peace.

Murshidabad.

Subodh Kumar Saha,

Nationalised Banks

Sir,—This has reference to Ekalavya's comments on nationalised banks in *The Astrological Magazine* of August 1983.

His criticism of the nationalised banks in general, presumably for poor service received at some banks, is not fair. Nationalised banks charge a very small fee as service charges for cashing outstation cheques. The charges of 10% of the amount encashed, mentioned by you, is either grossly exaggerated or a printing error. Normally, banks do not take the risk of keeping customers' pass books. When a number of entries are to be made in the pass book the bank clerk usually requests the customer to wait, and the customer co-operates. Here again, a customer can avoid such inconvenience by producing his pass book regularly in the bank to make the necessary entries.

The whole country is suffering for want of small denomination coins and new notes, for which nationalised banks are not responsible. The banks themselves are getting mostly old notes from the State Bank. Scarcity breeds malpractices, and favouritism in the distribution of new notes in some banks is not doubted. But there are exceptions rather than rule.

The common man, as you seem to think, is not so meek as to swallow humiliation from his bank and yet patronise it. He is far more

pragmatic and co-operating than a habitually complaining elite.

And finally, sir, how is it that a magazine devoted to the cause of astrology which claims to be a science finds valuable space in its columns to comment on subjects totally unconnected with astrology?

Pune.

T. N. Ramoo.

Ekalavya Replies :—

Sir,—I stand by every word of my statement. I can produce photostat copies of the relative entries. I did not say that they charge 10% for cashing every outstation cheque. All that I said was that they charge Rs. 2.50 for even as small a sum as Rs. 25/-. Presumably it was the minimum charge (smaller banks may charge less). Your correspondent has misinterpreted this as 10% on all outstation cheques. None of the other deficiencies in service has been controverted, but only extenuations cited. Truth is sometimes unpalatable but has to be told to seek redress. Astrology is not for sanyasins, but for the ordinary family breadwinner for whom banking is a life-line whose defects need pointing out in these columns as much as sickness or misfortune.

[Correspondence on this subject is closed.—
Ed.A.M.]

Ekalavya.

Vox Populi

Sir.—Having been a reader of this esteemed, prestigious, international Magazine for over three decades or more I am constrained to place these facts before the readers.

Sir, euphemism apart I wish to state that most of the readers of this Magazine are students of astrology, savants or professional erudite scholars. They will not hesitate to buy this Magazine even if you price it Rupees four. But old readers like me are pained to see that now-a-days they pay and buy the Magazine only to get the feeling that its quality and contents should have been much higher and superior.

It is no exaggeration that once a reader buys a magazine like A.M. he does so with the idea of increasing his knowledge. But of late, perhaps

due to your policy to encourage new writers, a reader hardly gets two or three pages of worthy material.

Sir, having read articles of Mrs. Rukmani Devi, Dr. Kunhan Raja and Dr. Nagaraj Sarma, readers like me are averse to reading the articles published now. For instance, the series of articles by Mrs. Mridula Trivedi. Dr. P. S. Sastri is a creative writer. But he is wasting time and valuable space by recapitulating the *Jaimini Sutras*. Mr. H. R. Shankar is a hit and run writer with no consistency of views. Mr. R. Santhanam is a bookworm but his articles are tolerably bad. Writers like Messrs. V. A. K. Ayer, R. Lakshmanan, P. S. Iyer, Pulippani, etc., are disappearing. Readers wonder whether there is something wrong somewhere.

Then, sir, the column on scientific problems has become stale and tasteless. In Malayalam we call it "like kissing a child". Ekalavya has taken up the news and views column from the great Keshava Menon but here again Ekalavya writes many things not keeping with the date line of the page. His English is superior to his subjects.

We are all anxious to see that the Magazine maintains its dignity, status and respect. We appreciate your encouraging new writers. But let them write more from old texts than from their experience. Or let them write articles after scientific research. First let themselves understand the subject.

Astrology has earned a bad name because of quacks. Our anxiety is that quacks do not seize *The Astrological Magazine*. Let a reader get the worth of what he pays and expects.

Sir, in *Ramayana* there is a sloka :

Sulabhaah purushaa raajan satatam

priyavaadinah

Apriyasya cha pathyasya vaktā

shrotacha durlabhah.

Let me not be misunderstood by you or the readers. For my anxiety, respect, reverence and experience make me write these. Do publish this ; let readers and writers know what others think of them or expect of them.

Cochin, Kerala.

Prof. N. S. Subramanian.

— — —

Your Technical Difficulties Solved

Mihira

[In the letters The Astrological Magazine receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write us about them? A reader can put only one question at a time. This service is free to all readers of The Astrological Magazine.—Ed., A.M.]

Q. 1. Rasi: Sagittarius—Ascendant; Aquarius—Rahu; Pisces—Jupiter; Aries—the Sun, Mars and Mercury; Taurus—Venus; Cancer—the Moon; Leo—Ketu; and Virgo—Saturn. Navamsa: Scorpio—Ascendant and Ketu; Capricorn—Saturn; Pisces—the Moon and Venus; Aries—the Sun; Taurus—Rahu; Cancer—Mars; Leo—Mercury; and Virgo—Jupiter. (a) Will the Moon Dasa make the native a gazetted officer since he is in own sign aspected by Lagna lord Jupiter? (b) Does the chart indicate marital discord or marital harmony?

Ans. (a) Normally the 8th house and its lord are unwelcome, but the Sun and the Moon are exempt from the odium. Reckoned from the 10th house, the Moon is the 11th lord. His occupation of his own house therefore ensures said promotion in his Dasa/good Bhukti. (b) Venus occupies own house and the 7th house is under Subhakartari which grants happy marriage.

Q. 2. Rasi: Leo—Ascendant, Mars and Saturn; Virgo—Ketu; Scorpio—the Sun and Mercury; Capricorn—Jupiter and Venus; Pisces—Rahu; and Taurus—the Moon. Navamsa: Sagittarius—Ascendant, the Sun and Mars; Capricorn—Rahu; Aquarius—Mercury and Venus; Pisces—the Moon and Jupiter; and Cancer—Ketu. (a) Does 5th lord Jupiter in the 6th cause putra dosha and deny progeny? (b) Does Jupiter obtain cancellation of debility?

M. Venkatesan, Madras.

Ans. (a) Jupiter the karaka is neechabhanga because his uchha lord Mars occupies Lagna kendra and the 5th from it is occupied by the Moon in exaltation. Hence girl child is certain. (b) Covered.

Q. 3. Rasi: Scorpio—Ascendant; Capricorn—Jupiter (R) and the Moon; Pisces—Rahu; Taurus—Mercury, the Sun and Mars; Gemini—Venus; Leo—Saturn; and Virgo—Ketu. Navamsa: Libra—Ascendant and Ketu; Capricorn—the Moon; Aquarius—Venus; Pisces—Mars and Jupiter (R); Aries—Rahu; Taurus—Mercury; Gemini—Saturn; and Virgo—the Sun. Current Dasa Rahu—Venus Bhukti expires on 30-6-1984. (a) Why is the native separated from his wife? Will Jupiter's aspect on the 7th restore his marital happiness? (b) Careerwise, why is he still unsettled?

J. C. Batsa, New Delhi.

Ans. (a) The 7th house is vitiated by the presence of 8th lord Mercury, combust Mars, the Sun; Saturn aspects it; karaka Venus occupies the 8th house. Jupiter will revert union, (b) Sub-lord Venus is unhelpfully placed; Rahu-Sun may be expected to stabilise career.

Q. 4. Rasi: Leo—Ascendant and Mercury; Virgo—the Sun, combust Mars and combust Jupiter; Libra—Venus and Rahu; Scorpio—Saturn vargottama; Sagittarius—the Moon; and Aries—Ketu and Mandi. Navamsa: Scorpio—Ascendant and Saturn; Sagittarius—Mercury; Pisces—Rahu; Aries—Mars; Taurus—the Sun and Venus; Gemini—Jupiter; and Virgo—the Moon and Ketu. (a) Will Saturn as 7th lord delay marriage and will his dignified position give the native an earning wife? (b) Are the Dhanayogas (Bahudravyarjana Yoga and Ayatna Dhanalabha Yoga) present in the chart effective ones?

V. K. Chandrasekharan, Quilandy.

Ans. (a) Saturn's dignity will give a highly placed wife but it will be a little delayed. (b)

Since the 2nd house is vitiated by two combust planets Dhana Yogas, if any, will prove illusory.

Q. 5. *Would you kindly let me know what the planetary configurations are for the following three yogas: (a) Marana Yoga; (b) Siddhi Yoga; and (c) Amruta Yoga.*

Brig, S. T. Apcar, Bangalore.

Ans. Amruta, Siddha and Marana Yogas are known as panchanga yogas formed by the combination of particular weekdays and nakshatras. They are found tabulated now-a-days in panchangas. They are good or bad as their names signify.

Q. 6. *Rasi: Virgo—Ascendant, Mars and Venus; Libra—Saturn and the Sun; Scorpio—Mercury; Capricorn—Rahu; Taurus—the Moon; Gemini—Jupiter (R); and Cancer—Ketu. Navamsa: Pisces—Ascendant and Rahu; Gemini—Venus; Leo—Mercury; Virgo—the Moon and Ketu; Scorpio—Jupiter (R); Sagittarius—Saturn; Capricorn—the Sun; and Aquarius—Mars. (a) Although Jupiter (R) and the Moon are in the 10th Bhava, the Dasa of Jupiter which began in August 1977 has not fetched the native any benefits like a permanent job. Is it because Jupiter is retrograde? (b) Two planets are exalted, two are debilitated, two have exchanged signs and one is retrograde. What is the overall significance?*

Shahil Suvarna, Bombay.

Ans. (a) To some extent in its own sub-period, a planet will choose to be neutral. The next sub-period is that of Saturn which is current. Now, Saturn is combust; naturally he cannot do much. Apart from this, Saturn being Jeevanakaraka, his combustion will tell on the character or calibre of the job. Fortunately his dispositor Venus occupies Lagna which relieves the malefaction somewhat. The next Mercury Bhukti is 6/8 with Dasa lord. Consequently you can expect a better state of affairs only in Ketu Bhukti. (b) You cannot make a cocktail out of planets. Each has its own significance depending upon its strength, position and karakatva. The Moon's strength shows success overseas for instance and Venus' (the 2nd lord) weakness indicates lack of finan-

cial strength, the Sun 12th lord in the 2nd adding to it.

Q. 7. *Rasi: Virgo—Ascendant, the Sun 6-30 and Mars 22-42; Libra—Venus 2-21; Scorpio—the Moon 10-4; Capricorn—Ketu 0-28; Gemini—Saturn 14-2; Cancer—Rahu; Leo—Mercury 22-53 and Jupiter 20-28. Navamsa: Gemini—Ascendant. (a) Exchange of signs between the Lagna and 12th lords causes Dainya Yoga but it is not so with the native. Why? (b) All the quadrangular lords are in the 12th house. What is the significance?*

V. K. Harsha, Jodhpur.

Ans. (a) It will surface at the appropriate time. (b) It shows expenditure of an auspicious nature on self and family, the two planets being natural benefics.

Q. 8. *Rasi: Sagittarius—Ascendant; Capricorn—Jupiter and Mercury; Aquarius—the Sun and Venus; Pisces—Mars and Saturn; Taurus—Ketu; and Scorpio—Rahu. Navamsa: Gemini—Ascendant; Cancer—Mercury and Jupiter; Virgo—Rahu and Saturn; Libra—the Sun; Scorpio—Venus; Sagittarius—Mars; Pisces—Ketu; and Taurus—the Moon. How will finances be in Mars and Rahu Dasas?*

Suresh Kumar Aravind, Chandigarh.

Ans. The house of finance is well-occupied and hence the potentialities are good. With reference to the 2nd house and karaka Jupiter, Mars occupies 3rd which is rather a weak place and Rahu being debilitated in the badhakasthana should also be deemed weak. But as the two get good Navamsa houses, the later halves may prove better. But the best is Jupiter Dasa.

Q. 9. *Rasi: Scorpio—Ascendant 18, the Sun 0 and Mercury 19; Virgo—Mars 2, Saturn 18 and Venus 14; Pisces—Jupiter (R) 11; Gemini—the Moon 9; Aquarius—Rahu 12; and Leo—Ketu 12. (a) Will Saturn's transit of Libra give a change of job especially when he nears the 10th lord Sun? If so, will the change help the native? (b) Does the chart indicate service/business overseas/both?*

D. S. Sathe, Bombay.

Ans. (a) Usually Saturn's transit of 10th lord degree-wise in the Lagna brings about significant changes in professional life, normally

not out of happy circumstances. Subsequent happiness or otherwise depends on the prevailing Dasa and Bhukti.

Q. 10. Rasi: Cancer—Ascendant; Leo—Jupiter and Saturn; Virgo—the Sun; Libra—Mercury, Venus and Rahu; Scorpio—Mars; Aries—Ketu; and Gemini—the Moon. The native is running Moon Bhukti in Mercury Dasa. He has experienced many losses, a huge theft and has no mental peace. Why? The Moon as the Lagna lord and so, a benefic, should have given quite opposite results. Health also has suffered. How do you explain it astrologically? Sub. No. 10582.

Ans. Mercury is the 12th lord and he has the greater say and naturally expenditure, theft, loss, should be expected. The Moon, Lagna lord, in the 12th should reduce ill-effects but cannot altogether override the Dasa lord. Lagna is the body and its lord in the 12th or house of affliction could cause bodily ill-health in the Moon's sub-period.

Q. 11. Rasi: Taurus—Ascendant and the Sun; Gemini—the Moon; Leo—Mars and Saturn; Virgo—Ketu; Aquarius—Jupiter; Pisces—Venus and Rahu; and Aries—Mercury. Navamsa: Virgo—Ascendant; Libra—Saturn, Mercury and Rahu; Sagittarius—Mars; Aquarius—the Sun and Venus; Aries—the Moon and Ketu; and Taurus—Jupiter. (a) What is the effect of Jupiter aspecting the Moon in the 2nd house and Mars-Saturn in the 7th? (b) Do Mars and Saturn together cause a Raja Yoga with respect to career/job. If so, with what results?

Virender K. Chopra, Jullundur.

Ans. (a) For Taurus Lagna, Jupiter is *persona non grata*. He occupies the 10th or the house of profession. It must be presumed therefore that his seat in the office will be hot. His aspect to the Moon may thus disturb his mental equilibrium. Treating them as karakas, it shows a pious humbug. (b) Mars-Saturn no doubt cause Raja Yoga and their presence in the 4th indicates good home, happiness, etc.

Q. 12. Rasi: Taurus—Ascendant; Leo—Venus; Virgo—the Sun, Mars and Rahu; Libra—Mercury; Scorpio—the Moon and Jupiter;

Sagittarius—Saturn; and Pisces—Ketu. Does the chart indicate a career in the police forces?

N. L. Agnihotri, Raipur.

Ans. Data insufficient. If Mars be not combust, his aspect on the 10th lord and Jeevanakaraka Saturn may be said to indicate it. It is a mutual aspect.

Q. 13. In your January 1983 issue of The Astrological Magazine I refer to the answer to Question No. 19. For Aries Ascendant, Jupiter is lord of the 9th and the 12th houses and he is in the 9th in retrogression. It is generally accepted that when a planet owns two houses and occupies one of them, then he tends to forget the functions of the other. Thus in this case, Jupiter is lord of the 9th more than that of the 12th. Further a planet in retrogression is similar to being in exaltation. In view of the above, the statement in the answer "Jupiter as karaka for money and children is in his own house; yet his retragression is a cause for anxiety on both counts". This appears rather puzzling. Clarification of this point will be greatly appreciated.

K. V. Pillai, Point Pedro (Sri Lanka).

Ans. A retrograde planet is no doubt powerful potentially, but in its functioning it is irregular. In the present case, children may be there but they are likely to prove troublesome. Finance may not be available when it is actually needed, being stuck up, etc. You will notice this sort of behaviour on the part of planets practically while retrograde in Gochara.

Q. 14. Rasi: Sagittarius—Ascendant; Capricorn—Saturn and Ketu; Aquarius—Jupiter; Taurus—Mars; Gemini—the Sun and Mercury; Cancer—Rahu; and Leo—the Moon and Venus. (a) Dharmakarmadhipati Yoga is present in the 7th house which is aspected by Jupiter from Aquarius. But the 7th house is hemmed between two malefics, Mars and Rahu. How will this affect married life? (b) Rahu is in Ayusthana (the 8th house) and his Dasa starts in the 26th year. How will it be in the context of the general strength of the horoscope? Mrs. Viswanathan, Hyderabad.

Ans. (a) The partner will be rich or accomplished but married life may not be all that good.

(b) Health may have to be tended more carefully for one thing, for the position is a health hazard. Longevity however is high.

Q. 15. Rasi: Gemini—Ascendant; Virgo—the Moon and Rahu; Sagittarius—Mars; Capricorn—Venus; Aquarius—Mercury and the Sun; and Aries—Jupiter and Saturn. Navamsa: Taurus—Ascendant and the Moon; Gemini—Venus; Leo—Jupiter and Saturn; Libra—the Sun; Aquarius—Mercury; and Aries—Mars and Rahu. (a) Does the debilitation of Saturn get cancelled by virtue of the placement of his dispositor in a quadrant both from the Moon and Ascendant? (b) Does the Sun in Navamsa get his debility cancelled in view of the exchange of signs between the Sun and Saturn? Sub. No. 10364.

Ans. (a) Yes; Saturn gets cancellation of debilitation. (b) Navamsa debilitation should be considered only at the Navamsa level. Here the uchha lord of Libra, Saturn, aspects the Sun in Navamsa, hence the debilitation is cancelled.

Q. 16. Rasi: Virgo—Ascendant; Libra—Saturn; Capricorn—Rahu; Pisces—the Sun and Mercury; Aries—Mars, Jupiter, Venus and the Moon; and Cancer—Ketu. Navamsa: Aquarius—Ascendant; Aries—the Moon; Taurus—Mars; Gemini—Venus and Rahu; Leo—the Sun and Mercury; Libra—Saturn; Scorpio—Jupiter; and Sagittarius—Ketu. Does the chart indicate Alpayu, Madhyayu or Poornayu?

D. Krishna Moha, Ramachandrapuram Taluk.

Ans. Ayushkaraka Saturn is very strong; the 8th and 3rd house lord Mars is strong; so also 8th house. Hence this belongs to the long-lived category.

Q. 17. (a) What is the effect of Rahu in the 9th from Lagna in Rahu minor in Rahu major period? (b) Is it a purely materialistic position or does it promise spiritual evolution?

Sri Swati Kumar Basu, Calcutta.

Ans. (a) I wish you had given the chart in full as it has a bearing on the issue. Generally planets choose to be neutral in their own Bhuktis. Hence the effect will have a bearing on the significations—overseas journeys or interests, father, etc., where a somewhat favourable result

can be expected. (b) They say it can give pilgrimage to holy shrines and rivers.

Q. 18. Rasi: Aries—Ascendant; Taurus—the Sun and Venus; Gemini—Mars, Mercury and Ketu; Cancer—Jupiter; Libra—Saturn; Sagittarius—Rahu; and Aquarius—the Moon. Navamsa: Aries—Rahu; Taurus—Saturn; Gemini—Ascendant and the Sun; Leo—Mercury and Jupiter; Libra—Ketu; Scorpio—the Moon; Aquarius—Venus; and Pisces—Mars. Dasa Bhukti—Jupiter—Venus, started in March 1981. (a) What are the effects of Jupiter and Saturn, the lords of the 9th and 10th houses respectively, being exalted in kendras and thus interrelated? (b) Does Saturn in the 7th aspecting the 4th house and the Moon occupying the Navamsa of Mars spoil domestic happiness or does Rahu debilitated in the 9th aspecting the 10th house and Saturn's aspect on the 9th and influence on its lord indicate adverse results relating to those houses? S. P. Mukherjee, Ranchi.

Ans. (a) Each of the two constitute a Mahapurusha Yoga and Saturn aspects Jupiter. They will yield those particular effects ascribed to them in their respective Dasas, in addition to a good home, vehicle, a lucky partner, etc., the latter helping the former. (b) Scorpio is the house of debilitation for Rahu and his occupation of the 9th can have adverse bearing on children; but Lagna lord Mars' aspect to him clears the defect even as against the restrictive influence of Saturn's aspect. The Moon's Navamsa position will not adversely affect marital life. Nor is the 10th house affected adversely. On the contrary Jupiter's aspect to it and Saturn, 10th lord's exaltation, ensure their well-being.

CORRECTION (A.M. AUGUST 1983.)

1. P. 626. rule 4: The divider should be 30 and not 34 as printed.

2. In all 3 examples, substitute ÷ (the sign of division) for + (the sign of addition) in the last step.

The errors are regretted.

—Editor.

IMPORTANCE OF AROODHA LAGNA

(Continued from page 874)

*Putrasthanadhipte kendre tatkale garbha
lakshanam*

(b) It was on 22-2-1981. A person, not known to me, approached me and said: "I have seen you reading a book on astrology when you were travelling in a bus, day before yesterday; why don't you tell me about my present position and future?"

He was standing in Taurus. "Your mother is not on good terms with you. Your elder brothers too. Your wife is having some defect in her body and she is short-tempered." When I said this the person immediately agreed with what I said and wanted to know about his future. I advised him to come some other day for further details, as I had to attend a meeting with government officials. The slokas in this connection are the following:

(a) *Shashteso navame ripou navamapah
syachchet piturva guroh*

*Poorveshamathavatmanah swavishayam
igneyam prechanam*

*Soorye shashtagate tadeesasahite va
vachyametat*

*pitu schandrenapi chaturtha shastapatita
schaivam jananya vadet*

(b) Jupiter and Venus are enemies; therefore elder brothers will not be on good terms with the querist.

(c) *Kame va suta bhagyayorvikaladarasow
sapape bhrigou.*

(d) Ketu with Venus and Ketu in the 3rd place from the 7th house; wife is short-tempered.

In the light of what has been explained above, I would like to emphasize that the sign occupied by the querist constitutes Lagna and prognostication cannot go wrong. Where queries are made outside the workplace of the astrologer the occupied sign can be taken as the Lagna for horary purposes.

This is my experience, but very limited. Our seniors in the field may give us better guidelines in this regard.—39,81.

A CASE FOR THE 6TH HOUSE

(Continued from page 871)

The 2nd and the 7th lord Mars is aspected by the 3rd and the 6th lord Jupiter. Mars aspects the 6th, the 9th and the 10th houses.

The native married a scientist, a gold medalist lecturer. After marriage her husband was awarded two Ph.D. degrees—one in India; the other in Canada. Went to Canada for research, got service, good fortune. On the negative side she was separated from the husband due to his study abroad. The lady went to Canada in 1978-79 (the Moon Bhukti Rahu Dasa). Her glory, good luck overweighed her worries and anxieties. Hence the 6th lord Jupiter in the 7th aspecting the 7th lord Mars gave outstanding results despite minor troubles.

In Jupiter the husband purchased costly land (although through litigation) and received his Ph.D degree from Canada. The challenge, worries, anxieties, difficulties, litigations of the 6th house proved to be a blessing in disguise.

A beggar has no worry, difficulty, trouble, litigation whereas a so called V.I.P. has many. Can we prefer to be a beggar to being a V.I.P.? Keeping this in view nobody should sneer at the 6th house. On the material plane lives of all great men are full of challenges and enmity. On the spiritual plane in the lives of all great men we find the reverse. The 6th house should be strong and well disposed and Lagna and Lagna lord should be more powerful (refer *Phala-deepika* sloka 16-33) so that the 6th house could confer on the native bright and prosperous life. Einstein with Gemini Lagna got the Nobel Prize in the Moon Dasa-Mars Bhukti; the Moon the 2nd lord is in the 6th and Mars the 6th and the 11th lord is in the 8th exalted.

In the horoscope of Napoleon Bonaparte "A Corsican by birth, French by adoption and an emperor by achievement" who had the audacity to declare that "the crown of France was rolling in the footpath and I had acquired it through my sword" was a Libra native with the 3rd and the 6th lord Jupiter in Lagna aspecting Lagna lord Venus in Gemini. Rahu in Jupiter's sign Sagittarius could bless him with the crown

of France. Can anybody dare to say that Jupiter the 6th lord was evil to him? In Navamsa, Lagna was Virgo and Lagna lord Venus was exalted in the 6th with Jupiter in the 8th.

Rahu-Jupiter 20-9-1789 to 14-2-1792 drove him to the French revolution. Jupiter Mahadasa brought a bad Raja Yoga, then defeat but martyrdom.

The Sun—Leo 3° 31', Mars—Capricorn 9° 07', Mars—Leo 22° 57', Mercury—Cancer 16° 53', Jupiter—Libra 25° 50', Venus—Gemini 17° 54', Saturn—Cancer 6° 43', Rahu—Sagittarius 1° 40', Lagna—Libra 1° 50'.

The 6th house should not be condemned as an evil house.

ANDHRA POLITICS—AN ASTROLOGICAL VIEW

(Continued from page 868)

and also of caste and linguistic troubles, after February upto September 1984. Mars in Gochara (transit) enters Scorpio and stays there for around 6 months stagnant, whereas Saturn of Visalandhra formation was there at 8° 53' on November 1, 1956.

4. Lord of the 5th house of thinking, the Moon, is debilitated, and with the lord of the 10th, Jupiter in the 9th (the 8th house of zodiac) which is a house of conspiracy. The attitude of mind has imbalance as the most dominant element. Moderation, poise and sense of proportion will be lacking. The dispositor house Scorpio has a sting in its tail and has the property of encouraging separatistic tendencies. Pure regionalism and attempts to boost the ruling set-up with recourse to the penalization of the working class and business community will bring in a massive set-back, leave alone the spite of Scorpio of earlier politicians who mismanaged the State affairs.

5. The 5th house is aspected by Venus who is lord of the 3rd and the 8th, a maraka, i.e., a maraka for the Government. The 5th house is also aspected by retrograde Mercury who is lord of the 4th and the 7th and has Kendradhipatya Dosha. The aspect of exalted Mars on the 5th again is a matter of imbalance. The people and

the administrators on whom the Chief depends may stab the Chief in the back.

6. The Sun in the 10th afflicted by Ketu and Rahu is a serious set-back for the ordinances released.

7. Mars lord of the 2nd and the 9th together with the lord of the 8th and the 4th in the 11th, though it appears good, will bring in set-backs in the shape of litigations from July onwards.

We can also observe from the 'haroscope of Mr. N. T. Rama Rao that his Venus Dasa starting from December will bring him a set-back, as Venus is posited in his own constellation and is aspected by the 3rd and the 6th lord Jupiter [in vakra (retrograde) motion] and the Moon, the lord of the 10th. The same could also be deduced from the horoscope of the Visalandhra formation on November 1, 1956.

8. After a long turmoil and fissiparous conditions either Mr. N. T. Rama Rao will have to resign voluntarily, after possible General Elections for Parliamentary constituencies in January 1984 or due to the recommendations of the then Governor for declaration of the President's rule in July/August 1984 when Jupiter transits Sagittarius.—82.83.

1. Aries—Venus 15-27; Taurus—the Sun 13-19; Mercury (R) 14-20; Gemini—Mars 5-39; Cancer—M.C. 14-47; Leo—Rahu 23-23; Virgo—Saturn (R) 20-54; Libra—Ascendant 17-32, Jupiter (R) 18-32 and the Moon 18-43; and Aquarius—Ketu 23-23.

2. Taurus—Ketu 5-43; Cancer—Ascendant 18; Virgo—Jupiter 0-25, Venus 6-46 and the Moon 24; Libra—the Sun 15 and Mercury 8-10; Scorpio—Saturn 8-50 and Rahu 5-43; and Aquarius—Mars 22.

ASHTAKAVARGA SYSTEM OF PREDICTION

Dr. B. V. RAMAN

Rs. 20-00

This book is perhaps the first of its kind to be published on the practical application of Ashtakavarga. Rules are given for a reader's guidance in simple form so that they can be easily applied.

Raman Publications

"Sri Rajeswari",
Bangalore-560020

"The Astrological Magazine" Ephemeris

FOR NOVEMBER 1983

Nirayana Positions of Planets at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun Ravi	☾ Moon Chandra	♂ Mars Kuja	♂ Merc. Budha	♂ Jupit. Guru	♀ Venus Sukra	♄ Saturn Sani	♅ Rahu	♅ Uranus	♅ Nep.	P Pluto
		H M S	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	
1	Tues.	14 39 59	195 48 08	143 40 45	147 25	196 38	230 13	149 19	195 08	55 35	225 19	245 02	187 37
2	Wed.	14 43 55	196 48 10	158 06 32	148 01	198 16	230 25	150 17	195 16	55 31	225 22	245 04	187 40
3	Thurs.	14 47 52	197 48 15	172 29 00	148 37	199 53	230 38	151 17	195 23	55 28	225 26	245 06	187 42
4	Friday	14 51 49	198 48 22	186 42 25	149 13	201 29	230 50	152 16	195 30	55 25	225 29	245 07	187 45
5	Satur.	14 55 45	199 48 31	200 41 28	149 49	203 06	231 02	153 16	195 37	55 22	225 33	245 09	187 47
6	Sunday	14 59 42	200 48 42	214 22 02	150 25	204 41	231 15	154 17	195 45	55 19	225 36	245 11	187 49
7	Monday	15 03 38	201 48 54	227 41 37	151 01	206 17	231 28	155 18	195 52	55 15	225 39	245 13	187 52
8	Tues.	15 07 35	202 49 08	240 39 40	151 37	207 52	231 40	156 19	195 59	55 12	225 43	245 14	187 54
9	Wed.	15 11 31	203 49 24	253 17 22	152 13	209 26	231 53	157 20	196 06	55 09	225 46	245 16	187 56
10	Thurs.	15 15 28	204 49 41	265 37 26	152 49	211 01	232 06	158 23	196 13	55 06	225 50	245 18	187 59
11	Friday	15 19 24	295 50 00	277 43 38	153 25	212 34	232 19	159 25	196 21	55 03	225 53	245 20	188 01
12	Satur.	15 23 21	206 50 20	289 40 26	154 00	214 08	232 31	160 28	196 28	55 00	225 57	245 22	188 03
13	Sunday	15 27 18	207 50 42	301 32 43	154 36	215 41	232 44	161 31	196 35	54 56	226 00	245 24	188 06
14	Monday	15 31 14	208 51 05	313 22 22	155 11	217 10	232 57	162 33	196 42	54 53	226 04	245 26	188 08
15	Tues.	15 35 11	209 51 29	325 23 12	155 47	218 47	233 10	163 39	196 49	54 50	226 08	245 27	188 10
16	Wed.	15 39 07	210 51 54	337 30 18	156 23	220 19	233 23	164 43	196 56	54 47	226 11	245 29	188 13
17	Thurs.	15 43 04	211 52 21	349 50 18	156 58	221 51	233 36	165 47	197 03	54 44	226 15	245 31	188 15
18	Friday	15 47 00	212 52 51	2 25 45	157 33	223 23	233 49	166 52	197 10	54 41	226 18	245 33	188 17
19	Satur.	15 50 57	213 53 20	15 18 10	158 09	224 55	234 02	167 57	197 18	54 37	226 22	245 35	188 19
20	Sunday	15 54 53	214 53 52	28 27 51	158 44	226 26	234 16	169 03	197 24	54 34	226 25	245 37	188 22
21	Monday	15 58 50	215 54 25	41 54 57	159 19	227 57	234 29	170 08	197 31	54 31	226 29	245 39	188 24
22	Tues.	16 02 47	216 54 59	55 34 39	159 55	229 28	234 42	171 14	197 38	54 28	226 33	245 41	188 26
23	Wed.	16 06 43	217 55 36	69 27 22	160 30	230 59	234 55	172 20	197 45	54 25	226 37	245 43	188 28
24	Thurs.	16 10 40	218 56 12	83 29 15	161 05	232 29	235 09	173 27	197 52	54 21	226 40	245 45	188 30
25	Friday	16 14 36	219 56 52	97 37 20	161 40	233 59	235 22	174 34	197 59	54 18	226 44	245 47	188 32
26	Satur.	16 18 33	220 57 33	111 48 50	162 15	235 29	235 35	175 41	198 06	54 15	226 48	245 50	188 35
27	Sunday	16 22 29	221 58 15	126 01 13	162 50	236 58	235 49	176 48	198 13	54 12	226 51	245 52	188 37
28	Monday	16 26 26	222 59 00	140 12 13	163 25	238 27	236 02	177 55	198 20	54 09	226 55	245 54	188 39
29	Tues.	16 30 23	223 59 45	154 19 41	164 00	239 55	236 15	179 03	198 27	54 06	226 59	245 56	188 41
30	Wed.	16 34 19	225 00 32	168 21 26	164 34	241 23	236 29	180 11	198 33	54 02	227 02	245 58	188 43

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India (the error will not exceed 7 seconds). Ayanamsa on 1-11-1983 is 22° 11' 10".

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st November 1983

Grahas (Planets)	Sphuta (Long.)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti (Decln.)
	o /	o /	o /	o /
Ravi	☉ 217 59	215 38	0 N 00	14 S 11
Chandra	☾ 165 52	169 01	5 N 10	10 N 20
Kuja	♂ 169 36	171 01	1 N 26	5 N 26
Budha	♂ 218 49	216 32	0 N 17	14 S 11
Guru	♂ 252 24	251 00	0 N 25	21 S 52
Sukra	♀ 171 30	172 17	0 N 12	3 N 34
Sani	♂ 217 20	215 43	2 N 12	11 S 53
Rahu	♂ 77 45			

THE SUN

During this month the Sun moves forward from 16° Libra to 16° Scorpio entering Scorpio on 15th. The south declination increases from 14° 11' to 21° 41' at the end.

THE MOON

Starting from 24° Leo the Moon makes one complete circuit of the Zodiac and ends at 2° Libra. The north declination of the Moon decreases from 10° 20' till the Moon crosses the Equator to the south on 2nd; the south declination increases reaching a maximum of 25° 11' on 9th; afterwards the south declination decreases till the Moon crosses the Equator, to the north on 16th; thereafter the north declination increases attaining a maximum of 25° 13' on 23rd; afterwards the north declination decreases till the Moon crosses the Equator to the south on 30th; then the south declination increases to 5° 37' at the end.

MARS

Starting from 27° Leo, Mars moves forward, enters Virgo on 5th and ends at 15° Virgo. The north declination of Mars decreases from 5° 26'

until Mars crosses the Equator to the south on 24th. Then the south declination increases to 1° 30' at the end.

MERCURY

Mercury moves forward from 17° Libra, enters Scorpio on 9th, Sagittarius on 29th and ends at 3° there. The south declination of Mercury increases from 14° 11' to 25° 41' at the end.

JUPITER

Jupiter continues to move forward in Scorpio from 20° 27' at the end. The south declination of Jupiter increases from 21° 52' to 22° 37' at the end.

VENUS

Venus moves ahead from 29° Leo to 1° Libra, entering Virgo on 1st and Libra on 29th. The north declination of Venus decreases from 3° 34' till Venus crosses the Equator to the south on 12th. Then the south declination increases to 7° 07' at the end.

SATURN

Saturn further advances in Libra from 15° to 19° at the end. The south declination of Saturn continues to increase from 11° 53' to 12° 59' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 55° 35' to 53° 59' at the end.

Uranus moves forward from 225° 19' to 227° 06' at the end.

Neptune moves forward from 245° 02' to 246° 00' at the end.

Pluto moves forward from 187° 37' to 188° 45' at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted :—

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-11-1983 is 22° 11' 10".

Mars at 11h. 59m. on 1st; Venus at 15h. 33m. on 1st; Pluto at 7h. 16m. on 4th; Saturn at 20h. 40m. on 4th; Mercury at 10h. 13m. on 5th; Uranus at 25h. 46m. on 6th; Jupiter at 12h. 31m. on 7th; Neptune at 14h. 09m. on 8th; Mars at 22h. 43m. on 29th; Venus at 27h. 43m. on 30th.

PLANETARY ASPECTS

THE SUN: Parallel Mercury 1st; conjunction the Moon 4th; trine Neptune 5th; parallel the Moon 5th, 13th; square the Moon 12th, 27th; trine the Moon 15th, 25th; opposition the Moon 20th.

MARS: Conjunction the Moon 1st, 29th; parallel Pluto 7th; square the Moon 8th, 23rd; trine the Moon 10th, 20th; square Neptune 14th; opposition the Moon 15th.

MERCURY: Parallel the Sun 1st; conjunction the Moon 5th; parallel the Moon 5th, 12th, 22nd, 29th; square the Moon 13th, 28th; parallel Uranus 15th; trine the Moon 16th, 26th; parallel Neptune 16th; parallel Jupiter 16th; conjunction Uranus 19th; opposition the Moon 21st; opposition Rahu 24th; conjunction Jupiter 26th.

JUPITER: Parallel the Moon 7th; conjunction the Moon 7th, 11th; square the Moon 14th, 28th; parallel Mercury 16th; opposition Rahu 17th; trine the Moon 17th, 26th; opposition the Moon 21st; conjunction Mercury 26th.

VENUS: Conjunction the Moon 1st, 30th; parallel the Moon 2nd, 17th; square Neptune 6th; square the Moon 8th; trine the Moon 11th, 21st; opposition the Moon 16th; trine Rahu 24th.

SATURN: Conjunction the Moon 4th; parallel the Moon 4th, 19th, 27th; square the Moon 14th, 11th, 25th; trine the Moon 23rd; opposition the Moon 19th.

URANUS: Conjunction the Moon 6th; parallel the Moon 7th, 11th; square the Moon 14th, 27th; parallel Mercury 15th; trine the Moon 16th, 25th; conjunction Mercury 19th; opposition the Moon 21st.

NEPTUNE: Square the Moon 1st, 15th, 29th; square Venus 6th; parallel the Moon 7th, 11th; conjunction the Moon 8th; square Mars 14th; parallel Jupiter 15th; parallel Mercury

16th; trine the Moon 18th, 26th; opposition the Moon 22nd.

PLUTO: Parallel the Moon 2nd, 16th, 17th, 29th; conjunction the Moon 4th; parallel Mars 7th; square the Moon 11th, 22nd, 26th; trine the Moon 13th, 20th; opposition the Moon 15th.

1. *Amavasya (New Moon):*—*Sukla Paksha (bright fortnight)* begins at 27h. 51m. on 6th for all places on earth.

Nirayana Longitudes of Planets:—The Sun 199° 44'; the Moon 199° 44'; Mars 149° 46'; Mercury 202° 58'; Jupiter 237° 01'; Venus 153° 10'; Saturn 195° 36'; Rahu 55° 23'; Uranus 225° 33'; Neptune 245° 38'; Pluto 187° 47'.

Cusps (mid-points) of Houses for New Delhi:—The 1st 163° 11'; the 2nd 193° 15'; the 3rd 223° 19'; the 4th 253° 23'; the 5th 283° 19'; the 6th 313° 15'; the 7th 343° 11'; the 8th 13° 15'; the 9th 43° 19'; the 10th 73° 23'; the 11th 103° 19'; the 12th 133° 15'.

II. *Poornima (Full Moon):*—*Krishna Paksha (dark fortnight)* begins at 17h. 59m. on 21st for all places on earth.

Nirayana Longitudes of Planets:—The Sun 215° 25'; the Moon 85° 25'; Mars 159° 02'; Mercury 227° 13'; Jupiter 234° 22'; Venus 169° 36'; Saturn 197° 28'; Rahu 54° 32'; Uranus 226° 27'; Neptune 245° 38'; Pluto 188° 23'.

Cusps (mid-points) of Houses for New Delhi:—The 1st 45° 37'; the 2nd 70° 23'; the 3rd 95° 09'; the 4th 119° 55'; the 5th 155° 09'; the 6th 190° 23'; the 7th 225° 37'; the 8th 250° 23'; the 9th 275° 09'; the 10th 299° 55'; the 11th 335° 09'; the 12th 10° 23'.

You cannot bring about prosperity by discouraging thrift,

You cannot strengthen the weak by weakening strong,

You cannot help the wage-earner by crippling wage-payer.

You cannot build character and courage by taking away Man's independence.

You cannot help men permanently by doing for them,

What they could and should do for themselves.

—Abraham Lincoln.

Travel Guide for November 1983

Mihira

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the Abhijin Muhurtha, i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.]

Important Note : In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that marana and prabalarishta yogas are to be avoided. Those days are marked with a star.

1. After 12h. 52m. fairly good for travel avoiding north-west, north and north-east directions.

2. Good for travel avoiding upto 10h. 15m. north-west, north and north-east directions and after 10h. 19m. avoiding north, north-east and south-east directions.

3. First Yamagandam then inauspicious tithi. So postpone all kinds of journeys.

4. Nakshatra not suitable for travel.

5. This day also nakshatra inauspicious for travel.

*6 Marana Yoga. Postpone all kinds of journeys.

7 Nakshatra not suitable for any kind of travel.

8. Tithi inauspicious for any kind of travel.

9. Nakshatra inauspicious for any kind of travel.

10. After 7h. 32m. good for travel avoiding south, west and north directions.

*11. Good for travel upto 10h. 02m. avoiding west, north-west and north-east directions.

12. Fairly good for travel upto 8h. 04m. avoiding north-west, north-east and eastern directions.

*13. Postpone all kinds of journeys.

14. Between 13h. 02m. and 18h. 44m. good for travel avoiding sea voyage and east.

*15. Postpone all kinds of travel.

16. Good for travel avoiding upto 16h. 55m. north, east and south directions and after 16h. 55m. avoiding north and east directions.

17. Good for travel avoiding till 18. 04m. north-east, south directions and then south-east, south-west directions.

18. Good for travel, upto 18h. 37m. avoiding south-east, south-west and west directions.

19. Nakshatra inauspicious for travel.

20. This day also nakshatra not suitable for any kind of journey.

21. Good for travel after 16h. 56m. avoiding north-west, north-east and east directions.

22. Fair for travel avoiding upto 15h. 30m. north-west, north and north-east directions and after 15h. 30m. avoiding north, north east and south-east directions.

23. Nakshatra not suitable for travel.

24. Good for travel after 11h. 49m. avoiding sea voyage and south.

*25. Marana Yoga. Postpone all kinds of journeys.

26. Nakshatra inauspicious for travel.

27. Tithi and nakshatra not suitable for travel.

28. Tithi not suitable for journeys.

29. Fair for travel, avoiding north, west and south directions.

30. Good for travel avoiding till 21h. 35m. west and north directions and after 21h. 35m. avoiding north-west and north-east directions.

Farmers' Guide for November 1983

Mihira

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. After 10h. 28m. good for manuring, for testing instruments.
2. Good for buying oxen and sheep, for buying, storing or spending paddy, wheat, corns, etc., for manuring, for sowing, for testing instruments, for digging or deepening wells, for harvesting.
3. Only routine work.
4. This day also routine work only.
5. Good for borrowing, for purchasing land.
6. Routine work only.
7. Good for buying buffaloes and sheep, for testing instruments, for fixing pumpsets, for digging or deepening wells.
8. Only routine work.
9. Good for buying buffaloes and sheep, for borrowing, for testing instruments, for writing accounts, for digging or deepening wells.
10. After 7h. 32m., good for disposing off agricultural products, for manuring, for ploughing, for sowing, for storing paddy, wheat, corns, etc., for harvesting, for testing instruments, for erecting sheds, for digging or deepening wells.
11. Upto 10h. 92m., good for ploughing, for sowing, for storing, wheat, paddy, corns, etc., for digging or deepening wells.
12. Till 8h. 04m., good for sowing, for testing instruments.
13. Only routine work.
14. Between 13h. 02m. and 18h. 44m. good for buying oxen and sheep, and paddy wheat, corns, etc.
15. Routine work only.
16. Good for buying, storing or disposing off paddy, wheat, corns etc., for manuring, for ploughing, for sowing, for clearing off loans, for

harvesting, for erecting sheds, for fixing pumpsets, for digging or deepening wells.

17. Good for buying oxen and sheep, for disposing off paddy, wheat, corns, etc. for manuring, for ploughing, for sowing, for clearing loans for harvesting, for digging or deepening wells.

18. Upto 18h. 37m. good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for purchasing and storing paddy, wheat, corns, etc., for fixing pumpsets.

19. Routine work only,

20. Good for borrowing, for deepening wells,

21. After 16h. 56m. good for buying oxen and sheep, for purchasing and storing wheat, paddy, corns, etc., for testing instruments.

22. Good for testing instruments, for storing paddy, corns, wheat, etc.

23. Till 13h. 46m. good for manuring, for testing instruments, for digging or deepening wells, for writing accounts.

24. After 11h. 49m. good for buying oxen and sheep, for manuring, for ploughing, for sowing, for testing instruments, for fixing pumpsets, for purchasing paddy, wheat, corns etc.

25. Routine work only.

26. Only routine work.

27. This day also routine work only.

28. Good for testing instruments.

29. Good for testing instruments.

30. Good for buying buffaloes and sheep, for disposing off agricultural products, for testing instruments, for digging or deepening wells.

That origin of detachment is an understanding that the joys derived from objects are impermanent ; its nature is a distaste for the enjoyment of those objects ; and its result is the feeling of being independent of them. These three are peculiar to detachment.

— Panchadasi.

BIORHYTHM—THE HIDDEN CYCLE OF LIFE

(Continued from page 863)

decision-making to be put off to some more favourable time.

Pioneers of biorhythm studies caution to be exceptionally careful while interpreting biotherms. These interpretations should be carried out in the full light of an individual's condition of health, build, age, way of life and general temperament. It is well known that there are people, who are more alert by nature, are calm and are of enduring type and also there are people more accident-prone, short-tempered, etc. It is, therefore, very important to take into consideration all such features before interpreting the biotherms.

Another notable point is that Critical days are not bad by themselves. There should not be any point in unnecessarily getting concerned over Critical days. Actually these days should be taken as days on which special care and alertness are desirable. Thus by keeping on guard on Critical days one could easily avoid unpleasant situations physically, emotionally and intellectually.

In most cases the biotherms are plotted for extended periods which make the study more meaningful. Today there are many companies in America, in Europe and Japan, engaged in mass production of biorhythmic graphs and charts. Even computer print-outs are being made to be used by individuals and by industries. For those who like to be on the thrifty side there are a variety of 'Do it Yourself Kits' available in the market for a small price.

During the course of my research on biorhythm a number of bio-charts and bio-graphs developed. Use of these charts and graphs not only save time and effort but also cut down the possibility of making mistakes in calculations. This is how the real joy of understanding the hidden cycles of life is realised. Now, it would be left to readers to take it, to analyse it, to adopt it or to drop it.

I gratefully acknowledge help from Aapoolcoyuz and Birubi in preparing this work.—310.77.

ROLE OF TRANSITS IN TIMING EVENTS

(Continued from page 866)

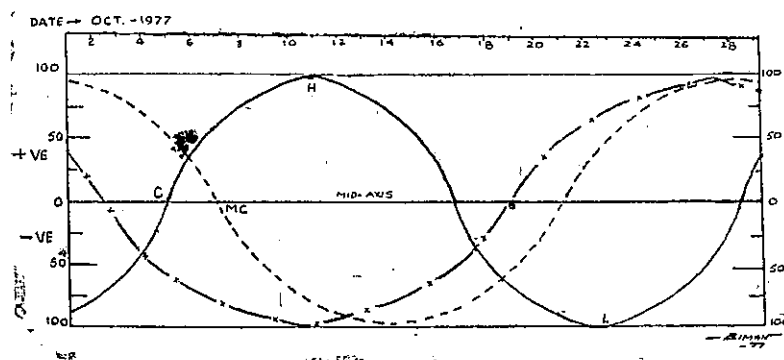
21. All planets are auspicious and give best results when transiting the 11th house, provided they are unafflicted on account of evil association, combustion, opposition, etc.

22. When a strong malefic and a strong benefic aspect each other during their transit, the effects of both are neutralised.

23. Gochara effects are dependent upon the prevailing Dasa Bhukti and the individual nativity.

These are a few rules as to how the transiting planets help in timing events accurately. For want of space details of principles and examples cannot be produced. But I trust that by a careful application of transiting planets, timing of events can be made appreciably accurate.

—84.83.



LEGEND

—— Physical Cycle
 ---- Emotional Cycle
 —x— Intellectual Cycle

C—Critical
 H—High
 L—Low
 MC—Mid-Critical

Fig. Showing Physical, Emotional, Intellectual cycles, High, Low, Mid-Critical and Critical days. It also illustrates actual configuration of biotherms when drawn for an extended period. In this example it shows Rani's biotherms from October 1 to 28, for 1977.

THE PAIN OF A PREDICTION

(Continued from page 861)

Mahadasa

(a) Mr. Morarji was running Mercury and Venus both in the 8th from the Ascendant which is primarily important for Mahadasa interpretation. Both in Navamsa and Dasamsa Mercury and Venus were ill-placed in the 6th and 8th houses. (b) The *pratyantar* dasa was of Jupiter the Karma-lord transiting Cancer, the weakest house in *sarvashtaka*, and Saturn's *bhinnashtaka*. In Dasamsa Jupiter with Rahu was afflicted by the 8th lord (lord of intrigues).

(c) The *sookshma* of the Moon would run approximately from July 11th to 22nd 1979—and the Moon was under such affliction and very badly placed in Navamsa and Dasamsa.

Analysed in so many ways, I had checked and re-checked my astrological data, so vast then, and reached the conclusion that Mr. Morarji's fall was imminent. Then we may also look at the planetary positions on July 11, 1979.

	Mars 16-51	Sun 21-00 Venus 12-00
Ketu 16-38	RASI July 11, 1979	Mercury 19-00 Jupiter 19-00
Moon 11-00		Saturn 16-38 Rahu 16-01

Morarji's Saturn and Mars were aspected each other both at 16° and Rahu and Saturn were conjunct both being at 16°, again. Rahu-Ketu in transit were close on the natal Rahu-Ketu; Ketu in transit was close on the natal Sun.

India's

The 10th house of the Indian horoscope was under heavy affliction. The Leo-Aquarius axis in the national horoscope has immense importance for Delhi where Indian Parliament is situated.

In a string of many such predictions, I had given successfully and was known to some

members of Parliament and Dr. R. K. Carol and many others, there existed incontrovertible proof of the eternal value of the astrological science. Planets shape everyone's destiny. Chroniclers of events view retrospectively what the astrologer foresees. But if the astrologer is prejudiced in favour or against anyone, say, Mrs. Indira Gandhi he puts himself on a wrong track of exploration. Worse still is to collect gossip from high quarters and interpret the horoscope accordingly.

During the time an astrologer is busy doing national predictions if he meets none, reads no newspapers, gathers no gossip, does not himself become a gossip-monger his parentage of accurate predictions is bound to be high and if he casts all necessary data, even higher.

Astrological forwarnings given by Dr. B. V. RAMAN and other astrologers need appraisal for their scientific value in the planning of many preventive steps in a nation, feeming problems. Planners had forecast for Delhi a population in the early eighties of only about 40 lakhs when it is already over 60 now. No one has called these forecasts superstitious. That the modern Indian intellectual, the social scientist and the physical scientists dominate our intellectual scene with stories of success are only phantasies of the age we live in.

To contract with their stories of success are the example here of predictions made in advance. More of such examples where no one's reputation or family sentiments are hurt must be given by Indian astrologers in a concerned campaign to give to astrology the high place it deserves in modern intellectual disciplines.

VEDANTA AND SCIENTISTS—II

(Continued from page 859)

physicist at the CERN laboratory in Geneva, whose televisen series became popular on the BBC programme in London. wrote a book *The Fabric of the Universe* in which he tried to explain the laws of physics in terms of eastern religions, especially Vedanta¹⁴.

Vedanta talks not only about the theory of creation, the concept of time, a few more concepts of science, or the moral codes, but it is

also very thorough and precise in its opinions and covers all aspects of life. As in the case of the equilibrium of the universe, they thoroughly thought about it, and tried to explain it. As Gary Zukav said¹⁵, "Subatomic particles for ever partake of this unceasing dance of annihilation and creation. In fact, subatomic particles are this unceasing dance of annihilation and creation. This twentieth-century discovery, with all its psychedelic implications, is not a new concept. In fact, it is very similar to the way that much of the earth's population, including the Hindus and the Buddhists, view their reality. Hindu mythology is virtually a large-scale projection into the psychological realm of microscopic scientific discoveries. Hindu deities such as Siva and Vishnu continually dance with the creation and destruction of the universe". It is interesting to note that Gary Zukav never had a formal training in physics or any other science. In the latter part of his life, he developed his interest in physics, and also wrote a book on the developments in modern physics. This excellent book was written in a simple way, and hence has become a best-seller throughout the world. In this book, Zukav tries to explain physics in terms of daily life events. He wrote the abstract concepts of physics in terms of eastern religious concepts including those of the Vedanta.

In his views about the diversity and the infiniteness of the nature, he says¹⁶: "Eastern religions have nothing to say about physics, but they have a great deal to say about the human experience. In Hindu mythology, Kali, the divine mother, is the symbol for the infinite diversity of experience. Kali represents the entire physical plane...physicists are doing more than 'discovering the endless diversity of nature'. They are dancing with Kali, the divine mother of Hindu mythology."

The idea of oneness is new to all the scientists. They are looking for the most fundamental building block of matter. The last 20 years have been mainly devoted to this idea in physics. Their efforts are still in vain but some day, they may come up with a unified field which comprises all the so-called elementary particles, the atoms, the matter, the earth, the solar system, and the whole creation. This is a very familiar concept in the Vaidic phrase "Ekam sat" (that which exists is one). This concept not only helps in scientific knowledge, but also helps to unify all the religions. Christianity especially owes an obligation to this Vaidic idea. The idea of oneness went to the extent in the Vaidic past that if one wants to know the names of the

authors of all the Vaidic books, the efforts will be in vain. If everything is made up of just the same one thing, then there is no difference between you and us, and between us and anything else. There is one, soul, one life, one reality, one planet, etc. The concepts are more important than the one individual or the place. This is why no name is written on these books and this religion is not confined to small boundaries of a nation. It is not a religion of a nation or a society, it is universal and is for all. That is why it is making a tremendous impact in all the Western countries also. Vivekananda, Yogananda, or Mahesh Yogi, whosoever comes to the Western world and wants to talk about Vedanta, he gets a warm reception. Even scientists are attracted to it. This is the phenomenon of our age, that for the first time society is becoming receptive to science as well as religion. In this course, those religions are becoming more popular which can be tested on the basis of present-day science. This is one more reason of the popularity of Vedanta. Vedantists will bow to a scientist in all humility. If he does not, he is mistaken; it is not Vedanta at all. Vedanta is knowledge; with God every knowledge should be sacred. Knowledge is God and God is knowledge. and that is Vedanta.

References

1. Hideki Yukawa, *Creativity and Intuition* (Kodansha International Ltd., Tokyo, 1973), p. 56.
2. Ref. 1, p. 78.
3. Albert Einstein, *Out of My Later Years* (Philosophical Library, New York, 1950), p. 9.
4. Werner Heisenberg, *Physics and Beyond* (Harper and Row, New York, 1971), p. 88.
5. Erwin Schrodinger, *My View of the World* (Cambridge University Press, 1964), p. 19.
6. Ref. 5, p. 21.
7. Ref. 1, p. 108.
8. Fritz of Capra, *The Tao of Physics* (A Bantam New Age Book., 1980), p. 25.
9. A. K. Smith and C. Weiner (editors), *Robert Oppenheimer* (Harvard University Press, 1980), p. 162.
10. Ref. 9, p. 180.
11. Ref. 9, p. 151.
12. Ref. 9, p. 288.
13. Carl Sagan, *Broca's Brain* (Random House, New York, 1979), p. 238.
14. Denis Postl, *The Fabric of the Universe* (Crowns Publishers Inc., New York, 1976).
15. Gary Zukav, *The Dancing Wu Li Masters* (William Marrow and Co. Inc., New York, 1979), p. 235.
16. Ref. 15, p. 329.

How Is This Month (November 1983) For You?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine, giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]

MAJOR TRANSITS: The Sun transits Libra till 15th and then enters Scorpio. Mars transits Leo till 5th and enters Virgo. Mercury transits Libra till 9th, Scorpio till 29th and then enters Sagittarius. Jupiter and Saturn continue their progress in Scorpio and Libra respectively. Venus transits Leo on 1st when he moves into Virgo. He enters Libra on 29th. Rahu and Ketu continue their counter-clockwise motions in Taurus and Scorpio respectively.

1. MESHA (ARIES): General.—The Sun in the adverse 7th and 8th is under check except between 3rd and 15th. Mars in the adverse 5th till 5th transits the favourable 6th thereafter. Mercury in the unfavourable 7th till 9th transits favourable 8th till 29th when he moves into the unfavourable 9th. Jupiter and Saturn in the unfavourable 8th and 7th respectively are under check till 29th. Venus in the favourable 1st moves into the unfavourable 6th and 7th and he comes under check only during the last day of the month. The evil results are likely to be more in evidence during the month. You should be careful in your dealings with strangers. You are likely to recover benefits through friends. The schemes of your enemies will not bear fruit against you. Kritika is better than Aswini and Bharani.

Health and Domestic.—The Sun's transit is not of help to you in the matter of health. Chronic sufferers will do well to take good care on their health. Son's health is likely to cause some concern. You will find it very difficult to keep your domestic boat on an even keel unless you exercise very great tact and patience.

Finance and Speculation.—The month is not likely to be satisfactory for finance. Pressure from creditors will be too severe to put up with. You may get some relief during the last ten days. Speculative deals should be completely avoided.

Real Property, Services, Profession, etc.—Real property matters will be satisfactory practically throughout. Litigation may take a favourable turn after 9th. Services and persons in profession and business are likely to be moderately successful.

Women.—The month cannot be said to be satisfactory. You are advised to go slow in love affairs and romance. Affairs of the husband are likely to cause some concern to you; but as the month ends, things will definitely improve. The month is not likely to be encouraging for employed girls.

Students.—You could make good progress, thanks to the favourable position of Vidyakaraka for most days. You are likely to be offered commissions with country's defence forces. You should cut down all your extra-curricular activities.

Fortunate Dates.—Personal and domestic—2 11 18. Money dealings and enterprises—4 14 22. Journeys—9 15 24. Real property matters and educational activities—11 16 29. Children and speculation—4 15 30. Services—2 16 30. Partnership—4 18 30. Insurance—4 18 29. Profession and business—4 11 30.

Inauspicious Dates.—Personal and domestic—1 13 21. Money dealings and enterprises—7 19 28. Journeys—5 20 27. Real property

matters and educational activities—3 19 28. Children and speculation—6 17 26. Services—6 17 25. Partnership—6 17 27. Insurance—1 12 20. Profession and business—1 12 21.

Chandrashtama occurs from 09-27 p.m. on 5th to 04-04 a.m. on 8th.

2. *VRISHABHA (TAURUS)*: *General*.—

The Sun in the favourable 6th till 15th transits the unfavourable 7th afterwards with check. Mars in the adverse 4th and 5th is under check from 5th to 29th. Mercury in the favourable 6th till 9th transits the unfavourable 7th with check till 29th when he moves into the favourable 1st with vedha. Jupiter in the 7th is fully favourable. So, too, are Venus in the 4th, the 5th and the 6th. The month will prove quite profitable. You will be engaged in religious activities. The tendency of Mars to create fear from enemies will be fully counterchecked by the favourable planets in good transits. The month will witness the starting of a new and profitable business venture by you. Krittika is better than Rohini and Mrigasira.

Health and Domestic.—You will enjoy reasonably good health throughout. Chronic sufferers will have temporary relief. Venus will assure you of domestic bliss of a high order. Your children's success in the examinations will be a source of great happiness to you.

Finance and Speculation.—The month will prove quite satisfactory for all financial matters. The old dues which you had practically written off are likely to be recovered. Speculative transactions are likely to yield moderate dividends.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of karaka for property, real property transactions will be smooth and successful. Increase in agricultural produce is likely. Services, business and professions will find the month very satisfactory.

Women.—This is an excellent month for the fair sex. Film artistes are particularly favoured. They will receive most unexpected and attractive offers from the topmost producer and your acceptance of such offer will lead you to greater

heights. Employed girls are likely to be promoted and transferred to places of their choice.

Students.—You will make good progress in studies. You are likely to be included in national or state level teams in sports and games. This will be a most rewarding month for those interested in fine arts.

Fortunate Dates.—Personal and domestic—6 16 24. Money dealings and enterprises—4 15 22. Journeys—2 11 18. Real property matters and educational activities—6 18 30. Children and speculation—6 18 29. Services—4 18 30. Partnership—4 14 24. Insurance—2 16 29. Profession and business—2 16 30.

Inauspicious Dates.—Personal and domestic—8 17 23. Money dealings and enterprises—7 17 23. Journeys—6 17 25. Real property matters and educational activities—5 17 26. Children and speculation—1 17 27. Services—3 19 28. Partnership—3 20 28. Insurance—1 10 19. Profession and business—1 10 21.

Chandrashtama occurs from 04-04 a.m. on 8th to 02-07 p.m. on 10th.

3. *MITHUNA (GEMINI)*: *General*.—The Sun in the adverse 5th till 15th with check transits thereafter the favourable 6th with vedha. Mars in the favourable 3rd with vedha till 5th transits the adverse 4th with check till 29th. Mercury in the unfavourable 5th till 9th transits the favourable 6th till 29th when he moves into the adverse 7th with check. Jupiter in the 6th and Saturn in the 5th are both inimical but the former is under check throughout and the latter from 5th onwards. Venus in the 3rd, the 4th and the 5th is fully favourable. The evil results are likely to be prominent. You should develop your will very strongly and resist all temptations which are likely to land you in difficulties. During the first half of this month you will meet with frustrations in your objectives. Of the three stars comprising the sign Mrigasira fares the best, Aridra comes next and Punarvasu last.

Health and Domestic.—The planetary transits during the month are such as do not generate undue optimism in matters pertaining to health. Stomach complaints may be expected. Chronic sufferers should be very careful. You will,

however, be blessed with domestic harmony and peace.

Finance and Speculation.—This is altogether an unsatisfactory month for finance. You will have to exercise all your managerial skills to keep your financial affairs under your strict control. Income will tend to go down. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—Real property transactions may not be unsatisfactory in view of the favourable posture of the 4th lord for most days. Litigation is likely to end on favourable terms to you. The month is likely to be a trying one for services. Professional and business people should be cautious in their transactions.

Women.—The month is not likely to be favourable for women. They should guard against ill-health. Employed girls should be careful. Social contacts are not likely to be successful. This is not a month for romance and courtship.

Students.—If sufficient self-restraint is practised and patience shown to counteract the adverse influences of planets, you will have laid foundation to enjoy good effects that are bound to come your way in the coming months.

Fortunate Dates.—Personal and domestic—2 9 15. Money dealings and enterprises—4 14 16. Journeys—6 15 30. Real property matters and educational activities—6 15 29. Children and speculation—6 15 24. Services—6 15 22. Partnership—4 15 24. Insurance—4 18 30. Profession and business—4 16 29.

Inauspicious Dates.—Personal and domestic—1 11 20. Money dealings and enterprises—3 12 28. Journeys—10 20 28. Real property matters, and educational activities—5 17 27. Children and speculation—5 19 26. Services—7 20 28. Partnership—8 19 26. Insurance—7 19 28. Profession and business—5 19 28.

Chandrashtama occurs from 02-07 p.m. on 10th to 02-23 a.m. on 13th.

4. KATAKA (CANCER) : General.—The Sun transits the adverse 4th and 5th unchecked. Mars in the unfavourable 2nd till 5th transits the favourable 3rd afterwards. Mercury in the favourable 4th till 9th transits the unfavourable

5th till 29th when he moves into the favourable 6th. Jupiter in the 5th and Venus in the 2nd, the 3rd and the 4th are both favourable making allowance for the yielding to vedhā by Jupiter. Saturn in the adverse 4th is under check from 5th onwards. The favourable influences have an upper hand. Your fame, reputation and authority will rule high. Your enemies will not be successful in their schemes against you. You should curb your tendency to undertake journeys without any definite purpose in view. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic.—Minor ailments are likely to upset you but this will be of a very mild nature. With careful management chronic sufferers could obtain temporary relief. Your eldest son is likely to land a good job in a reputed industry or business. Domestic bliss and harmony will be vouchsafed to you.

Finance and Speculation.—The month is quite favourable for finance. You will have gains in your enterprises. Expenditure will be within limits, and generally on only approved lines. Speculative transactions are likely to yield substantial profits.

Real Property, Services, Profession, etc.—All real property transactions will be quite profitable. You are likely to acquire new properties. Yield and rentals will be quite satisfactory. Services, business and professions will find the month quite satisfactory.

Women.—This is quite a favourable month for women. Social climbers will realise their ambition. You will be the most sought-after person in social gatherings. Romance, love affairs and courtship are likely to blossom into wedding. This is a good month for employed girls.

Students.—You are likely to be offered commissions in the country's defence forces. You are likely to get acquainted with scholars of fame and reputation and such contacts will stand you in good stead in your career later. You will find the month fruitful in the field of fine arts.

Fortunate Dates.—Personal and domestic—4 11 26. Money dealings and enterprises—4 16 22. Journeys—4 16 28. Real property matters

and educational activities—2 18 29. Children and speculation—2 18 30. Services—6 16 30. Partnership—9 16 29. Insurance—2 16 29. Profession and business—6 16 30.

Inauspicious Dates.—Personal and domestic—1 14 21. Money dealings and enterprises—3 15 23. Journeys—5 17 27. Real property matters and educational activities—7 19 26. Children and speculation—8 20 27. Services—10 21 28. Partnership—7 17 23. Insurance—3 14 23. Profession and business—1 15 25.

Chandrashtama occurs from 02-23 a.m. on 13th to 02-37 p.m. on 15th.

5. **SIMHA (LEO): General.**—The Sun in the favourable 3rd till 15th transits thereafter the unfavourable 4th. Mars in the inimical 1st and 2nd is under check throughout. Mercury in the unfavourable 3rd till 9th with check transits the favourable 4th with vedha till 29th when he moves into the unfavourable 5th. Jupiter transits the unfavourable 4th. Venus in the 1st, the 2nd and the 3rd and Saturn in the 3rd are both fully favourable. Favourable results will be more in evidence. Success over enemies, general prosperity and accrual of authority are all likely. Your contact with old friends will be renewed resulting in increased influence for you. Makha is better than Poorvaphalguni and Uttaraphalguni.

Health and Domestic.—Eye troubles are likely to worry you but they will not be of a serious nature. Chronic sufferers will have to adopt prophylactic measures. Domestic bliss and harmony will be vouchsafed to you.

Finance and Speculation.—Notwithstanding the adverse posture of Dhanakaraka, your financial affairs will be satisfactory. Accrual of money through a win in Government lottery is likely. You are, however, advised to refrain from speculative transactions.

Real Property, Services, Profession, etc.—All decisions on major property transactions should be postponed to more favourable periods. Labour problems will be resolved to the satisfaction of all concerned. The month will be more or less satisfactory for services. Business and professions will find the month profitable.

Women.—You will derive satisfaction in social activities. Social workers are likely to be asked to shoulder greater responsibilities which they will discharge to the satisfaction of all concerned. Employed girls will find the month satisfactory.

Students.—You will make excellent progress in studies. You will shine extremely well in sports, games and athletics. Those interested in fine arts will find the month quite fruitful. You will have a memorable and enjoyable picnic in the company of the opposite sex.

Fortunate Dates.—Personal and domestic—2 11 18. Money dealings and enterprises—4 16 22. Journeys—9 18 30. Real property matters and educational activities—6 16 24. Children and speculation—2 18 30. Services—2 22 30. Partnership—2 16 30. Insurance—4 18 29. Profession and business—4 22 30.

Inauspicious Dates.—Personal and domestic—1 13 21. Money dealings and enterprises—3 15 23. Journeys—5 16 25. Real property matters and educational activities—7 17 26. Children and speculation—8 19 27. Services—10 20 28. Partnership—7 20 28. Insurance—5 17 28. Profession and business—3 16 26.

Chandrashtama occurs from 02-37 p.m. on 15th to 00-44 a.m. on 18th.

6. **KANYA (VIRGO): General.**—The Sun in the adverse 2nd till 15th with check till 9th transits thereafter the favourable 3rd with vedha. Mars in the adverse 12th and 1st is under check from 5th onwards. Mercury in the favourable 2nd till 9th transits the unfavourable 3rd till 29th when he moves into the favourable 4th with vedha. Jupiter in the 3rd and Saturn in the 2nd are both inimical but the former is under check throughout while the latter till 9th. Venus is fully favourable when transiting the 12th, the 1st and the 2nd. The evil results are likely to predominate. You are likely to have needless and fruitless travel. Your enemies will try to besmirch your reputation but you will come out of the ordeal without any odium. You should be extremely careful in all your transactions. Uttaraphalguni is better than Hasta and Chitta.

Health and Domestic.—The month is not likely to worry you practically throughout.

Chronic sufferers will have to be extremely careful. You will, however, be blessed with domestic harmony and peace.

Finance and Speculation.—Financial affairs may not be unsatisfactory in view of the support of the lord of the 2nd. You should however be extremely careful in your expenses. Speculative transactions should be completely avoided.

Real Property, Services, Profession, etc.—The planetary transactions are not conducive to successful and profitable real property transactions. Labour problems are likely to worry you practically throughout. The month is not quite satisfactory for services. Professional and business people are likely to have a lean month.

Women.—The month cannot be said to be satisfactory. You are advised to go slow on love affairs, romance and courtship. You should reduce your club activities. Employed girls are likely to find the month trying.

Students.—In view of your proneness to physical injuries you should refrain from violent physical activities such as sports, games and athletics. You should be careful about your food habits. You should also watch your conduct and manners.

Fortunate Dates.—Personal and domestic—2 9 15. Money dealings and enterprises—4 11 16. Journeys—6 14 22. Real property matters and educational activities—9 16 24. Children and speculation—9 16 29. Services—9 16 30. Partnership—2 11 22. Insurance—4 14 24. Profession and business—6 16 29.

Inauspicious Dates.—Personal and domestic—1 12 17. Money dealings and enterprises—3 13 18. Journeys—5 12 19. Real property matters and educational activities—5 12 20. Children and speculation—10 20 28. Services—8 20 27. Partnership—8 20 26. Insurance—5 19 25. Profession and business—3 12 25.

Chandrashtama occurs from 00-44 a.m. on 18th to 07-55 a.m. on 20th.

7. THULA (LIBRA) : General.—The Sun in the adverse 1st and 2nd is under check throughout except between 9th and 15th. Mars in the favourable 11th till 5th transits thereafter the unfavourable 12th. Mercury in the unfavourable

1st till 9th with check transits the favourable 2nd till 29th when he moves into the unfavourable 3rd. Jupiter in the favourable 2nd yields to vedha till 29th. Venus in the favourable 11th, 12th and 1st yields to vedha only during the last two days. Saturn in janma is adverse with check till 9th. The good effects will have a slight edge over the bad ones. You are likely to receive benefits through friends. General happiness is indicated. During second half you are likely to meet with frustrations in some of your objectives. Swati is better than Visakha and Chitta.

Health and Domestic.—Although you may have minor health problems such complaint will yield quickly to ordinary medical treatment. Chronic sufferers are advised to adopt prophylactic measures to avoid exacerbation in their ailments. Domestic life will be peaceful.

Finance and Speculation.—Financial affairs will be satisfactory. Routine transactions will prove fruitful. You should not stand surety. You should resist temptations to be lured into investments in public issues. You are advised to refrain from speculative transactions.

Real Property, Services, Profession, etc.—Real property transactions are not likely to be profitable for most days. You should postpone decisions on purchases to more favourable periods. All your labour problems will be resolved to your satisfaction through compromise. Transfers on promotion are likely for services. Business and professions will find the month satisfactory.

Women.—The period will be satisfactory for the fair sex. Romance and love affairs will have their logical ending, viz., wedding during the month. You are likely to be entrusted with greater responsibilities in the social field, and this will give you a good opportunity to prove your mettle. Employed girls will find the month fruitful.

Students.—Good progress is indicated in studies. Those interested in army commissions are likely to realise their ambition during the first week. Financial worries which you were experiencing in the past will disappear.

Fortunate Dates.—Personal and domestic—4 18 30. Money dealings and enterprises—2 14 18. Journeys—2 14 30. Real property matters and educational activities—2 14 29. Children and speculation—2 16 24. Services—4 15 29. Partnership—6 18 30. Insurance—9 18 30. Profession and business—2 16 29.

Inauspicious Dates.—Personal and domestic—1 10 21. Money dealings and enterprises—3 12 22. Journeys—5 13 23. Real property matters and educational activities—7 13 25. Children and speculation—7 13 26. Services—7 13 27. Partnership—8 19 28. Insurance—8 20 28. Profession and business—8 13 25.

Chandrashtama occurs from 07-55 a.m. on 20th to 00-15 p.m. on 22nd.

8. VRISCHIKA (SCORPIO): General.—

The Sun in the adverse 12th and 1st is under check throughout. Mars in the 10th and the 11th is fully favourable. Mercury in the adverse 12th and 1st till 29th with check till 9th has favourable transit in the 2nd only during the last two days. Jupiter in janma and Saturn in the 12th are both critical, the former being under check throughout and the latter till 29th. Venus in the unfavourable 10th with check in the 1st transits thereafter the favourable 11th and 12th. The month will produce mixed results, the evil ones being more in evidence. The Sun's tendency to create quarrels with wife and unhappiness in conjugal life will be counteracted by favourable Venus. You should resist temptations to fall from ideals. Your tendency to move about from place to place aimlessly should be curbed. Visakha is better than Jyeshtha and Anuradha.

Health and Domestic.—Ill-health to you and your children is likely to pester you financially throughout. Chronic patients are advised to be extremely careful. Domestic peace and happiness will, however, be vouchsafed to you.

Finance and Speculation.—This cannot be considered a good month for finance. There is likely to be severe pressure from creditors but friends will assist you and save you from financial embarrassment. Speculation is altogether ruled out.

Real Property, Services, Profession, etc.—Yields and rentals will be at satisfactory levels. Real property transactions will be profitable. You should exercise discretion in dealing with labour problems and endeavour to resolve them through compromise instead of resorting to legal remedies. Services, professions and business are likely to find the month somewhat trying.

Women.—In spite of the favourable posture of Venus, the month is likely to present some difficulties. You are advised to reduce your social activities as much as possible. Employed girls should exercise tact and patience in dealing with their superiors.

Students.—You are likely to meet with setback in your studies. Extra-curricular activities should be avoided. You are likely to be offered a commission in the country's defence forces and you will do well to accept it.

Fortunate Dates.—Personal and domestic—9 14 18. Money dealings and enterprises—2 12 16. Journeys—4 14 29. Real property matters and educational activities—2 11 15. Children and speculation—2 11 18. Services—6 14 29. Partnership—6 14 30. Insurance—4 18 30. Profession and business—4 18 29.

Inauspicious Dates.—Personal and domestic—1 10 22. Money dealings and enterprises—1 12 23. Journeys—1 12 24. Real property matters and educational activities—10 19 28. Children and speculation—8 17 26. Services—7 17 27. Partnership—7 17 25. Insurance—3 12 20. Profession and business—3 12 21.

Chandrashtama occurs from 00-15 p.m. on 22nd to 04-07 p.m. on 24th.

9. DHANUS (SAGITTARIUS): General.—

The Sun is in the favourable 11th and transits thereafter the unfavourable 12th with check during the last two days. Mars in the adverse 9th till 5th transits the favourable 10th with check till 29th. Mercury in the favourable 11th till 9th with vedha transits the unfavourable 12th and 1st afterwards with check till 29th. Jupiter in the adverse 12th is under check throughout. Venus in the favourable 9th on the opening of the month transits the unfavourable 10th till 29th with check from 5th. He transits the

favourable 11th during the last two days. Saturn in the 11th is fully favourable. The month will produce mixed results, the good effects having an edge over the evil ones. Success in ventures and general prosperity are likely out of the favourable transits. Uttara-shadha is better than Moola and Poorvashadha.

Health and Domestic.—Troubles in respect of health may take the form of rectal disorders, which will not, however, be of a serious nature. In any case these complaints will yield to ordinary medical treatment. Chronic sufferers should take extra care to avoid troubles. You should be extremely tactful and patient if you are keen on saving domestic harmony and peace.

Finance and Speculation.—Notwithstanding the adverse posture of Dhanakaraka financial affairs will be satisfactory in view of the powerful support of the lord of the 2nd. Old dues are likely to be realised. Speculative transactions will yield moderate dividends after the first week.

Real Property, Services, Profession, etc.—Real property transactions will be satisfactory. You will do well to attempt to resolve labour problems by resorting to compromise talks instead of legal remedies. Services will find the month more or less satisfactory. Business and professions will not find the month unsatisfactory.

Women.—You are advised to go slow in romance, love affairs and courtship. Those engaged in social work are likely to be misunderstood and criticised. Employed girls are likely to be issued memos by their superiors for dereliction of duty but the outcome will be in your favour.

Students.—Special effort is necessary to concentrate on studies, in view of the adverse posture of Vidyakaraka for most days in the month. You will shine extremely well in the field of sports, game and athletics.

Fortunate Dates.—Personal and domestic—2 11 16. Money dealings and enterprises—4 14 18. Journeys—6]15 22. Real property matters and educational activities—9 16 29. Children and speculation—2 10 30. Services—2 14 22.

Insurance—4 15 29. Profession and business—4 15 30.

Inauspicious Dates.—Personal and domestic—1 10 17. Money dealings and enterprises—3 17 28. Journeys—5 10 24. Real property matters and educational activities—7 10 26. Children and speculation—8 19 28. Services—10 20 28. Partnership—10 19 26. Insurance—5 10 28. Profession and business—5 19 28.

Chandrashtama occurs from 04-07 p.m. on 24th to 06-53 p.m. on 26th.

10. MAKARA (CAPRICORN): General.—The Sun in the favourable 10th and 11th yields to vedha from 15th. Mars in the 8th and the 9th and Saturn in the 10th are both adverse but Saturn is under check till 9th. Mercury in the favourable 10th and 11th till 29th yields to vedha till 9th and transits the adverse 12th during the last two days with check. Jupiter in the favourable 11th yields to vedha only during the first five days. Venus in the favourable 8th and 9th till 29th but yielding to vedha transits the adverse 10th during the last two days with check. The month will be satisfactory from many points of view. You will have prosperity practically throughout. Your ambitious plans for business ventures will take a definite shape and the planetary transits will assist you to develop them further with great advantage to you. Foreign travels are likely to materialise especially for those born under Sravana. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic.—You will have good health practically throughout except for minor eye troubles. Chronic patients will have some relief. Children's success in examinations will be a source of happiness to you. Domestic life will be peaceful and harmonious.

Finance and Speculation.—This is a satisfactory month for financial matters. You are likely to get a good income from an altogether unexpected source. New financial ventures are likely to be started by you and these will yield good dividends in time to come. Speculative transactions will yield substantial income.

Real Property, Services, Profession, etc.—Real property transactions are not recommen-

ded. All major decisions should be postponed. Labour problems will be resolved to the satisfaction of all concerned. This is a fruitful month for services, professions and business.

Women.—This is a very satisfactory month for the fair sex. Love affairs and romance will blossom into wedding. The month is particularly helpful to film artistes. Employed girls could look forward to being promoted and transferred to places of their choice.

Students.—This is an excellent month for you. You will be successful in the superior service competitive examinations held by the Central Government. You will have an enjoyable time in the company of the opposite sex. Those interested in fine arts will have a field day.

Fortunate Dates.—Personal and domestic—9 18 30. Money dealings and enterprises—2 14 18. Journeys—6 16 29. Real property matters and educational activities—4 16 30. Children and speculation—11 18 30. Services—9 14 29. Partnership—2 16 30. Insurance—6 16 30. Profession and business—2 16 29.

Inauspicious Dates.—Personal and domestic—3 13 21. Money dealings and enterprises—1 17 28. Journeys—7 20 28. Real property matters and educational activities—5 10 21. Children and speculation—8 19 27. Services—8 20 28. Partnership—1 20 28. Insurance—3 7 27. Profession and business—5 17 27.

Chandrashtama occurs from beginning to 03-31 p.m. on 1st and again from 06-53 p.m. on 26th to 09-12 p.m. on 28th.

11. KUMBHA (AQUARIUS): General.—The Sun in the unfavourable 9th till 15th with check transits thereafter the favourable 10th with vedha. Mars in the 7th and the 8th, Jupiter in the 10th and Saturn in the 9th are all unfavourable but Jupiter and Saturn are under check throughout. Mercury in the adverse 9th till 9th transits thereafter the favourable 10th and 11th yielding to vedha between 9th and 29th. Venus in the adverse 7th on the 1st transits thereafter the favourable 8th and 9th. The planets are not in a favourable mood to assist the native. The redeeming feature is that the planets having adverse postures are mostly under

check. You should guard against persons who will pose as friends but whose real intention is to bring your character and integrity under cloud. Dhanishta is better than Satabhisha and Poorvabhadra.

Health and Domestic.—Stomach and rectal complaints are denoted by the adverse transits. Those suffering from chronic diseases should take extra care of their health. Relatives outside family may prove troublesome. Domestic life will, however, be peaceful and harmonious.

Finance and Speculation.—This is outright an unfavourable month for finance. While there may be a cut in regular income and expenditure will increase for various purposes. You may incur losses on certain transactions. You are advised to refrain from speculative deals.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of Dhana-karaka, real property matters are likely to be satisfactory. You are, however, likely to experience some difficulties in the realisation of your dues from your tenants. Services are likely to have penal transfers. Business and professions will have a routine month.

Women.—It is mainly in respect of their health that the women should be careful. In club and social work the conditions may be disappointing. You are advised to go slow on romance and love affairs. Employed girls should avoid unnecessary talks in the office.

Students.—You will make good progress in studies. Outdoor games are not favoured. Health and domestic difficulties are likely to worry you during the month. You should not do anything that may be considered as arrogant by your superiors.

Fortunate Dates.—Personal and domestic—4 6 11. Money dealings and enterprises—4 6 14. Journeys—4 6 15. Real property matters and educational activities—4 9 15. Children and speculation—4 9 16. Services—6 11 18. Partnership—6 11 22. Insurance—4 16 24. Profession and business—4 11 24.

Inauspicious Dates.—Personal and domestic—1 12 20. Money dealings and enterprises—2 13 21. Journeys—3 13 23. Real property matters and educational activities—5 17 25. Children

and speculation—5 19 26. Services—5 17 28. Partnership—3 20 29. Insurance—3 20 30. Profession and business—5 20 30.

Chandrashtama occurs from 03-31 p.m. on 1st to 05-43 a.m. on 3rd and again from 09-12 p.m. on 28th onwards.

12. MEENA (PISCES): General.—The Sun transits the adverse 8th and 9th and his evil propensities are not under check. Mars in the favourable 6th till 5th with vedha transits the unfavourable 7th thereafter with check. Mercury in the favourable 8th till 9th transits the unfavourable 9th with check till 29th then he moves into the favourable 10th. Jupiter in the 9th is fully favourable. Venus in the unfavourable 6th and 7th till 29th transits the favourable 8th during the last two days. Saturn in the 8th is inimical but his evil propensities are under check. The month cannot be said to be satisfactory. You will be engaged in fruitless travel. You may also suffer humiliation and bodily injury. Avoid misunderstandings with business partners. Poorvabhadra is better than Uttara-bhadra and Revati.

Health and Domestic.—The Sun is likely to cause diseases in the head. Chronic sufferers should be extremely careful as deterioration in their health is indicated. Your father is likely to have a crucial illness. Domestic life is not likely to be peaceful and harmonious.

Finance and Speculation.—Financial affairs will, however, be satisfactory. Although expenditure may increase considerably, the income will be sufficient to meet all your commitments. Speculative transactions may yield moderate dividends, off and on.

Real Property, Services, Profession, etc.—Real property transactions may prove somewhat satisfactory during the first week but thereafter conditions are likely to deteriorate. You will do well to postpone major decisions to later months. Labour problems are likely to increase. Services, business and professions will find the month trying.

Women.—The women should take special care of their functional health. Social contacts are not likely to be of much assistance. Club activities should be reduced to the minimum. Em-

ployed girls should exercise great care so as not to give offence to their superiors.

Students.—There is likely to be a setback in educational matters. As you are likely to incur the displeasure of your relatives you should watch your manner and conduct very carefully. You should refrain from violent physical activities altogether.

Fortunate Dates.—Personal and domestic—4 18 29. Money dealings and enterprises—6 11 29. Journeys—9 14 24. Real property matters and educational activities—11 15 22. Children and speculation—4 11 24. Services—6 14 22. Partnership—9 15 29. Insurance—9 14 29. Profession and business—6 11 29.

Inauspicious Dates.—Personal and domestic—1 19 28. Money dealings and enterprises—2 19 28. Journeys—3 12 23. Real property matters and educational activities—5 12 27. Children and speculation—7 17 27. Services—7 19 26. Partnership—8 20 28. Insurance—3 12 26. Profession and business—1 19 28.

Chandrashtama occurs from 05-43 p.m. on 3rd to 09-27 p.m. on 5th.

ASTROLOGY FOR BEGINNERS

Dr. B. V. RAMAN

Rs. 8-00

This book is designed to give a clear and concise exposition of the essential facts of Astrology. It contains material that is easy to follow. This is the best book for beginners. The presentation is bound to make fascinating appeal also to the advanced students.

RAMAN PUBLICATIONS

"Sri Rajeswari",
Bangalore-560020

MY EARLY EXPERIENCES IN ASTROLOGY—XII

(Continued from page 847)

believe in astrology. For the sake of curiosity can you tell me something about me?". I said: "Europe is full of "serious Christians" shamefully setting at naught the fundamental precepts of Christianity. Example is better than precept. If you have studied the Bible carefully then you would not say that no 'serious Christian' would hold belief in astrology." He was just an ordinary missionary interested in proselytizing 'low caste' Hindus, and there was no point in talking with him any further. When I was about to take leave he again said, "tell me something about me." He had no birth details. I asked him to name a number of three digits, manipulated it and got as remainder, a number which represented Rahu. There were some rumours in the village about this priest having a keep. Cashing in on these rumours, and the number revealing Rahu, I said: "Your character is questionable. You have relations with a woman." He was dumb-founded and dismissed me with a smile. We parted company never to see each other again. A number of such episodes have taken place in my long life. After I went through carefully both the old and new Testaments, my respect for Christ increased in inverse proportion to my dislike for the fraternity which controls the church. There might be exceptions and my remarks do not apply to them.

The 75th birthday of grandfather was celebrated, as usual, on a grand scale on 28th January 1931. A large number of friends, relatives and admirers had gathered on the occasion. The day after the celebrations, I found my father-in-law closetted with grandfather for more than two hours. It looked as if they were engaged in some serious discussions. In the evening, my father-in-law told me that he had discussed with grandfather about my future, and that the latter had consented, though reluctantly, to the prosecution of my studies. My father-in-law painted a grim picture of my future if I did not continue my studies. He said,

"Who will care for you after your grandfather's death? You have no education, financial resources or any qualification to enable you to chalk out an independent career or do private business. The burden of looking after your father and his family falls on you. Therefore you must enter college without any second thoughts and take up medicine so that you could have a lucrative practice or get into service." These arguments did not really convince me. I said: "I am hopeful of a bright future as I feel I can make a successful career, because Jupiter in the 10th house in my horoscope will give me fame, name, finances, etc. I have confidence." My father-in-law just laughed at what he called my impractical ideas.

The next morning grandfather broached the same subject and said: "I and your father-in-law have decided that you should prosecute your studies further." "But," I remonstrated, "if I continue my studies who will take care of the family? You are advancing in age and father has no means of livelihood. And I do not wish to fail in my duty towards you and father, I do not want to study further." My remonstrances cut no ice. It was finally decided that I should stay at Bangalore for further studies, visit our village after college hours every Friday evening, assist grandfather in his work during the weekend and return to Bangalore every Monday morning. Thus after a break of 30 months, I was reluctantly obliged to resume my studies. In July 1931, I joined Inter-Science with Chemistry, Botany and Zoology as my optionals. This was when I was undergoing the sub-period of Venus in the major period of Rahu which grandfather felt was propitious. Jupiter who should give the results of the major lord Rahu was aspecting the 4th and the sub-lord Venus owned the 4th house. I had my own misgivings about any beneficial results being given by Rahu. My father-in-law died in 1965. He had keenly watched the progress I had made in astrology and the laurels I had won both in India and abroad. And he used to often express his happiness.

It has been within my experience spread over 50 years, that Rahu as sub-lord, whether in his own period, or the period of other planets, would always create problems of a serious nature, affecting family and personal matters, which would test the mental and physical stamina of an individual whatever be his social, educational or financial attainments. It is also found, contrary to general belief, that planets like the Sun and Mercury, occupying Rahu's constellations are capable of conferring happy results financially and career-wise but would create situations in domestic life, which would shatter a person's self-confidence and make him experience results which he would ordinarily never expect to happen. There are of course exceptions which I will discuss at a future date.

(To be continued)

Written : 29-9-1983

NEWS AND VIEWS

(Continued from page 851)

न जातु कामान्न भयान्न लोभात् धर्मं त्यजेत्
न विनश्यति हेतोः
नित्यो धर्मः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य
त्वनित्यः ॥

Dharma should never be forsaken, neither out of desire, fear, miserliness, nor even risk to life. (It should be protected even at the cost of life.) Dharma is eternal; happiness and sorrow transient. Jeeva (soul) is eternal and nescience, its cause is illusory.

Tithi from the Date of Birth

Here is a regular formula for finding the tithi from the English date of birth devised by my friend.

$$\text{Step (i) } \frac{B + C + D + E - A}{30} = Q + F$$

Omit quotient and take remainder F only

Step (ii) $F + G = T = \text{Tithi from Sukla Prathama (bright fortnight)}$

where

A = constant $\begin{cases} 2 \text{ for January and February} \\ 4 \text{ for other months} \end{cases}$

B = Date

C = Month

D = Year, barring the centurial digits

E = 0, 10 or 20 according as D/3 yields 0, 1 or 2 as remainder

G = D/20.

Notes :

- (1) T = 0 or 30 denotes Amavasya (the new Moon);
- (2) T = 15 denotes Poornima (the full Moon);
- (3) T = 1 to 15 denotes Sukla Paksha;
- (4) T = 16 to 30 denotes Krishna Paksha (dark fortnight) and the actual tithi is obtained by deducting 15 from T;
- (5) There may be an error of a tithi occasionally due to reasons of Vyapti :

Example 1: 21-2-1954

A = 2, B = 21, C = 2, D = 54, E = 0

$$\frac{B + C + D + E - A}{30} = \frac{21 + 2 + 54 + 0 - 2}{30} = \frac{75}{30}$$

Remainder F = 15

54

$$G = \frac{54}{20} = 3 \text{ and } F + G = 18$$

20

T = 18 Krishna Paksha - T = 18 (lunar 3rd day).

Example 2: 30-9-1911

A = 4, B = 30, C = 9, D = 11, E = 20

$$\frac{30 + 9 + 11 + 20 - 4}{30} = \frac{66}{30}$$

F = 6

11

$$G = \frac{11}{20} = 1 \text{ (more than half) } T = 6 + 1 = 7$$

20

Sukla Saptami, actual being Ashtami (the 7th or actual 8th of bright fortnight).

As in the case of Nakshatra, for ease of mental calculation, multiples of 30 can be discarded as and when we add the figures. In the second example, the first 30 can be ignored, total of the other three yielding 40 be taken as 10 and 4 deducted yields 6 as before.

Subscribe to :

THE

ASTROLOGICAL MAGAZINE

Daily Guide for November 1983

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., A.M.]

1. *Tues.*—Ekadasi (11th tithi) upto 12h. 52m., then Dwadasi (12th tithi). Poorvaphalguni till 10h. 28m., then Uttaraphalguni. Siddha Yoga upto 10h. 28m. then Amruta Yoga. Till 10h. 21m., good for borrowing, for patients to take first bath after recovery from illness, for testing instruments; after 10h. 28m. good for manuring garden, for testing instruments.

2. *Wed.*—Dwadasi (12th tithi) till 10h. 19m., then Trayodasi (13th tithi). Uttaraphalguni upto 8h. 38m., then Hasta. Amruta Yoga till 8h. 38m., then Siddha Yoga. Good for buying cows and sheep, for gardening, for driving new vehicles, for storing rice, wheat, corns, etc., for taking medicines, for wearing new garments, for testing instruments, for appointing staff, for digging or deepening wells, for filing suits.

3. *Thurs.*—Trayodasi (13th tithi) upto 7h. 53m., then Chaturdasi (14th tithi) till 29h. 41m., afterwards Amavasya (the New Moon). Hasta upto 6h. 55m., then Chitta till 29h. 25m., afterwards Swati. Siddha Yoga upto 29h. 25m., then Amruta Yoga. Routine work only.

4. *Fri.*—Amavasya (the New Moon) till 27h. 51m., then Prathama (1st tithi). Swati upto 28h. 17m., then Visakha. Siddha Yoga the whole day. Good for dealing with members of the opposite sex.

5. *Sat.*—Prathama (1st tithi) upto 26h. 31m., then Dwiteeya (2nd tithi). Visakha till 27h. 39m., then Anuradha. Siddha Yoga the whole day. Good for purchasing house.

6. *Sun.*—Dwiteeya (2nd tithi) till 25h. 48m., then Tritheeya (3rd tithi). Anuradha upto 27h. 37m., then Jyeshtha. Marana Yoga the whole day. Only routine work.

7. *Mon.*—Triteeya (3rd tithi) upto 25h. 45m., then Chaturthi (4th tithi). Jyeshtha till 28h. 15m., then Moola. Siddha Yoga the whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for surgical operations, for testing instruments, for deepening wells.

8. *Tues.*—Chaturthi (4th tithi) till 26h. 26m., then Panchami (5th tithi). Moola upto 29h. 34m., then Poorvashadha. Amruta Yoga the whole day. Good for surgical operations.

9. *Wed.*—Panchami (5th tithi) upto 27h. 48m., then Shashti (6th tithi). Poorvashadha the whole day. Amruta Yoga all through the day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for digging or deepening wells, for sending applications, for buying house.

10. *Thurs.*—Shashti (6th tithi) upto 29h. 44m., then Saptami (7th tithi). Poorvashadha till 7h. 32m., then Uttarashadha. Siddha Yoga the whole day. Good for driving new vehicles, for storing rice, wheat, corns, etc., for digging or deepening wells, for performing auspicious functions, for buying vehicles.

11. *Fri.*—Saptami (7th tithi) the whole day. Uttarashadha till 10h. 02m., then Sravana. Siddha Yoga upto 10h. 02m., then Marana Yoga. Till 10h. 02m. good for driving new vehicles, for wearing new garments, for testing instruments, for appointing staff, for erecting sheds, for digging or deepening wells, for buying vehicles, for dealing with members of the other sex.

12. *Sat.*—Saptami (7th tithi) upto 8h. 04m., then Ashtami (8th tithi). Sravana till 13h. 03m., then Dhanishta. Siddha Yoga the whole day. Upto 8h. 04m. good for driving new vehicles, for testing instruments, for appointing staff, for erecting sheds, for digging or deepening wells, for buying vehicles.

13. *Sun.*—Ashtami (8th tithi) till 10h. 35m., then Navami (9th tithi). Dhanishta upto 15h. 51m., then Satabhisha. Marana Yoga upto 15h. 51m., then Siddha Yoga. Routine work only.

14. *Mon.*—Navami (9th tithi) till 13h. 02m., then Dasami (10th tithi). Satabhisha upto 18h. 44m., then Poorvabhadrapada. Siddha Yoga till 18h. 44m., then Marana Yoga. Between 13h. 02m. and 18h. 44m. good for buying cows and dogs, for taking medicines, for erecting sheds, for buying vehicles.

15. *Tues.*—Dasami (10th tithi) till 15h. 12m., then Ekadasi (11th tithi). Poorvabhadrapada upto 21h. 16m., then Uttarabhadrapada. Marana Yoga till 21h. 16m., then Amruta Yoga. Routine work only.

16. *Wed.*—Ekadasi (11th tithi) upto 16h. 55m., then Dwadasi (12th tithi). Uttarabhadrapada till 23h. 22m., then Revati. Siddha Yoga upto 23h. 22m., then Marana Yoga. Good for buying cows and dogs, for driving new vehicles, for travel, for taking medicines, for wearing new garments and ornaments, for testing instruments, for appointing staff, for erecting sheds, for digging or deepening wells.

17. *Thurs.*—Dwadasi (12th tithi) till 18h. 04m., then Trayodasi (13th tithi). Revati upto 24h. 54m., then Aswini. Siddha Yoga till 24h. 54m., then Amruta Yoga. Good for buying cows and dogs, for driving new vehicles, for travel, for taking medicines, for wearing new garments, and ornaments for testing instruments, for appoint-ment of staff, for erecting sheds, for fixing pumpsets, for digging or deepening wells, for sending applications, for buying house.

18. *Fri.*—Trayodasi (13th tithi) till 18h. 37m., then Chaturdasi (14th tithi). Aswini upto 25h. 51m., then Bharani. Amruta Yoga till 25h. 51m., then Siddha Yoga. Upto 18h. 37m. good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for travel, for taking medicines, for appointing staff, for fixing pumpsets, for filing suits, for sending applications, for dealing with members of the opposite sex.

19. *Sat.*—Chaturdasi (14th tithi) upto 18h. 34m., then Poornima (the Full Moon). Bharani

till 26h. 15m., then Krittika. Siddha Yoga the whole day. Routine work only.

20. *Sun.*—Poornima (the Full Moon) till 17h. 59m., then Prathama (1st tithi). Krittika upto 26h. 08m., then Rohini. Siddha Yoga the whole day. Good for borrowing.

21. *Mon.*—Prathama (1st tithi) upto 16h. 56m., then Dwiteeya (2nd tithi). Rohini till 25h. 35m., then Mrigasira. Amruta Yoga upto 25h. 35m., then Siddha Yoga. After 16h. 56m. good for buying cows and dogs, for wearing new clothes and ornaments, for taking medicines, for digging or deepening wells, for testing instruments, for erecting sheds, for filing suits.

22. *Tues.*—Dwiteeya (2nd tithi) till 15h. 30m., then Triteeya (3rd tithi). Mrigasira upto 24h. 42m., then Aridra. Siddha Yoga till 24h. 42m., then Marana Yoga. Good for patients to take first bath after recovery from illness, for testing instruments.

23. *Wed.*—Triteeya (3rd tithi) upto 13h. 46m., then Chaturthi (4th tithi). Aridra till 23h. 32m., then Punarvasu. Siddha Yoga the whole day. Upto 13h. 46m. good for patients to take first bath after recovery from illness, for testing instruments, for erecting sheds, for digging or deepening wells.

24. *Thurs.*—Chaturthi (4th tithi) till 11h. 49m., then Panchami (5th tithi). Punarvasu upto 22h. 13m., then Pushya. Amruta Yoga till 22h. 13m., then Siddha Yoga. After 11h. 49m. good for buying cows and dogs, for travel, for taking medicines, for testing instruments, for appointing staff, for fixing pumpsets, for sending applications, for buying house or vehicle.

25. *Fri.*—Panchami (5th tithi) upto 9h. 44m., then Shashti (6th tithi). Pushya upto 20h. 58m., then Aslesha. Marana Yoga the whole day. Only routine work.

26. *Sat.*—Shashti (6th tithi) till 7h. 35m., then Saptami (7th tithi) upto 29h. 25m., afterwards Ashtami (8th tithi). Aslesha till 19h. 20m., then Makha. Marana Yoga upto 19h. 20m., then Amruta Yoga. Upto 19h. 20m. good for surgical operations. After 19h. 20m. good for storing rice, wheat, corns, etc.

27. *Sun.*—Ashtami (8th tithi) upto 27h. 16m., then Navami (9th tithi). Makha till 17h. 51m., then Poorvaphalguni. Marana Yoga upto 17h. 51m., then Siddha Yoga. Routine work only.

28. *Mon.*—Navami (9th tithi) till 25h. 13m., then Dasami (10th tithi). Poorvaphalguni upto 16h. 28m., then Uttaraphalguni. Siddha Yoga the whole day. Routine work only.

29. *Tues.*—Dasami (10th tithi) upto 23h. 18m., then Ekadasi (11th tithi). Uttaraphalguni till 15h. 11m., then Hasta. Amruta Yoga the whole day. Good for testing instruments.

30. *Wed.*—Ekadasi (11th tithi) till 21h. 35m., then Dwadasi (12th tithi). Hasta upto 14h. 03m., then Chitta. Siddha Yoga the whole day. Good for buying cows and dogs, for wearing new clothes and ornaments, for patients to take first bath after recovery from illness, for driving new vehicles, for taking medicines, for filing suits, for sending applications, for digging or deepening wells.

Shubha Muhurtas (Auspicious Times)

10. *Thurs.*—Shashti (6th tithi)—Uttarashadha—Dhanus (Sagittarius)—10h. 30m. to 11h. 15m.,—Good for marriage. seemanta.

GEMSTONES BARGAINS

Gems are very valuable. It is possible by mistake you paid price more than actual cost of the Gem. If you are an astrologer and recommend gemstones to your clients for profit, write to us for them. We are in a position to fulfil almost all your requirements in Gemstones. According to Indian Gemmology there are 84 different kinds of Ratna, more prominent of which are Diamond, Emerald, Ruby, Blue and Yellow Sapphires, Pearl, Coral, Cat's eye and Hessonite Cinnamastones (Gomedhak). Our firm which is in the trade of gemstones for last 37 years stocks most of them. It offers best values in genuine gemstones at most sensible rates, even on approval basis. We can supply you gemstones by V.P.P. Please write to us for a free price list and other particulars.

BIHARILAL HOLARAM, JEWELLERS

Post Box No. 116, Gopalji Ka Rasta
JAIPUR-3 (Rajasthan)

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

JUST PUBLISHED

ORDER TODAY

A CATECHISM OF ASTROLOGY

(Vol. I)

by BANGALORE VENKATA RAMAN

Simple questions to simple answers but the subject is a complex one. This is exactly what the volume is. It takes you through the ins and outs of the intricate and mystifying subject of astrology. All kinds and any kind of questions you've ever encountered in the study of the subject find a place in this volume. Simple definitions and rules that have generally missed treatment elsewhere for this very reason are explained in clear, lucid terms.

The volume is not an original work. It is a reprint of questions and answers handled by the Editor under the pseudonym of Mihira in THE ASTROLOGICAL MAGAZINE between 1944 and 1950.

Predictive and mathematical problems in astrology, Bhavas and various ways of handling Bhava issues, the ticklish questions of determination of Atmakaraka, simple little rules to find out the exact kind of profession and a host of other questions commonly encountered by the astrology student are explained in easily understandable language. In other words, reading through this book is like having all your doubts cleared by an authority on the science.

Price Rs. 9-00 or \$ 3-50 or £ 2-00. Forwarding Charges Extra.

5% discount to subscribers of THE ASTROLOGICAL MAGAZINE

Volume II will be out in September 1983

Publishers: IBH Prakashana, Bangalore-560 009

Raman Publications

"Sri Rajeswari", Bangalore-560020

FELICITATION COMMITTEE FOR DR. B. V. RAMAN AND INTERNATIONAL CONVENTION ON ASTROLOGY

To be held at Bangalore on 11th and 12th December 1983

CHAIRMAN : Justice Sri A. R. Somnath Iyer (Former Chief Justice and Governor of Karnataka); **VICE-CHAIRMEN :** Sri T. Subba Rao (Partner, King & Partridge, Bangalore), Sri S. P. Jain (Income Tax Consultant, Saharanpur) Sri. P. N. S. Murthy (Tax Consultant, Bangalore), Sri Venkatasubrahmanian (Mirasdar, Tanjore) Sri P. Adimoolam (A. Thompson & Co. Madras), Sri M. C. Bhandari (Secretary, Bharat Nirman, Calcutta), Sri P. S. Iyer (Arera Colony, Bhopal); **PATRONS :** Sri B. D. Sharma (Governor of Madhya Pradesh), Dr. M. Chenna Reddy (Former Governor of Punjab and Chief Minister of A.P.), Sri Govind Narain (Former Governor of Karnataka, New Delhi), Sri Ramnath Goenka (Chairman, Indian Express), Sri Veerendra Patil (Minister for Labour, Union Government, New Delhi.), Sri Veerappa Moily, Opposition leader, Vidhana Soudha, Bangalore, T. R. Shamanna, M.P., (Bangalore), Sri A. R. Natarajan (Member, Central Board of Direct Taxes, New Delhi), Sri Gopalakrishna (Collector of Customs, Bangalore), Sri M. V. Reddy, Collector of Customs, Belgaum, Sri A. K. Mehta, Dy. Collector of Central Excise, Bangalore. Sri C. S. Sastri (Ch. Accountant, Madras, Dr. M. Balamurali Krishna (Famous Musician and Composer, Madras) Dr. V. K. R. V. Rao (Former Member, Planning Commission), Sri V. S. Krishna Iyer (Member, Legislative Council, Bangalore), Sri Sarvothama Das Pai (Sudhindra Offset Process, Bangalore-3); **SECRETARY :** Sri N. N. Sastri (Director, Kalpataru Institute for Scientific Studies in Astrology); **JOINT SECRETARIES :** Sri K. Nagaraja Rao (Director, Faculty of Astrology SMVV), Sri H. S. Viswanatha (Scientech, ITI), Sri B. Niranjan Babu (Sri Suprajaram, Bangalore); **TREASURER :** Sri S. Panchakshari (Prop. Sekkar Trading Co.); **PUBLIC RELATIONS OFFICERS :** Sri T. S. Vasan (Modern Astro Studios, Bangalore), Sri K. S. Samrat (Bangalore); **FOREIGN CORRESPONDENT :** Dr. Bangalore Sureshwara (P.B. 135, Lake Zurich, Illinois 60047, U.S.A)

In order to recognise the services rendered by Dr. B. V. RAMAN in the field of Indian culture in general and Astrology in particular during the last 50 years and more, it has been decided by the citizens of Bangalore to felicitate him suitably.

On the occasion of the felicitation, a two day International Convention on Astrology will be held on 11th and 12th December 1983 at Bangalore. Leading astrological savants and lovers of astrology from India and overseas are expected to participate in the Convention which will be inaugurated by a distinguished personality and the key-note address will be delivered by Dr. B. V. RAMAN. The objects of the Convention are (a) To bring together a common platform scholars, savants and those interested in Astrology and allied subjects from different countries.

(b) To create in the public mind an awareness of the importance of astrology in the modern world and highlight the relevance and usefulness of astrology to medicine psychology, agriculture, weather, occupation etc.

It has also been planned to create a trust for the propagation of astrology through educational institutions and universities.

The Committee welcomes you to actively participate in the Convention by becoming donor/patron/member of the reception committee/delegate/observer.

Fees : Donor Rs. 5,000. and above ; Member, Reception Committee : Rs. 250 ; Observer: Rs. 150 ; Patron : Rs. 1000 and above ; **Delegate :** Local : Rs. 50 ; Moffusil : Rs. 150 ; Foreign : U.S. \$ 50

A Souvenir will be published [on this occasion containing illuminating articles, which will be provided to all participants free of cost.

A Felicitation Volume to mark the occasion and containing articles on Dr. Raman written by intellectuals, astrological savants and dignitaries will be released. The price of the volume will be Rs. 75/- or U.S. \$ 22.00. (Pre-publication price : Rs. 50/- or U.S. \$ 15.00) Postage etc. Rs. 7/- (or \$ 2.00).

A rare collection of books on Indian culture, astrology and allied subjects will be displayed by various leading book sellers. A unique opportunity for the participants and the public to select the books they need.

Bookings : All delegate-registration forms, duly completed should be sent with the fees to the Secretary, Felicitation Committee for Dr. B. V. Raman and International Convention on Astrology, No 25, 'G' Street, Jogupalyam, Bangalore-8, to reach not later than 30th October 1983.

Delegates from U.S.A. can send their delegate-registration applications to Dr. Bangalore Sureshwara, P.B. 135, Lake Zurich, Illinois 60047, U.S.A.

For details about reservation of accommodation, reservation for return journey, delegate application form and other facilities provided during the convention. write to the Secretary.

ASTROLOGICAL ACTIVITIES

All India Astrological Conference. Orissa

"Planets and Forecast" and Bhagyalipi International Astro-Research Scholars Association", Cuttack, will be holding a two-day All India Conference on Astrology and allied subjects at Barabati Studium, Cuttack, on 20th and 21st October 1983.

The key-note addresss will be delivered by Dr. B. V. RAMAN, Editor, *The Astrological Magazine*, Bangalore.

The Conference will have five seminars on "my experiences in astrology", "the novelties in ancient Sastras", "mundane astrology", "astrological remedies" and "palmistry, numerology, etc..".

It is also intended to publish the November 1983 issue of the "Planets and Forecast" as Dr. RAMAN's Jayanti Number to be released at the Conference. The special number will be presented to Dr. RAMAN when he will be there to deliver the key-note address.

If a sufficient number of delegates express their desire excursion trips to the famous temple of Konark, etc., can be arranged.

The delegate fee will be Rs. 100 per head. They will be provided with boarding and lodging. For further details and information, write to the Chief Convener, All-India Astrological Conference, c/o "Planets and Forecast", Pithapur, Cuttack-753 001. Orissa.

International Convention on Astrology

On the occasion of Felicitation of Dr. B. V. RAMAN for his yeoman services in the field of Indian culture in general, and Astrology in particular, during the last 50 years and more, a two-day International Convention on Astrology will be held on 11th and 12th December 1983 at Bangalore. Leading astrological savants from India and overseas are expected to participate in the Convention.

The Felicitation function will be inaugurated by Karnataka Governor Sri A. N. Banerjee and the convention by another dignitary and the key

note address of the Convention will be delivered by Dr. B. V. RAMAN.

The subjects to be discussed at the Convention will be usefulness of astrology to medicine, psychology, agriculture, profession, weather etc.

The speciality of this Convention will be that it will be attended by astrologers, astrological savants and lovers of astrology from throughout the country and abroad.

The Committee welcomes people interested in actively participating in the Convention by becoming Donor/Patron/Member of the Reception Committee/Delegate/Observer (Donor Rs. 5,000 and above, Member. Reception Committee Rs. 250/-, Observer : Rs. 150/-, Patron : Rs. 1,000 and above, Delegate : Local Rs. 50/-, Moffusil Rs. 150/-, Foreign U.S. \$ 50/-)

A souvenir will be published on this occasion containing illuminating articles, which will be provided to all participants free of cost.

A Felicitation Volume to mark the occasion will be released. This will contain various articles on Dr. RAMAN written by intellectuals, astrological savants and dignitaries. The price of the volume will be Rs. 75/- or U.S. \$ 22/- Pre-publication price: Rs. 50/- or \$ 15/- postage etc., Rs. 7/- (or \$ 2-00).

A rare collection of books on Indian culture, Astrology and allied subjects will be displayed by various trading book-sellers. A unique opportunity for the participants and the public to select the books they need.

For particulars write to the Secretary, at No. 25, 'G' Street, Jogupalyam, Bangalore-8.

Astrological Research Conference

Under the auspices of the Institute of Astrological Studies, Madras, an all India Astrological Research Conference will be held at Madras on 11th and 12th December 1983.

A list of 16 subjects has been fixed bearing on education, medical and engineering careers, career in astrology, marital problems, foreign

travel, physical ailments, politics and Sanyasa and accidents.

The Institute of Astrological Studies expects the research paper to be original work and contain (a) Relevant Astrological Rules from classical work, (b) Relevant rules or principles traditionally used, (c) Rules evolved by participants out of their experience, (d) Summarised conclusions and (e) A minimum of 10 actual cases with horoscopes where these rules and principles have been found to be operating.

With the above in view, arrangements are being made only for 4 speakers and 2 hours time is allotted to each one (later on, one hour is allotted for question and answer session).

The delegate fee for the Conference is Rs. 40/- for two days and Rs. 25/- for any one day. Hotel accommodation will be reserved on request. Lodging and boarding expenses have to be borne by the delegate. Return reservation will be made if the fare is remitted in advance.

For further details contact the Institute of Astrological Studies, Purushotham, Buildings 864/847, Anna Salai, Madras-600 002.

Yoga Jyotish

A quarterly journal published by the Institute of Applied Astrology and Research, "Yoga Jyotish" is edited by the young and enterprising Shivaji Bhattacharjee. In Volume One which is for the quarter April to June 1983 the editorial deals with predictive techniques. The issue under review contains a thought-provoking article by Mr. H. R. Shankar and other contributions. The feature "From the Rector's Table" is a novel one. The highlight of the issue is an original paper on *diabetes mellitus* and the application of astrology and yogic techniques to control it.

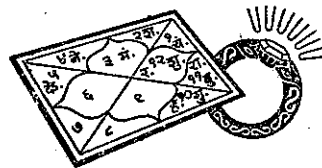
The printing is good. We wish the editor all success.

CORRECTION

September 1983 A.M. page 690a. Example (1) should be 1954-5-4 and not 1954-5-5 as printed.

Next line: A=15 and not 14 as printed.

The error is regretted. Editor, A.M.



ASTRAL GEMSTONES

ग्रहस्तने

The primary object being the Astrological aspect of the Gemstone, it needs experienced attention to select and determine the right Astral Gemstone in relation to the individual birth chart.

For your correct Astral Gemstone, therefore, please apply with birth chart, date, time and place of birth with name (sex) in full.

KALEY & SONS OF WARDHA

Department of Astral Gemstones

(Founder: Late Dr. M. G. KALEY)

(Conducted by: Mr. G. M. KALEY)

F-2, Nutan Sandesh, Vallabh Bagh Lane Extn. GHATKOPAR (E), BOMBAY-400 077 (India)

Serving from many generations in this trade all type of BIRTH STONES

enquire:

Tatiwala Jewellers

opp. gopalji ka mandir, gopalji ka rasta,

JAIPUR-302 003. ph. 78158

CONSULTATIONS & BOOK-SALES

For astrological consultations on all aspects including lost horoscopy and for buying classics translated by me and many other standard texts.

Contact **R. SANTHANAM**

7/668 Govindpuri, Kalkaji,

New Delhi 110 019 (India)

RELIABLE PREDICTIONS

Personal and Business. Enquire with a self-addressed stamped envelope.

B. CHANDRASHEKAR, M.B.A.,

Director Astrological Research Centre,

12/1, New Palasia, Indore-452 001 (M.P.)

For scientific predictions and suggestion for remedial measures consult by post with eminent astrologer Dr. SANDIPAN CHAUDHURI, M.A. Ph.D., 188/78, Prince Anwar Shah Road, Calcutta-700 045, India. For details of charges etc., send stamped envelope or 4 international reply coupons for foreign readers.

JUST PUBLISHED

NEW EDITION

VARSHAPHAL

OR

THE HINDU PROGRESSED HOROSCOPE

By BANGALORE VENKATA RAMAN

(11th Edition)

This book based on Tajaka, covers fresh grounds in the field of prediction. It describes a unique method never before disclosed for deciphering annual life readings. Predictions made according to this work yield unique results. Whether you are a layman or initiated, you can draw up and interpret the annual reading in an easy and scientific manner. The system propounded in the pages of this work is rational and in actual practice yields satisfactory results.

Pages xvi + 160 Crown $\frac{1}{8}$ size Paper Back
Price. Rs. 15.00 or \$ 6.00 Postage extra

Less 5% to Subscribers of THE ASTROLOGICAL MAGAZINE

RAMAN PUBLICATIONS

"Sri Rajeswari" Bangalore-560020

GRAHA AND BHAVA BALAS

(16TH EDITION)

Dr. B. V. RAMAN

Rs. 9-00

A unique treatise for measuring strengths of planets and houses numerically. An invaluable guide and aid for predictive astrology.

Raman Publications

"Sri Rajeswari",
Bangalore-560020

MIRACULOUS MEDICINE

All PILES including severe cases can be cured surely without surgery. Quick relief. No diet-restriction. No harm. No side-effect. Many from India and abroad have been cured. Write details with a 50P. envelope (or with 25 pence B.P.O. for outside India)

Dr. S. Sankaralingam, B.Sc., B.G.L.
Agasthiar Siddha Clinic,
Tuticorin-628 008, INDIA

FREE ENCYCLOPAEDIA

Don't Know How To Live
Then ask for Free Encyclopaedia
"HOW TO LIVE"
Send 50 Paise Stamps.

ZAMAN

17, Boran Road, P. O. Box No. 6660,
Bandra, Bombay-400 050. (India),

CHOICE OF THE MONTH

Ashtakavarga Contrivance Rs. 60-00
KISSA

Living with the Himalayan
Masters Rs. 65-00
(*Spiritual Practices of Swami
Rama*) by Swami Ajaya

Samaveda Rs. 110-00
*English translation
by Devi Chand*

Indian Chronology Rs. 145-00
by L. D. Swami Kannu Pillai

Free forwarding charges for orders of
Rs. 100/- and above



SRI SUPRAJARAM

"Sri Rajeswari"
Bangalore-560 020

Scanned By www.suparishisastrology.com to preserve Dr Ramans Work

IMPORTANT BOOKS ON ASTROLOGY

By Dr. B. V. Raman

1. **ASHTAKAVARGA SYSTEM OF PREDICTION:** (5th Edn.) Rs. 20.00 or \$ 8.00

This book is perhaps the first of its kind to deal with the practical application of Ashtakavarga. Rules are given for a reader's guidance in simple form so that they can be easily applied

2. **ASTROLOGY FOR BEGINNERS:** (20th Edn.) Rs. 8.00 or \$ 3.50

This book is designed to give a clear and concise exposition of the essential facts of astrology. It contains material that is easy to follow. This is the best book for beginners. The presentation is bound to make fascinating appeal also to the advanced students.

3. **AYURVEDA:** (6th Edn.) Rs. 3.00 or \$ 1.50

By a study of this little book, readers are enabled to take a more positive interest in the understanding of the sublime science of Ayurveda

4. **BHAVARTHA RATNAKARA:** (8th Edn.) About Rs. 18/-

The subject has been dealt with systematically and in a concise form. Very rare combinations are given which are not found in other books. English translation with original stanzas in Sanskrit.

5. **A CATECHISM OF ASTROLOGY:** (1st Edn.) Rs. 9.00 or \$ 3.50

Takes you through the ins and outs of the intricate and mystifying subject of astrology.

6. **GRAHA AND BHAVA BALAS:** (10th Edn.) Rs. 9.00 or \$ 3.50

A unique treatise for measuring strengths of planets and houses numerically. An invaluable guide and aid for predictive astrology.

7. **HINDU PREDICTIVE ASTROLOGY:** (14th Edn.) Rs. 30.00 or \$ 12.00

This book has been designed to meet the demand for an up-to-date concise and comprehensive text book on Hindu Astrology that is in itself complete and self-contained. Contents include casting the horoscope, finding Dasas, predicting events, Medical Astrology, National Astrology, Horary Astrology etc. This book is a must both for the beginner and for the advanced student

8. **HOW TO JUDGE A HOROSCOPE:** Vol. I (8th Edn.) Rs. 30.00 or \$ 12.00. Vol. II (2nd Edn.) Rs. 40.00 or \$ 16.00

This is the most complete and extensive work on practical astrology that is original in conception and execution. It deals extensively with the 12 houses and contains hundreds of illustrative charts. Deserves a place in the library of every student of astrology

9. **MANUAL OF HINDU ASTROLOGY:** (12th Edn.) Rs. 15.00 or \$ 6.00

The essential aspects of Mathematical Astrology necessary for correct computation of horoscopes according to the Hindu system are expounded. It is written with a view to help those attempting to grasp the fundamental principles of Hindu Astronomico-astrology.

10. **MUHURTHA OR ELECTIONAL ASTROLOGY:** (6th Edn.) Rs. 12.50 or \$ 5.00

Tries to show that Astrology encourages human effort by asking a man to do the right thing at the right moment. The aim of this book is to present to the reader in a concise form all the essential principles of Muhurtha so that he could make use of them in all walks of life.

11. **RAMAN'S NINETY YEAR EPHEMERIS:** (1891-1980) (4th Edn.) Rs. 30.00 or \$ 12.00

This Ephemeris covers a period of 90 years (1891 to 1980) so that the birth dates of most persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternate day. A must for all students of Astrology

12. **RAMAN'S EPHEMERIS:** (1981-2000) (1st Edn.) Rs. 15.00 or \$ 6.00

Addendum to the above ninety-year Ephemeris that covers a period from 1981 to 2000.

13. **NOTABLE HOROSCOPES:** (5th Edn.) Rs. 40.00 or \$ 16.00

This is a book on applied astrology. Contains a seriously conducted scientific study of seventy seven horoscopes and is bound to make a valuable addition to the stock of literature on practical predictive astrology devoted to pursuit of research

14. **PLANETARY INFLUENCES ON HUMAN AFFAIRS:** (8th Edn.) Rs. 15.00 or \$ 6.00

The rationale of astrology has been ably discussed and the truth of the subject statistically established

15. **PRASNA MARGA-1 Part:** (1st Edn.) Rs. 60.00 or \$ 24.00

Prasna Marga is an ancient astrological classic written in Sanskrit about 400 years ago. The translation is an exhaustive treatise on the various aspects of Prasna or Horary astrology. It also covers Natal Astrology, Omens, Hindu Numerology and remedial measures. A book that is considered as of exceptional interest and value

16. **PRASNA TANTRA:** (4th Edn.) Rs. 15.00 or \$ 6.00

This is a unique book on Horary Astrology and expounds in a simple and scientific manner reliable methods for answering questions of day-to-day importance based on query time. The original slokas are in Sanskrit with translation and exhaustive notes in English.

17. **THREE HUNDRED IMPORTANT COMBINATIONS:** (9th Edn.)

Gives a masterly exposition of Three Hundred Important Yogas and how they affect one's horoscope. Rs. ____ or \$ ____

18. **VARSHAPHAL (THE HINDU PROGRESSED HOROSCOPE):** (11th Edn.) Rs. 15.00 or \$ 6.00

This book based on Tajika describes a unique method never before discussed for deciphering easily the annual results.

19. **PRACTICAL HORARY ASTROLOGY:** Rs. 20.00 or \$ 8.00 (By Mrs. Gayatri Devi Vasudev)

A practical guide to answering questions relating to mundane life. Simplified approach to a complex branch of Prasna or Horary Astrology. Contains a number of practical illustrations from the author's own case-book.

RAMAN PUBLICATIONS

"Sri Rajeswari", Bangalore-560 020 INDIA

Astrological Magazine



editor

B.V. RAMAN

II ISSN 0004-6140

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

DECEMBER 1983

INDIA Rs. 3-50
SRI LANKA Rs. 8-75

THE SPIRITUAL VALUE OF ASTROLOGY

Choosing a Life-Mate
Horoscope of N. T. Rama Rao

The Suspense of a Prediction
(Amitabh Bachhan)

How Does Retrograde Saturn Affect You?

Rediscovering Astrology

Palmistry and National Defence

Nodes and Dhana Lagna

And Other Regular Features

The Astrological Magazine appears on the 11th of each month in advance of the month of publication.

Articles on astrology, astronomy, palmistry, medicine in relation to astrology, weather cycles, psychology, yoga, etc., are invited for publication. All articles must be neatly typed in double space on foolscap sheets. The Editor assumes no responsibility for the return of solicited or unsolicited manuscripts. Rejected articles will not be returned. The Editor reserves the right to reject, revise or rewrite any article without assigning any reason whatsoever. No correspondence will be entertained in this regard.

The Editor is not necessarily in agreement with the views expressed by contributors. All articles, published in *The Astrological Magazine*, become automatically copy-righted to *Raman Publications* unless otherwise stated.

No article or part thereof contained in *The Astrological Magazine*, may be reproduced without prior written permission of the Editor. All articles and editorial correspondence should be addressed to The Editor, *The Astrological Magazine*, "Sri Rajeswari", Bangalore-560 020. Telephone: 369229.

Subscriptions: One year, India, Rs. 42-00. Air-mail rates for: Sri Lanka, Pakistan, Malaysia, Singapore, Thailand and Indonesia Rs. 120; Europe & Africa £ 13-50; U.S.A., Canada, S. America, Australia, Japan, U.S. \$ 27-00. Copies will be supplied by Air. No Sea mail subscriptions are entertained. Subscriptions are not accepted for less than a year. The Proprietors reserve the right to refuse subscription to anyone without assigning any reason whatsoever. Rates of subscription are subject to revision without prior notice in which case subscriptions already paid will be adjusted according to the revised rates. Subscriptions once paid will not be refunded under any circumstance; nor any adjustment made.

Complaints of non-receipt of the Magazine should reach our office latest by the 27th of the month of issue. Duplicate copies will be sent subject to availability of the issue in question though the Proprietors are under no obligation to do so. Subscribers' change of address must reach us at least 3 weeks prior to mailing date.

Foreign Subscriptions from U.S.A., Canada, South America, U.K., Japan, European and African Countries may be remitted to Raman Publications. Agency distribution is held by Messrs. A. Thompson & Co., 64, Gaudia Math Road, Royapettah, Madras-600014. For agencies, apply to A. Thompson & Co.

THE ASTROLOGICAL MAGAZINE

(FOUNDED 1895 BY B. SURYANARAIN RAO)

Proprietors: RAMAN PUBLICATIONS

New Series Vol. 47

Old Series Vol. 72

Chief Editor:

BANGALORE VENKATA RAMAN

Asst. Editor: GAYATRI DEVI VASUDEV

DECEMBER 1983 RUDHIRODGARI-MARGASIRA-1903 SS No. 12

CONTENTS

The Spiritual Value of Astrology	915
Need for an Astrological Academy	921
News and Views <i>Ekalavya</i>	922
Malefic Role of the Ascendant Lord <i>N. Viswanathan</i>	926
Astrological Miscellany <i>Gayatri Devi Vasudev</i>	928
Choosing a Life Mate <i>H. V. Sankaran</i>	930
The Suspense of a Prediction <i>K. N. Rao</i>	934
How Does Retrograde Saturn Affect You? <i>K. S. Ramakrishnan</i>	937
Rediscovering Astrology <i>Suresh Parmar</i>	939
Horoscope of N. T. Rama Rao <i>R. Lakshmanan</i>	942
Palmistry and National Defence <i>N. Santhanam Iengar</i>	943
Computing Monthly Income Astrologically <i>B. M. Bharadwaj</i>	946
Nodes and Dhana Lagna <i>Seela Pattabhiraman</i>	947
Lessons in Jaimini Astrology—XVIII <i>Dr. P. S. Sastri</i>	948
Letters to the Editor	951
Your Technical Difficulties Solved <i>Mihira</i>	956
"The Astrological Magazine" Ephemeris (December 1983)	960
Astronomical Notes <i>Agastya</i>	961
Farmers' Guide for December 1983 <i>Mihira</i>	963
Travel Guide for December 1983 <i>Mihira</i>	964
How Is This Month (December 1983) For You? <i>Utpala</i>	967
Daily Guide for December 1983 <i>Mihira</i>	977
"The Astrological Magazine" Index for 1983	983

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।

को वक्ता तारतम्यस्य तमेकम् वेधसम् विना ॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 72

DECEMBER 1983

No. 12

THE SPIRITUAL VALUE OF ASTROLOGY*

TODAY the western world appears to be unsure about the value of or even the necessity for an overall philosophy of life. It is obsessed by the overwhelming importance of science, of the natural or objective sciences. The sciences look for the nature of things as revealed in their behaviour (*swabhava*), function (*karma*) and quality (*guna*). Objective sciences strive to see nature as a whole, as a system of energies functioning in space and time.

To me it looks as if western thinkers are riven in their inmost consciousness by a profound self-division and are unable to arrive at a harmonious picture of man and nature giving due place to reality as well as to human values.

In Russia Dr. Pavlov's experiments on dogs resulting in the physiology of conditioned reflex was supposed to include psychological behaviour as well. The mind was reduced to complex chains of conditioned reflexes. Marx's materialism confirms the view of man as a helpless plaything in the environment. In a sense modern man seems to have sold himself to environments and jettisoned the soul.

Western psychology first lost its soul, then mind, then consciousness until behaviourism reduced human nature to a complex of reflexes, each operating like a mechanism.

But even in psychology, we do not have a harmonious view for there is psychoanalysis which enthrones mind again, and tries to explain all mental irregularities in terms of neuroses brought about by repression of natural desires. Freudianism, Adlerism, Jungism, etc., stress the role and power of consciousness or of the unconscious.

Further, the world of religion and theology, of man's experience and yearning in regard to Deity has suffered eclipse. Religion is surviving as a kind of social service and mild ethical sensitivity.

The vast majority of the working classes who have become literate have lost all touch with the religious life, its solace and its transcendent promise and hope.

It is no wonder that secularism in the sense of worldliness, all human values confined to present hedonic values, common to man and animals, differing only in extension and depth, has become the ruling philosophy of the modern world.

In order to appreciate the spiritual value of astrology, it is necessary that we have a general idea of Indian philosophy, as the common

*Summary of a lecture delivered by the Editor at National Astrological Society Conference at New York University on May 2, 1971.

1984 ANNUAL NUMBER

(JANUARY 1984 ISSUE)

OF

THE ASTROLOGICAL MAGAZINE

(To be published about 15th December 1983)

About 160 Pages

Price: Rs. 10.50 or Dols. 4.00

SOME CONTENTS

World Trends and Tensions in 1984

The Editorial

Levels of Education—An Astrological Assessment

*Dr. R. S. L. Srivatsava,
M.Sc., Ph.D., F.N.A.Sc.*

Are We Superstitious?

A. W. Joshi and Alok Kumar

Searchlight on Nadigranthas

V. A. K. Ayer

In the Name of Astrology

Bepin Behari

Psychiatry and the Palm

Dr. P. P. Bhagat

Chinese Astrology

Lt. Col. H. K. Shepherd, F.R.A.S.

(assisted by son Pravin)

Yoga and Mind's Potentialities

Dr. B. S. Gupta

Future of India

Harishankar L. Pandya

Predicting Through Astrology and Clairvoyance

K. N. Rao, I.A.A.S.

Indication of Profession from Astakavarga

R. A. Padmanabhan, M.A., M.Sc. D.I.C.

God's Grace, Acharya's Blessings and Miracles

R. Lakshmanan, M.A., B.L.

A Study of Nakshatras

H. R. Shankar

Stars, Sounds, Colours, Numbers

Cyrus D. F. Abayukoon

Hand Analysis of Anti-social Personalities

N. Panigrahy, M.Sc.

Foundations of Tibetan Astrology

Dr. E. Vedavyasa, I.A.S., Ph.D.

The Vedic River Saraswati

S. R. N. Murthy, M.Sc.

After Indira Gandhi Who?

N. Sundara Rojan

Effects of Lunar Conjunctions

K. Santhanam

How Benefic Planets Spoil Marriage

P. S. Iyer

REGULAR FEATURES

Around the World

Dr. B. Sureshwara, Ph.D.

Astrological Miscellany

Gayatri Devi Vasudev, B.Sc., LL.B.

News and Views

Ekalavya

As It Strikes Me

Satabhisha

The 1984 Annual Number will also contain the important features "How is 1984 for you?", etc., besides the monthly features for January 1984, Farmers' Guide and Travel Guide, Ephemeris, Astronomical Notes, Daily Guide, etc.

Those whose terms of subscription expire with this issue (See page 919) and those who wish to renew their subscription for another year are requested to remit Rs. 42/- only by M.O. or I.P.O. or by a draft on a local bank to Subscription Department, Raman Publications, "Sri Rajeswari", Bangalore-560020, on or before 9-12-1983 (Outstation cheques not accepted). For subscriptions so renewed the Annual Number will be sent by ordinary post. If you wish to have your copy sent by Registered Post, add Rs. 2.75 extra.

Subscriptions and renewals from U.S.A., Canada viz., \$ 27.00 should be sent to Raman International, Post Box 135, Lake Zurich, Illinois 60047, U.S.A.

Subscriptions from other overseas countries should be sent to Raman Publications, "Sri Rajeswari", Bangalore-560020, India.

To avoid disappointment, readers who are not regular subscribers can also register their orders with their news agents immediately by remitting Rs. 12.75 to them as only a limited number of copies will be printed.

While every care will be taken by RAMAN PUBLICATIONS, to post copies of the Annual to subscribers whose term of subscription is current, no duplicate copy of the Annual Number will be supplied free or even against payment as only a limited number of copies will be printed.

News agents should register their requirements immediately with Messrs. A. Thompson & Co., 64, Gaudiya Math Road, Madras-600014.

RAMAN PUBLICATIONS, "Sri Rajeswari", BANGALORE-560020.

factor between Indian philosophy and astrology being the theory of Karma.

Indian philosophy is primarily a philosophy or philosophies of freedom, strange as it may appear to those who have heard only of its theocratic non-rationalist character. Philosophical tradition in India has been rich and various. It is difficult to think of any philosophical system or idea in European philosophy—ancient, medieval or modern, to which we cannot find a parallel (in articulation and logical sophistication) in the *Darsanas* that have come down to us from the distant past, kept alive by continuous thought, debate, criticism and interpretation. The *Vedas*—and astrology is one of the six limbs of the *Vedas*—are the earliest and the most venerated record of culture, enshrining the highest aspirations, constitutive ideas and values of life in India. They offer the creative matrix of the ruling ideas of the Indian people in all branches of culture and civilization. All later directions of thought and feeling and the goals of life and ways of realisation go back to the *Vedas*. Hence they have the highest authority.

Egypt and Nineveh, Babylon, Greece and Rome have perished as living cultures pursued by people living today in their homelands. But in the India of today, as in the India of the past, the ancient spiritual culture continues to regulate the lives of millions of people. Indian philosophy, is a great example of the organic unity of theory and practice. The validity of a doctrine does not rest upon logic alone, but upon actual experience. A doctrine that fails to stand the test of life disappears, for Hindu philosophy is a way of life, a mode of approach to the spiritual realisation. At some stage the stress comes to be laid on values and goals of human life—moral, aesthetic, religious—in a word on the *purusharthas* or aims or goals of life, viz., *Dharma* or morality, individual, social, national and international; *Artha*, economics or wealth; *Kama* or fulfilment of instinctive needs accompanied by pleasures; and then finally *Moksha* or the conditions of ultimate freedom or realisation. If in the West faith in Christ or God holds primacy, for attaining salvation, in Indian

thought *gnana* or spiritual knowledge holds primacy. While we have doctrines of original *ajnana* or nescience to account for evil and suffering, the West has doctrines of original sin. But the *gnana* of Indian philosophy is not mere scientific knowledge of objective nature, but it is knowledge of Reality (Brahma) and self (Atma).

The attainment of spiritual salvation or *moksha* is possible only by practising a certain way of life as indicated in one's horoscope. This way of life shown in the horoscope is a resultant of karma in his past lives or incarnations.

According to Hindu Sages, man's present existence is not an accident. It is one of the series of existences he has been passing through as a result of the operation of the Law of Karma. This law is foundational to the Hindu view of life. The Indian conception of Karma is not based upon absolute fatalism. It gives an optimistic value indicating the trends we have chosen, the trends we can transform. It looks at life as one chain of events running in succession. Human activity in this world, incidents and happenings too are all under the necessity of a Higher Law. Man is a combination of a physical body, the mind and the self-conscious self or Atman which is spiritually present. It is the individual's action (*Karma*) in the past or previous lives that gives a blue-print of his present life. The horoscope reveals *Dharma*, *Artha*, *Kama* and *Moksha* aspects of one's life in the present existence. All schools of Indian philosophy—except perhaps the Charvaka—believe in the Law of Karma. It is said that this law was taken over by Pythagoras from India and by Plato in his myth of Er in the Republic. "As we sow, so we reap." A right action inevitably produces a good consequence. A wrong action inevitably produces a bad consequence. Performance of a duty produces *punya* or merit, *dharma* or virtue. Merit in its turn produces happiness. Transgression of a duty and commission of a forbidden act produce *papa* or demerit or vice. *Papa* or vice produces *duhkha* or misery. Merit and demerit, virtue and vice are all unseen agencies which may mature in

course of time and bear fruits either in this life or in a future life. They are predisposing causes of happiness and misery while external objects are only the exciting causes. There is no escape from the consequences of action or Karma.

There are two main categories of Karma, viz. *prarabdha* or operative and *sanchita* (or accumulative). The present course of life is indicated by the operative (*prarabdha*) i.e., deeds or actions whose seed has already sprung up and whose machinery has been set in motion towards their fruition in the present life. The *sanchita* or accumulative Karma pertains to actions that are still lying latent, "like seeds stocked up in a granary for fruition in future lives". The horoscope is said to reveal the extent of *prarabdha karma* that has already begun to yield fruit and when it would get exhausted, so that by knowledge, what still remains in the seed form (*sanchita*) may be deprived of its germinating power. There are several gradations of Karma suggested in Hindu astrological and philosophical works, some of which can be overcome and some cannot be overcome. Therefore astrological predictions are tendencies that are likely to move towards fulfilment or manifestation so that to a certain extent, we can either strengthen or weaken their momentum in the particular direction desired by us by suitable efforts.

The different planetary groupings indicate the different pathways by following which spiritual progress can be secured. According to Hindu thought, renunciation is the beginning, the middle and the end of spiritual life. It does not necessarily imply, however, renunciation of activity or an ascetic life. It does not imply escaping into the forest and shunning the duties of everyday life. The *Bhagavad Gita* insists on the performance of the duties of life but with a heart free from attachment and thoughts of personal gain. Temporal life and spiritual values stand in a relation of harmony. Hindu philosophy and astrology indicate the existence of graded virtues—virtues different according to the different types of humanity and their varying conditions in life. But they insist that each is a

step leading to a virtue higher in the scale of life, and that the ultimate goal is the attainment of spiritual consciousness.

Hinduism and Buddhism have as their ideal—Moksha or Nirvana—or the attainment of the kingdom of heaven which is an experience of an unalloyed bliss in God while one continues to live a life of intense activity in this world. It is the transcendental consciousness—the extinction of the ego—that is implied by spiritual bliss or Nirvana or Samadhi. There are still some masters in India who can return from the transcendental to the normal state—i.e., the consciousness of the ego for the purpose of teaching, and good of humanity. A liberated man overcomes the world of Karma and though he continues to live and work, he is not bound by Karma.

Three psychological temperaments or attributes are recognised by Hindu astrologers and psychologists, viz., Satwa, Raja and Tama. In every individual, these 'three natures' are present in different gradations depending upon the nature of his past Karma. It is the interplay of these three *gunas* that is responsible for all our thoughts, feelings and actions. It is difficult to get an appropriate English term for the Sanskrit word *guna*. The Satwa attribute of the mind expresses itself in calmness, purity and tranquility. The Raja type of mind expresses itself in activity, in desire, power and energy. The Tama type of mind denotes dullness, laziness, inertia, inactivity and weakness. In the world of matter also these three *gunas* or attributes can be expressed as equilibrium, activity and inertness, but we are not concerned with this now.

Though the three *gunas* co-exist in an individual, one of them predominates over the others. From the dominant characteristics of a certain planetary grouping in the horoscope we may discern which *guna* has in that person the predominance.

In astrology the Satwic nature is indicated by Jupiter, the Sun and the Moon. The Satwic is pure and causes light and knowledge. It produces happiness and wisdom, faith and love. The Satwic man has contentment and feels he is happy. His thoughts are pure and he has

no hatred for others. The Rajasic is signified by Venus and Mercury and denotes desires for objects and binds the spirit by the chords of passionate wants. The Rajasic man is very ambitious and full of desires. He likes those who help him and dislikes those who oppose him. He is restless, lacks peace of mind and is always after fame and name. Thamasa is ruled by Mars and Saturn and makes one avaricious causing laziness, negligence and evil inclinations. The Thamasic man is always distressed, inactive. He is a slave of his senses and his actions are not guided by reason. Thamasic nature is an obstacle for spiritual progress.

On the mental plane, the three *gunas* represent the following characteristics :

Satwa: Joy, faith, forbearance, forgiveness, humility, modesty and non-attachment.

Raja: Opinion, argument, wrath, attachment jealousy, back-biting, suspicion, falsehood and temptation.

Thama: Indolence, delusion, ignorance, indecision, fear, avarice, grief.

It is very important to isolate the appropriate planetary grouping which exercises a dominating influence on the mind so that we could determine the nature—Satwic, Rajasic, or Tamsic which predominates the thinking of an individual. As I have said above, a man's mood and character depends upon the predominating *guna*. But he can cultivate any one of the *gunas* by his thoughts, actions and ways of living.

Before taking up the purely astrological, we have to delve a little deeper into the Indian evolution theory.

The *Jeeva* or the individual soul or self is in reality *Purusha* or the true self or spirit in association with *buddhi*, the *manas*, the senses and the body. There exist the gross physical body (*sthula sareera*) and the subtle body (*linga sareera*) which contains within itself the *buddhi*, the *manas*, and the senses. The gross body dies with physical death but the subtle body continues to exist. In the subtle body are stored, all the impressions of all our experiences, and in accordance with the Law of Karma the circumstances of our future life are determined by these impressions. The subtle body

is indeed a composition whose ingredients are the three *gunas*. One or another *guna* predominates in the successive stages of evolution through many lives.

Planets indicate what sort of nature a man possesses and the type of means he should adopt for attaining spiritual progress.

According to this view if the Satwic nature is the dominant *guna*, one could get spiritual progress by yogic sadhana i.e., by reaching *samadhi* or spiritual ecstasy by practising the various steps of Hata and Raja Yogas. The 9th house in a horoscope rules over spiritual inclinations while the 12th indicates *moksha* or complete merging in the Supreme Being. If Jupiter is strong in the horoscope, occupying or aspecting the 9th, or conjoining or aspecting the lord of the 9th, or the lord of the constellation of the planet owning or aspecting or posited in the 9th house, he has predominance of Satwic nature. If the Moon is also well placed, his spiritual progress through Yoga or Vedanta, will be quick. Otherwise he will face obstructions but will overcome them also. It the

NOTICE TO SUBSCRIBERS

The terms of subscription of the following numbers expire with this issue :

9004 to 10229

11455 to 11556

11592 to 11812

Those who wish to renew their subscriptions may kindly remit Rs. 42/- (by M.O. or Draft on a local bank or I.P.Os.) so as to reach us on or before 9th December 1983.

Outstation cheques will not be accepted.

Those desiring to have the January 1984 issue (Annual Number) sent by registered post should remit Rs. 2.75 extra.

Duplicate copies of Annual Number will not be sent.

Manager

THE ASTROLOGICAL MAGAZINE

ative is Rajasic one could pursue the path of Devotion or Bhakti. The state of Bhakti enables one to enjoy God with all his senses and mind. There is intense attachment to the Supreme Being. In fact renunciation or non-attachment to worldly desires is said to follow from devotion to God out of necessity and not out of a sense of duty. It will be seen that Venus and Mercury represent Rajas. Where these two planets, preferably Venus owns the 9th house or aspects or occupies it; or Venus joins or aspects the lord of the 9th, or the lord of the constellation occupied by the lord of the 9th, the nature will be Rajasic. Venus is the planet of love and Mercury the planet of emotion. Bhakti or devotion is intense-love of God or Deity. In a sense Bhakti involves negatively a strong dislike for objects other than the Lord and an intense love of God. The dislike arises by the knowledge of the imperfection and transitoriness or all worldly objects: and the knowledge that attachment to them produces endless rebirths. Bhakti or devotion to God is said to open the way to spiritual illumination.

Those who have Mars and Saturn predominating on the 9th house, its lord or planets in it, are advised to follow the Karma Marga or the ritualistic way of life. Their main *guna* is Tamasa.

Karma Marga is also defined as the way of action. By Karma marga is meant not only Vedic rituals but also the performance of the offices of the Church. Moral conduct in the Karma Marga is a necessary condition for the performance of religious rites.

But Karma Yoga can also be practised for spiritual advancement. Karma or action without desire leads to freedom and helps one to gradually free oneself from attachment to the fruits of action.

Now we have another approach to the development of spirituality. This is based on what is called Mantra Yoga. The test of validity of the Mantras is primarily a positive one. I should like to be a little more elaborate in regard to the definition of Mantras so that the esteemed audience may catch their exact import and significance.

According to Hindus, while planetary bodies have their physical or gross aspects such as mass, radiation, etc., they have also their subtle aspects, i.e., deities or intelligent forces directing the physical bodies to perform their natural tasks. These subtle forces or deities are termed as Devatas, which are innumerable in number. By practising certain mantras, communion with the Devatas or intelligent forces in the universe can be established. There is a difference between active forces and passive forces. The active forces can be called *Gods* as different from the Supreme Lord—and the passive as Goddesses. For spiritual progress and for gradually getting *moksha*, the chords of attachment to material possessions and enjoyment should be loosened by propitiating certain Deities with the aid of appropriate *mantras*. What type of Mantra suits one depends upon one's horoscope.

The choice of a Mantra is related to the 5th house in the horoscope. The planet which has predominance over the 5th house by association, aspect or location, indicates the Deity to be propitiated.

If the Sun is the planet aspecting the 5th house then one has to propitiate the Sun-god himself. If it is the Moon the deity is Guru; if Mars, the deity is Kumara; if Mercury, it is Vishnu; if Jupiter, it is Siva; if Venus, it is Indrani; if Saturn, it is Kala or Brahma. If it is Rahu or Ketu, the Deities are different.

Each of these Deities has a Mantra which when repeated with concentration and by following a certain code of conduct, will enable one to steadily gain communion with the Deity and the subjective experience will not only make him less attached to material possessions but also make him to develop the different virtues of fortitude, justice, love, compassion and self-control. We are made to realise that the divine is expressed in us as in Deity and we feel the obligations to others.

The spiritual aspect of astrology is indeed unique and by taking advantage of the horoscopic indications, one can not only overcome

(Continued on page 981)

Need for An Astrological Academy

AN Indian Council of Astrological Sciences on the lines of the Indian Medical Council was the urgent need of the hour not only to promote the cause of Astrology but also to regulate astrological research and practice, mooted Dr. B. V. RAMAN.

Dr. RAMAN, Editor, *The Astrological Magazine*, was delivering the key-note address at the two-day All India Conference on Astrology held at Cuttack, on 20th October 1983.

Mr. Pande, Governor of Orissa, inaugurated the Conference.

Dr. RAMAN referred to the welcome signs of increased popular and academic interest in astrology and other esoteric subjects in recent days and opined that for their healthy growth a central agency would be necessary such that the released energies were properly channelled for the best result. India was the cradle of astrological lore and Indians in general always abided by astrological guidance in all spheres of life. The latest phenomenon referred to, related to the dawning awareness amongst the educated of the riches of ancient Indian achievements. This required to be delicately handled in an organised modern way, he pointed out.

Astrological competence and practice, Dr. RAMAN said, was regulated in the West through organisational agencies. Even research was organised in a competent manner. Indians though individually no inferior to those in the West, awefully lacked organisational will and skills. Under modern conditions, it would be folly to forego organisations. To restore astrology to its ancient glory, it was as much necessary to acquire personal competence as an organisational backing for the profession as a whole. An Academy of Astrology would go a long way in this direction, he said.

Dr. RAMAN dwelt at length on the glories of astrological and other eventual achievements of ancient Indians. It was the unique greatness of ancient Indian thinkers and seers that in whatever discipline they engaged themselves they

always adopted a genuine scientific methodology and their achievements today were able to pass the modern scientific tests. The present-day Indians were to come out of the indifference and inferiority complex bred in the colonial past and to realise the glorious heritage they were born into and try to deserve it, he counselled.

On the 19th October Dr. RAMAN was received at the Bhuvanesswar Airport by Mr. S. N. Parida Deputy Secretary (on behalf of the Orissa Government). Prof. Gourikumar Brahma, Mr. Nimai Banerjee, Mr. Dukhishyam Pattnaik and others and taken to the State Guest House. Dr. RAMAN was treated as a State Guest.

Accompanied by Prof. Bramha and Mr. Patnayak, Dr. RAMAN visited the famous Jagannath Temple at Puri and the Konark Temple. Prof. Bramha, retired from Orissa Government, is a veritable mine of scholarship in English, Sanskrit and Oriya and is in fact a moving encyclopaedia. Prof. Bramha acted as guide and explained the details of the Konark and Puri Jagannath temples with vividness interspersed by appropriate quotations from ancient classics. The magnificent temple of Konark, astronomically constructed embodies several astrological principles; but today it is a dumb witness to the havy caused to it by the iconoclastic Muslims.

On 21st October, on his way back from Bsuveswar, Dr. RAMAN called on Mr. N. T. Rama Rao, Chief Minister of A.P. at his residence at Hyderabad.

JUST RECEIVED

SUNDARA KANDAM

Rs. 40-00

(English translation with original slokas in Devagari)



SRI SUPRAJARAM

" Sri Rajeswari "

Bangalore-560 020

News and Views

Ekalavya

An Astro-Physicist's "Loose Talk"

THERE is a psychological streak in man which, in times of stress, makes him accuse another of his own failures. This tendency, easily noticeable in children, will grow into a phobia unless corrected in time. We see this tendency doing the devil's dance in our political life—the party in power accusing, in the face of mounting public dissatisfaction, the Opposition with corruption and *vice versa*. It erupts occasionally in other fields too.

For instance, astrology has become the favourite *bete noire* of some so-called scientists. The latest to distinguish himself in its exercise of exposing his ignorance is a Dr. J. C. Bhattacharya, of the Indian Institute of Astrophysics, who has accused astrologers of phillistinism by characterising their calling a bundle of loose talk.

Now, while we refuse to be inveigled into accusing him in return—we are no psychopaths and we believe, it is for other scientists to determine it—we can, on our own credentials, propound a theorem based on our findings.

It is this: Judging from the pronouncements of some of the detractors of astrology, the best qualification one must have to speak on a subject is to be a zero in it, so that he can wield a devil-may-care tongue and have no qualms whatsoever about it.

One suspects that Dr. Bhattacharya has a case against astrologers; for, according to him, the astrologers earn more money than astronomers! Why not? Professional jealousy? One hopes and wishes it were true. Following its logic, anyone who earns more money than astronomers is a cheat! God forbid it should be so.

Now about loose talk. The learned Doctor waxed eloquent on a Rs. 50 million optical telescope of wholly indigenous origin fabricated by his department; but in the next breath, he owns

to expecting a consignment of computers from the U.S. for deciphering and analysing the data. Of what use is the indigenous telescope without a foreign means of decoding its message? How come then, his effort is wholly indigenous? And who is indulging in loose talk?

Come to think of it! bigger and better telescopes exist aplenty in the West, and the present one as and when it comes into being can only do a fraction of their job and that too will be repetitive in character. Under the circumstances, it is anybody's guess why this sort of parallel activity whose results are easily available from elsewhere is being undertaken here at huge and escalating cost to the tax-payer? In any event, scientists and political pundits cannot hope to project a good image of themselves by their **loose talk** about disciplines of which they have little or no knowledge. Astrology can stand on its legs as it has and does not need any good chit from them nor fear their prattle.

Women's Lib

Watching the idiot box the other day screening a seminar on women's lib on the national hook-up, one got the impression that some of those who participated in it tended to out-Herod Herod. The lone male participant was the *enfant terrible* of our judiciary, the abrasive Justice V. R. Krishna Iyer who pleaded the case for it so vehemently that he demanded everything short of asking the male to bear children and do the household chores on quota basis. Given the chance, he would, it seemed, have arraigned God or whatever power that be, for the biological inequity perpetrated on the female of the human species. Why not call the male, he argued, the husband of the female, forgetting that practice is better than precept. He lamented the absence of the sari on the Supreme Court Bench when cases would be viewed from an altogether different angle! Ours is a feudal society from the beginning, he asserted, and

wanted the Government to de-classify the entire womanhood as the backward gender and called for favoured treatment like the S.C. and S.T. As though the present arrangement is not divisive enough he wanted 50% weightage for women even among the backward community. He charged the "chauvinistic" male with pusillanimity in enacting even innocuous legislations like anti-rape and anti-dowry acts. In effect he wanted to shatter what little peace the Indian home appears to enjoy in the face of depredations of inflation and lawlessness rampant in the country for which he has no concern, and thereby wipe out the Indian family, kill Indian ethos when alone India will become fit for breeding Marxism. Is it being obscurantist to ask if it is statesmanship to fan hatred and disaffection between the sexes in such lurid terms in our country?

The other participants who were females did not rise to the height of Justice Iyer in showing up the male as the villain of the piece. They viewed the problem in perspective, as they alone can, and brought sense into their argument, the crux of which was that women should be educated and illiteracy wiped out when they will come into their own by social compulsions, catalysed if need be by marginal legislation.

That economic and political equality are not the *summum bonum* of the woman is amply borne out by the trauma which the 'emancipated' womanhood of Europe and America is passing through and the broken homes and the serenade of divorces resulting in demoralization of both the parents, and children to boot, and the deterioration of values in life in this cataclysm. The casualty is without doubt the peaceful home and family.

The question that should really concern us now is: Should the sexes live in peace or at war against each other, for, it is the good of society that is at stake? There can be no two answers. The enlightened Indian view is to seek harmony between them in the pursuit of Dharma which alone sustains and which should be the goal of life, as from it flows Artha, Kama and Moksha. It is for this reason that the Hindu marriage hitches its wagon to the Pole

Star literally and figuratively. Not for nothing is the Hindu bride received as *samrajni* or the empress of the home. Let not this golden vision be blurred by aberrations and deflected by the murky tinsel vision which causes conflict of interest between the sexes.

Woman Priests

Here is flattering news for libbers. If Tamil Nadu could raise *archakas* (temple priests) from classes other than the traditional, Maharashtra can do one better: train women priests to officiate at domestic and other rituals! Upanishadic women like Maitreyi are held up to the mirror. Man's last rampart where the 'useless' Brahmin male used to take shelter is thus conquered. Apart from woman's eligibility to this office which is questioned by the same sastras, her biological disabilities notwithstanding, one would like to know which ritual Maitreyi and her ilk officiated at. We have been told so far that they were erudite to the extent of throwing the spanner into the arguments of the best among male polymaths like Yaineyakya. It follows that our women too can attain that level of distinction, but officiating at rituals is a different cup of tea wholly repugnant to the spirit of the craft.

We are told that our Pune trained priestesses are proving very popular with families overseas and we may not have to wait long before star priestesses start presiding over our functions here in India too. One fondly hopes that under the new dispensations, more and more of us will take to religion and double our rituals! Ad men and film-folk will no more be singled out for corrupting our morals, using madonnas as their trump card; indeed we will be grateful to them for becoming the apostles of this movement.

Mother of Languages

Time was when the Indian child could master all the important Sanskrit *kavyas* and commit to memory the whole dictionary *Amara Kosha* before he was eight and opt for English education or do the two simultaneously. Following the adage "*Athiparichayadhavajna*" (familiarity breeds contempt), this language is presently being

jettisoned from the curricula of schools, in independent India by State after State; but European countries are cultivating it assiduously. The latest to join their ranks is U.K. where, according to Mr. Steven Thomson of the School of Oriental and African Studies, London, Sanskrit is taught in some British schools to "guard against possible deterioration of the English language"! Mr. Thomson is presently doing a doctorate at Pune University.

Says he; "The classical language (Sanskrit) has the energy to rejuvenate other languages and the capability to impart knowledge of self." He adds: "this language has a perfectly formed and beautiful structure and exposed to Latin, Greek, Vedic mathematics and music, creates harmony of physical, mental and spiritual qualities in students."

According to him in South London, pupils in the age group 5 to 10 numbering about 800 are being taught Sanskrit. (Our pathashalas, down here, are languishing for lack of support!) These schools also conduct evening classes for interested adults among whom are housewives and retired persons whose lives it has enriched immensely. Modern methods have been introduced in its teaching. Students write in Devanagari and recite Panini's *sutras* flawlessly. The system of internal evaluation replaces formal examinations. Thus the divine language flourishes in other coasts while on it is weeded out as a poison plant by local satraps. India's loss is England's gain. Hurray, U.K.!

Across the Pacific Too

And now comes another item of good news. They teach Sanskrit over a cup of tea in Canada! Mrs. Agera who is Professor of Sanskrit and Indian Culture at Montreal University reveals that over there they encourage public to talk in Sanskrit during informal get-togethers too and participate in word-quiz programmes in Sanskrit to enrich their vocabulary. May Samskrita-Vani flourish across the Pacific too!

Yama-kantaka

Mantreswara mentions nine upagrahas or tertiary planets. They are: Mandi, Yama-kantaka, Ardhaprahara, Kala, Dhuma, Pata,

Paridhi, Indra Dhanus and Ketu. All of us know about Mandi whom he considers the same as Gulika. Yama-kantaka starts from 18, 14, 10, 6, 2, 26 and 22 ghatas after sunrise respectively on the weekdays and last for 1½ hours. Along-side of the hours of Gulika's Yama-kantaka's too are printed in almanacs.

Now Mantreswara adds:

दोषप्रदाने गुलिको बलियान् शुभप्रदाने

यमगण्डकस्स्यात् ।

शनिद् गुलिके प्रोक्तं गुरुवद् यमकण्टके ॥

i.e., Gulika is powerful in producing evil results and Yama-kantaka in producing benefic results; Gulika follows in the footsteps of Saturn while Yama kantaka those of Jupiter.

In fact their very names are suggestive. Gulika means the cruel one and Yama-kantaka means a thorn unto the flesh of Yama. We speak of Lord Siva as Kala Kala, i.e., Yama unto Yama! Similarly Yama-kantaka inferentially means undoer of evil or benefactor. Again, we see his sphuta being made use of in benefic calculations like *santhana-beeja* etc., while that of Gulika in calculations like *mrityu-bhagas*. In spite of all these declarations, evidences and practices, his hour is dreaded by many for auspicious events. Often the name is pronounced as Yama-ganda, leading perhaps to the wrong connotation. Yama-kantaka is considered for practical purposes as the son of Jupiter, even as Gulika as Saturn's son. I have seen even knowledgeable persons entertaining or giving utterance to this false notion about Yama-kantaka. I think it is time it is corrected. Even Gulika is not always evil; his hour is beneficial for harvesting, storing cereals, wearing ornaments; repaying debts; commencing yagnas; Vedic studies, medical treatment, etc. As in law one cannot take astrology into one's own hands.

Aparna

The great lexicographer Amara mentions 17 names for Mother Goddess Parvati. Of these Aparna is one. It occurs as the 754th name in the *Lalitha Sahasranama*. This name appears in the *Indrakshi Stotra* too.

Usually this word Aparna is translated as one who gave up eating leaves, splitting the wood अ+पर्ण (leaves). The allusion here is to the manner in which Parvati performed *tapas* seeking the hand of God Siva in marriage. The *tapas* was so intense that she progressively gave up food, subsisted on leaves which also she abandoned and lived on mere water which too she gave up.

But this meaning does not quite fit in the context or its occurrence in the stotras where it assumes a more dynamic and positive connotation. Consequently some great commentators feel that the word should be split as आप+ऋण meaning that She redeems Her devotees from not only their threefold debts to Devas, Rishis and Pitrus but also earthly debts—financial and others.

In support of this meaning an apocryphal story is told of Sri Bhaskara Raya, the famous Sri Vidya Upasaka who, besides authoring the standard manual of Mother Worship *Varivasya Rahasya* among others, has also commented on *Lalita Sahasranama*.

The great savant had once borrowed a sum of money from a local usurer for making a golden bowl for the *abhisheka* of his chosen deity, Mother Goddess, but not been able to repay it for quite some time. It was on a Friday while engaged in his daily worship of the Mother that the money-lender burst in and shouted, "O pious man! Don't you feel ashamed for not having repayed my loan?" and went out in a huff. The Raya had just before offered the archana in the name ओं अपर्णायै नमः. The context and the abuse made his eyes brim with tears and he wailed :

ऋणं दृष्टं अदत्तैव त्वन्नाम जपतौ मम ।

शिवे ! कथं अपर्णैति रुढिः भारयते न ते ॥

"O Parvati! I, your devotee, am unable to redeem a debt incurred on your account. Don't you feel the meaningful name Aparna burdensome?"

As soon as the day's worship was over, the usurer's wife came hurriedly and handed over to Sri Raya his promissory note duly discharged

saying "Sir, your wife has just now paid up the money to my husband and here is the discharge note."

The Raya was surprised to hear it. Asked he : "Did you say my wife? It cannot be; for she is away in the north for three months now arranging for the money to repay your husband's loan!"

Said the lady: "If you do not believe me, you can come along with me and see for yourself; for, I have asked her to stay."

Bhaskara Raya, still unconvinced, hastened with her to the money-lender's house, only to learn that she was not to be found! But the money-lender and his wife swore she had been there till just a few minutes before and showed the money.

It then dawned on the Raya, it was all the *leela* (sport) of the Mother, when, tears of joy flowed down his cheeks at the thought of the money and grace of the Mother towards her devotee. No wonder that the recitation of *Lalita Sahasranama* has taken firm root in the Indian household.

The bane of pride

Speaking of Sri Bhaskara Raya, one is reminded of another anecdote from his life which has great relevance to us today. Sri Raya was twice married householder who stayed in Madhyarjuna-kshetra in his later years.

At that time a sannyasin visited the place. As is the custom, householders of that town fell at his feet. Sri Raya who was the sole exception sat in front of his house with unstretched legs as was his wont. This annoyed the sannyasin.

It so happened that the two came face to face at the local Mahalingaswamy temple during a *pradosha*. The sannyasin took this opportunity to upbraid Sri Raya in the midst of a large crowd for not conforming to the propriety of the householder *vis a vis* a sannyasin.

"Pardon me, Swamiji," explained Sri Raya. "I meant no offence to your goodself. On the contrary I do so purely in the interest and safety of your holinesses's life."

(Continued on page 979)

Malefic Role of the Ascendant Lord

N. Viswanathan, M.A.

THE LORD of Lagna (Ascendant) can contribute something worse than what he is generally supposed to give, whatever be his position. Many wonder how the lord of Lagna can kill the native; but he kills if he is invested with death-inflicting powers in addition to his functions as lord of Lagna. Consider Chart I'. The child died at the age of 3 years, 4 months and 12 days, while undergoing Rahu's Antara in the Moon's Bhukti in Mercury Dasa. Lord of Lagna the Moon inflicted death during his sub-period. One instance will do and the readers can have plenty in their collection. Chart VI² also illustrates the same principle.

Death is not the only malefic tendency noticed in the characteristics of lord of Lagna. In accordance with his positions in various houses, he tries to mar the Bhavas he afflicts. That be it or not, it goes without saying that the more powerful and benefic the lord of Lagna is, the better the results will be. Cautious analysis of all factors affecting Lagna has to be made before predicting results. Aspects from malefics on lord of Lagna will add to his inherent partial evil nature already referred to. Aspects from benefics will tone down the evil nature or altogether modify the evil results. Each horoscope will have its own peculiarities which will have to be taken note of. Practical astrology is different from theoretical astrology. For example, a karaka occupying an appropriate house whose signification he rules, is supposed to be harmful except in the case of Saturn. This is universally stated in all great authoritative works as *Jataka Parijata*, *Phaladeepika*, *Bhavartha Ratnakara* and so on. But practical astrology

will show that Venus as karaka (indicator) for wife occupying 7 and Jupiter as karaka for wealth and children, occupying 2 and 4 respectively will tend to give a beautiful wife, much wealth, intelligent and long-lived children respectively. According to sloka 50 in Chapter V of *Sanketa Nidhi* Jupiter strong in the 5th Bhava gives 5 sons.

To revert to the main topic, it is to be cautioned that when theories are discussed they should not be blindly applied. Thus, when emphasis is laid on the evil nature of lord of Lagna, it should not be concluded that he always figures with a cudgel in his hands.

Lord of Lagna occupying the first Bhava gives 2 wives. His role as partly malefic only is going to be reviewed. Thus he turns malefic by affecting the 7th house indications when he occupies the first Bhava. Pandit Nehru, born in Cancer Lagna with the Moon there, lost his wife, while young. To have two wives is not a result of virtue of something to be proud about. Indeed not to marry even mentally a single woman, in addition to one's own wife, is the greatest moral a society should adopt. Thus lord of Lagna in the 1st house affects a signification and gives passion.

Lord of 1st in 2nd makes one teased or worried by enemies (*vide* page 25 of *How to Judge a Horoscope*, Part I by Dr. B.V. RAMAN). Signification of the 2nd governs family, eyes, etc. When lord of Lagna joins 2, he may make one wear spectacles or one may be troubled by enemies. In Chart II³ Bhagavan Ramana Maharshi discarded the family, mother and brother, but his family did not. His enemy was family. Note that Venus Dasa operated from 19th February 1947, during which time he was

1. Kataka—Lagna and Ketu; Kanya—Saturn; Vrischika—the Moon; Makara—Rahu; Mesha—Venus and Vrishabha—Jupiter, the Sun, Mars and Mercury.

2. Meena—Lagna; Mesha—the Sun, Mercury and Venus; Vrishabha—Mars; Mithuna—Ketu; Kataka—Jupiter; Simha—Saturn and Dhanus—Rahu.

3. Thula—Lagna; Vrischika—Mercury and Venus; Dhanus—Rahu and the Sun; Kumbha—Jupiter; Meena—Saturn; Mesha—Mars and Mithuna—Ketu and the Moon.

the object of criticism by some to the effect that he was having all relatives around him who were enjoying prosperity. 'He' had been receiving good money also.

Lord of Lagna in the 3rd house has been observed to produce some troubles in the ears. The person concerned has defective hearing. Consider Chart III⁴. The native has been losing the power of hearing gradually from Rahu Dasa. Now Jupiter Dasa is on. He is partially deaf. Rahu has been giving the results of Jupiter who is lord of Lagna and who occupies the 3rd house. Instances of similar type can be had in plenty.

Lord of 1st in the 4th does not promote 'education' though he may give knowledge and culture. Lord of Lagna in the 5th takes away the 1st born. This rule has proved itself in several cases. Readers can have examples for these in plenty. Lord of the 1st in the 6th 'promotes' debts. Study Chart IV⁵ relating to our President, who had balance of Mars Dasa at birth as 5 years, 1 month and 16 days. Lord of the 1st is Saturn who joins the 6th whose lord is Mercury, whose Dasa he is undergoing now. It is no wonder that the country he rules is under obligation to several countries financially.

Lord of the 1st in the 7th gives detached feelings towards family, particularly wife. Lord of the 1st definitely plays a bad role there. It is well-known that lord of the 1st in the 8th cannot promote life.

Lord of the 1st in the 9th may affect father in his Dasa. As 9th indicates Bhagya in general, lord of 1 in 9 may give some trouble. The horoscope⁵ given will illustrate this. The native died

4. Meena—Lagna and Rahu; Vrishabha—Jupiter; Kanya; Ketu; Thula—Saturn and Mars; Vrischika—the Sun and Mercury; Dhanus—the Moon and Makara—Venus.

5. Makara—Lagna; Meena—Ketu; Vrishabha—the Moon; Mithuna—Saturn; Simha—Jupiter; Kanya—Rahu; Thula—Venus; Vrischika—the Sun; and Dhanus—Mars and Mercury.

6. Dhanus—Lagna; Makara—Rahu; Mesha—Venus; Vrishabha—the Moon; Mithuna—the Sun and Mercury; Kataka—Ketu; Simha—Mars and Jupiter; and Vrischika—Saturn.

of T.B. in Saturn Bhukti in Saturn Dasa. The disease started in Jupiter Dasa (end). Though Jupiter is in Vargottama Navamsa his power could not overcome Rahu's malefic influence as sub-lord. Mars represents sports. He is with lord of Lagna and so when Rahu helped, Jupiter silently allowed him to have his play and the poor athlete died as a result.

Lord of the 1st in the 10th gives either a downfall in one's own actions or thankless jobs. If lord of the 1st occupies 11th, the horoscopian will experience financial straits. If he joins 12th, losses will be suffered. It will be appropriate to add one more example to prove that lord of Lagna is definitely capable of causing some mischief. I would like the readers to refer to Chart V given in the instructive book *How to Judge a Horoscope*, Part I. In this horoscope⁶ Jupiter is lord of Lagna and is exalted in the 5th house. He is immensely benefic. Even then he killed in his own Dasa and own Bhukti. Just as in Chart V⁶ where the ninth was occupied. here the 5th, trikona (trine) of Lagna is occupied.

The short survey made above will convince one about the malefic role lord of the 1st is tempted to play. More research has to be made to analyse the results of lord of the 1st in various houses statistically.

The question will arise now. Why should lord of the 1st, indeed body of the horoscope, produce evil? What is Lagna. Why does it arise at all? For any living thing, its Lagna arises at a particular moment so that past sins and virtuous acts may be transmitted in different shapes. The person consequently suffers or enjoys when the time comes. Lagna represents body and Chandra (Moon) mind. When both are controlled, soul aims high. So long as they are 'possessed' pain and pleasure will be felt. Even the greatest and happiest will have some trouble or other. Majority have only greater portion of sins in store than good deeds. Repeated births occur. Thus various Lagnas will come into play. Only when there is no rebirth, there will be no fresh Lagna. (Vide *Tatva Bodha* written by Sri Adi Sankara).

(Continued on page 976)

Astrological Miscellany

Gayatri Devi Vasudev, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560020.]

Celebrity in the Making

A BUDDING author, a reader from Tarbahar, P.O.: Bilaspur, hopes to become famous some day. An astrologer had said, of his chart, as far back as in 1925 that 'he will die famous and rich'. Rich he is, he writes, but still far from being the celebrity he wants to be.

Born 9-8-1922 at 9-20 a.m. (IST) at 23 N 02, 27 E 12.

Rasi: Virgo—Ascendant, Rahu, Saturn, Venus and Jupiter; Libra—Gulika; Scorpio—Mars; 23-38—Aquarius—the Moon; Pisces—Ketu; and Cancer—the Sun and Mercury.

Navamsa: Cancer—Ascendant and Jupiter; Sagittarius—Gulika; Capricorn—the Moon; Aquarius—the Sun, Mars and Mercury; Pisces—Venus; and Aries—Rahu and Saturn. Balance of Rahu Dasa at birth: 11 years, 10 months and 9 days.

Three planets combine in the Ascendant. Venus and Jupiter form a Rajayoga being the lords of a trine and quadrant respectively while Jupiter forms another in association with 5th lord Saturn. Venus and Saturn as the 9th and 5th lords joining in Virgo with Jupiter give a flair for inspired writing. Rahu joins the combination and he, together with Saturn, indicates writing that can appeal to the masses. Fiction, for instance.

The Lagna lord Mercury joins the Sun in the 11th house constituting a Budha-Aditya Yoga. The fact Mercury is the Lagna lord and that the conjunction occurs in Cancer in the 11th is doubly significant. Writing, gains, success get neatly blended in this chart.

A look at the Moon shows as the 11th lord he is the pivot of a powerful Adhi Yoga. Mercury is in the 6th. Jupiter-Venus are in the 8th. Each of the planets, in turn, is signatory to other Rajayogas. Naturally, we must nod in agreement with the forecast made in 1925.

Ketu Dasa seems to be the strongest in terms of granting distinction and fame. Ketu is in Pisces aspected by its lord Jupiter and the constituents of both the Adhi and Rajayogas. Jupiter whose results Ketu should give is exalted in Navamsa. Yogakaraka Venus too is exalted in Navamsa. The sub-period of Venus in Ketu major can indeed turn the spotlight on the native. Jupiter being a traditional planet and influencing Dasa lord Ketu, perhaps the native's writings in Indian languages will draw attention.

Brain Haemorrhage and Paralysis

While brilliance of the intellect is the bright sight of the gifts Nature has bestowed on man, afflictions to the brain, in sharp contrast, make sad reading.

Reader Kushwaha of Narnaul writes about a small lad: "It has been reported by his father that the boy was quite hale and healthy till 5 years of age. One morning when he woke up he could not get up from his bed. He could also not speak a word. This was surprising to his parents and he was immediately taken to the doctors. They declared that the boy had been attacked by paralysis and brain haemorrhage. Since then he is bed-ridden and can slightly move his left arm and leg. There is no improvement in his condition even after continuous medical treatment.

"Born 8-1-1969 at 3-15 p.m. (IST) at 28 N 04, 75 E 40.

"**Rasi** : Taurus—Ascendant ; Leo—the Moon ; Virgo—Jupiter and Ketu ; Libra—Mars ; Sagittarius—the Sun ; Capricorn—Mercury ; Aquarius—Venus ; and Pisces—Saturn and Rahu. **Navamsa** : Cancer—Ascendant ; Leo—the Moon ; Libra—Rahu ; Scorpio—the Sun ; Capricorn—Mars and Venus ; Aquarius—Saturn ; and Aries—Jupiter, Mercury and Ketu. Balance of Venus Dasa at birth : 15 years, 2 months and 20 days (Ayanamsa used 23° 25').

"The malady struck in Venus Dasa Jupiter Bhukti. Jupiter with Ketu forms a Chandala Yoga in the 5th in a sign of Mercury and aspects him in the 9th. Mercury is the karaka for the nervous system and speech. He and his sign Gemini in the 2nd house are devoid of any benefic influence. Mars, a malefic, aspects Mercury and the Lagna. Though Lagna lord Venus is placed in a kendra, it is a sign of Saturn who has attained maleficence as a Badhaka in the company of Rahu and with the aspect of Jupiter, the 8th and the 11th lord. Jupiter and Saturn both aspect Lagna. In Navamsa, Mercury is afflicted by Chandala Yoga and the aspect of Rahu. Though the Moon is vargottama and the Navamsa Lagna lord, the Navamsa Lagna is aspected by Mars and Venus. This planetary set-up is perhaps responsible for the affliction.

"Is there any possibility of improvement in the boy's condition in the periods of either the Sun or the Moon ? Vargottama Moon aspects Lagna lord Venus. In Navamsa, the Sun is the 2nd lord and is placed in the 5th in the sign of Mars. In Rasi, the Sun is placed in the 5th from the Moon. Is there any ray of hope ?"

The Lagna lord is well placed but the Ascendant itself is afflicted adversely by the 12th lord Mars from *rogasthana* and an eclipsed Saturn. This gives bodily afflictions and because it is Mercury who is aspected by Mars from the 6th, the speech and nervous system of this boy were the vulnerable areas for the affliction to manifest itself. The Dasa lord Venus occupies a nodal constellation. The next Dasa commencing in 1984 is of the Sun. As the 4th lord he is not a

malefic and occupies the 8th. His sign dispositor Jupiter is in a quadrant from him. We can expect some improvement in his Dasa. But as the Sun too is afflicted by Saturn, any remarkable change in the boy's condition is ruled out.

Avadhuta

The meanings (of words) rush to attach themselves to words spoken by realized souls, so goes an Upanishadic saying. We have no doubt the chart below is of an Avadhuta as confirmed by no less a personage than the senior pontiff of Sri Sringeri Mahasannidhanam himself. But as students of astrology we will try to dissect it and see what combinations have gone into it to produce an Avadhuta.

Born 20-8-1921 at 9 p.m. (IST) at 32 N 35, 73 E 49.

Rasi : Pisces—Ascendant and Ketu ; Gemini—Venus ; Cancer—Mars ; Leo—Mercury and the Sun ; Virgo—Jupiter, Saturn and Rahu ; and Aquarius—the Moon. **Navamsa** : Scorpio—Ascendant ; Sagittarius—Mars ; Capricorn—Saturn and Jupiter ; Pisces—Ketu ; Aries—Mercury ; Taurus—Venus and the Sun ; Gemini—the Moon ; and Virgo—Rahu. Balance of Jupiter Dasa at birth : 6 years, 9 months and 25 days.

Pisces, a deeply spiritual sign, rises on the Ascendant occupied by Kaivalyakaraka Ketu. Its lord Jupiter aspects it with Saturn who is the king amongst renunciates. The Moon is in the 12th waxing and as 5th lord his presence here is welcome. The 5th house is occupied by 9th lord Mars. Any link between the 5th and 9th is a strong suggestion of spirituality. It may be latent or potent depending upon the running Dasas. Venus, the Kalatrakaraka, is beautifully placed in the 4th with Digbala.

Reader Venkatasubba Rao of Chickmagalur who sends us this chart writes : ".....I came in contact with an Avadhuta at Sringeri during 1956... ..Our present Swamiji of Sringeri who knew him told me that Parabrahma (as the Avadhuta was known then) was a Raja Yogi and Jnani. Parabrahma asked me to accompany

(Continued on page 976)

Choosing a Life—Mate

H. R. Shankar, B.A.

MARRIAGE is an event in life that has irrevocable and far reaching consequences on the life patterns of both the partners. The criterion in selecting a marriage partner may apparently be one of social aspirations, or religious compulsions, monetary considerations or physical attraction and love. But all these factors are ultimately subordinated to the forces of Destiny at work. Unless the individual destinies of man and wife happen to dovetail one another, the couple would be working at cross-purposes. It is therefore as relevant to check on the destiny pattern of the couple before forging the marriage alliance, as it is necessary to match the blood-group before transfusion. Otherwise, consequences could be disastrous. Matching horoscopes is the astrological means of identifying the composition and status of individual destinies and checking that they are not alien to each other but blend well.

Astrology was intended by the founder-sages as a utility discipline to guide man in all walks of life in his task of shaping his life into *grateful way of living*. The fortune-telling aspect of astrology was merely incidental to the main theme and was considered as a debased form of astrology. However, with the passage of time of lure of fortune-telling progressively gained precedence and the real purpose was almost forgotten. With the result, the technique of horoscope matching has also come to assume new dimensions and meaning, in sympathy with new found beliefs of fortune-telling and the consequent fear of oncoming calamity. Horoscope matching is seen as an insurance against impending misfortunes in life and a sure way to ensure smooth marital life. It is hopefully believed that the ill effects of any fateful cosmic combinations in the horoscope of one would get nullified by forging alliance with a native whose horoscope happens to have an appropriate counter yoga,

It is contended that yogas and avayogas present in the horoscope of wife would get piped into that of husband, who in turn, would experience the inflow of results of all those yogas. To go by this belief, a native of mediocre horoscope could rise to great heights were he to marry a girl with powerful yogas in her horoscope. Marriage with a girl having widowhood yoga is apprehended as the death knell to the husband, no matter even if his horoscope promises full span of life. It is believed to work as an anti-dote in cases of alpayu horoscopes to get him married to a girl with Sumangali yoga which promises that her husband would outlive her. Similarly, horoscopes that deny progeny are matched with the one that promises many children as it is expected that the one would compensate for the shortcomings of the other. Many such fascinating and ingenious beliefs have come to take root in the context of matching horoscopes for marriage purposes. Like old shoes, these ideas are so cosy that you just cannot throw them away, even though they may be mostly founded on wishful thinking and half-truths. It is seen that the fear of some oncoming calamity born of fortune-telling tradition is the base on which such beliefs thrive. Unfortunately, two half-truths do not add up to a whole, but only enfeeble faith in truth. Therefore doubts should be cleared; and an effective way is to simplify our thinking and focus our attention on essentials.

Astrological truths are founded on the Doctrine of Karma. It lays down that each man is born with a destiny of his own in accordance with his past karma. The result of destiny is irrevocable. One cannot escape from it nor can it be manipulated. It can neither be swapped nor transferred nor deferred. However, destiny being an absolute abstract force, it can deliver results only through a media; otherwise it just cannot

manifest itself in into a result. This is an area which offers scope for manipulation of the *form of result* through the media. Environment, family and society in which man is situated are the media through which the destiny works. Very often these media which are in reality only instrumental in giving results are confused to be the cause. The idea of manipulation of the working of destiny stems from this confused thinking and belief. By this, what we actually manipulate is not the result of destiny but the kind of form in which it finally manifests. When the result of destiny is wealth, in its abstract sense it means purchasing power. This could manifest in the form of cattle, corn, gold, currency or any other kind depending upon environmental and social factors. Possessing wealth in the form of cattle or currency etc. is the choice open, but its abstract value cannot be manipulated.

According to the theory of Karma, relationship of man with others in this life is an outcome of *Rnanubandha* which can loosely be expressed as a kind of bond of mutual debts flowing from a previous life. Because of certain debts you owe to others in your past lives and the debts they owe you, you are gravitated to one another in this life. This can be perceived as a magnetic force that propels the soul into a position that it descends into an environment, by way of birth, to be amidst the other souls with whom the bond of debt of previous life is vibrant. We may refer to the concept of *Rnanubandha* as a R-factor for easy reference. In principle, persons having similar R-factors happen to gravitate to one another. It is not just a coincidence that you are born to a particular parent or happen to come in contact with the one with whom you forge a marriage alliance. It is in accordance with the design of destiny. In this context, marriage is destined. However, because of your activities and relationship with many in your past lives, it is only natural that your R-factor would be vibrating with many in this life and the consequent relationship could manifest in different forms. One such relationship will be a marriage partner. Hence it is to be borne in mind that all those with whom

R-factor vibrates need not result in becoming marriage partners; but in order to be your marriage partner it is a pre-requisite that a R-factor should be vibrant. What is pre-destined in the context of marriage partner is not a specific individual but a particular type. Within that type, there is a choice from which to select.

Hence the first exercise in the selection of a marriage partner is to identify the one that vibrates to your R-factor. In the symbolic language of astrology, Lagna (Ascendant) stands for the self and the 7th lord for the marital partner. Hence the parameter to identify the R-factor is the arc formed by the placement of Lagna and the lord of the 7th. If you take the horoscope of a husband and wife, you will find that the longitudinal distance measured from Lagna to the 7th lord in one horoscope and from the 7th lord to Lagna in the other would be in mutual kendra. This is one way of identifying preseece of *Rnanubandha* between the two horoscopes. To illustrate as to how the R-factor gravitates the two persons destined to be wife and husband, we are citing the horoscopes of a couple who are born thousand miles apart and belong to different nationalities, religions and social status and yet are drawn to one another consequent to the bond of debt of a previous birth which has resulted in forging their marriage alliance.

In contrast are the charts of a couple born and brought up in the same locality, belonging to same religion and culture and of equal social status. In spite of Koota agreement yielding 29 points of agreement, the marriage ended in separation with an year of marriage. This

Chart No. 1. Born 30-10-1947 at 8-48 a.m. (LMT) at 24.51N; 67.1E. *Rasi:* Scorpio—Ascendant 13°, Jupiter 8° and Ketu 1°; Aries—the Moon 17°; Taurus—Rahu 1°; Cancer—Saturn 28°, Mars 22°; Libra—Venus 27°, Mercury 26° and the Sun 12°.

Lagna 223° 7th lord 207°, Arc. 16°.

Chart 2. Born 1-3-1941 at 6.15 a.m. (LMT) at 50.06N; 8.40E. *Rasi:* Aquarius—Ascendant 3°, Venus 4° and the Sun 17°; Pisces—the Moon 22° and Ketu 8°; Aries—Jupiter 18° and Saturn 17°; Virgo—Rahu 8°; Sagittarius—Mars 14°.

R. Factor—Aries—Male 16 M; 14 F.

The 7th lord 317° Lagna 303° Arc. 14°.

serves to highlight the relevance of R-factor as a pre-requisite for the marriage to manifest. Irrespective of whether it ends in separation or proves successful.

An equation of the R-factor between two horoscopes merely confirms that the composition of destinies of the two natives blend well and are not alien to one another; that they are destined to come together in this life to discharge their mutual debts to one another. Depending upon other cosmic factors, the relationship in this life could develop in different forms—close friendship, business partner, marriage partner and even traditional rival and competitor etc. Therefore, in the context of marriage, further scrutiny of the horoscopes would be desirable to evaluate the extent of mutual compatibility obtainable between the prospective couples. To this end, a check-list is formulated to serve the purpose adequately which reflects the status of overall compatibility realistically.

Ascertain the mutual dispositions between :

- I Lagna lord of one chart with the 7th lord of the other, and vice versa.
- II Ras' lord of one with 7th lord from Ras of the other.
- III Lord of Venus Rasi of one with 7th lord from Venus of the other.
- IV Lagna sign with the position of the 9th lord of the other.
- V Position of the 9th lord of one with the position of the 9th lord of other.
- VI Lagna lord of one with the Lagna lord of the other chart.

Score Ten points each when the mutual disposition is kendra (quadrant) or kona (trine).

Chart 3. Gemini—Ascendant 20°; Cancer—Ketu 22°; Leo—the Moon 13°; Libra—Saturn 2°; Scorpio—the Sun 23° and Mercury 1°; Capricorn—Rahu, Mars 20° and Venus 4°; Aries—Jupiter 20°.

The 6th Lord 20° Lagna 80° Arc. 60°.

Chart 4. Capricorn—Ascendant 13° and Ketu 12°; Aquarius—Venus 24°; Pisces—the Sun 18° and Mercury 28°; Taurus—Saturn 29°; Gemini—Mars 8° and the Moon 10°; Cancer—Jupiter 25° and Rahu 12°.

R. Factor—Female—Gemini 60°; Male—Virgo 150°.

The 7th Lord 70° Lagna 280° Arc 150°.

No points when it is 3/11 position.

Minus ten points when it is 6/8 or 2/12 position.

It may be noted that the matching is attempted from four different planes. From Lagna symbolising the birth environment, family culture and the like. From the Moon to obtain compatibility on the mental outlook and from the point of Venus to evaluate the bond of love and compatibility of sex. Bhagya or general prosperity is compared from the 9th lord and his disposition.

Since the bond between the destiny patterns is apparently weak, the effects of fateful combinations present in the respective horoscopes manifested without any resistance and as observed earlier the marriage ended in separation within a year. This could have been, perhaps, avoided had some attention been given to the weak compatibility reflected while matching. Instead, the marriage negotiations were guided by the Koota agreement and put through. Please refer the August 1983 issue on marital discord for other details.

The system of horoscope matching envisaged herein is in fact, culled from some of the methods followed by traditional scholars of repute like Prof. M. Ramakrishna Bhat and adopted with modifications in the light of research and application. Kuja Dosha (Mangalika), Nakshatra dosha, Koota agreement have been deliberately played down as it is observed that their relevance in the context of present social living is negligible, if not totally lost.

GRAHA AND BHAVA BALAS (16TH EDITION)

Dr. B. V. RAMAN

Rs. 9-00

A unique treatise for measuring strengths of planets and houses numerically. An invaluable guide and aid for predictive astrology.

Raman Publications

"Sri Rajeswari",
Bangalore-560020

Scanned By: uzum saptarishisastrology.com to preserve Dr Ramans Work

As working examples let us take horoscopes of couples illustrated earlier :

COUPLE A :

I. (a)	Lagna lord of the boy in Cancer the 7th lord of the girl in Aquarius	6/8 position	(minus 10) ;
(b)	Lagna lord of girl in Aries the 7th lord of the boy in Libra	kendra	10 points
II. (a)	Rasi lord of the boy in Cancer the 7th lord from Rasi of the girl in Aquarius	6/8	(minus 10)
(b)	Rasi lord of the girl in Aries the 7th lord from Rasi of boy Libra	kendra	10 points
III. (a)	Lord of Venus of the boy in Libra the 7th lord from Venus of the girl in Aquarius	kona	10 points
(b)	Lord of Venus of the girl in Aries the 7th lord from Venus of the boy in Cancer	kendra	10 points
IV. (a)	Lagna of the boy Scorpio the 9th lord of the girl in Aquarius	kendra	10 points
(b)	Lagna of the girl Aquarius the 9th lord of the boy in Aries	3/11 position	nil
V. (a)	The 9th lord of the boy in Aries the 9th lord of the girl in Aquarius	3/11 position	nil
VI.	Lagna lord of the boy in Cancer Lagna lord of the girl in Aries	kendra	10 points
Max : 100 points : Plus 60 minus 20 = nett			40 points scored

Scanned By www.saptarishisastrology.com to preserve Dr Ramans Work

COUPLE B :

I. (a)	Lagna lord of the boy in Taurus the 7th lord of the girl in Aries	2/12	(minus 10)
(b)	Lagna lord of the boy in Scorpio the 7th lord of the boy in Gemini	6/8	(minus 10)
II. (a)	Rasi lord of the boy in Pisces the 7th lord from Rasi of the girl in Libra	6/8	(minus 10)
(b)	Rasi of the girl lord in Scorpio the 7th lord from the Rasi of the boy in Cancer	kona	10 points
III. (a)	Lord of Venus of the boy in Taurus the 7th lord from Venus of the girl in Leo	kendra	10 points
(b)	Lord of Venus of the girl in Libra the 7th lord from Venus of the boy in Pisces	6/8	(minus 10)
IV. (a)	Lagna of the boy in Capricorn the 9th lord of the girl in Libra	kendra	10 points
(b)	Lagna of the girl in Gemini the 9th lord of the boy Pisces	kendra	10 points
V. (a)	The 9th lord of the boy in Pisces the 9th lord of girl in Libra	6/8	(minus 10)
VI.	Lagna lord of the boy in Taurus Lagna lord of the girl in Scorpio	kendra	10 points
Plus 50, Minus 50 = nett			0 neutral

The Suspense of a Prediction

K. N. Rao, I.A.A.S.

Amitabh Bachchan

THE medical celebrity Dr. R. K. Caroli has as his patients India's celebrities as well. That will explain the background of this case-study.

Why most of the patients of heart get their attacks at night, particularly in the small hours of the morning is explained by doctors. My need to refer to this fact arises from the peculiar circumstances in which I got, as usual, some extraordinary horoscopes when Dr. Caroli was at my place doing Vishnu-Sahasranama late at night, after he had, what he thought, finished the day's job. Dr. Caroli's presence at my place late in the night keeps my telephone buzzing for this reason.

One such night in January, 1982, an impressive male voice asked me over the phone whether doctor *saheb* was at my place. I handed over the phone to the doctor and said that it was perhaps Amitabh Bacchan who I knew lay, ailing, in Delhi's Ashoka Hotel.

Dr. R. K. Caroli has been treating the Bacchans, none of them for heart, for over two decades now and like me, being in the early fifty age-group, is an admirer not of the actor Bacchan whom he had seen in his teens, but the poet Bacchan, the father of the actor. With one event leading to another, the mother of Amitabh Bacchan came suddenly one day to join our Vishnu-Sahasranama recitation. In the first meeting, I could hardly notice that Mrs. Teji Bacchan, a famous friend of Mrs. Indira Gandhi and nationally famous as mother of Amitabh Bacchan, has a personality which eclipses every one else's in her family.

Mr. M. N. Kedar, a friend, and, like me a government servant and amateur astrologer, quickly cast three horoscopes using Lahiri Ayanamsa: Mr. Harvans Rai Bacchan's, Amitabh Bacchan's and Ajitabh Bacchan's. Left to myself I may have never seen Amitabh's horoscope that night. The senior Bacchan, Mr. Harvans Rai, was the poet who had brought

to the Hindi-speaking world intoxicating verses in Omar Khayyam's spirit and till a few years after independence from the Red Fort in Delhi on August 15th he had to repeat his immortal verse :

*What lies beyond the shore I knew not
This side, art though, my loved one, and
wine.*

Some problem with the health of the senior Bacchan was her first question. I saw nothing serious, I said. Then Mrs. Teji literally drew me to her son's horoscope. Then came Amitabh's horoscope. In the month of January, 1982, Amitabh Bacchan stayed in Ashoka Hotel, Delhi, a sick man with some complaint which to respect Dr. Caroli's professional ethics I never asked him and he never told me. But to everyone that the doctor looked worried till one day, immediately after our Vishnu-Sahasranama he exclaimed: "I have now got my correct line of treatment."

In the meantime, I made use of Sookshma-Dasa of Amitabh to tell doctor Caroli how and when Amitabh would begin to recover.

After his recovery Amitabh too came with his mother and joined twice our Vishnu-Sahasranama recitation. Not aware of his super-star status I told him that it gave us happiness to see a famous poet's son also became famous in a different field though. They must have pitied my ignorance because I did not know who Jaya Bhaduri was. But Mrs. Teji Bacchan assured me that I must be one of the happiest men not to know about cinema-films and the cinema world. Who is the real artiste between the two: Amitabh or his mother? I still ask.

When the horoscope of Amitabh was scrutinised it was clear that the present ailment (of January 1982) was not a problem. I then perhaps reverted back to senior Bacchan's horoscope and it struck me looking at the Saptamsa of the senior Bacchan that the son's health would be a problem later.

Saptamsa of father: Aries—Ascendant; Taurus—Jupiter and Ketu; Leo—Saturn; and Pisces—Mars and Mercury. (Other planets not given for obvious reasons.)

Then I saw Amitabh's. Mrs. Teji Bacchan had then asked about her husband's health. I told her that her immediate problem would be:

(a) Not the ill-health of her husband but an accident her famous actor son will get involved in shortly.

(b) The accident would be while in movement.

Could she, therefore, take more precautions and prevent him from acting for some months?

Mrs. Teji Bacchan had said then that contracts could not be cancelled.

In July when Amitabh met with an accident in Bangalore his wife Jaya Bhaduri rang up Dr. R.K. Caroli and asked him to rush but the doctor told her that it was now a surgical case and instructed her further not to take Amitabh to Bombay without first consulting a famous Vellore Surgeon who was then in Bangalore, and if he advised operation, to get it done. Gloomy medical bulletins broadcast by the All India Radio and published in newspapers: Mrs. Indira Gandhi's visit to Beach Candy Hospital preceded by Mr. Rajiv Gandhi's—all that is recent history.

Amitabh's fans did, on astrological consultation, *Aditya Hridayam* stotra for him; Dr. R. K. Caroli, worried, emotional, even bitter for an astrological forewarning having been disregarded, scrutinised medical bulletins and asked me astrological indications. I told him briefly:

(a) Amitabh's *ayu* or longevity was not disturbed by this;

(b) Till 22nd September, 1982, the period would prove critical.

After the Asiad, 1982, both Amitabh and his mother came to my place and I asked him, what was the date of his returning home from the Beach Candy Hospital. "22nd September" he said.

From the astrological point of view, this event and Amitabh's horoscope is a great lesson, which will justify the elaborate data given in this article. The influence of transiting planets on

health conditions reveal more clearly what doctors and medical bulletins never can. Even if birth-data are slightly inaccurate for astrological analysis of health conditions, three factors have to be synthesised—*ayu* (longevity), *mahadasa* (directional) details and *gochara* (transits).

Born 11-10-1942, **Rasi:** Aquarius—Ascendant 1° 36' and Ketu 10° 32'; Taurus—Saturn (R) 19° 14'; Cancer—Jupiter 0° 30'; Leo—Rahu 10° 32'; Virgo—Mars 22° 21', the Sun 24°, Mercury (R) 24° 07' and Venus 15° 42'; and Libra—the Moon. **Navamsa:** Libra—Ascendant; Capricorn—the Moon and Ketu; Taurus—Venus; Gemini—Saturn; Cancer—Mars, Jupiter and Rahu; and Leo—the Sun and Mercury. Balance of Rahu Dasa: 13 years.

The Sun Bhukti in Saturn Dasa: 10-10-1981 to 22-9-1982.

The Moon Bhukti in Saturn Dasa: 22-9-1982 to 22-4-1984.

Saturn, Sun, Rahu—Sookshma

Ending on	Year	M	D	H	M	S
Rahu	1981	12	13	20	52	48
Jupiter	1981	12	20	17	2	24
Saturn	1981	12	28	19	58	48
Mercury	1982	1	6	5	24	0
Ketu	1982	1	9	0	13	12
Venus	1982	1	17	13	25	12
Sun	1982	1	20	2	58	48
Moon	1982	1	24	8	34	48
Mars	1982	1	27	7	24	0

The horoscope, at first glance, presents a confused pattern; two malefics and two benefics in Virgo. See Dr. RAMAN's *Hindu Predictive Astrology*. "In finding out the disease, etc, Virgo alone must be first considered", naturally caught my attention first.

Sharp and quick in her reactions as Mrs. Teji Bacchan is she perhaps saw in me some emotion of confusion and said: "No astrologer had foretold that he would be a famous actor." I did not tell her what was perplexing me. Slowly look at the degrees of each planet and the picture unfolds. It is celebrity's horoscope. Then you see Aquarius Lagna, the innovative person, and eighth Mercury, the world famous personality,

two exalted planets, a powerful Gajakesari Yoga then work out how these four planets in the 8th form how many yogas and you have the total picture of the famous trend-setting personality of Indian films. The Navamsa confirms it.

But that was not the point. I had to concentrate on the problem; a loving mother's question about her ailing son.

Now proceed cautiously :

(a) The major period of Saturn but sub-period of the Sun, the 7th lord, in the 8th. The Pratyantara Dasa (sub-sub-period) is that of Rahu in the 7th; so virtually you have two lords of the 7th, the Sun and Rahu. If Saturn is treated as the 12th lord, it is a picture of gloom—three malefics with bad ownership in virulent mood.

(b) Then look at the transiting Saturn, *sade-sati* from behind the Moon. With a bad *antara* and *pratyantara* a *sade-sati* can be ominous. Then Mars will move flashily sometime in July, 1982, into this area and Saturn/Sun/Ketu and Venus will be on, gloom encircling.

(c) Is the story complete? No. I have yet to tell you the main part—Amitabh's Sun is in *mrityubhaga* which is why I had insisted on *Aditya Hridayam* recitation. The Sun is not a maraka but he will be frighteningly bad. Will Amitabh become unfit for his film career? Mrs. Teji Bacchan did not, rather could not, have fathomed this worry of mine. Someone's worry can be infectious. Between Dr. Caroli and Mrs. Teji Bacchan my objectivity could get lost. Whether it is Amitabh Bacchan or Mrs. Indira Gandhi for an astrologer they are only horoscopes.

But first thing first. Amitabh was sick in January, 1982, to which I will draw your attention first and you will foresee why July, 1982, will be more difficult—the *saakshma dasa* of Saturn-Sun Rahu (see the chart).

Amitabh's sickness was worrying Dr. Caroli every night and looking at the *sookshma dasa* I, in a way, gave him an astrological bulletin; bad periods, Sun sookshma, Mars sookshma—so many malefics in a chain and Mars and Saturn transiting in the 8th from Lagna and twelfth from the Moon: Saturn-Sun-Rahu would be over on January 27th and he would be

all right. The timing was exact. So the birth-time given by Mrs. Teji was correct. Amitabh is a quiet theist with his unostentatious and, rightly, secret worship. His mother goes to a Mahatma in Cbitrakoot, near Allahabad. These are happy thoughts. We met on the night of January 30, 1982, and next day Amitabh had to leave suddenly for Bombay.

In a different context once sitting with the family of Raja Dinesh Singh, former External Affairs Minister, discussing, astrologically, some likely national events I expressed my fear that some physical assault on an actor will be big news in June or July. Physical assault, with murderous intent, was my conclusion. Who could that be was anyone's guess—M. G. R. in Tamil Nadu, Rajkumar in Karnataka or N. T. R. in Andhra. No fourth name struck anyone of us till Amitabh hit the headlines.

Amitabh's Saturn-Sun would be over on 22nd September, 1982, and it was the last week of July. Saturn at 28 degrees followed by Mars at 20 degrees had trampled upon four planets in the 8th house of Amitabh in January, 1982. But now Saturn after retrograding had in direct motion progressed upto 22 degrees in Virgo and Amitabh's natal Mars was at 22 degrees and transiting Mars was now progressing from Virgo to Libra to gobble up Amitabh's natal Moon. Any astrologer will be frightened.

I tried all methods of longevity determination. No danger to life was indicated. How Mrs. Teji Bacchan knew about this calculation of mine, telepathically, can be understood if you know that she does her own *sodhana*.

So the question was—the after-effects. In January, Jupiter guarded Amitabh's Moon in Libra and aspected his Lagna. Now between Jupiter and Mars there was a rivalry to possess his natal Moon. But other planets, faster in motion, too were advancing to join the fray, the Sun on September 16 would leave Leo? but more hopeful was the advance of Mercury and Venus towards Virgo. Slowly Amitabh picked up health; convalesced. On August 23rd Mercury entered Virgo, retrograded on September 19th and Mars in the meantime left Amitabh's natal

(Continued on page 966)

How Does Retrograde Saturn Affect You?

K. S. Ramakrishnan

*Suraasurah kimpurushah uragendrah
gandharva vidyadharapannagaascha
peedyanti sarve vishamasthitena
tasmainamah sriravinandanaaya.*

The quotation is from a hymn in praise of the mighty Saturn. Freely rendered: the sloka means: Salutations to that son of the Sun who, by his placement in an evil position, brings about sufferings to gods, demons, *kimpurushas*, leading serpents, *gandharvas*, *vidyadharas* and even reptiles.

An unhappily placed Saturn, therefore, is dreaded by even gods and demons. What is an unhappy placement for Saturn? Let us scan one or two authorities. This is what the doyen among the astrological teachers, Varahamihira, says in his *Hora*:

Saturn in Lagna: makes one poor, sick, lustful, dirty and lying. If the ascendant is one among the seven signs, namely, Aries, Taurus, Gemini, Cancer, Leo, Virgo and Scorpio. If the ascendant is one among the remaining five signs, good effects are brought about.

The 2nd house: rich, but the riches are confiscated by the Government, and suffering from diseases on the face.

The 3rd house: intelligent and valorous.

The 4th house: devoid of happiness at all times.

The 5th house: poor and unlucky with regard to children.

The 6th house: over-powering enemies.

The 7th house: made unhappy through wife and other women.

The 8th house: wind or suffering from eye diseases.

The 9th house: rich, happy and having good children.

The 10th house: learned and conquering others.

The 11th house: immensely wealthy.

The 12th house: fallen from high position or dharma.

It follows, then, that Saturn will be favourable if posited in the 3rd, the 6th, the 9th, the 10th and the 11th and unfavourable in the remaining houses.

Here are certain other results flowing from different placements of Saturn as detailed in various sources: When he is in deep exaltation (22° Libra), he is capable of making the native the head of a country and enjoy worldly comforts. But, when he occupies the rest of Libra (*i.e.*, between 23° and 30°), the native is driven out of his country and subjected to mental agony, wrath of the Government and loss in business, etc. Saturn in association with an exalted planet is inclined to confer good effects, but conjoining a debilitated planet, he produces just the opposite results. Occupying his own debilitation, Saturn is bad indeed. He gives mixed results while he is posited in his own signs and the signs of friendly planets. Good effects are attributed when he occupies the sign of a very friendly (*atibandhu*) planet.

Saturn aspected by benefics is capable of producing good effects even as when he receives the aspect of good planets. Logically, therefore, bad effects accrue when Saturn receives the aspect of an evil planet or is conjoined with an evil planet.

It is a widely accepted dictum that whenever a planet occupies its sign of debility but is in a Navamsa identical with its sign of exaltation, it should confer good effects. But, this is not quite true in the case of Saturn:

*Neecha raasigato mandah swochaamsaka-
samanvitah*

*Dasaadou dukhkamaapaadya dasaante
kashtataam vrajet*

*Ucharaasigato mando neechaamsaka
samanvita h*

*Dasaadou sukhamaadaaya dasaante
kashtado bhavet*

When Saturn is placed in his neecha (debilitation) sign and is in exalted Navamsa, he brings about sorrows in the beginning of his Dasa and leads to disasters at the end. On the other hand, when Saturn is placed in his exalted sign having attained Navamsa in his sign of debility, he bestows happiness in the beginning of Dasa and gives evil effects at the end.

There is yet another condition in which Saturn makes the life of a native miserable. To this I propose to invite the kind attention of my readers. Retrogression—yes, retrograde Saturn has the power to pull down one gradually to a pitiable state of affairs. According to *Saaraavali* the period of a retrograde planet rotates a man even as the pot-maker rotates his wheel, and brings about agony and enemies.

In the period of retrograde Saturn, no action bears fruits, obstruction betakes all attempts, misery follows and even destruction of brothers (and all those who try to help the native) takes place.

I will now illustrate this with two horoscopes.

The native of Chart No. 1* was born as the only son of his parents. He inherited sizable landed property and was enjoying a good status when Saturn's period commenced in his 32nd year. Before long, his debts assumed large proportions by successive failures of crops and engulfed his ancestral property. All that he owned, except a small piece of land and the dwelling place, had to be given away to satisfy his creditors. He left his village with plans of running a business, but his misfortune compelled him to wind up the business soon and seek refuge as an employee on a paltry salary every month. Throughout the period of Saturn, he was separated from his family (though with occasional visits) and was living on food that was bereft of

nourishment, clad in coarse dress and sleeping on a rough mattress. Look at the havoc retrograde Saturn played on him!

Chart No. 2* is the horoscope of a double graduate. The period of Jupiter bestowed on him all comforts. He had a brilliant academic career. He was the son of a well-to-do father, who was helping even distant relations in all possible ways. Soon after his education, the native got a good job in government service, with a respectable designation. When the period of Saturn commenced, he was happily married. Clouds gathered. He left the job to join what then apparently appeared a better one. Soon did he find himself placed in uncongenial surroundings. All his expectations of monetary betterment were shattered. His relations with his employer were strained and he left the job in disgust. But this was not the end of his miseries. He set up a business that did not satisfy him. He was persuaded to take up the responsibility of running another business, which made things worse. When Saturn wound up his period, the native bade farewell to his latest place of employment and set about in search of a better job. For his qualifications, for his family connections and for his capabilities, the sufferings that he underwent were something quite irreconcilable, but the mighty retrograde Saturn was ruling over him, explaining the inexplicable destiny. With the advent of Mercury Dasa the native now finds himself in more favourable circumstances.

This is how *Prasnamaarga* summarises the effects of good and evil planets. If good planets are powerful, they bestow immense good on a native, but in contrast, if evil planets are weak, they bring about untold miseries. So, then, a powerful evil planet should necessarily

*Chart No. 1. Rasi: Cancer—Ascendant; Leo—Mandi; Libra—Rahu; Capricorn—Jupiter and Saturn; Aquarius—the Moon; Aries—Ketu; Taurus—Mars and Venus; and Gemini—the Sun and Mercury. Navamsa: Cancer—Ascendant, Mars and Mandi; Leo—Jupiter; Sagittarius—the Moon, Mercury and Rahu; Capricorn—the Sun, Venus and Saturn; and Gemini—Ketu.

Balance of Rahu Dasa: 15 years, 6 months and 7 days.

*Chart No. 2. Rasi: Pisces—Ascendant; Aries—Mars and Jupiter; Taurus—Mandi and Rahu; Gemini—the Sun, Mercury and Venus; Libra—the Moon; Scorpio—Ketu and Saturn. Navamsa: Virgo—Ascendant; Scorpio—Ketu; Capricorn—the Sun, the Moon, Mercury and Saturn and; Aquarius—Venus.

Balance of Rahu Dasa: 9 years.

(Continued on page 966)

Rediscovering Astrology

Suresh Parmar

THE Advaita Vendanta and astrology are potentially the greatest benefactors of humanity—potentially because these two sources have not been adequately trapped so far.

To a person of ordinary vision, the most patent fact of life on earth is suffering. Man is born to suffer. To one whose eyes see deeper, however, our ignorance of the *why* and *how* of our suffering is even more patent. Indeed, in ignorance we are born, we live and die. We know neither the before nor the after of our existence, whose product is all our suffering. Yet, knowingly or not, all activities of man are simply efforts directed at putting an end to his suffering—in the light of the kind of mind he happens to be born with.

Naturally, the question that arises is : to what is our suffering due? As mankind marches from 'lesser truth to greater truth' it discovers two answers to this all-important question, both correct from their respective standpoints.

The first answer to come is what we call today the Law of Karma. But this failed to satisfy those giants of old, who then probed deeper still. When they found the answer they had made the greatest discovery that the human intellect is capable of ever making. We know it as the Advaita Vedanta. In essence it declares that there is no suffering, no misery in reality; that it is all but a delusion created by the mind and senses through the Primordial Ignorance which is natural to all living beings. As soon as the error is realised through the knowledge of that which is not a delusion, the delusion vanishes and with it vanish its products, suffering and all.

But as long as the error persists, as is the case with most of us, so does its product, the non-self or world, because in that state we identify our existence with that of the non-self. And with the persistence of the world come as its inevitable concomitants; all its paraphernalia

—elements, laws and all—which then hold full sway over man, toss and buffet him about like a plaything, and make him suffer.

One of the building blocks of this world is the Law of Causation, popularly known as change. Nothing here is uncaused. Every phenomenon is brought about by another one, unique and preceding, known as its cause, and in turn may bring about a third one, unique and succeeding, known as its effect—the whole series appearing to us as change. This law is as much a built-in constituent of the gross or physical world as it is of the subtle one, the internal organ or mind-intellect complex. (The advanced, post-relativity physicists deny this law but they know not what they are talking about.) Thus man is bound, both externally and internally, by this universal law. As it constitutes the basic postulate of astrology we will have a brief look at it in so far as it relates man to the outer world.

But because we will make use of it, let us first recall another great discovery of those giant ancients, which is that the gross is the product of the subtle. Take for example such gross things as the shape of an object and light. The former is the result of the subtle electric forces interacting between the subtle molecules and atoms of the gross object, and the latter of the subtle electrons jumping from one subtle energy shell to another in the subtle atoms of the gross source of light (such as the bulb).

By his very nature man is ever active, doing and/or thinking something. This 'doing or thinking' we will call by its technical name 'karma'. Thus man is ever engaged in some karma or the other. These karmas spring from the desire for the non-self inherent in the individual. They leave behind their subtle impressions, which then stick on to the individual held by the desire which acts as the gum. This desire together with those impressions consti-

futes the subtle seed (involution) which manifests as the various subtle and gross forces that bring about all the events in the universe from its creation down to its destruction and everything in between (evolution).

Thus the forces (causes) that give birth to an individual are the same as those that move the stars (albeit in a different guise). It was then easy for those giants, who visualised this (and what follows) in the supersensuous state of their mind, to take the next logical step: to correlate the events on the earth with those in the heavens. (Incidentally, I would like to remind the readers that unlike many astrologers of today they did not for a moment think that the stars cause the events on the earth. For that would not only be the height of foolishness to say so but conflict with the knowledge derived from all the means of valid knowledge. It is just a matter of correlation which is in turn a result of the sameness of the causes of events far and near.)

This led them to discover the well-known ingredients of astrology: the 27 constellations (with their lords), the 12 signs (with their lords), the 12 houses, the nine planets (including Rahu and Ketu)—which form the 60 co-ordinates of astrology—the planetary aspects, and the wonderful Dasa systems. Having perfect knowledge of the way man is constituted, they were able to correlate exactly—through experience or otherwise—each factor in his make-up with a definite one of those 60 co-ordinates. Suffice it to mention here that each of those co-ordinates represents a basic constituent of man's make-up (or its counterpart in the external world), and the way they are found interrelated at any given moment represents the way things stand in the make-up of an individual born at that moment and hence the way they are going to unfold in the future. (Please note that I am using 'man' only as an example to simplify matters. One might as well replace man with a house or an earthquake and so on.) The way a planet aspects or influences another planet, sign or house represents the way one factor in the individual's make-up influences other ones.

It is these correlations (plus a few other things) that constitute the fundamental principles of astrology from which everything else in it can be derived most logically and beautifully.

To explain: Those who possess real knowledge of any kind know that it consists not in parroting the myriads of different details that one comes across in the course of one's study but rather in getting at and assimilating the relatively few fundamental principles that underlie those details. For the details are nothing but so many different manifestations of those few principles—not anything new—and hence once the principles are known precisely, everything else—every detail—becomes automatically known. In fact, the quest for knowledge is nothing but the quest for just those few principles.

Apart from our poor record in prediction, there is another bit of evidence—if any is still needed—of our lack of knowledge of the fundamentals. Many astrologers including our Editor have been appealing fervently for (further) research in astrology. This would be inexplicable if we had thorough knowledge of astrology, in other words if we knew the fundamentals.

This lack of knowledge of the principles on our part can be due to any of a number of reasons. It may be that our sages did not state them expressly or that if they did, we have lost them or, in an extreme case, that they are in possession of some astrologers.

Whatever may be the reason, it certainly stands explained why many people and institutions around the world dismiss astrology as mere superstition and prefer to remain outside its fold. For it is the proven efficacy of a thing that converts non-believers. We have seen this happen with every new invention and discovery in history. So long as astrology does not prove its efficacy in unmistakable terms—for the general level of both education and human intellect has not evolved to the extent where people can understand the *raison d'être* of astrology, the Advaita Vedanta, and thus see the truth of it by reasoning alone as in the case of other sciences—the potential for unlimited

benefit of everyone and everything that astrology holds in its bosom will remain untapped, unrealised.

Consider this. Man covers the entire journey from birth to death not by walking unscathed in the broad daylight of knowledge but by stumbling at every corner helplessly in the pitch dark recesses of ignorance. For almost every activity of his is future-oriented, but as he has no means of knowing how the future is going to unfold, it ends up being little more than an arrow shot in the dark. What a sad waste of precious human resources!

These very resources could be put to the best possible use—indeed the very use for which they are brought into the world—if only we could visualise it unmistakably. In fact, astrology was and is meant to do just that: to visualise the potential tree lying hidden in the just-born baby, to know from where it came, and whither it is directed, so that it could be helped best to realise its potential in this short lifetime.

This could be done—nay, the full potential of astrology could be realised—but first we will have to uncover or rather rediscover the fundamentals. Fortunately, the times could not be more propitious for this. For the age in which we have been living for the last 400 years—the age of scientific spirit and dispassionate scientific inquiry—is the very age in which any science can be discovered or rediscovered. It is to take advantage of this spirit—or perhaps to give it the true direction—that Ramakrishna Paramhansa, Swami Vivekananda, Ramana Maharshi, etc., incarnated to remind us of the Advaita Vedanta, and to do that in the field of astrology God sent us such mighty figures as late Prof. B. Suryanarain Rao and his grandson Dr. B. V. RAMAN.

Innumerable results have followed from the Theory of Relativity. But were they derived by Einstein? No, he simply gave us a vision—and the rest was accomplished by his able successors. Unfortunately, this spirit does not prevail in India. Moreover, the world of the non-self holds more lure for most of us than that of the Self, with the result that for all their

tall claims such great intellectuals as Bertrand Russel and the like end up chasing the same old phantom of the non-self instead of seeking the eternal values. Would to God we had a hundred Russels with their mighty intellects shorn of the ubiquitous Maya—the desire for the non-self—devoted to the cause of astrology so that it would be rediscovered and its efficacy proven in no time.

I have little doubt that many thinking astrologers are engaged in astrological research today. The very first step to it—the most important one—is the complete birth data of an individual, and simply by placing these in the hands of researching astrologers, we would be doing the greatest possible service to them and through them to our own cause—the cause of ridding ourselves of suffering.

I believe this is realised by our Editor and his worthy children—especially Gayatri Devi—who have made it a point of giving the full birth data before touching a horoscope—as if showing us the way and, more important, inviting us to participate and assist in the above awesome task before us. In the end I would strongly urge our Editor that no article discussing a horoscope be published and no query be answered in *The Astrological Magazine* until and unless the complete birth data are furnished along with—16483.

CHOICE OF THE MONTH

Living with the Himalayan

Masters Rs. 65-00
(*Spiritual Practices of Swami Rama*) by Swami Ajaya

Samaveda Rs. 110-00
English translation
by Devi Chand

Indian Chronology Rs. 145-00
by L. D. Swami Kannu Pillai

Free forwarding charges for orders of
Rs. 100/- and above



SRI SUPRAJARAM

"Sri Rajeswari"
Bangalore-560 020

Horoscope of N. T. Rama Rao

R. Lakshmanan M.A., B.L.

ACCORDING to certain correspondents of the press, the horoscope of Mr. N. T. Rama Rao is as shown in chart No. 1.

If Chart No. 1 were correct, one is almost surprised how he has been catapulted into power as the chief minister of Andhra Pradesh. True, he was a very popular cinema actor, who had a unique charisma, as an actor who played the role of Lord Sri Rama, Lord Sri Krishna and Lord Sri Venkatachalapathy in cinemas. I am not a regular cinema fan. But I used to attend pictures like *Thulabharam* wherein he acted as Lord Sri Krishna with purity and effect. Personal charm and magnetism are due to the Full Moon (full in the astrological sense) and Jupiter and the Ascendant, aspected by Venus lord of Lagna from the 7th house. Jupiter-Moon yoga is good, when the dispositor of Libra, where Jupiter and the Moon have joined is in a kendra aspecting Jupiter and the Moon. But Jupiter as lord of the 3rd and the 6th causes mixed and not undiluted results.

The Sun as badhaka may be in the 8th, a hidden house, as also Mercury as lord of the 12th. It may be considered to a certain extent, that the Sun and Mercury in the 1st or the 4th or even in the 8th indicate a Rajayoga. All the same Mercury as lord of the 9th in the 8th is not such a good blessing.

	Venus	Sun Mercury	Mars
Ketu	Chart No. 1 RASI		
			Rahu
		Jupiter Ascendant Moon	Saturn

Mars lord of the 2nd and the 7th is well placed in the 9th; probably he has a good-natured and

fortunate wife. But Saturn aspects Mars from the 12th and Mars aspects Saturn. The mutual aspects of Mars and Saturn, mutually allergic planets are favourable, commendable. Saturn is the lord of the 4th and the 5th from the Moon and hence is a yogakaraka *par excellence* for Libra Lagna and Libra Rasi, even more than for Taurus. So his stay in and occupation of the 12th is not good. Ketu in the 5th is not good. Rahu in the 11th is in a badhakasthana for Libra Lagna. The native is said to run Ketu Dasa.

In the circumstances, it is a moot point, highly objectionable, whether his Rajayoga will be enduring and lasting. His reduction of the age of retirement from 58 to 55 is a healthy and wholesome move, in the larger interests of unemployed youth. So opposition to it may die down and fizzle out.

But opinions may widely differ as to the propriety of his order to T.T. Devasthanam Trustees to deposit temple funds in the Government treasuries. Sri Kanchi Kamakoti Acharya Sri Jayendra Saraswati has voiced his protest against directing temple funds to be deposited in treasuries of Government for secular, as opposed to religious purposes. By nomination of two new trustees of Telugu Desam party to the Trust Board, the new Chief Minister has almost achieved his object. He is said to have amassed a crore and some have voiced a query: why not he give some lakhs to feed Lord Venkateswara's children, for service to humanity is service to God! Moreover, the Andhra Pradesh Government is setting up a bad precedent in the sense, that the All India Dravida Kazagam may try to persuade the Tamil Nadu government to follow suit.

Mr. N. T. Rama Rao is said to be pious and religious devoting an hour or more to his daily puja. So perhaps he may not easily listen to

(Continued on page 965)

Palmistry and National Defence

N. Santhanam iengar, B.Com., F.C.A.

DEFENCE is the prime requirement of every country. In modern times every country tries to outwit the other by gathering and consolidating military strength what with super-power rivalry, no-war pact, etc., These go to emphasise the strategic importance of military strength in contemporary life. Nations vie with one another in spending huge sums of money on arms, ammunition and the army, armed forces and it can safely be said that an important cause of current near run-away-inflation is the massive defence bill of each developed, developing and underdeveloped country. Defence would mean protecting a nation's sovereignty from external aggression as well as putting down internal waves of unrest that may lead to mass agitation, arson and murder, etc. Every country today, has a defence minister or defence secretary whose sole aim is to safeguard the country from external aggression.

Modern defence is mostly based on the use of sophisticated weapons though it cannot be denied that it is humans who operate the weapons and ultimately it is they again who in the form of armed forces count in the defence of a country. So all importance to the all-important man who guides the destiny of the nation! Further in this age of computers, it is again man—either the defence minister or the defence secretary—who heads the defence programmes of a country. It is therefore undisputable that the successful defence of a country lies in able human hands. And "hands"—yes the lines and signs in a hand—called palmistry—can reveal a wealth of information which if made use of correctly can benefit a country by giving it the best band of able and intelligent army-men who will bring pride to the country through plans and actions that would sound most appropriate under the given circumstances.

There is thus a great need to recruit right persons both at the lower and top levels in the defence department of a country. At the lower

levels we require the right persons who can by joining in the lower ranks of the army pledge their body and soul for the sake of the country. This category of persons should naturally possess great stamina and bravery. Again at the lower level we may require people to do mechanical operations like handling defence equipment requiring no great skill etc.

At the highest level—like the army chief—a country would love to have a tactician who must also be having abundance of mental valour, boldness and foresight so that in times of need like war he can lead the country to unflinching success. Modern procedures of selection—tests, interviews, group discussions, etc.—are not fool-proof methods and you cannot afford to take a chance when the question of selecting the best person for the top post in army is to be considered. Palmistry can play a great role in helping select the most appropriate persons for the right position.

The palm correctly portrays the strength of the physical body and the true character of the mental make-up of a person so that by carefully studying the palm we can definitely select the right persons. Basically the hand should be square in type signifying a practical approach to matters. Then again the two Mounts of Mars—one beneath the Mount of Jupiter signifying physical strength and the other beneath the Mount of Mercury denoting mental martial prowess—should be sufficiently elevated for consideration and selection (see map of the hand). The Line of Mars which runs close to the Line of Life either upto the termination or half-way through is an indicator of extra physical strength and will be a plus point in the case of candidates aspiring to join the defence forces. If the Line of Mars closely accompanies the Line of Life full length it means that the person is blessed with extra strength, but if it terminates half-way through it naturally means that the extra strength is available only upto the year the

Line of Mars is visible. One cannot of course forget to mark the Line of Life—also called Line of Vitality—for the line verily guarantees full life. The Line of Life should be clear without breaks or islands and should run its full course

The palm must also contain the following additional essentials for people aspiring to occupy the top position—like chief of army. Such positions demand bold and forceful thinking in normal times and tact and diplomacy during a war. The actions of such persons will have far-reaching effect on the country, its sovereignty and economy and therefore it is all the more essential that such people have proper thinking. The Line of Mentality in such cases should take its start on the Mount of Jupiter but only slightly away from the Line of Life and should proceed straight to the other side of the hand without any interruptions or defects, as in Figure 2. Such a line would promise courage, independence, control and action. You can very well see that in such a line we would have the right chief of army to lead the country to thumping victories. The Line of Saturn/Career should also be studied simultaneously, for, will not a defect in this line mar career? The Line of Destiny starting at the base of the hand should proceed to the Mount of Saturn uninterrupted and without malformations (see Fig. 2). This will assure success in career as well.

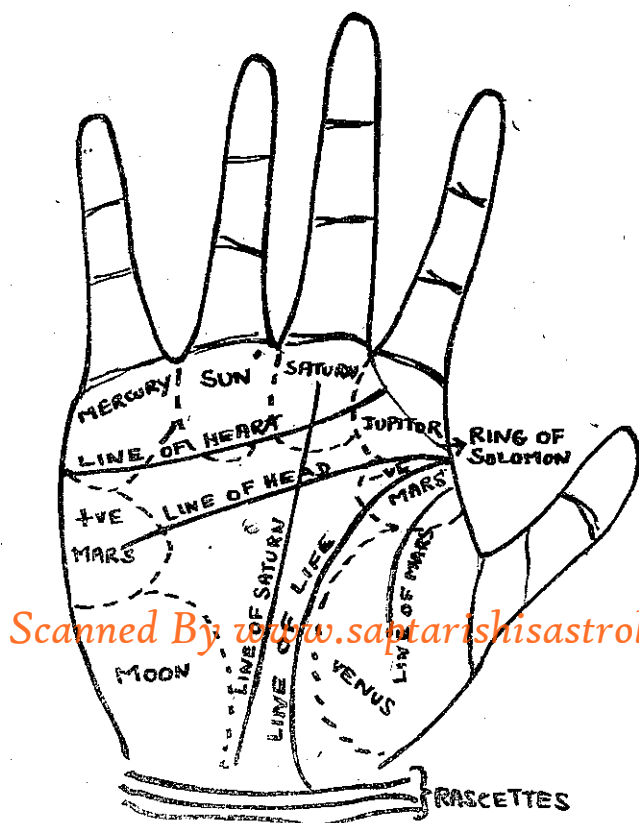


Figure 1

Map of the hand (.....Mounts and area)

as in Figure 1. Valour is a quality of heart and people in the defence must possess this quality in abundance. So the Line of Heart must be studied with respect to its start, termination and behaviour. To be normal, the Line of Heart must commence beneath the Finger of Mercury and terminate on the Mount of Jupiter. The line should be free from defects like dots, islands or breaks which mean the influence of this line; such a line, besides indicating a normal desire for valour, will also guarantee the proper functioning of the heart which again will be a prerequisite for a successful career. The requirements listed so far equally apply to aspirants wishing to get recruited to any post in defence—either at the top or at the bottom.

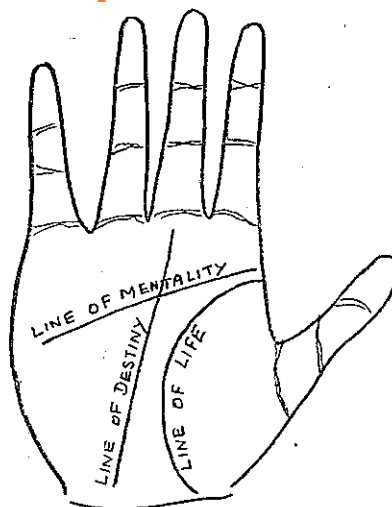


Figure 2

The question may be asked that in modern times the chief of army or persons in other important posts like the Naval Chief or Chief of the Air Staff is appointed on the basis of seniority and the procedure we have recommended may seem out of place and odd and

therefore deserving rejection but the proper view would be to skip seniority. The country is more important than personalities and no sacrifice would be too much in the cause of defence of country.

The points of difference between the hand of an ordinary soldier and that of the chief of army is brought out by Figures 3 and 4. Figure 3 is the palm of an ordinary soldier while Figure 4 is that of the chief of army. In both the hands, the Line of Life is full without malformations indicating a strong body. In both the hands traces of the Line of Mars are present for a while and points to extra robust body in young age. Both the hands have the square type of formation indicating a practical bent of mind. It may be safely assumed that the Mounts of Mars in both the hands are sufficiently elevated to impart the necessary martian nature.



Figure 3
Hand of a Soldier

We stop with the similarities and come to the differences. First look at the Line of Mentality. It is short in case of a soldier denoting limited intelligence and reasoning power whereas it is fine and long in the case of chief of army denoting what they call a 'long head'. Mark the start of the line. In case of the chief it starts away from the Line of Life denoting confidence and courage whereas in the case of soldier is tied up to the Life Line signifying diffidence and caution. The appearance of the Sun Line in the

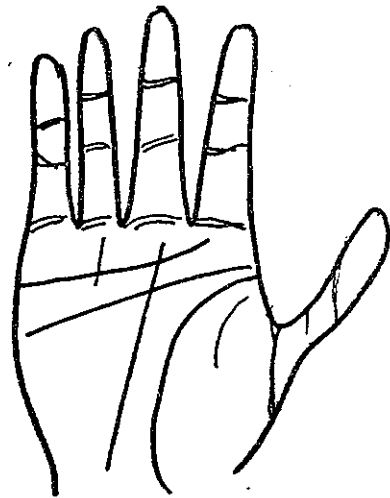


Figure 4
Hand of Chief of Army

hand of the chief of army signifies a desire for fame and finer feelings. One can therefore look at the palm and decide appropriately whether the person is cut out for a senior post or is fit enough to occupy a lower rung.

It is always the right hand that requires consultation for it naturally portrays a man's character and physiological strongpoints. All changes in lines and signs brought about by pressure of circumstances or coming about in a natural way are reflected in right hand only. Left hand denotes heredity but for all confirmation of important events in life like death the left hand may be consulted with advantage. For example if in the right hand there is a break in the Line of Life at the age of 36 with the Line of Heart containing an island almost at the same age it may be right to predict a very grave crisis of life at this age for the subject. But if similar markings appear on the left hand also then it aggravates matters and may indicate death specially if the Line of Life in the right hand before the break, curves inside.

Speaking historically Palmistry found favour with the kings of the past and had been patronised by many Indian kings as well. King Serfoji of Tanjore used to judge people by merely looking at their hands and the way they used it while on the move, etc.

(Continued on page 965)

Computing Monthly Income Astrologically

B. M. Bharadwaj, B. E., M.I.E., M.I.I.A

ASTROLOGERS are very frequently asked to predict the fortune of a person. To say that the person will be fortunate, does not satisfy a discerning client. If an astrologer can predict the monthly income of a person the client would be happily satisfied.

After sufficiently long research, the author has been able to formulate the undermentioned formula which will be found satisfactory in its application.

FORMULA

A planet can bestow income according to its strength in the natal chart and Navamsa chart as follows :—

Natal Chart

1. Exalted planet gives Rs. 1000 per month.
2. A planet having Neechabhanga gives Rs. 1000 per month.
3. A planet in Moolatrikona gives Rs. 750 per month.
4. A planet in own sign gives Rs. 500 per month.
5. In Atimitra (bosom friend) sign gives Rs. 375 per month.
6. In friendly sign gives Rs. 250 per month.

In other positions, the monthly income cannot occur. In Navamsa chart, half the amounts may be taken into consideration for the same positions of the planets. The total amount granted by all the planets including Uranus and Neptune should be considered. Pluto being a very slow planet, its effect is neglected.

Planets in neecha (debilitation) Rasi, combust and in enemys or neutral house cannot give any income.

2. A few examples are noted hereunder to show the method of application of the new formula—not found in the classical astrological books.

In the natal chart (Chart No. 1) of a person born on 23-1-1923 at 23h. 19m. Uranus occupies its own sign, In the N.C., Mercury occupies own

Moon Mars Ketu				Sun Uran.	Ascdt.	Merc.
Uran.	RASI Chart No. 1		Nep.	Nep. Moon	NAVAMSA	
Sun Merc.				Jupit. Venus Rahu		Ketu Mars
	Venus	Jupit.	Ascdt. Sat. Rahu			Sat.

sign, Saturn is Vargottama which is equal to exaltation. Rahu occupies own sign according to Jaimini. The Sun is in *atimitra rasi* and Uranus in friend's house.

Calculation : Amounts contributed by various planets in the monthly income of the native : (1) Saturn Rs. 1000; (2) Uranus Rs. 500 ; (3) Mercury Rs. 250 ; (4) Rahu Rs. 250 ; (5) Ketu Rs. 250 and (6) Rahu occupies own sign in the natal chart, hence both Rahu and Ketu contribute Rs. 1000. Total Rs. 3250 per month.

Actually this gentleman is a distinguished advocate and earns regularly about Rs. 5000 per month (gross). His expenses on maintaining assistants, clerk, typist etc., come to about Rs. 2500 per month. Thus his net income touches the amount calculated as above.

A male born on 23rd. May 1906 at 53-23 ghatis from sunrise. He is a graduate in civil engineering and he served in Madhya Pradesh as a sub-divisional officer. He retired.

	Sun, Jupit. Merc. Mars	Venus Nep.		Ascdt. Sat.	Sun	
Ascdt. Sat. 22°	Chart No. 2 RASI		Rahu	Merc. Nep. Venus Rahu	NAVAMSA	
Ketu						Ketu Uran. Jupit.
Uran.						Mars

In the natal chart, Saturn being in 22° in own sign.

(Continued on page 959)

Nodes and Dhana Lagna

Seela Pattabhiraman

"MY EARLY Experiences in Astrology" has made me think before accepting any theories. For some time I have been concentrating on Dhana Yogas.

In *Uttarakalamrita* sloka 27 Graha Bhava Phala Khanda says:

*Arkannaganata sthathurjana nataha kheta
yanam syustano
Chandradbhagyapayoh kloukyamitah
haskishram vidyarthahahama
Tadrashaou tu vipapashobhanakhage
koteeswaram tanveth
Chetpapotu sahasrashaha khalakhage
tungopi koteeswaram*

In this sloka Kalidasa gives kalas for planets. Kalas mean marks of power or brilliance.

The Sun—30 Kalas ; the Moon—16 ; Mars—6 ; Mercury—8 ; Jupiter—10 ; Venus—12 ; and Saturn—1 Kala.

Find out the lord of the 9th from Lagna and again find out the lord of the 9th from the Moon. Add the kalas of these lords and divide it by 12. The Rasi counted from the Moon is indicated by the remainder as Dhana Lagna. According to the sloka if it is occupied by a benefic without any malefic conjunction then it makes the native a koteeswara (lord of crores). If it is occupied by a pure malefic then the native will own a few thousands. If the malefic is exalted then also he will be a koteeswara. For this I am taking examples from the Nagazine only.

In the January 1982 issue Mr. Bepin Behari has written about a combination for financial success. In that he mentions about a person holding a high post in the World Bank and who has earned a lot of money. The chart is as follows : Libra—Lagna and Saturn ; Scorpio—Jupiter ; Capricorn—Mars ; Aquarius—Ketu ; Aries—Mercury ; Taurus—the Sun ; Gemini—Venus ; Leo—Rahu ; and Virgo—the Moon.

Here the lord of the 9th from the Ascendant is Mercury and the lord of the 9th from the

Moon is Venus. Mercury gives 8 kalas and Venus 12 kalas. Put together we get 20 which, when divided by 12, gives 8 as remainder. Count the remainder 8 from the Moon; we get Aries as Dhana Lagna. Mercury is retrograde there; so the native earned a lot.

Mr. B. S. Sharma has written about Adhiyoga in the August 1981 issue. I will give an example from his article : Cancer—Lagna ; Virgo—the Moon and Ketu ; Scorpio—the Sun and Mars ; Sagittarius—Jupiter and Mercury (R) ; Pisces—Ketu ; and Gemini—Saturn (R).

According to him this is the horoscope of a person who is the managing director of a big company enjoying a good Dhana Lagna. Here Gemini becomes Dhana Lagna. A pure malefic is there with the aspect of benefics.

Let us discuss now about the Nodes. People see that presence of the Nodes in Dhana Lagna is not desirable. I have come across lots of horoscopes with the Nodes in Dhana Lagna. Some of them had set-backs. For some it did not work at all and for some others it gave money from foreign countries. I will illustrate this with a few examples.

Prakosh Padukone : Rasi : Aries—Lagna ; Taurus—Venus and the Sun ; Gemini—Mercury, Mars and Ketu ; Cancer—Jupiter ; Libra—Saturn ; Sagittarius—Rahu ; and Capricorn—the Moon.

Here Gemini becomes Dhana Lagna and Ketu occupies it. The badminton champion has become unbelievably rich with each of his successes.

Dr. Chenna Reddy : Rasi : Virgo—Lagna ; Scorpio—Rahu ; Sagittarius—the Sun and Mercury ; Capricorn—Mars and Venus ; and Taurus—the Moon, and Ketu.

Here Taurus becomes Dhana Lagna with Ketu there.

In *How to Judge a Horoscope* Volume II Queen Elizabeth's (II) horoscope has been given: Rasi :—Capricorn—Lagna and Mars ; Aquarius

(Continued on page 950)

Lessons in Jaimini Astrology—XVIII*

Prof. P. S. Sastri, M.A., Ph.D., M.Litt.

Female Horoscopy

DR. B. V. RAMAN in his *Studies in Jaimini Astrology* summed up some principles offered by Jaimini for interpreting female charts. Jupiter in a trine from Mercury or Lagna in her Navamsa makes her chaste and devoted to her husband (4.3.80). The same result appears if Venus is in the Navamsa Lagna (4.3.82). Ketu in Lagna or in a trine from Navamsa Lagna makes her repulsive. She will be highly intelligent if in her Navamsa the Moon is in Taurus and the 4th has Mercury and Venus (4.3.54). She lacks feminine grace and delicacy if Saturn is in her Navamsa Lagna or in its trines (4.3.84-85). If Ketu is in that Lagna or in a trine to it, she becomes indolent, mean, filthy, low and vindictive (4.3.55, 87-88). The association of Mars with her Lagna makes her irritable and passionate (4.3.57). If the Navamsa Lagna is the 9th or the 12th from her Lagna, she may become debased and vile (4.3.70-71).

The Moon and Venus in her Hora Lagna make her highly skilled and sensuous (4.3.39). When the Navamsa Lagna of her Hora Lagna is with Ketu or has malefic association, her morals can be suspect (4.3.42-45).

If the 8th from her *upapada* is aspected by Mars and Ketu, she is cruel-hearted and she may even kill her husband. The Sun in trine to her Navamsa Lagna makes her a widow. The same result arises when the Moon is in the 3rd from *atmakaraka* or from *varnada lagna*. Mars and Ketu in the 8th from her Hora Lagna make for early widowhood.

Saturn and the Moon in Hora Lagna give a short stature. Saturn and Venus there make her beautiful. Ketu here with Saturn gives her a doubtful character. If this Lagna has the Navamsa of Mercury, she may have a loose life (4.3.35-38). What is said of Hora Lagna holds

good of the Navamsa of this Lagna (4.3.40). Mercury and Venus in her Hora Lagna make her passionate due to the absence of attachment (4.3.41). This seems to apply to some of the so-called spiritual centres where unbridled sex-life is openly advocated.

If Ketu is in the Navamsa Lagna of Hora Lagna and receives the aspect of Mercury and the Moon she moves freely through all classes of people (4.3.44). When there are many malefics in the 2nd and the 8th, she becomes a widow. Mars and Ketu in the 8th from Lagna or Hora Lagna make her a widow. If the 8th is aspected by Mars and Ketu, she may kill her husband. If Mars and Ketu are in the same sign in the Navamsa chart, she destroys her husband by herself or with the aid of others; but if this sign is one of debilitation, the contrary result appears. When Mars and Ketu are in the same Navamsa and are mostly in their own *vargas*, then while killing her husband she gets killed (4.3.46-52).

If her Lagna or Navamsa Lagna is aspected by the Sun, she has deformed teeth (4.3.56). When the Lagna is aspected by or associated with other malefics, she becomes wicked and irascible. But a benefic association makes her mild and placid. Malefics in her Lagna make her vicious. A benefic there makes her a woman of character. Both benefics and malefics in her Lagna give her an ordinary or normal character. In this way the benefics or malefics in the 8th give the good or bad results as given above; but those in the 7th will give only half of the indicated results. Benefics or malefics give good or bad results as mentioned above, also when they are in trines or in the 3rd, the 6th, the 11th. If in these places, these planets are in their debilitation, the contrary results will happen. It is good to have debilitated planets in the 2nd or 8th house of a woman's chart. The results will be favourable if malefic planets are in benefic signs or mixed signs (4.3.

* Part XVII of the article has appeared in the November 1983 issue of *The Astrological Magazine*.

58-67). If a malefic is in a sign with benefic influence, its malefic nature gets counter-balanced.

If the *varnada* of her 6th house is in the 12th from Lagna, she will be skilled (4.3.68). When the Navamsa Lagna is the 11th from her Janma Lagna, she attains moksha ; if it is the 9th, she becomes sinful. If it is in the Navamsa of the Sun, she is widowed early in life. If the Sun is in a trine to her Navamsa Lagna, she becomes a widow at an early age. If the Moon is in the 3rd from her Lagna, *atmakaraka* or *varda lagna* in the Navamsa chart, the same result is to be predicted. When Mars is in a trine to her Moon, she will be ugly, daformed, and frascible ; and this is so even when Mars is in a trine from the Navamsa Lagna. Mercury in a trine from her Navamsa Lagna makes her barren (4.3.72-79). Jupiter in a trine from Navamsa Lagna makes her deeply devoted to her husband. Venus in Navamsa Lagna or in its trine makes her fortunate and deeply devoted to her husband (4.3.81-83). Rahu in Navamsa Lagna or its trines gives her employment in all kinds of activities to serve her own ends (4.3.86).

All these, says Jaimini, can be applied to the *varnada lagna* and its *bhavas* (4.3.89). Thus we can say that if Ketu and *varnada lagna* are in the same Navamsa sign, she will be low and filthy and she will lose her sight (4.3.90). The loss of sight or eyes occurs in the major period of *trimsamsa* sign of the *varnada lagna* and in the sub-period of the *varnada lagna* in the *varnada dasa*. (4.3.91). The *trimsamsas* of Jaimini are the kaulakas ; and they should not be confused with Parasara's *trimsamsa*. The loss of sight can also occur if malefics are in the trines of the *varnada lagna*. If the planets in the *varnada lagna* and its trines are in debilitation, the results will be inaccordance with the nature of the signs (4.3.92-93).

Some of these observations can be made even with reference to the charts of men.

In a woman's chart children have to be judged from the 5th from Lagna, *atmakaraka*, Jupiter and the Sun. If there are benefics in the angles and trines and if they are in benefic vargas, she

will have children. If the Sun, Mars and Saturn are in the angles and trines, there will be sons ; daughters will be born if the Moon and Mercury are there. The same results should be predicted even from the aspect and association of the concerned planets (4.4.1-5). Moreover, the 7th house in a woman's chart is the house of children (4.4.37). Jaimini also asks us to consider the 9th house. Putrakarakas, or indicators of children are Mercury and Ketu in addition to the Sun and Jupiter. The stronger between the 9th or its lord and the Moon should also be taken as *putrakaraka*, beside the *atmakaraka* and the lord of Lagna (4.4.38-40).

Jaimini also gives importance to the time of the first menstruation of a woman. Cast a chart for that time. If there are malefics in the 8th from this Lagna, she becomes a widow ; and more so if malefics are associated with that house. When the malefic is exalted in the 8th, she becomes a widow late in life ; and if this malefic is debilitated there, widowhood is in early life. If both malefics and benefics are associated with the 8th, this widowhood is in middle life. When malefics in the 8th are aspected by the Moon and Mars, she becomes a widow. When there is a malefic in the 8th and he is in the first Navamsa, she delivers a posthumous child. In such a case if malefics are in the 3rd or the 11th, then also she will have a child (4.4.6-13).

The sign aspecting the 7th from Lagna of her first menstruation determines the nature of the person she marries. If there is an exalted planet in the 7th, the nature of the husband should be determined from the Navamsa lord of the 7th (4.4.16-17). The Sun and Venus in the 7th can suggest extra-marital affairs ; and if planets other than these two are present, there will be no such thing. In interpreting this menstruation chart Ketu is considered to be a benefic. But Ketu becomes a malefic if he is joined with or aspected by malefics. She will have a child if the Sun, Rahu, Jupiter or Venus is in the 7th. Here Jaimini asks us to interpret from Chandra Lagna (the natal Moon) also. If the Moon is in the *vargas* of Jupiter and in the Navamsa of the lord in whose sign the Moon is, there will be

children. If the lord of *atmakarakamsa* and Mars are in the Navamsa of Pisces, then also there will be a child. Full Moon is with Rahu; the Moon is in benefic *vargas* and has benefic aspects; the Moon is in a friendly Navamsa; the Moon is with benefics—these are some of the combinations for the woman to become a mother. If the *atmakaraka* or the Moon is in Cancer or Scorpio in the Navamsa chart, or if the Moon has the benefic *vargas* of these signs, she becomes a mother (4.4.22-36).

The *Sutras* of Jaimini in four chapters deal with a variety of problems. The so-called prenatal epoch based on *adhana lagna* for the rectification of the time of birth is explained and interpreted in 4.3.2 to 8 and 3.4.3 to 54. Here he discusses the duration of pregnancy, development of the foetus, fertilisation, delivery, nature of the child and so on. The growth of foetus, gestation, delivery and the nature of the child are discussed 4.1.1 to 41 and 4-3-95 to 115). The interpretation of *adhana lagna* appears in the *Sutras* 4.1.42 to 54.

Throughout, the emphasis is on Navamsa, *arudha*, *karakamsa*, *hora* and *varnada lagnas*. While applying his principles, we have to remember his views about aspects. With some modification Jaimini's principles can be applied within the framework of the traditionally accepted system of Parasara. It should be pointed that Parasara's text has some chapters which were developed by Jaimini.

This series of 18 lessons now draws to a close. These lessons are intended to awaken the students of astrology to an important branch of Hindu predictive astrology. May Parasara and Jaimini bless all students of astrology.

The students of astrology will benefit greatly from Dr. B. V. RAMAN's *Studies in Jaimini Astrology* and from the translation of the *Sutras* by the late Prof. B. Suryanarain Rao (Chapters 1 and 2) and by Mr. S. K. Kar (Chapters 3 and 4).

—96.82.

(Concluded)

NODES AND DHANA LAGNA

(Continued from page 947)

—Jupiter; Pisces—Venus and Mercury; Aries—the Sun; Gemini—Rahu; Cancer—the Moon; Scorpio—Saturn; and Sagittarius—Ketu. Here again Ketu is present in Dhana Lagna.

From the same book page 387, the following horoscope has been culled out. *Rasi*: Taurus—Lagna; Virgo—Rahu, Saturn and Mercury; Libra—Jupiter and the Sun; Scorpio—Venus; Capricorn—the Moon and Mars; and Pisces—Ketu. Here Virgo becomes Dhana Lagna with Rahu there.

The author says a powerful Dhana Yoga in this chart is generated by the exalted 2nd and 5th lord Mercury combining with yogakaraka Saturn in a trine with Rahu. This has made the native an industrialist worth several crores.

So the mere presence of the Nodes in Dhana Lagna will not make a person lose his fortune. Other combinations such as Dhana Yogas, Raja Yogas, etc., should be considered. The Nodes may give mild fluctuations in fortune without totally destroying it.—121.83.

ASTROLOGY FOR BEGINNERS

Dr. B. V. RAMAN

Rs. 8-00

This book is designed to give a clear and concise exposition of the essential facts of Astrology. It contains material that is easy to follow. This is the best book for beginners. The presentation is bound to make fascinating appeal also to the advanced students.

RAMAN PUBLICATIONS

"Sri Rajeswari",
Bangalore-560020

Letters to the Editor

[The Editor does not hold himself responsible for the views of the readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to *The Astrological Magazine* he must remind readers that claims on the available space in this column are heavy. The Editor, therefore, requests readers to be as brief as possible in all letters intended for the correspondence columns. —Ed., A.M.]

"Planets and Palliatives"

I

Sir,—Sri Surya Prakash Memorial Number (September 1983) is excellent. The contents are superb. I have no words to express my appreciation for the same.

May God bless us all!

Srinagar.

T. N. Qazi

II

Sir,—I have just read the write-up "Planets and Palliatives" by Smt. Gayatri Devi Vasudev.

I am happy to note the reasons for the serious inefficiencies in one's life and methods of remedy suggested, viz. Japa, Homa, Prayer, etc., through a pious Brahmin. In this regard my humble submission is the pious Brahmana who performs the Japa, Homa or Prayer must perform "Gayatri Japam" in "Tri-sandhya" daily as a Japa or Mantra will not be fruitful otherwise.

May Sri Suryanarayana Swamy of Arasavilli bless the Editor, the Varahamihira of modern times and his family members with long life, good health and happiness.

Arasavilli.

B. Gopala Rao.

III

Sir,—I could not resist finishing the A.M. September 1983 issue received today at one stretch. The articles are erudite, excellent and thought-provoking.

On the theory that prevention is better than cure, the palliatives dealt with are bound to be of great use. That way the Surya Prakash Number is a treasure to be preserved, peeped into and utilised too. Like a thing of beauty it is a joy for ever.

Porbandar.

C. S. Mandavia

IV

Sir,—The September 1983 issue of *The Astrological Magazine* will be welcomed by one and all. All the articles are superb.

The article "Planetary Afflictions and Propitiation" by Mr. R. Lakshmanan is thought-provoking as usual offering valid palliatives for longevity, early marriage, etc. As stated in the article the Maha Mrityunjaya Homam performed by the author coupled with the strength of his horoscope—thanks to the aspect of Jupiter on Saturn lord of the 10th and 11th houses placed in the jovian house, belied the predictions of the famous Asan of Kerala and gave him a lease of life after 69 years. We share his happiness and also pray for many years of his useful service to the science of astrology through this Magazine.

In this connection the learned author in his article "The Need of Accurate Ascendant" (August 1977 issue of A.M.) analysing the horoscope (Taurus—Lagna, the Sun and Mercury; Gemini—Venus, Mars and Rahu; Cancer—Jupiter; Sagittarius—Ketu; Aquarius—the Moon; and Pisces—Saturn) of Sri T. S. R. (my beloved uncle and an old friend of the author) predicted that Ketu Dasa may see his journey's end. My uncle passed through Ketu Dasa and the running Dasa is Venus (Lagna lord) and he is performing the Homam on every birthday. In my humble opinion the 8th house (longevity) is fortified by the aspect of Lagna lord and Saturn, Saturn (planet for longevity) also receives the beneficial aspect of Jupiter. This is yet another case of the efficacy of the Maha Mrityunjaya Homam supported by the strength of the horoscope.

Madras.

P. S. Sundaram.

"My Early Experiences in Astrology"

Sir,—I am very fortunate to have imbibed the nectar of astrology for the last 1½ years through your authentic, inimitable Magazine.

The editorial articles make very fascinating reading especially your "My Early Experiences in Astrology". I sincerely appeal to you to publish these articles in a book form. I admire your way of explaining this divine science in a simple and lucid manner.

As a student of applied maths, I understand there is a rapport between astrology and today's technology. I think we cannot derive the full advantage of technology without the aid of this divine science.

Lastly as a Kannadiga, I am very very proud of you, Sir.

Poona.

G. Jayateertha.

Scientist Talks Non-Sense

Sir,—A scientist has predicted in the *Sunday Standard* on 27-7-1971 that the world will be annihilated on 13th November 2026 due to overpopulation. Can any of your readers throw light on this subject and also furnish the planetary positions on that date?

Nellore,

T. V. Narayana.

Natal Chart or Muhurta ?

Sir,—Generally, for assuming charge of an office or for a marriage being celebrated, we fix up a muhurta or auspicious time. For, as the Tamil dictum says :

*Nal seyvathu nattavar seyvar ;
velai sayvathu badharan seyvar*

meaning even a well-meaning writer cannot help liking an auspicious good day ; even Brahma the creator cannot help liking an auspicious muhurta. So muhurtas are advised for different activities. A nakshatra, the 2nd or the 4th or the 6th or the 8th or the 9th from one's star in the waxing fortnight, avoiding Saptami, Navami and Sukla Prathama, Chaturthi and Chaturdasi (the 7th, 9th, 1st, 4th and 14th) especially is commended. For assuming charge one's *janma nakshatra* or birth star, generally taboo. is recommended.

But, a Sanskrit poet half in earnest and half in good humour posed the query: Sage Vasishtha,

a *trikalagnani* (seer of the past, present and future) fixed the muhurta for Sri Rama's coronation. Why did Sri Rama go to the forest, instead of ascending the throne and wearing a crown?

Vasishthadhatra Iagnopi ramo kim vanam gatah

In practical experience, I know 9-10 candidates permitted to the provincial judiciary as Munsiffs, were directed to join at 11 a.m. on a particular day. One of them was discharged during probation for some omission or commission of his before entering the judiciary.

He became a leading lawyer in the headquarters of a district. One retired as a Munsiff as he rose from a High Court bench clerk's post. Due to age, one retired after acting for a brief spell as a subordinate judge, on promotion, 3 or 4 retired as district and sessions judges. One rose to the High Court. Why? The difference in career was obviously due to different horoscopes showing different yogas.

Similarly several cabinet ministers are sworn in about the same time. But one of them resigns later, one of them is dropped by the chief minister, while one goes strong and earns name and fame more than his colleagues. The difference is evidently due to differences in the basic structure of their horoscopes and yogas indicated therein.

So, the nativity is far more important and effective than the muhurta or auspicious time of taking charge.

"Wayfarer" in the *A.M.* of April 1983 issue, discussed the time of taking charge of the present Karnataka Government headed by Mr. Ramakrishna Hegde. According to "Wayfarer", Taurus Lagna with the exalted Moon in Lagna with Mercury and Venus in the 9th, Jupiter in the 7th in Scorpio and Saturn in the 6th in Libra indicate quarrels trying to topple the Government, but Jupiter aspecting Lagna (and the Moon) would save it.

True, Saturn in the 6th in exaltation, especially when the exchange of places by Venus and Saturn, is not a good one, of Lagna and the 10th or the 9th, but of the 6th and the 9th, indicates

enemies who may work to pull down the Government. But enemies may be crushed and liquidated; for Venus lord of Lagna is in the 9th with Mercury lord of the 2nd and the 5th and Saturn in the 6th is Karma badhaka as well as the 9th and the 10th lord for Taurus. For Taurus Ascendant or Rasi, Saturn is well placed in the 6th. So, the time is propitious for a full term. However, in the absence of the horoscope of Mr. Ramakrishna Hegde one cannot be quite sure as the horoscope of the Head of the Government is much more important than the merits of the chart for the time of taking charge. *Tirunelveli.*

R. Lakshmanan.

Vipareeta Raja Yoga

Sir,—While thanking in August 1983 issue Mr. M. D. Trivedi for his instructive article on how dusthana lords could also do good, even causing "most powerful Raja Yogas", I would like to get more information about "Vipareeta Raja Yoga", namely:

To produce a Vipareeta Raja Yoga, it is absolutely necessary that all connections like conjunction, aspect, parivartana, etc. be confined exclusively to dusthana houses and to dusthana lords? That is dusthana lords' combinations in houses 1, 2, 3, 4, 5, 7, 9, 10, 11 fail to generate Vipareeta Raja Yoga; and any dusthana lords' combination, if found by a non-dusthana lord (planet), i.e., conjunction with non-dusthana lord, also fails to produce a Vipareeta Raja Yoga. Could this be why Vipareeta Raja Yoga did not operate in the case of the two case-history charts given in the above-said article?

Puttur.

Sub. No. 9341.

Tithi Determination

Sir,—Please refer *A.M.* August 1983, page 629, on the above subject.

The method normally gives correct tithis but in the case of shortened (Kshaya) or additional (Adhika) months, the result is slightly open to correction. For example, 1-3-1913 works out to the 3rd *tithi* of the dark fortnight but actually it is the 5th.

I hope Mr. Trivedi will throw some light on this.

Kherwara.

R. L. Agrawal.

A Confusing Point

Sir,—Though I have been reading your Magazine for a decade, one particular point is confusing as the authors, I presume, use different connotations. I request you to be kind enough to arrange to answer the following question in your Magazine.

Question: (1) What is Punarbhoo Yoga and its impact on marriage? (2) Please refer the article on "Marriage Counsel—The Ancient Way" by Mr. P. S. Iyer in *A.M.*, June 1981, pages 480-481 in example horoscopes of Charts 1, 2, 3. Kindly clarify its effect on marriage. (3) An article on marriage and Punarbhoo in your *A.M.* will be very useful. Kindly arrange for the article by one of your erudite authors in the near future for the benefit of all.

New Delhi.

K. Aravamudam.

Saturn's Influences

Sir,—This refers to your lecture at Cleveland on 15-10-1959 (page 666) of *A.M.*, September 1960). The para starts: Hindu astrology.... When Saturn is in the 9th or the 10th he will get what he wants but he will be obliged to disgorge his entire acquisitions when Saturn transits the said 9th or 10th place"!!! This is, very correct. Yes, cent per cent in my case. Cheers to the great exponent of this great science Dr. B. V. RAMAN. Yes, I have Saturn in the 9th (page 737 of *A.M.*, August 1965). I retired from service in March 1979. Being a bachelor and having an elder brother with a big family (two sons and five daughters) I have handed over all my retirement benefits to my elder brother. I live on my pension only. This is one more instance to prove the fact that astrology stands vindicated for all time to come. Yes, only scholars like Dr. B. V. RAMAN can do it.

Srirangam.

S. Sundaram.

An Appreciation

Sir,—Selflessly and impartially speaking, Dr. B. V. RAMAN through his unique work and singular contribution to the world of astrology and occult sciences has without any doubt given birth to an era which could be called the "Ramanic Era" in the world of astrology and

occult sciences. It has won for him an immortal image as an outstanding astrologer of the world. His personality as savant and predictor is undoubtedly unsurpassable. Having read almost all his astrological works I can boldly say that such unique works have transmitted to the world novel and original ideals in a lucid and comprehensible style for the first time.

Sugauli.

P. N. P. Gupta.

J. N. Bhasin

Sir,—During my recent visit to New Delhi on 7th June 1983, I was shocked to learn of sudden demise of Mr. J. N. Bhasin. He belonged to the line of eminent savants of the astrological world. He was a regular contributor of articles to the *A.M.* and the author of several books. His latest publication was *Dispositors in Astrology*. We have lost a noble soul.

Calcutta.

Tapomay Ghoshhajra.

Astrology and Cricket Matches

Sir,—On application of some astrological tests, I observe that the winner of the cricket match can be foreseen. The winner of the toss would win or lose in accordance with the position of the Moon—strong or weak—at the time of toss.

For example, I predicted before start of the last world cup final cricket match on 25-6-1983 that the toss winner West Indies would lose as the Moon then was badly aspected by its arch enemy Rahu from Gemini. At one stage, the majority of the people had lost hope for India but I stuck to my forecast, which ultimately proved true. Recently, I favoured India on 10-9-1983 in a one-day match against Pakistan at Hyderabad as the Moon was in the Ascendant Libra with Saturn when Kapil Dev won the toss.

If the position of the Moon strong/exalted or weak/debilitated is to be considered as a decisive factor for the toss winner to win or lose, it is undoubtedly that the toss winner on 14-9-1983 at Bangalore cricket test would lose as the debilitated Moon on that day is again aspected by its enemy Rahu. At Jullundur on 24th September 1983, the venue of the 2nd test, the Moon would be the 6th from the ascendant, i.e., 'toss winning time of the toss winner,

whose victory is doubtful. A further penetrating study of the planetary positions in general and the Moon in particular of the toss winning time can help to predict the match winner of any sport.

Jabalpur.

B. K. Lothey.

Lost at Sea

Sir,—You have published in the October 1983 issue the horoscope of a boy who was lost at sea on 6-1-1978. For the information of the readers of *A.M.* I would bring to your notice that a Captain Chaubal was on the merchant ship. The ship was *Chandragupta*. It is reported that the Captain also lost his life on that day. His horoscope is as follows: Taurus—Ascendant; Gemini—Venus; Cancer—Rahu; Leo—the Moon, the Sun and Mercury; Libra—Saturn; Scorpio—Jupiter; Capricorn—Ketu. Birth date 24-8-1929. This horoscope was published in a Marathi astrological journal. The exact time and other particulars are not known. I hope it will be helpful in solving the problem.

Sangli.

S. H. Gokhale.

Planetary Aspects

Sir,—Dr. P. S. Sastri while dealing with planetary aspects on page 24 of *A.M.*, January 1983, states as follows:

“When we say that Saturn aspects the Sun at 60°, it also means that the Sun aspects Saturn at 300°. The aspects are mutual. In normal practice one tends to ignore this mutuality and this tends to faulty assessment.”

As usually taken, the special aspects in the case of Mars, Saturn and Jupiter in Hindu astrology are one-sided and no mutual aspects are involved in the same. In the case of these aspects, mutual aspects, when the planets are not at 180°, are only possible in the case of Mars and Saturn when Saturn is located in the 4th house from Mars, and Mars in turn is in the 10th house from Saturn. In other cases the aspects are only one-sided and no textual authority is available to say that they are mutual. However, as the statement comes from Dr. P. S. Sastri, a senior astrologer, it cannot be ignored; however, I am unable to accept the same. I feel the point requires discussion in

these columns. Dr. B. V. RAMAN also may give his opinion. I request Dr. Sastri to point out any textual authority for his statement.

Lucknow.

V. M. Natu.

Retrograde Motion of Mars

Sir,—An examination of a number of instances of the retrograde motions of Mars shows, that when he retrogrades in signs owned by him and in signs where he is exalted or debilitated, the planet is in some characteristic positions in his orbit.

Retrograde motions of outer planets—Mars, Jupiter, Saturn—occur only when they are in opposition, *i.e.*, when they are exactly opposite the Earth and the Sun. It is an apparent motion due to the changing relative positions of the planet and earth round the Sun at different speeds and distances. When Mars retrogrades, the shape of the path taken by the planet is sometimes in the form of a loop and sometimes zig-zag (without a loop).

The plane of the orbit of Mars is inclined about 2° to the plane of the Ecliptic. When Mars is in the plane of the Ecliptic, *i.e.*, when Mars, the Earth and the Sun are in a straight line, the pattern of retrogression appears zig-zag. When Mars is not in the plane of the Ecliptic, the retrogression pattern takes the form of a loop. The loops tend to be symmetrical when Mars is at his greatest angular distance from the Ecliptic.

The zig-zag patterns are seen to occur near 3 hours and 15 hours right ascension, and the symmetrical loops near 9 hours and 21 hours right ascension. The Nirayana longitudes corresponding to these R.A. (for the different declinations of the planet and an Ayanamsa of 23°) will fall roughly within the following range :

Right ascension	Nirayana longitudes
(a) 3 hours	$20^\circ-35^\circ$
(b) 15 hours	$200^\circ-215^\circ$
(c) 9 hours	$110^\circ-125^\circ$
(d) 21 hours	$290^\circ-305^\circ$

(a) and (b) are in or near the signs owned by Mars (Mesha—Aries and Vrischika—Scorpio) and (c) and (d) are in or near the debilitation

and exaltation signs of Mars (Kataka—Cancer and Makara—Capricorn).

Pune.

T. R. Natarajan.

Research in Astro-Palmistry

Sir,—Your Magazine has encouraged us to study horoscopes and has been a great help in making predictions which would have been quite impossible otherwise. It has also inspired us to study palmistry.

We have practised both Astrology and Palmistry as a hobby and have been able to read many hands and horoscopes which later gave us a feeling that the two different lines of study could be correlated for better predictions. On practising the same we got remarkable results.

We have started the Astro-Palmistral Research Centre. It consists of three persons out of whom two are Astro-palmists conducting research and the third is an Allopath doctor to analyse the correctness of the findings.

We give below the working norms set for the research :

- (1) To find out the diseases from Astrology and Palmistry ;
- (2) To differentiate between the findings obtained from Astrology and Palmistry ;
- (3) To find the correlation between the findings in Astrology and Palmistry.

We need many horoscopes as well as impressions of the palm to proceed with our research. We request your esteemed readers to send the following information along with the horoscopes and handprints. (1) Name in full ; (2) date of birth ; (3) time of birth ; (4) place of birth ; and (5) nature of illness (any type) and the duration of illness.

Any information we receive will be confidential. Interested readers are requested to write to us. Jaipur.

Pawan Kumar Gupta.

Enlist yourself as a delegate to the
**International Convention
on Astrology**

Write to Secretary :

No. 25, 'G' Street, Jogupalyam,
Bangalore-560008, INDIA

Your Technical Difficulties Solved

Mihira

[In the letters The Astrological Magazine receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write us about them? A reader can put only one question at a time. This service is free to all readers of The Astrological Magazine.—Ed., A.M.]

Q. 1. Rasi: Cancer—Ascendant; Virgo—Venus and Jupiter; Libra—the Sun, the Moon and Mercury; Scorpio—Saturn and Rahu; Aquarius—Mars; and Taurus—Ketu. Navamsa: Pisces—Ascendant and Venus; Aries—Mars; Leo—Rahu; Virgo—Saturn; Scorpio—the Moon; Sagittarius—Mercury; Capricorn—Jupiter; and Aquarius—the Sun and Ketu. Does Jupiter Dasa, Venus Bhukti indicate educational success and professional advancement since the two lords are well placed in an upachaya?

Ans. M. Seetha Rama Sarma, Anantapur. 4th house and Mercury are the karakas for education. The Dasa and Bhukti lords together occupy the 12th from the 4th from both and hence unhelpful. Similar is the case with 10th house as their dispositor Mercury aspects it. All that the two planets can and will do will be to help the 3rd and 9th house indications.

Q. 2. Rasi: Aries—Ascendant; Taurus—the Moon and Ketu; Gemini—Venus; Cancer—the Sun; Leo—Mercury; Scorpio—Mars and Rahu; Sagittarius—Jupiter (R); and Pisces—Saturn (R). Navamsa: Virgo—Ascendant; Libra—Venus and Saturn; Sagittarius—Jupiter and Rahu; Aries—the Sun; Gemini—Mercury, the Moon and Ketu; and Leo—Mars. (a) What indicates heavy debts? (b) Does the chart indicate relief from debts in Moon Bhukti of Jupiter Dasa as the two lords are well placed signwise?

Prafulla Kumar Mohanty, Puri.

Ans. (a) Lord of the 11th occupying the 12th causes Daridra Yoga which makes one become loaded with debts. (b) Between them they are placed at 6/8 and hence relief is unlikely then.

Q. 3. Rasi: Virgo—Ascendant and Saturn (R); Sagittarius—Mercury; Capricorn—the Sun and Venus; Aquarius—Rahu, Mars and Jupiter; Taurus—the Moon; and Leo—Ketu. Navamsa: Capricorn—Ascendant; Aquarius—the Sun and Jupiter; Pisces—Saturn; Gemini—Rahu; Cancer—Venus and Mercury; Leo—the Moon; Scorpio—Mars; and Sagittarius—Ketu. (a) Are Kemadruma and Kalasarpa Yogas present in the chart? (b) What is the significance of Venus and Mercury in the 7th in the Navamsa chart?

Ans. Ashok Kumar, Delhi. (a) No; as Lagna kendra is occupied, Kemadruma is cancelled; as there is the Moon between Rahu and Ketu, there is no Kalasarpa either. (b) We do not reckon effects from the Navamsa chart in the Parasari system; there we only measure the strength of those planets. Cancer here happens to be enemy's house and hence their potentials in the radical chart too are harmed as the years grow.

Q. 4. Rasi: Sagittarius—Ascendant; Capricorn—the Moon; Taurus—Rahu; Cancer—Saturn; Leo—Mars; Libra—Mercury; and Scorpio—the Sun, Jupiter, Ketu and Venus. Navamsa: Libra—Ascendant and Jupiter; Capricorn—the Moon, Mercury, Venus and Rahu; Pisces—Saturn; Aries—Mars; and Cancer—the Sun and Ketu. Does the chart indicate more than one marriage as the 7th lord is in the 11th?

Sub. No. 9883.

Ans. That is a hasty conclusion. The 7th lord Mercury in a friendly house in the 11th indicates gain through partner. Being an odd house one wife alone is indicated. The 7th house is flanked by Rahu and Saturn. The

former is exalted and the latter aspected by Lagna lord Jupiter; hence papakartari to that house is minimised. From the Moon, the 7th is well placed. In so far as the 11th happens to be the 8th from the 4th, domestic happiness through partner may be at a discount.

Q. 5. Rasi: Ascendant 285° 48' (22); Ketu 338° 55' (24); Saturn (R) 48° 20' (2); Jupiter 91° 56' (7); the Moon 93° 28' (8); Rahu 128° 55' (10); Mercury 176° 44' (14); Mars 185° 50' (14); Venus 190° 5' (15); and the Sun 194° 9' (15). (a) The 4th lord Mars and 5th lord Venus with the 8th lord Sun are in the 10th. Yet there were breaks in education. (b) The 7th lord Moon is in the 7th with the 3rd and the 11th lord Jupiter (exalted). He got married in 1969. Why is it there are romantic affairs in his life, even with exalted 9th lord Mercury in the 9th?

S. Chattopadhyay, Calcutta.

Ans. (a) Both Mars and Venus are combust and their aspect to the 4th hardly conduces to untroubled education. (b) The company of Mars to Venus is inflammable and both combust are unusable in such matters. Possibly he may outgrow this weakness when Mercury's influence makes itself felt.

Q. 6. Rasi: Ascendant 23-24; the Sun 259-16; the Moon 186-14; Mars 266-20; Mercury 238-15; Jupiter (R) 120-18; Venus 287-53; Saturn 272-27; Rahu 338-46; Ketu 158-46; and Mandi 269-50. When trinal lord Sun combines with any quadrangular lord, how is one to decide on the relative merits and demerits of Yoga and Samyoga, i.e., of Rajayoga and combustion as in the above case?

Sub. No. 9341.

Ans. The Rajayoga falls through when the concerned planet is combust. The yoga will be illusory. Mandi's presence in the same house is an addition to the affliction of the house and the planets tenanted it.

Q. 7. Rasi: Aries—Ascendant 15-5, the Sun 13-24 and the Moon 26-31; Leo—Rahu 29-14; Sagittarius—Jupiter (R) 10-18 and Saturn 25-3; Aquarius—Mars 25-33 and Ketu; and Pisces—Venus 28-16 and Mercury 22-40. (a) Does the chart hold promise of political

power with 5th lord Sun exalted in the Ascendant? (b) Will the 2nd lord Venus exalted ensure a high financial position in life?

D. Mazumdar, Lucknow.

Ans. (a) According to Mantreswara, should the second lord be associated with Mercury the native will be clever in politics. The Sun's exaltation in Lagna is a symbol of power through Government particularly as he gets own Navamsa. (b) Exaltation of the 2nd lord is good for finance, but his occupation of the 12th in company with 6th lord will cause a drain. Income however is good as Lagna lord aspects the 2nd. Karaka Jupiter, who is well placed and well accompanied, aspects Lagna.

Q. 8. Rasi: Pisces—Ascendant; Taurus—Jupiter and Venus; Cancer—the Sun, Mercury, Mars and Ketu; Virgo—Saturn; Libra—the Moon; and Capricorn—Rahu. Will Jupiter as Ascendant lord in the 3rd aspecting the 9th take the native abroad in his Dasa?

Sub. No. 5030.

Ans. Yes, I suppose so, because 9th lord Mars is also neechabhanga, but not if he is combust!

Q. 9. Rasi: Libra—Ascendant and Saturn; Mars and Rahu in the 3rd; the Moon in the 5th; the Sun and Mercury in the 7th; Venus in the 8th; and Jupiter and Ketu in the 9th. (a) Does the Kemadruma Yoga destroy the Karaka, Rajarajeswhara and Marutawa Yogas present in the chart? (b) Will Saturn Dasa prove beneficial as he happens to be a yoga-karaka?

S. K. Misra, Kheri Lakhimpur.

Ans. (a) I have not come across those yogas; Kemadruma is cancelled because Lagna Kendra is occupied. (b) Yes; if Saturn occupies good vargas too.

Q. 10. Rasi: Sagittarius—Ascendant and Venus; Taurus—Ketu; Leo—Jupiter; Virgo—the Moon; Libra—Mars; and Scorpio—the Sun, Mercury, Saturn and Rahu. (a) The native has been suffering from hernia from the beginning of Rahu Dasa. How is Rahu responsible for it? (b) Does the aspect of Mars on the 6th ensure relief/cure through surgery?

S. K. Ramanathan, Madras.

Ans. (a) The 6th is the house of disease in general and covers the area of hernia. It is occupied by malefic Ketu denoting trouble. Mars' and Rahu's aspect thereto indicate surgical interference. Rahu, representing Mars as his dispositor in the 12th spearheads the affliction. (b) Jupiter is the karaka for Antara or hernia. He is also Lagna lord and hence his aspect to the Lagna ensures cure. However Ketu may be propitiated.

Q. 11. Rasi: *Pisces—Ascendant and Saturn; Taurus—the Sun, Ketu and Mercury; Leo—the Moon; Aries—Venus; Libra—Mars; Scorpio—Rahu; and Capricorn—Jupiter (R).* The Lagna lord is debilitated but retrograde in the 11th. He obtains cancellation of debility and 4 planets are in exchange of signs. What is their effect on health, prosperity and matrimonial affairs?

V. C. Sharma, Muzaffarnagar.

Ans. The exchange between the 2nd and 8th lords is an Ava Yoga. That between 1st and 11th is a Dhana Yoga, which in effects, is undone by the former. Saturn's aspect to the 7th and 5th lord in the 6th are drawbacks on matrimonial life in one form or another. The Moon in the 6th makes the native subject to diseases like cold at the physical level and morbidity at the psychological level.

Q. 12. Rasi: *Leo—Ascendant; Scorpio—Saturn (R); Sagittarius—the Moon and Ketu; Aquarius—Jupiter; Pisces—Mercury; Aries—the Sun; Taurus—Venus; and Gemini—Mars and Rahu.* Navamsa: *Libra—Ascendant and the Moon; Scorpio—Saturn (R) and Mercury; Sagittarius—Rahu; Capricorn—Mars; Taurus—Venus; and Gemini—Ketu, the Sun and Jupiter.* Jupiter Dasa and Mercury Bhukti are on. The native is suffering stress due to heavy debts. Will he be able to clear them as the chart seems to be basically strong?

S. F. George, Mysore.

Ans. Mercury is Dhana lord in the 8th; he occupies the 2nd, a maraka house from karaka Jupiter. Their inter-period will naturally cause financial embarrassment. Sixth lord Saturn aspects the 6th and consequently debt will be liquidated, possibly in the next bhukti itself.

Under the circumstances prudence in expenditure is called for.

Q. 13. Rasi: *Leo—Ascendant 24-15; Scorpio—the Moon 14-55; Sagittarius—Ketu 11-44; Aquarius—Saturn 7-56; Aries—Mars 0-27, Mercury (R) 12-28, Jupiter 10-45 and the Sun 15-44; Taurus—Venus 29-49; and Gemini—Rahu 11-44.* (a) Does the combustion of Mars, Jupiter and Mercury deny the native higher studies? (b) Venus in the 10th is well placed but debilitated in Navamsa. How does this affect professional activities?

K. Ayappa, Mercara.

Ans. (a) The 4th is the house of academic education. It is occupied by 12th lord Moon and aspected by inimical Saturn. Combustion of the 4th lord Mars and 5th lord Jupiter are also a bar. Only the operation of a good Dasa will help higher education. (b) Latter half of career may not be as bright.

Q. 14. Kindly explain the process of determining the Lagna for any place in India, in America and at Greenwich.

S. N. Naik, Bangalore.

Ans. All beginners' books on astrology carry the method. You may study any of them. This is not the place to describe it.

Q. 15. Rasi: *Virgo—Ascendant 8-32 and Ketu 29-13; Capricorn—Jupiter (R) 7-34; Pisces—Rahu 29-13; Aries—the Moon 7-4; Taurus—Mars 14-56 and Mercury 16-41; Gemini—the Sun 6-56 and Venus 23-55; and Leo—Saturn 8-24.* Does the chart indicate any remarkable attainments in research?

S. M. Phansekar, Bombay.

Ans. The Sun and Venus in the house of profession will give success through acting. Mars and Mercury in a sensitive house can bring success through activities connected with herbs, oils and drugs. Jupiter in the 5th with debilitation cancelled is of no help because his dispositor is ill-placed. The Moon is ill-placed. These are contra-indications.

Q. 16. Rasi: *Leo—Ascendant 26-50; Libra—Saturn (R) 21-20; Sagittarius—Jupiter 23-19; Capricorn—Ketu 19-33; Aquarius—Venus 8-16, Mercury 17-24 and the Sun 20-37; Aries—Mars 24-35; Gemini—the Moon 12-46;*

and Cancer—Rahu 19-23. Saturn (R) is retrograde and exalted in Rasi and debilitated in Navamsa. Mars and Jupiter are in their own signs. The 3rd and 7th lords are in parivartana (exchange of signs) forming Kahala Yoga. What is significant in this chart of a native who is working as a High School Principal?

B. P. Srivastava, Gaya.

Ans. Kahala Yoga makes one blow hot and cold; experience prosperity and penury by turns. Gajakesari gives him long life and the gift of the gab. Matrimonial life is apt to be below par in view of Venus' combustion and the 7th lord Saturn's debilitation Navamsa, and the Rahu-Ketu axis along 6/12.

Q. 17. Rasi: Aquarius—Ascendant, the Sun, Venus and Mercury; Pisces—Saturn and Mars; Taurus—Ketu; Scorpio—Rahu; and Capricorn—Jupiter and the Moon. Since 1963 bad luck has followed me. Since 1976 I have been jobless with no income. Why is this although the chart seems very strong?

M. B. Somappa, New Delhi.

Ans. Apparently Venus the yogakaraka is combust which accounts for the bad luck, compounded perhaps by the operation of an adverse Dasabhukti. Note that Rahu in the 10th is debilitated.

Q. 18. Rasi: Gemini—Ascendant and Mercury; Cancer—the Sun and Venus; Leo—Rahu; Scorpio—the Moon; Sagittarius—Jupiter and Saturn; Aquarius—Ketu; and Taurus—Mars. The native has been missing since April 1982 in Venus Dasa, Venus Bhukti. Does her chart indicate she is alive and safe?

Satish C. Varshney, New Delhi.

Ans. The 8th and the 3rd are the houses of longevity. The 8th lord occupies the 12th from it or marakasthan. This Jupiter is blemished by Kendradhipatya Dosha and a natural benefic in maraka house and accompanied by the natural malefic Saturn. Such a Jupiter aspects Lagna in full. These indicate danger to life. Venus the benefic occupies the prime maraka house, and hence his Dasa even at the beginning has proved damaging. Chances of survival appear to be slender.

Q. 19. Vide Three Hundred Important Combinations, 8th Edition, 1979, while discussing double lordships it says on page 6 that for Gemini Lagna Saturn is malefic since he is lord of the 8th and 9th houses. On the same page it is said that Venus is benefic for Libra Lagna even though he is lord of the 8th house (he is also lord of the 1st house). Earlier on page 4 it is said that the lord of the 8th is neutral. Under the circumstances, I feel that Saturn for Gemini Lagna should be benefic as a lord of the 8th and 9th houses. Please comment?

Madhav Natu, Bombay.

Ans. The general statement that the 8th lord is neutral is tentative as you can see from the context. Jataka Chandrika categorically states that if the Lagna lord happens to be the 8th lord too, he is innocuous and. for Gemini Lagna, Mars, Jupiter and the Sun are the malefics, Venus the only benefic and Saturn will not kill. Saturn is lord of trine and Aquarius his Moolatrikona, yet Jupiter who is kendra lord is denied yoga privilege should he join Saturn, as the latter is lord of the 8th. For Aries Lagna, too in this combination. Jupiter is unhelpful—so says Jataka Shandrika.

COMPUTING MONTHLY INCOME ASTROLOGICALLY

(Continued from page 946)

However Saturn is debilitated in Navamsa, hence has lost its power to bestow any income. Nevertheless, the following planets are capable of giving the monthly income as follows:—
(1) Mercury in atimitra rasi gives Rs. 375; (2) Ketu Rs. 375; (3) N. C. chart the Sun—vargottama in the B.C. Rs. 1000; (4) Rahu in own house in N.C. Rs. 250; (5) Mercury in atimitra rasi in N.C. Rs. 188. Total Rs. 2188—say Rs. 2200.

Research-minded astrologers are requested to verify this formula and communicate their findings to the distinguished Editor of this esteemed Magazine.—134.83.

"The Astrological Magazine" Ephemeris

FOR DECEMBER 1983

Nirayana Positions of Planets at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun Ravi	☾ Moon Chandra	♂ Mars Kuja	♄ Merc. Budha	♃ Jupit. Guru	♀ Venus Sukra	♄ Saturn Sani	♈ Rahu	♏ Uranus	♆ Nep.	♇ Pluto
		H M S	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "
1	Thurs.	16 38 16	226 01 21	182 15 20	165 09	242 51	236 42	181 19	198 40	53 53	227 06	246 00	188 45
2	Friday	16 42 12	227 02 11	195 59 08	165 44	244 18	236 56	182 27	198 47	53 56	227 10	246 02	188 47
3	Satur.	16 46 09	228 03 03	209 30 43	166 18	245 44	237 09	183 35	198 53	53 53	227 13	246 04	188 49
4	Sunday	16 50 05	229 03 56	222 48 19	166 53	247 09	237 23	184 44	199 00	53 50	227 17	246 07	188 51
5	Monday	16 54 02	230 04 50	235 50 40	167 27	248 33	237 36	185 53	199 07	53 46	227 21	246 09	188 53
6	Tues.	16 57 58	231 05 45	248 37 17	168 02	249 56	237 50	187 02	199 13	53 43	227 24	246 11	188 55
7	Wed.	17 01 55	232 06 41	261 08 34	168 36	251 17	238 04	188 11	199 20	53 40	227 28	246 13	188 57
8	Thurs.	17 05 52	233 07 38	273 25 54	169 10	252 37	238 17	189 20	199 26	53 37	227 32	246 15	188 59
9	Friday	17 09 48	234 08 35	285 31 35	169 44	253 55	238 31	190 30	199 32	53 34	227 35	246 18	189 01
10	Satur.	17 13 45	235 09 34	297 28 44	170 18	255 11	238 42	191 40	199 39	53 30	227 39	246 20	189 02
11	Sunday	17 17 41	236 10 33	309 21 12	170 53	256 25	238 58	192 49	199 45	53 27	227 43	246 22	189 04
12	Monday	17 21 38	237 11 33	321 13 18	171 26	257 35	239 12	193 59	199 51	53 24	227 46	246 24	189 06
13	Tues.	17 25 34	238 12 33	333 09 42	172 00	258 43	239 25	195 09	199 58	53 21	227 50	246 27	189 08
14	Wed.	17 29 31	239 13 34	345 15 07	172 34	259 46	239 39	196 19	200 04	53 18	227 54	246 29	189 10
15	Thurs.	17 33 27	240 14 35	357 34 05	173 08	260 45	239 52	197 30	200 10	53 15	227 57	246 31	189 11
16	Friday	17 37 24	241 15 37	10 10 40	173 42	261 38	240 06	198 40	200 16	53 11	228 01	246 33	189 13
17	Satur.	17 41 21	242 16 39	23 07 57	174 15	262 26	240 20	199 51	200 22	53 08	228 05	246 36	189 15
18	Sunday	17 45 17	243 17 42	36 27 47	174 49	263 07	240 33	201 01	200 28	53 05	228 08	246 38	189 16
19	Monday	17 49 14	244 18 46	50 10 17	175 22	263 41	240 47	202 12	200 34	53 02	228 12	246 40	189 18
20	Tues.	17 53 10	245 19 50	64 13 40	175 56	264 06	241 01	203 23	200 40	52 59	228 15	246 42	189 19
21	Wed.	17 57 07	246 20 54	78 34 11	176 29	264 22	241 14	204 34	200 45	52 56	228 19	246 45	189 21
22	Thurs.	18 01 03	247 21 58	93 06 26	177 02	264 28	241 28	205 45	200 51	52 52	228 22	246 47	189 23
23	Friday	18 05 00	248 23 04	107 44 06	177 35	264 23	241 41	206 57	200 57	52 49	228 26	246 49	189 24
24	Satur.	18 08 56	249 24 11	122 20 40	178 08	264 06	241 55	208 08	201 03	52 46	228 29	246 52	189 26
25	Sunday	18 12 53	250 25 18	136 50 26	178 41	263 38	242 09	209 20	201 08	52 43	228 33	246 54	189 27
26	Monday	18 16 50	251 26 25	151 09 02	179 14	262 58	242 22	210 31	201 14	52 40	228 36	246 56	189 28
27	Tues.	18 20 46	252 27 34	165 13 41	179 46	262 06	242 36	211 43	201 19	52 37	228 40	246 58	189 30
28	Wed.	18 24 43	253 29 43	179 03 08	180 19	261 05	242 49	212 55	201 24	52 33	228 43	247 01	189 31
29	Thurs.	18 28 39	254 28 51	192 37 17	180 51	259 55	243 03	214 07	201 30	52 30	228 47	247 03	189 32
30	Friday	18 32 36	255 31 01	205 56 45	181 24	258 38	243 16	215 19	201 35	52 27	228 50	247 05	189 34
31	Satur.	18 36 32	256 32 12	219 02 28	181 56	257 18	243 30	216 31	201 40	52 24	228 54	247 07	189 35

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India (the error will not exceed 7 seconds). Ayanamsa on 1-12-1983 is 22° 11' 14".

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st December 1983

Grahas (Planets)	Sphuta (Long.)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti (Decln.)
	o /	o /	o /	o /
Ravi	☉ 240 13	246 28	0 N 00	21 S 41
Chandra	☾ 204 27	204 09	4 N 08	5 S 37
Kuja	♂ 187 20	187 21	1 N 33	1 S 30
Budha	♂ 265 02	264 30	2 S 20	25 S 41
Guru	♂ 258 54	257 58	0 N 22	22 S 37
Sukra	♀ 283 30	202 34	2 N 10	7 S 07
Sani	♂ 220 51	219 09	2 N 13	12 S 59
Rahu	♂ 76 10			

THE SUN

During this month the Sun moves forward from 16° Scorpio to 18° Sagittarius. The south declination of the Sun increases from 21° 41' till it becomes a maximum of 23° 26' on 22nd. Then the south declination decreases to 23° 05' at the end.

THE MOON

The Moon starts from 2° Libra, makes one complete circuit of the Zodiac and ends at 22° Scorpio. The south declination of the Moon increases from 5° 37' attaining a maximum of 25° 14' on 6th. Then the south declination decreases until the Moon crosses the Equator to the north on 14th. Afterwards the north declination increases until it attains a maximum of 25° 13' on 21st; thereafter the north declination decreases until the Moon crosses the Equator to the south on 27th. Then the south declination increases to 22° 30' at the end.

MARS

Mars moves ahead from 15° Virgo to 2° Libra entering the latter on 27th. The south declination of Mars increases from 1° 30' to 22° 20' at the end.

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-12-1983 is 22° 11' 14".

MERCURY

Mercury moves forward from 2° Sagittarius till it retrogrades at 24° on 22nd. Then Mercury retrogrades from 24° to 16° at the end in Sagittarius. The south declination of Mercury increases from 25° 41' till it becomes a maximum of 25° 49' on 4th. Then the south declination decreases to 20° 31' at the end.

JUPITER

Jupiter moves forward from 27° Scorpio, enters Sagittarius on 16th and ends at 4° there. The south declination of Jupiter increases from 22° 37' to 23° 03' at the end.

VENUS

Venus moves ahead from 1° Libra to 8° Scorpio entering it on 20th. The south declination of Venus increases from 7° 07' to 18° 01' at the end.

SATURN

Saturn continues to move forward in Libra from 19° to 22° at the end. The south declination increases further from 12° 59' to 13° 51' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 53° 59' to 52° 21' at the end.

Uranus moves forward from 227° 06' to 228° 57' at the end.

Neptune moves forward from 246° 00' to 247° 10' at the end.

Pluto moves forward from 188° 45' to 189° 36' at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted :—

Pluto at 16h. 50m. on 1st ; Saturn at 10h. 28m. on 2nd ; Uranus at 13h. 44m. on 4th ; Jupiter at 8h. 50m. on 5th ; Neptune at 24h.

52m. on 5th; Mercury at 8h. 17m. on 6th; Mars at 7h. 48m. on 28th; Pluto at 12h. 00m. on 28th; Saturn at 21h. 32m. on 29th; Venus at 24h. 21m. on 30th; Uranus at 23h. 54m. on 31st.

PLANETARY ASPECTS

THE SUN : Parallel Uranus 1st; conjunction Uranus 2nd; conjunction the Moon 4th; parallel the Moon 4th, 8th; parallel Neptune 5th; opposition Rahu 8th; parallel Jupiter 9th; square the Moon 12th, 26th; conjunction Jupiter 14th; trine the Moon 15th; parallel Mercury 19th; opposition the Moon 20th; conjunction Neptune 21st; conjunction Mercury 31st.

MARS : Square the Moon 6th, 21st; trine the Moon 9th, 19th; parallel the Moon 13th, 28th; opposition the Moon 14th; conjunction the Moon 28th.

MERCURY : Conjunction Neptune 3rd; square the Moon 14th, 27th; trine the Moon 16th, 25th; parallel Jupiter 21st; opposition the Moon 21st; parallel Neptune 23rd; parallel Uranus 24th; conjunction the Sun 31st; parallel the Moon 31st.

JUPITER : Parallel the Moon 4th, 8th; conjunction the Moon 5th; parallel the Sun 9th; square the Moon 12th, 26th; conjunction the Sun 14th; trine the Moon 15th, 23rd; opposition the Moon 15th, 23rd; opposition the Moon 19th; parallel Mercury 21st.

VENUS : Parallel the Moon 1st, 12th, 30th; conjunction Pluto 7th; square the Moon 8th, 23rd; trine the Moon 11th, 21st; opposition the Moon 16th; conjunction Saturn 17th; parallel Saturn 17th; conjunction the Moon 30th.

SATURN : Conjunction the Moon 2nd, 29th; parallel the Moon 2nd, 11th, 29th; square the Moon 9th, 23rd; trine the Moon 11th, 21st; opposition the Moon 16th; conjunction Venus 17th; parallel Venus 17th.

URANUS : Parallel the Sun 1st; conjunction the Sun 2nd; conjunction the Moon 4th, 31st; parallel the Moon 4th, 9th, 31st; square the Moon 11th, 25th; trine the Moon 14th, 23rd; opposition the Moon 18th; parallel Mercury 24th.

NEPTUNE : Conjunction Mercury 3rd; parallel the Moon 4th, 9th, 31st; parallel the Sun 5th, 23rd; conjunction the Moon 5th; square the Moon 13th, 26th; trine the Moon 15th, 24th; opposition the Moon 20th; conjunction the Sun 21st.

PLUTO : Conjunction the Moon 1st, 28th; conjunction Venus 7th; square the Moon 8th, 22nd; trine the Moon 10th, 20th; parallel the Moon 15th, 26th; opposition the Moon 15th.

1. *Amavasya (New Moon)* :—*Sukla Paksha (bright fortnight)* begins at 17h. 56m. on 4th for all places on earth.

Nirayana Longitudes of Planets :—The Sun 229° 35'; the Moon 229° 35'; Mars 167° 11'; Mercury 247° 53'; Jupiter 237° 30'; Venus 185° 20'; Saturn 199° 04'; Rahu 53° 48'; Uranus 227° 19'; Neptune 246° 08'; Pluto 188° 52'.

Cusps (mid-points) of Houses for New Delhi :—The 1st 58° 35'; the 2nd 83° 11'; the 3rd 107° 47'; the 4th 132° 23'; the 5th 167° 47'; the 6th 203° 11'; the 7th 238° 35'; the 8th 263° 11'; the 9th 287° 47'; the 10th 312° 23'; the 11th 347° 47'; the 12th 23° 11'.

II. *Poornima (Full Moon)* :—*Krishna Paksha (dark fortnight)* begins at 7h. 30m. on 20th for all places on earth.

Nirayana Longitudes of Planets :—The Sun 245° 25'; the Moon 65° 25'; Mars 175° 59'; Mercury 264° 07'; Jupiter 241° 02'; Venus 203° 29'; Saturn 200° 40'; Rahu 52° 59'; Uranus 228° 15'; Neptune 246° 42'; Pluto 189° 19'.

Cusps (mid-points) of Houses for New Delhi :—The 1st 249° 21'; the 2nd 284° 23'; the 3rd 319° 25'; the 4th 354° 27'; the 5th 19° 25'; the 6th 44° 23'; the 7th 69° 21'; the 8th 104° 23'; the 9th 139° 25'; the 10th 174° 27'; the 11th 199° 25'; the 12th 224° 23'.

Subscribe to :

THE

ASTROLOGICAL MAGAZINE

Farmers' Guide for December 1983

Mihlra

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. Upto 13h. 11m. good for buying oxen and sheep, for disposing off agricultural products, for manuring, for borrowing, for testing instruments, for fixing pumpsets, for digging or deepening wells; after 13h. 11m. good for sowing, for purchasing paddy, wheat, etc.

2. Till 12h. 34m. good for buying buffaloes and sheep, for fixing pumpsets; after 12h. 34m. and upto 18h. 59m. good for digging or deepening wells, for harvesting, for writing accounts.

3. Routine work only.

4. Only routine work.

5. After 13h. 11m. good for borrowing.

6. Till 14h. 28m. good for borrowing; after 14h. 28m. good for testing instruments.

7. Upto 16h. 14m. good for buying buffaloes and sheep, for borrowing, for testing instruments, for digging or deepening wells, after 16h. 14m. and till 20h. 17m. good for disposing off agricultural products, for ploughing, for sowing, for storing wheat, paddy, corns, etc., for erecting sheds.

8. Routine work only.

9. This day also routine work only.

10. Good for disposing off agricultural products, for erecting sheds.

11. Good for buying oxen and sheep, for sowing, for purchasing paddy, wheat, corns, etc., for erecting sheds.

12. Only routine work.

13. This day also routine work only.

14. Only routine work even this day.

15. Good for buying oxen and sheep, for sowing, for disposing off agricultural products, for purchasing paddy, wheat, corns, etc., for fixing pumpsets, for deepening wells, for writing accounts.

16. Upto 10h. 30m. good for buying oxen and sheep, for sowing, for fixing pumpsets, after 12 noon good for borrowing, for deepening wells, for writing accounts.

17. Till 11h. 42m. good for storing paddy, wheat, corns, etc., for testing instruments, for deepening wells. After 11h. 42m. good for repaying debts, for deepening wells.

18. Good for clearing loans, for testing instruments.

19. After 10h. 56m. good for disposing off agricultural products, for harvesting, for storing wheat, corns, paddy, etc., for deepening wells.

20. Only routine work.

21. After 9h. 00m. good for buying oxen and sheep, for manuring, for ploughing, for fixing pumpsets, for purchasing wheat, paddy, corns, etc., for testing instruments.

22. Good for buying oxen and sheep, for manuring, for ploughing, for sowing, for disposing off agricultural products, for harvesting, for purchasing paddy, wheat, etc.

23. Only routine work.

24. This day also routine work only.

25. Good for buying oxen and sheep, for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

26. Upto 13h. 20m. good for buying buffaloes and sheep, for purchasing and storing paddy, wheat, corns, etc., for manuring, for ploughing, for sowing, for disposing off agricultural products, for digging or deepening wells.

27. After 11h. 31m. good for testing instruments.

28. After 10h. 06m. good for buying oxen and sheep, for disposing off agricultural products for testing instruments, for digging or deepening wells.

(Continued on next page)

Travel Guide for December 1983

Mihira

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the Abhijin Muhurtha, i.e., exactly at the moment the Sun is at the local meridian point.—Ed., A.M.]

Important Note : In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that marana and prabalarishta yogas are to be avoided. Those days are marked with a star.

1. Nakshatra not suitable for travel.
2. This day also nakshatra inauspicious for all journeys.
3. Tithi not good for travel.
4. After 18h. 12m. good for travel avoiding west and sea voyage.
5. Good for travel after 18h. 10m. avoiding north and east directions.
6. Fair for travel upto 14h. 28m. avoiding east and north directions.
7. After 16h. 14m. and before 20h. 17m. good for travel avoiding south-east, south-west and north directions.
8. Postpone travel as tithi inauspicious.
- *9. After 21h. 9m. good for travel avoiding south and west directions.
10. Fairly good for travel avoiding west, north and east directions.
11. Fairly good for travel avoiding west, north-west and north-east directions.
- *12. Avoid all kinds of journey.
13. Tithi not suited for travel.
14. Postpone journeys of all kinds.
15. Good for travel avoiding upto 11h. 06m. sea voyage, south direction and after 11h. 06m. avoiding east and south directions.

16. Good for travel till 10h. 30m. avoiding east, south and west directions.
17. Nakshatra inauspicious for travel.
18. First nakshatra, then tithi inauspicious for travel.
19. After 9h. 29m. good for travel avoiding east, south and west directions.
20. Postpone travel.
21. After 9h. 0m. good for travel avoiding north-west, north and north-east directions.
22. Upto 23h. 36m. good for travel avoiding north-east, south and south-east directions.
- *23. Postpone travel.
- *24. Avoid travel.
25. After 21h. 56m. fairly good for travel avoiding west, north and east directions.
26. Upto 13h. 20m. good for travel avoiding north and east directions.
27. Tithi not suitable for travel.
28. Nakshatra inauspicious for travel.
29. Nakshatra bad for travel.
30. After 18h. 59m. good for travel avoiding west, north-west and north-east directions.
31. Upto 8h. 30m. fairly good for travel avoiding north-west, north-east and east directions; after 8h. 30m. and before 19h. 39m. avoiding north-east, east and south-east directions.

FARMERS' GUIDE FOR DECEMBER 1983

(Continued from previous page)

29. Good for disposing off agricultural corns, products, for buying oxen, sheep, paddy, wheat etc., for fixing pumpsets.
30. Good for borrowing, for digging or deepening wells, for sowing, for writing accounts.
01. Till 18h. 89m. good for storing paddy, wheat, corns, etc., for disposing off agricultural products, for repayment of debts.

HOROSCOPE OF N. T. RAMA RAO

(Continued from page 942)

any proposal to direct Government monies for secular purposes which are anti-God and anti-religious. His counterpart in Tamil Nadu will have to resist any sinister move by the Dravida Kazagam which is openly anti-God and against a particular community. Further can Mr. N. T. Rama Rao try to commandeer Wakf funds or church funds into government treasuries without provoking virulent opposition?

The votes which wasted N. T. R.'s Telugu Desam Party were, probably, more against Congress (I) with a view to give a chance to a new party to ventilate their dissatisfaction by installing a new party in power just as the Janata Party rode on the crest of a wave against the Emergency imposed by the Congress (I).

Mr. N. T. R. may be a gentleman of good intentions, but he has to make sure whether his colleagues are equally sincere about his aims or are in the Telugu Desam Party only for the leaves and fishes of office and for positions of patronage.

I am afraid the horoscope if correct shows no remarkable or outstanding Rajayoga like Dharma-karmadhya yoga (the 9th and the 10th), the Rajayoga usually caused by the lords of the 4th and the 5th. Except Jupiter and the Moon in Lagna, aspected by lord of Lagna Venus, there is no worthwhile Rajayoga. On the other hand, Saturn lord of the 4th and the 5th in the 12th the house of secret enemies aspected by Mars, is a grave defect. It is frankly doubtful if the present Rajayoga will be enduring and lasting. Probably it may be for about 3 or 3½ years of Ketu Dasa.—68-83.

PALMISTRY AND NATIONAL DEFENCE

(Continued from page 945)

The king of Pondicherry was a great patron of astrology and palmistry and had knowledge of both the sciences. It is said that the great King Augustus used to recruit people for army only after glancing at the aspirants' hands and confirming the presence of the Line of Mars in it. Again the biblical king Solomon, whose know-

ledge and wisdom are quite popular, had a clear ring on the Mount of Jupiter which people said conferred on him, laudable wisdom, etc. (Fig. 1) and this ring on Jupiter thereafter came to be known as the Ring of Solomon (see map of the hand, Fig. 1). All the above clearly shows that authorities in the olden days supported and practised this great science—Palmistry.

Palmistry meets the rigours of modern science admirably. Many modern scientists have supported this ancient art, whereas a few of them seem to know this language of the hand intimately. Recent experiments conducted by the scientific-minded in Japan and U.S.A. about the correlation of lines of the hand and heart ailments and the success achieved in these experiments has only gone in to enhance the utility and value of this invaluable science. Palmistry instead of being discarded as superstitious stuff as in the past has now come to be recognised as a scientific ally and is being slowly accorded the position it deserves.

I therefore strongly recommend the use of Palmistry for recruiting successful candidates to all positions in defence of country to all government heads and defence ministers throughout the world. It would be a great mistake to ignore the claims of this useful art and rely only on modern methods which fail to deliver the goods on many occasions. A real palmist can definitely help any government select the right person for special posts linked to spying, operating sophisticated defence equipments, etc.—35.82.

**Serving from many generations
in this trade all type of
BIRTH STONES**

enquire:

Tatiwala Jewellers

opp. gopalji ka mandir, gopalji ka rasta,
JAIPUR-302 003. ph. 78158

THE SUSPENSE OF A PREDICTION

(Continued from page 936)

Moon alone since September 10, 1982. Now the blood-curdling drama would be over, Mars would now spare the hero of many blood-curdling movies.

On September 22, 1982, Amitabh's Saturn-Sun was over. He thanked everyone in the world but never the Moon whose *antardasa* had begun now and he was back home. Transit Jupiter and Moon had joined Amitabh's natal Moon that day.

Only those who know astrology will understand this: no medical miracle took place. Doctors were instrumental only; planets, initially malefic, or indifferent, decided to leave Amitabh alone finally—and God answered the prayers of a mother.—145.83.

HOW DOES RETROGRADE SATURN AFFECT YOU?

(Continued from page 938)

Scanned By www.saptarishisastrology.com to preserve Dr. Ramana's Work

bless one with favourable effects. Retrogression definitely makes a planet powerful.

Vakree swochalah

A planet in its retrogression is identical in power with its placement in the sign of exaltation. That is how *Uttarakalamrita* extols a retrograde planet.

But, when it comes to the question of what is store during the period of Saturn in retrogression, all the strength that he assumes is translated into a sad tale of misfortune. The native is virtually spun around even as a pot-maker's wheel is, as *Saaraavali* puts it. Even though this is a general rule applicable to both the evil planets, Mars and Saturn, there is a difference: Mars gets really powerful when in retrogression (*vakrecha balaadhyah*). As regards Saturn, he is strong while in his direct motion. It follows then that in retrogression, the opposite should hold good. Perhaps that explains the adverse effects the period of retrograde Saturn confers upon the natives.

There is, however, one exception. While retrograde if Saturn receives the full aspect of the Sun, then his Dasa will produce good effects—

Sooryena samdrishto bhaagyakaaraka

eva sah

Mark the words used *samdrishto*. Saturn should be well aspected by the Sun. In my opinion, the expression would point out that it should be the full aspect, and a full aspect can take place only when Saturn is placed in the 7th sign as counted from the Sun.

In such a situation, Saturn will be retrograde too. Look at Chart No. 3.

The native is well placed. The period of retrograde Saturn has not taken away any of her comforts in life. What else could this be attributed to except the fine aspect it receives from the Sun.

Intricate indeed are the rules upon which the edifice of predictive astrology is based. The deeper you delve into its depths, the richer you become by the shining gems that you come by.

—131.77.

Chart No. 3. Rasi: Capricorn—Ascendant and the Moon; Pisces—Rahu; Aries—Mercury and Mandi; Taurus—Venus; Gemini—the Sun; Cancer—Jupiter; Leo—Mars; Virgo—Ketu; and Sagittarius—Saturn. Navamsa: Aquarius—Ascendant; Pisces—the Sun; Gemini—Ketu and Mandi; Leo—Jupiter; Virgo—the Moon and Venus; Libra—Mars; Scorpio—Mercury; and Sagittarius—Rahu and Saturn. Balance of Mars Dasa: 3 years and 9 months.

Beauty will fade and perish, but personal cleanliness is practically undying, for it can be renewed whenever it discovers symptoms of decay.

W. S. Gilbert.

For scientific predictions and suggestion for remedial measures consult by post with eminent astrologer Dr. SANDIPAN CHAUDHURI, M.A., Ph.D., 188/78, Prince Anwar Shah Road, Calcutta-700 045, India. For details of charges etc., send stamped envelope or 4 international reply coupons for foreign readers.

RELIABLE PREDICTIONS

Personal and Business. Enquire with a self-addressed stamped envelope.

B. CHANDRASHEKAR, M.B.A.,
Director, Astrological Research Centre,
12/1, New Palasia, Indore-452 001 (M.P.)

How Is This Month (December 1983) For You?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine, giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]

MAJOR TRANSITS: The Sun transits Scorpio till 14th and 27th then enters Sagittarius. Mars transits Virgo till 27th and then enters Libra. Mercury continues his motions in Sagittarius becoming retrograde on 23rd. Jupiter transits Scorpio till 15th and then enters Sagittarius. Venus in Libra enters Scorpio on 25th. Saturn continues his progress in Libra. Rahu and Ketu continue their counter-clockwise motions in Taurus and Scorpio respectively.

1. MESHA (ARIES): General.—The Sun in the adverse 8th and 9th is under check till 14th. Mars in the favourable 6th till 27th with vedha transits thereafter the unfavourable 7th. Mercury in the 8th is fully favourable. Jupiter in the unfavourable. Jupiter in the unfavourable 8th till 15th with check transits thereafter the favourable 9th. Venus in the adverse 7th till 25th with check transits the favourable 8th afterwards. Saturn in the adverse 7th is under check till 27th. The general results are of a mixed nature with good effects having a definite edge over the evil ones. The later half of the month will be more satisfactory than the first fortnight in many a respect. You will acquire influence and authority through association with importing political leaders. You should curb your tendency to undertake journeys without a definite aim. Bharani is better than Aswini and Kritika

Health and Domestic.—Though this is not an unsatisfactory month for health weakness and general disability may be present during the first half. The period is encouraging for chronic

sufferers. Domestic life is likely to get strained if you do not exercise great tact and patience.

Finance and Speculation.—You are likely to experience financial stress during the first half. There will be a definite improvement in the financial position during the second half. You should keep a strict watch on your expenses. Speculative deals are likely to yield moderate dividends off and on.

Real Property, Services, Profession, etc.—

All real property transactions will be smooth and profitable. Acquisition of property is most likely during the second half. All labour problems will be resolved to the entire satisfaction of all concerned. Services will find the month satisfactory, especially the second half. The month will prove profitable to professions and business.

Women.—Notwithstanding the adverse posture of Venus for most days in the month, the period will be more or less satisfactory. New contacts will enliven social life. You are advised to go slow on love affairs and romances. This is a satisfactory month for the employed girls.

Students.—You will make rapid progress in studies. Those interested in commissions in the country's defence forces are likely to get acquainted with scholars of fame and reputation during the second half and this will stand you in good stead in your career.

Fortunate Dates.—Personal and domestic—2 9 19. Money dealings and enterprises—6 11 21. Journeys—7 14 22. Real property matters and educational activities—9 15 24. Children and speculation—9 15 26. Services—9 15 29.

Partnership—7 14 29. Insurance—7 15 26.
Profession and business—2 11 22.

Inauspicious Dates.—Personal and domestic—1 18 31. Money dealings and enterprises—1 18 30. Journeys—3 12 21. Real property matters and educational activities—4 13 27. Children and speculation—4 13 25. Services—8 12 23. Partnership—4 13 23. Insurance—12 20 30. Profession and business—8 13 30.

Chandrashtama occurs from 05-38 a.m. on 3rd till 01-03 p.m. on 5th and again from 00-41 p.m. on 30th till the end.

2. VRISHABHA (TAURUS): General.—

The Sun in the adverse 7th and 8th is under check throughout. Mars in the unfavourable 5th till 27th transits the favourable 6th afterwards. Mercury in the 7th and Venus in the 6th and 7th are both adverse but the former is under check. Jupiter in the favourable 7th till 15th transits the unfavourable 8th afterwards, Saturn in the 6th is fully favourable. Favourable influence will have a slight edge over the evil ones. The first half of the month will be marked by accrual of money and general prosperity. Self confidence will stand you in good stead during the month. You are likely to undertake a long journey which will result in good benefits to you. Sentimental contacts with the opposite sex are likely to land you in trouble. Mrigasira is better than Kritika and Rohini.

Health and Domestic.—You are likely to have rectal complaints which will, however, yield to expert medical treatment. Chronic sufferers will have to adopt prophylactic measures. You will derive happiness from your children's success in the examinations. Domestic life is likely to present many problems to you.

Finance and Speculation.—The financial affairs will be more or less satisfactory during the first half. There is likely to be pressure from creditors during the second half. Speculative transactions should be completely avoided throughout the month.

Real Property, Services, Profession, etc.—All major decisions on real property should be postponed to more favourable periods. Pests are likely to affect the agricultural crops adversely.

The services will find the first half satisfactory while the second half is likely to prove somewhat trying. This is a routine month for business and professions.

Women.—The month cannot be said to be quite satisfactory. You should curb your tendency to be extravagant in your expenses if you are keen on saving yourself for a financial mess at the close of the month. The employed girls should be careful in their talks with colleagues in the office.

Students.—The progress in studies is likely to be slow if you do not make special efforts to concentrate on them. You will perform extremely well in the field of sports, games and athletics. You are advised to reduce your extra-curricular activities to the minimum.

Fortunate Dates.—Personal and domestic—2 11 19. Money dealings and enterprises—2 9 14. Journeys—2 19 15. Real property matters and educational activities—2 11 21. Children and speculation—2 11 24. Services—4 11 22. Partnership—4 14 24. Insurance—4 14 26. Profession and business—4 14 31.

Inauspicious Dates.—Personal and domestic—6 20 30. Money dealings and enterprises—6 20 28. Journeys—7 17 27. Real property matters and educational activities—7 17 25. Children and speculation—1 13 18. Services—3 16 27. Partnership—5 13 23. Insurance—1 16 23. Profession and business—7 13 27.

Chandrashtama occurs from 01-03 a.m. on 5th to 10-49 p.m. on 7th.

3. MITHUNA (GEMINI): General.—

The Sun in the favourable 6th till 14th with vedha transits thereafter the unfavourable 7th. Mars transits the adverse 4th and 5th. Mercury transits the favourable 6th. Jupiter in the unfavourable 6th till 15th transits the favourable 7th afterwards. Venus in the favourable 5th till 25th transits the unfavourable 6th thereafter with check. Saturn in the unfavourable 5th is under check till 27th. The month has an accumulation of favourable influences. Gains and rewards are indicated. You will be successful in all your undertakings. You are likely to be involved in misunderstanding with your business

partner during the last but with diplomatic handling of the situation you could avoid this. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—Eye troubles are likely to worry you during the second half but prompt medical attention will give you relief. Chronic sufferers will have some relief during the first half. Domestic peace, harmony and happiness will be vouchsafed to you practically throughout.

Finance and Speculation.—The month will be satisfactory for financial matters. An unexpected financial legacy is most likely. You will be able to settle your past financial commitments. Speculative transactions will yield good dividends during the first three weeks.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the karaka for property, you will find the month quite helpful in real property transactions. Acquisition of property is likely. All labour problems will be resolved. Services, professions and business will find the month quite satisfactory.

Women.—Film artistes are particularly favoured during the first three weeks. Attractive contacts in lead roles will be offered by established and reputed banners and you will do well to accept such contracts. Love affairs, and romances will blossom into wedding. The employed girls are likely to be promoted and transferred to places of their choice.

Students.—This is an excellent month for you. You should utilise this opportunity and work harder than usual to get a very high rank in the examinations. You are advised to go slow on sports, games and athletics. Those interested in fine arts will find the first three weeks extremely fruitful.

Fortunate Dates.—Personal and domestic—2 11 12. Money dealings and enterprises—4 12 31. Journeys—4 14 22. Real property matters and educational activities—6 19 29. Children and speculation—4 19 31. Services—6 19 29. Partnership—2 15 29. Insurance—6 21 31. Profession and business—6 22 31.

Inauspicious Dates.—Personal and domestic—3 16 23. Money dealings and enterprises—7 18

30. Journeys—9 18 28. Real property matters, and educational activities—8 16 25. Children and speculation—1 13 27. Services—1 10 20. Partnership—3 18 28. Insurance—7 18 28. Profession and business—1 20 30.

Chandrashtama occurs from 10-49 p.m. on 7th to 10-37 a.m. on 10th.

4. KATAKA (CANCER) : General.—The Sun in the unfavourable 5th till 14th with check transits thereafter the favourable 6th. Mars in the favourable 3rd till 27th transits the unfavourable 4th afterwards. Mercury transits the unfavourable 5th. Jupiter in the favourable 5th till 15th with vedha transits the unfavourable 6th afterwards with check. Venus in the 4th and the 5th is fully favourable. Saturn in the adverse 4th is under check till 27th. In a month of mixed results the favourable influences appear to have a definite edge over the evil effects. Renewal of contacts with friends, increase of reputation and influence and general prosperity are likely. Your tendency to pick up quarrels on flimsy or imaginary grounds should be avoided. Punarvasu is better than Pushyami and Ashlesha.

Health and Domestic.—Minor health complaints may be there, but these are not likely to cause great inconvenience to you. Chronic patients will have relief during the month. Differences are likely to arise between your sons and yourself but these could be resolved satisfactorily by a diplomatic attitude on your part. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation.—Financial affairs will be satisfactory. The first half is better than the second for finance. Old dues which you had written off are likely to be paid back to you during the first half. Speculative transactions will yield substantial profits practically throughout.

Real Property, Services, Profession, etc.—You will be successful in real estate matters and acquisition of property is likely during the first half. Yield and rentals will be at satisfactory levels. Services could be on forward to bring promoted during the first half. The month will prove quite profitable to business and professions

Women.—The month will be extremely satisfactory for the fair sex. You will be the most sought after person in social gatherings. You will develop new and useful contacts in very high circles. The month is very helpful to the employed girls.

Students.—Notwithstanding the adverse posture of the vidyakaraka the month will be satisfactory. Those pursuing medical courses are particularly favoured. Commissions in the country's defence forces are likely to be offered to you. Those interested in fine arts will find the month quite rewarding.

Fortunate Dates.—Personal and domestic—2 9 19. Money dealings and enterprises—4 14 21. Journeys—6 15 22. Real property matters and educational activities—7 19 24. Children and speculation—9 21 26. Services—7 19 29. Partnership—4 19 31. Insurance—6 19 26. Profession and business—4 15 24.

Inauspicious Dates.—Personal and domestic—1 10 17. Money dealings and enterprises—1 11 18. Journeys—6 15 22. Real property matters and educational activities—7 19 24. Children and speculation—9 21 26. Services—7 19 29. Partnership—4 19 31. Insurance—6 19 26. Profession and business—4 15 24.

Chandrashtama occurs from 10-37 a.m. on 10th to 11-08 p.m. on 12th.

5. **SIMHA (LEO): General.**—The Sun in the adverse 4th and 5th is under check till 14th. Mars in the unfavourable 2nd till 27th transits thereafter the favourable 3rd. Mercury in the 4th is fully favourable. Jupiter in the adverse 4th till 15th transits the favourable 5th afterwards with vedha. Venus in the 3rd and the 4th and Saturn in the 3rd are fully favourable. Good influences will be more in evidence during the month. The machinations of your enemies to besmirch your reputation for character and integrity will come to nothing. You are likely to renew your acquaintanceship with great and famous persons during the second half and this will increase your power and influence. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic.—You will have reasonably good health practically throughout. Dome-

stic bliss of a very high order will be vouchsafed to you. You should, however, ask your spouse to be careful about health especially during the first half.

Finance and Speculation.—The month will be satisfactory for finance. You are likely to start new financial ventures during the second half and there will be money spinners in time to come. Speculative transactions may yield moderate dividends during the second half.

Real Property, Services, Profession, etc.—You are advised not to make any purchases of real estate during the month. There may be difficulties in the realisation of rentals due to you. Labour situation will be quite smooth. Services will find the second half more satisfactory than the first. This is profitable month for professions and business.

Women.—The month will be satisfactory. Women in independent professions such as doctors, writers, artists, etc., are particularly favoured. They will enjoy increased popularity in club and social work. The employed girls are likely to be transferred to places of their choice during the second half.

Students.—This is quite a satisfactory month for you. You will make rapid progress in studies. You will shine extremely well in the field of sports, games and athletics. You will come out with flying colours in competitive tests and interviews.

Fortunate Dates.—Personal and domestic—2 19 31. Money dealings and enterprises—2 21 31. Journeys—2 11 29. Real property matters and educational activities—2 11 26. Children and speculation—7 21 31. Services—7 19 29. Partnership—4 11 19. Insurance—4 11 22. Profession and business—4 11 29.

Inauspicious Dates.—Personal and domestic—1 14 20. Money dealings and enterprises—1 12 27. Journeys—1 13 27. Real property matters and educational activities—1 15 22. Children and speculation—8 17 30. Services—5 16 25. Partnership—3 13 20. Insurance—3 13 25. Profession and business—3 13 27.

Chandrashtama occurs from 11-08 p.m. on 12th to 11-02 a.m. on 15th.

6. KANYA (VIRGO) : General :—The Sun in the favourable 3rd till 14th with vedha transits thereafter the unfavourable 4th with check. Mars in the 1st and the 2nd, Mercury in the 3rd, Jupiter in the 3rd and the 4th and Saturn in the 2nd are all inimical but Mars is under check from 27th. Jupiter till 15th and Saturn till 27th. Venus in the 2nd and the 3rd is practically favourable fully ignoring the vedha effect on the planet for two days from 25th to 27th. The bad side will be in predominance during the month. Uttaraphalguni may be better than Hasta and Chitta.

Health and Domestic.—Urino-genital organ troubles, rheumatism and fever are denoted by the adverse transits. Those suffering from chronic diseases should adopt adequate prophylactic measures to prevent an exacerbation in their illness. On the domestic side the health or affairs of spouse may cause annoyance. Relatives outside the family circle may also prove troublesome.

Finance and Speculation.—This is an outright unfavourable month for finance. While there may be a cut in regular income, expenditure will increase for various purposes. Pressure from creditors will become acute. Misunderstandings with friends are likely to arise on account of money matters. Under such a planetary set-up it will be madness even to think of speculative transactions.

Real Property, Services, Profession, etc.—As may be expected from the adverse postures of the karaka for property and the lord of the 4th, the conditions relating to real estate are not likely to be satisfactory. Income from land and buildings will be adversely affected. For services, business and professions the obstacles will be numerous and nothing is to be anticipated by way of improvement.

Women.—It is in respect of their health that the women should be careful. In club and social work the conditions are likely to be disappointing. Romances and love affairs should be avoided altogether. As planets indicate trouble, the employed girls should avoid unnecessary talks both in and outside the office.

Students.—Progress in studies is likely to be hindered. Health and domestic difficulties may worry you practically throughout. You should watch your manners and conduct very carefully. You should not do anything that may be considered as arrogant by your superiors.

Fortunate Dates.—Personal and domestic—4 14 24. Money dealings and enterprises—2 11 26. Journeys—2 11 29. Real property matters and educational activities—2 14 31. Children and speculation—6 19 29. Services—6 19 31. Partnership—6 19 26. Insurance—2 19 31. Profession and business—4 14 26.

Inauspicious Dates.—Personal and domestic—5 15 25. Money dealings and enterprises—5 16 30. Journeys—5 17 27. Real property matters and educational activities—1 17 30. Children and speculation—3 18 28. Services—3 18 27. Partnership—1 18 27. Insurance—5 17 30. Profession and business—5 16 27.

Chandrashtama occurs from 10-02 a.m. on 15th to 05-34 p.m. on 17th.

7. THULA (LIBRA) : General :—The Sun in the unfavourable 2nd till 14th with check transits thereafter the favourable 3rd. Mars in the 12th and 1st and Saturn in janma are both inimical. Mars is, however, under check for three days from 27th to 31st. Mercury in the 2nd and Venus in the 1st and 2nd are both favourable making an allowance for the vedha effect on the latter from 1st to 25th. Jupiter in the favourable 2nd till 15th with vedha transits the unfavourable 3rd afterwards with check. In a month of mixed results the good effects will be a little more than the bad ones. The efforts of your enemies to get the better of you will be thwarted. You will acquire self-confidence as the month rolls by. Venus will help you to acquire influence. You should check your tendency to indulge in mean activities. Jupiter will create stoicism in you during the second half and this is not undesirable. Visakha is better than Swati and Chitta.

Health and Domestic.—Eye diseases and general ailments are likely during the month. These will, however, yield quickly to medical treatment. Chronic patients should be careful.

Children's success in the examinations will gladden your head during the first half. Domestic life will be more or less peaceful,

Finance and Speculation.—The first half of the month will be satisfactory from the point of view of finance. The income which will tend to increase during the first two weeks is likely to go down during the second half. You should refrain from speculative transactions altogether.

Real Property, Services, Profession, etc.—The month does not augur well for real property transactions. All major decisions in property matters should be postponed to more favourable periods. Services will find the month more or less satisfactory. While the first half will be profitable for business and professions, the second half will be just routine.

Women.—The month is more or less favourable to women although a word of caution against romance and love affairs is necessary. More comforts and popularity are indicated. The employed girls will find the month helpful.

Students.—You will make good progress in studies. You will develop contacts with persons of fame, scholarship and reputation and such contacts will stand you in good stead in your career. You will be successful in tests and interviews.

Fortunate Dates.—Personal and domestic—2 9 15. Money dealings and enterprises—4 11 21. Journeys—6 14 22. Real property matters and educational activities—7 15 24. Children and speculation—9 21 26. Services—7 15 29. Partnership—7 14 31. Insurance—4 14 24. Profession and business—4 15 31.

Inauspicious Dates.—Personal and domestic—1 12 19. Money dealings and enterprises—3 13 20. Journeys—5 16 30. Real property matters and educational activities—5 13 28. Children and speculation—5 18 27. Services—8 17 25. Partnership—1 13 30. Insurance—3 16 28. Profession and business—5 16 25.

Chandrashtama occurs from 05-34 p.m. on 17th to 10-20 p.m. on 19th.

8. VRISCHIKA (SCORPIO): General.—The Sun in the adverse 1st and 2nd is in check throughout. Mars in the favourable 11th till 27th transits the unfavourable 11th afterwards.

Mercury in the 1st and Saturn in the 12th are both unfavourable but the latter is under check till 27th. Jupiter in janma till 15th with check transits the favourable 2nd afterwards. Venus is fully favourable when transiting the 12th and the 1st. The month has the potential to confer more good influences than bad ones. There is a distinct possibility of your getting money from an altogether unexpected source during the second half. Good time is ahead for persons having their natal Moon in Scorpio. You will be successful in your undertakings during the second half. Jyeshtha fares better than Visakha and Anuradha.

Health and Domestic.—Stomach complaints are likely to worry you during the month but these will be of a minor nature. Chronic patients should take extra care. You are likely to receive important happy news from a close relative of your spouse. Domestic life will be peaceful and happy.

Finance and Speculation.—The financial affairs will be more or less satisfactory. You should exercise utmost care in all your financial transactions. Expenditure will be within limits. Speculative transactions will yield moderate profits during the second half.

Real Property, Services, Profession, etc.—This is a satisfactory month for real property transactions. Yield and rentals will be good and you will be liable to collect practically all your outstandings. Services will find the month satisfactory. Professions and business will develop contacts which will bear fruit later.

Women.—Social contacts, especially where the opposite sex is concerned, will be happy and successful. Although it may be somewhat difficult to balance the domestic budget during the first half, finances will greatly improve during the second half. The employed girls will find the month quite satisfactory.

Students.—Vidyakaraka is not well disposed. Even so you will be able to make good progress in studies especially during the second half. Army commissions are likely to come your way during the month. Those interested in fine arts will find the month quite fruitful.

Fortunate Dates.—Personal and domestic—9 15 31. Money dealings and enterprises—7 15 31. Journeys—6 15 26. Real property matters and educational activities—4 14 24. Children and speculation—2 11 22. Services—6 11 22. Partnership—4 11 24. Insurance—7 15 29. Profession and business—4 15 31.

Inauspicious Dates.—Personal and domestic—5 19 30. Money dealings and enterprises—8 20 30. Journeys—3 21 30. Real property matters and educational activities—1 16 28. Children and speculation—3 17 27. Services—5 18 28. Partnership—8 20 30. Insurance—3 18 30. Profession and business—1 17 28.

Chandrashtama occurs from 10–20 p.m. on 19th to 11–52 p.m. on 21st.

9. DHANUS (SAGITTARIUS) : General.—

The Sun in the adverse 12th and 1st is under check throughout. Mars in the 10th and the 11th and Saturn in the 11th are fully favourable. So, too, is Venus in the 11th and the 12th making a small allowance to the vedha effect for six days from 25th to 31st. Mercury in the 12th and Jupiter in the 12th and 1st are both unfavourable throughout the month. All in all this month is a favourable one, having more good influences than bad ones. You will be successful in all your undertakings. Acquisition of influence and authority is indicated. Poorva-shadha is better than Moola and Uttarashadha.

Health and Domestic.—Excepting for minor digestive troubles, for a few days, you will enjoy good health throughout. Chronic sufferers will find their ailments under control. Your domestic life will be peaceful, happy and harmonious practically throughout.

Finance and Speculation.—Notwithstanding the adverse posture of the Dhanakaraka, the financial affairs will be satisfactory in view of the powerful and favourable support from the lord of the 2nd. You should not, however, stann surety for anybody. Speculative transactions will yield excellent dividends throughout the month.

Real Property, Services, Profession, etc.—Income from land and buildings will be quite satisfactory. Mars may lead to unexpected

acquisition by purchase, inheritance or otherwise. A difficult journey on property matters is likely to prove profitable. Services are likely to find the month more or less satisfactory. Business and professions will have sizeable gains and satisfaction.

Women.—The month will be more or less satisfactory for women. The employed girls will, however, find the month quite satisfactory. They will be liable to overcome their rivals and achieve promotion or transfer to desired places.

Students.—You will shine extremely well in sports, games and athletics. The chances of your inclusion in the state or national level teams are quite bright. You should overcome your listlessness as far as studies are concerned.

Fortunate Dates.—Personal and domestic—2 7 14. Money dealings and enterprises—2 9 15. Journeys—2 11 19. Real property matters and educational activities—4 9 15. Children and speculation—4 9 19. Services—6 14 19. Partnership—6 14 26. Insurance—6 15 29. Profession and business—6 15 31.

Inauspicious Dates.—Personal and domestic—5 12 31. Money dealings and enterprises—5 12 22. Journeys—1 12 23. Real property matters and educational activities—3 17 23. Children and speculation—8 17 28. Services—1 18 27. Partnership—3 18 28. Insurance—3 20 30. Profession and business—5 20 30.

Chandrashtama occurs from 11–52 p.m. on 21st to 01–07 a.m. on 24th.

10. MAKARA (CAPRICORN) : General.—

The Sun in the favourable 11th till 14th with vedha transits thereafter the unfavourable 12th with check. Mars in the adverse 9th till 27th transits the favourable 10th afterwards. Mercury in the favourable 11th yields to vedha. Jupiter in the favourable 11th till 15th transits thereafter the unfavourable 12th with check. Venus in the adverse 10th till 25th transits the favourable 11th afterwards. Saturn in the unfavourable 10th is under check till 25th. The result is that the evil effects will be more in evidence during the month. Misunderstandings with business partners and lack of enthusiasm in conducting your own business are likely. Separation from

family is likely. Lack of mental peace is indicated by the adverse transits. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic.—Health troubles in one form or the other will be present almost throughout. Chronic patients should take extra care to avoid an aggravation of their ailments. You will derive happiness through your children. Domestic peace is likely to be disturbed during the first three weeks but conditions will take a turn for the better during the last week.

Finance and Speculation.—The financial affairs which will be satisfactory during the first half will tend to deteriorate during the second fortnight. Your tendency towards extravagance should be fully curbed. You should avoid speculative transactions completely.

Real Property, Services, Profession, etc.—You are likely to experience difficulties in the realisation of rentals. You may have to resort to legal remedies in this connection. Major decisions on property deals should be postponed to more favourable periods. Services will find the first half satisfactory. The second half may prove a little trying. Professions and business are advised to be prudent during this month, especially the second half.

Women.—Love affairs, romances, courtship and contacts with the opposite sex should be reduced to a minimum. As light talk is likely to be reported to the higher-ups, the employed girls should be extra careful with their colleagues. The planetary influences do not encourage social and club activities.

Students.—You will make good progress in studies, especially during the first half. Relations with friends and the teachers may tend to become unpleasant. In view of your proneness to physical injuries you are advised to refrain as much as possible from sports, games and athletics.

Fortunate Dates.—Personal and domestic—2 11 19. Money dealings and enterprises—2 9 19. Journeys—2 11 21. Real property matters and educational activities—4 11 22. Children and speculation—4 14 22. Services—4 14 29. Partnership—4 14 31. Insurance—6 19 31. Profession and business—6 19 29.

Inauspicious Dates.—Personal and domestic—1 12 23. Money dealings and enterprises—1 10 24. Journeys—1 13 25. Real property matters and educational activities—8 17 30. Children and speculation—5 20 26. Services—3 16 25. Partnership—5 17 25. Insurance—8 20 30. Profession and business—8 16 28.

Chandrashtama occurs from 01-07 a.m. on 24th to 03-08 a.m. on 26th.

II. KUMBHA (AQUARIUS): General.—The Sun in the favourable 10th and 11th yields to vedha till 14th, Mars in the 8th and the 9th and Saturn in the 9th are both unfavourable. Mercury in the favourable 10th yields to vedha. Jupiter in the favourable 10th till 15th with check transits the favourable 11th yielding to vedha till 27th. Venus in the favourable 9th till 25th with vedha transits the unfavourable 10th afterwards with check. The favourable influences will be more in evidence than the unfavourable ones. Your enemies will be defeated. You will regain your reputation for character and integrity which may have come under "cloud in the recent past." Your desire to acquire money will be fulfilled during the second half. The evil will be in the form you desire to undertake long journeys without any specified plan and purpose. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic.—Minor ailments are likely to upset you during the first fortnight. Chronic patients will have some relief during the second fortnight. Your misunderstandings with your father will be cleared during the month. Domestic life will be peaceful practically throughout.

Finance and Speculation.—The financial affairs will be more or less satisfactory. There may be gains from a few enterprises and money due from others may be realised. Expenditure will be quite reasonable and generally, only on approved lines. Speculative transactions will yield inadequate dividends.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the karaka for property, the real estate matters will prove more or less satisfactory practically throughout. Rentals will be quite satisfactory

Services, business and professions will find the month fruitful.

Women.—You will find the month satisfactory from many points of view. Marriage proposals are likely to fructify into happy wedding during the second half. You will be very successful in your social activities. This is a satisfactory month for the employed girls.

Students.—Your progress in studies will be rapid especially during the second half. Those pursuing medical courses are particularly favoured. You will be successful in competitive tests and interviews. Those interested in fine arts will find the month fruitful.

Fortunate Dates.—Personal and domestic—2 15 21. Money dealings and enterprises—4 19 22. Journeys—6 21 24. Real property matters and educational activities—7 22 29. Children and speculation—7 21 31. Services—2 19 24. Partnership—6 19 31. Insurance—7 19 29. Profession and business—4 21 31.

Inauspicious Dates.—Personal and domestic—1 16 26. Money dealings and enterprises—3 13 25. Journeys—5 18 27. Real property matters and educational activities—8 17 28. Children and speculation—10 23 30. Services—1 13 27. Partnership—1 13 28. Insurance—3 18 28. Profession and business—3 18 30.

Chandrashtama occurs from beginning to 01-13 a.m. on 1st and again from 03-08 a.m. on 26th to 06-51 a.m. on 28th.

12. MEENA (PISCES): General.—The Sun in the adverse 9th till 14th with check transits thereafter the favourable 10th. Mars in the 7th and the 8th and Saturn in the 8th are both unfavourable. Mercury in the adverse 9th is under check. Jupiter in the favourable 9th till 15th with vedha transits the adverse 10th afterwards. Venus in the 8th and the 9th is fully favourable. The good and evil results will be more or less balanced with effects tilting the balance slightly against you. Increase of reputation and advent of money are likely during the first half. You should guard against the mischievous tendencies of persons who are likely to pose as your well-wishers and friends. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic.—Eye diseases which are likely to worry you considerably should be promptly attended to. Chronic sufferers should be particularly careful. The health of the elder members of the family will cause some concern during the second half. You will have domestic peace.

Finance and Speculation.—Financial affairs will be satisfactory during the first half. The tendency of the lord of the 2nd to put a spoke in the wheel of finance should be counterbalanced by great care in the financial management. Speculative deals will yield moderate dividends.

Real Property, Services, Profession, etc.—The attitudes of both the lord of the 4th and the karaka for property are both unfavourable. You will, therefore, do well to postpone major decisions on property deals to more favourable periods. Services will find the month unsatisfactory.

Women.—Home life will be pleasant. Social contacts are likely to be enlarged with advantage to you. In view of the support from Venus and Jupiter romances and love affairs are likely to blossom into wedding during the first half. The employed girls will find the month helpful.

Students.—Although the vidyakaraka is against you, you should make full use of Jupiter's favourable influence during the first half and make determined efforts to concentrate on your studies. You will have a pleasant and enjoyable picnic in the company of the opposite sex during the first half.

Fortunate Dates.—Personal and domestic—9 15 31. Money dealings and enterprises—4 11 19. Journeys—4 14 24. Real property matters and educational activities—6 15 26. Children and speculation—7 15 26. Services—9 14 24. Partnership—4 15 26. Insurance—4 14 31. Profession and business—4 15 24.

Inauspicious Dates.—Personal and domestic—1 17 30. Money dealings and enterprises—10 20 30. Journeys—8 16 28. Real property matters and educational activities—5 16 29. Children and speculation—2 13 27. Services—3 16 25. Partnership—3 16 23. Insurance—1 12 20. Profession and business—1 12 28.

Chandrashtama occurs from 01-03 a.m. on 1st to 05-38 a.m. on 3rd and again from 06-51 a.m. on 28th to 00-41 p.m. on 30th.

MALEFIC ROLE OF ASCENDANT LORD

(Continued from page 927)

Sanchitakarmabrahme vahamiti nischayatmaka sanena nasyati :

Aagamikarmani sanena hasyati :

Sanchita and Aagami Karma perish at the moment when Atman is realised. But Prarabdha Karma has to be enjoyed or suffered. Sri Ramakrishna Paramahansa suffered from cancer. Lord Krishna suffered Himself to be shot at the heel by an archer. Bhakta Ramadas suffered a long and severe term of imprisonment. Pandavas suffered a lot in the forests. Mahatma Gandhi the apostle of non-violence, was mercilessly shot dead. Great saints like Sakkubai suffered a lot. It is a matter of moment's work for God to remove that distress but He does not intervene to remove Prarabdha Karma. At the best He can alleviate, modify and prove His powerful Existence. Hence Lagna presupposes bad actions also. Lord of Lagna is compelled to play a dual role in controlling horoscological indications. Naturally his position in any house does not fully compensate the result of bad actions as reflected on the indications of the Bhava he occupies. Even Chandra (Moon) is so, for he rules mind. Ravi (Sun) is so, for he rules soul. Body, mind and soul form the pivots of life and existence. It is thus that when the three factors are in trikona positions with respect to each other, Trilochana Yoga is caused. Suppose that the lords of the three Lagnas (Lagna, Chandra Rasi and the sign occupied by the Sun) are also in trikonas from each other. One after another of the bad effects will be counteracted, and we will have a case of smooth career.

To counteract the evil effect of lords of the 1st, Chandra Lagna and Ravi Lagna one should aim at purifying the three factors : pure body, pure mind and pure soul. All these three, when harnessed to realise Atman, will produce a God in man. It is only with this aim in view that our Rishis recognised astrology as Vedanga. Study of astrology by persons who have *culturally passed Entrance Examinations* will elevate them higher and higher till they identify themselves

with Brahman. Thus astrology does not prohibit active work. It weeds out those who talk much about work but do not know what work one is to do, from the mass, and produces persons who, like Rishis, though appearing for all practical purposes dumb and inert are really releasing forces that simply benefit several thousands of men. God is the greatest of such. A silent worker's prayer even for a minute will achieve several hours' work and hard labour. After all, one will not be a fool if he looks at the stars and takes an open door to get through, instead of dashing against a closed door. The latter says he must work ; yes, work, he will ; tremendous work resulting in head-on-collision with the gate, giving a gross demonstration of work. The real man who adapts himself after studying the evil nature of lord of Lagna and other factors will pass through the open gate and reach his goal quickly without a fuss. May astrology be approached from the right angle !

—Reproduced from *A.M.*, June 1958.

ASTROLOGICAL MISCELLANY

(Continued from page 929)

him to Delhi for which place we left on 9-11-1956.

"We reached V. T. Bombay on the 10th night. Parabrahma slapped a railway conductor for his rude behaviour.....Police took him into custody. His dress and demeanour were misleading and the magistrate sent him for observation and he is still being detained in the Thana Mental Hospital as a patient....."

"...I believe he is a graduate.....He went to Calcutta from Kashmir about 1950 when he did some Durga Sadhana. Later on he came in contact with a proper guru who gave him Sanyasa..... He came to Sringeri in the year 1955..... A Jnani is above all limitations but should we not make an effort to rediscover his true nature with the aid of Jyotisha Sastra."

Readers can work on the chart and share their views with us. They can write to us before November 15, 1983.

FREE ENCYCLOPAEDIA
Don't Know How To Live
Then ask for Free Encyclopaedia
"HOW TO LIVE"
Send 50 Paisa Stamps.

ZAMAN

17, Boran Road, P. O. Box No. 6660,
Bandra, Bombay-400 050. (India),

Daily Guide for December 1983

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., A.M.]

1. **Thurs.**—Dwadasi (12th tithi) upto 20h. 07m., then Trayodasi (13th tithi). Chitta till 13h. 11m., then Swati. Siddha Yoga upto 13h. 11m., then Amruta Yoga. Good for buying cows and dogs, for wearing new clothes, for driving new vehicles, for taking medicines, for buying rice, wheat, dhal, etc., for appointing staff, for fixing pumpsets.

2. **Fri.**—Trayodasi (13th tithi) till 18h. 59m., then Chaturdasi (14th tithi). Swati upto 12h. 34m., then Visakha. Siddha Yoga the whole day. Till 12h. 34m. good for buying cows and dogs, for driving new vehicles, for taking medicines, for wearing new garments, for appointing staff, for fixing pumpsets, for buying vehicles, for dealing with members of the other sex. After 12h. 34m. and upto 18h. 59m. good for borrowing, for writing accounts, for sending applications, for buying houses.

3. **Sat.**—Chaturdasi (14th tithi) upto 18h. 12m., then Amavasya (New Moon). Visakha till 12h. 21m., then Anuradha. Siddha Yoga the whole day. After 12h. 21m. and before good for repaying debts.

4. **Sun.**—Amavasya (New Moon) till 17h. 56m., then Prathama (first tithi). Anuradha upto 12h. 33m., then Jyeshtha. Marana Yoga the whole day. Routine work only.

5. **Mon.**—Prathama (1st tithi) upto 18h. 10m., then Dwiteeya (2nd tithi). Jyeshtha till 13h. 11m., then Moola. Siddha Yoga the whole day. After 13h. 11m., upto 18h. 10m., good for borrowing, for buying house; and after 18h. 10m. good for writing accounts, for borrowing, for travel.

6. **Tues.**—Dwiteeya (2nd tithi) till 18h. 57m. then Triteeya (3rd tithi). Moola upto 14h. 28m., then Poorvashadha. Amruta Yoga till 14h. 28m., then Siddha Yoga. Upto 14h. 28m. good for patients to take first bath after recovery from illness, for borrowing, for surgical operations; after 14h. 28m. good for testing instruments, for borrowing.

7. **Wed.**—Triteeya (3rd tithi) upto 20h. 17m., then Chaturthi (4th tithi). Poorvashadha till 16h. 14m., then Uttarashadha. Amruta Yoga the whole day. Upto 16h. 14m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for digging or deepening wells; after 16h. 14m. and till 20h. 17m. good for harvesting, for erecting sheds, for buying vehicles, for gardening, for wearing new garments, for appointment of staff, for storing foodstuffs.

8. **Thurs.**—Chaturthi (4th tithi) till 22h. 08m., then Panchami (5th tithi). Uttarashadha upto 18h. 29m., then Sravana. Siddha Yoga the whole day. Only routine work.

9. **Fri.**—Panchami (5th tithi) upto 24h. 23m., then Shashti (6th tithi). Sravana till 21h. 09m., then Dhanishta. Marana Yoga upto 21h. 09m., then Siddha Yoga. Routine work only.

10. **Sat.**—Shashti (6th tithi) till 26h. 54m., then Saptami (7th tithi). Dhanishta upto 24h. 04m., then Satabhisha. Siddha Yoga upto 24h. 04m., then Amruta Yoga. Good for erecting sheds, for sending applications.

11. **Sun.**—Saptami (7th tithi) till 29h. 26m., then Ashtami (8th tithi). Satabhisha upto 27h. 02m., then Poorvabhadrapada. Siddha Yoga the whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for taking medicines, for erecting sheds, for buying vehicles.

12. **Mon.**—Ashtami (8th tithi) the whole day. Poorvabhadrapada upto 29h. 50m., then Uttara-

bhadrapada. Marana Yoga till 29h. 50m., then Amruta Yoga. Routine work only.

13. *Tues.*—Ashtami (8th tithi) till 7h. 47m., then Navami (9th tithi). Uttarabhadrapada the whole day. Amruta Yoga the whole day. Only routine work.

14. *Wed.*—Navami (9th tithi) upto 9h. 44m., then Dasami (10th tithi). Uttarabhadrapada till 8h. 17m., then Revati. Siddha Yoga upto 8h. 17m., then Marana Yoga. This day also routine work only.

15. *Thurs.*—Dasami (10th tithi) till 11h. 06m., then Ekadasi (11th tithi). Revati upto 10h. 18m., then Aswini. Siddha Yoga till 10h. 18m., then Amruta Yoga. Good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for travel, for taking medicines, for buying foodstuffs, for appointing staff, for fixing pumpsets, for sending applications.

16. *Fri.*—Ekadasi (11th tithi) upto 11h. 46m., then Dwadasi (12th tithi). Aswini till 11h. 30m., then Bharani. Amruta Yoga upto 11h. 30m., then Siddha Yoga. Till 10h. 30m. good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for sending applications, for filing a case, for appointing staff. After 12 noon good for dealing with members of the other sex, for digging or deepening wells, for writing accounts.

17. *Sat.*—Dwadasi (12th tithi) till 11h. 42m., then Trayodasi (13th tithi). Bharani upto 11h. 55m., then Kritika. Siddha Yoga till 11h. 55m., then Amruta Yoga. Upto 11h. 59m. good for storing foodstuffs, for testing instruments; after 11h. 55m. good for repaying debts, for testing instruments.

18. *Sun.*—Trayodasi (13th tithi) upto 10h. 55m., then Chaturdasi (14th tithi). Kritika till 11h. 45m., then Rohini. Siddha Yoga the whole day. Upto 10h. 55m. good for digging or deepening wells, for borrowing or repaying debts, for writing accounts, for testing instruments, for mining,

19. *Mon.*—Chaturdasi (14th tithi) till 9h. 29m., then Poornima (Full Moon). Rohini upto 10h. 56m., then Mrigasira. Amruta Yoga till 10h. 56m., then Siddha Yoga. After 9h. 29m.

good for wearing new garments and ornaments, for driving new vehicles, for buying and storing foodstuffs, for taking medicines, for testing instruments, for appointing staff, for digging or deepening wells, for filing suits.

20. *Tues.*—Poornima (Full Moon) upto 7h. 30m., then Prathama (1st tithi) till 29h. 06m., afterwards Dwiteeya (2nd tithi). Mrigasira upto 9h. 36m., then Aridra. Siddha Yoga till 9h. 36m., then Marana Yoga. Routine work only.

21. *Wed.*—Dwiteeya (2nd tithi) till 26h. 25m., then Triteeya (3rd tithi). Aridra upto 7h. 52m., then Punarvasu till 29h. 51m., afterwards Pushya. Siddha Yoga the whole day. After 9h. 00m. good for buying cows and dogs, for driving new vehicles, for travel, for taking medicines, for purchasing houses and vehicles, for sending applications, for fixing pumpsets.

22. *Thurs.*—Triteeya (3rd tithi) upto 23h. 36m., then Chaturthi (4th tithi). Pushya till 27h. 44m., then Aslesha. Siddha Yoga the whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for gardening, for travel, for taking medicines, for appointing staff, for erecting sheds, for testing instruments.

23. *Fri.*—Chaturthi (4th tithi) till 20h. 46m., then Panchami (5th tithi). Aslesha upto 25h. 38m., then Makha. Marana Yoga the whole day. Only routine work.

24. *Sat.*—Panchami (5th tithi) upto 18h. 02m., then Shashti (6th tithi). Makha till 23h. 40m., then Poorvaphalguni. Marana Yoga upto 23h. 40m., then Amruta Yoga. This day also only routine work.

25. *Sun.*—Shashti (6th tithi) till 15h. 32m., then Saptami (7th tithi). Poorvaphalguni upto 21h. 56m., then Utttaraphalguni. Siddha Yoga till 21h. 56m., then Amruta Yoga. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for digging or deepening wells, for buying a house.

26. *Mon.*—Saptami (7th tithi) till 13h. 20m., then Ashtami (8th tithi). Uttaraphalguni upto 20h. 32m., then Hasta. Siddha Yoga the whole day. Till 13h. 20m. good for buying

cows and dogs, for filing suits, for digging or deepening wells, for gardening, for taking medicines, for purchasing and storing foodstuffs, for erecting sheds, for testing instruments, for appointing staff.

27. **Tues.**—Ashtami (8th tithi) upto 11h. 31m., then Navami (9th tithi). Hasta till 19h. 30m., then Chitta. Siddha Yoga the whole day. After 11h. 31m. good for testing instruments.

28. **Wed.**—Navami (9th tithi) till 10h. 06m., then Dasami (10th tithi). Chitta upto 18h. 56m., then Swati. Siddha Yoga the whole day. Till 10h. 06m. good for testing instruments; afterwards good for buying cows and dogs, for driving new vehicles, for taking medicines, for appointing staff, for fixing pumpsets, for digging or deepening wells.

29. **Thurs.**—Dasami (10th tithi) upto 9h. 08m., then Ekadasi (11th tithi). Swati till 18h. 44m., then Visakha. Amrita Yoga upto 19h. 44m., then Siddha Yoga. Good for buying cows and dogs, for wearing new garments, for buying vehicles, for taking medicines, for fixing pumpsets.

30. **Fri.**—Ekadasi (11th tithi) till 8h. 36m., then Dwadasi (12th tithi). Visakha upto 18h. 59m., then Anuradha. Siddha Yoga the whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for wearing new garments, for writing accounts, for digging or deepening wells, for sending applications, for dealing with members of the other sex, for buying a house.

31. **Sat.**—Dwadasi (12th tithi) upto 8h. 30m., then Trayodasi (13th tithi). Anuradha till 19h. 39m., then Jyeshtha. Siddha Yoga the whole day. Upto 19h. 39m. good for wearing ornaments, for purchasing and storing foodstuffs, for repaying debts, for fixing pumpsets, for filing suits.

Subha Muhurtas (Auspicious Times)

2. **Fri.**—Trayodasi (13th tithi)—Swati—Dhanur Lagna (Sagittarius Ascendant)—7h. 45m. to 9h. 00m. Good for marriage, seemanta.

15. **Thurs.**—Dasami (10th tithi)—Revati—Makara Lagna (Capricorn—Ascendant)—8h. 45m. to 10h. 00m. Good for marriage, seemanta, upanayana.

29. **Thurs.**—Ekadasi (11th tithi)—Swati—Makara Lagna (Capricorn Ascendant)—9h. 08m. to 9h. 30m. Good for seemanta.

NEWS AND VIEWS

(Continued from page 925)

"My foot! What do you mean?" asked the sannyasin petulantly.

"If you don't mind, please lay your *kamandulu* and staff on the floor and I shall demonstrate what I mean,"

The sannyasin did so, and Sri Raya prostrated before them when both the objects broke into smithereens!

The sannyasin was awestruck at the sight and realising Sri Raya's great powers became convinced of the truth of his explanation.

Thereupon the sannayasin apologised for his rash conduct but added: "If learned men like you do not observe the formalities towards the saffron-clad fraternity in public the whole order will lose credibility."

Thereafter, out of deference to the apprehension, Sri Raya retired into his room at the sight of the sannyasin.

This anecdote widely prevalent among Sri Vidya initiates has had a deleterious effect on their psyche. It has inflated their pride, for they would not prostrate before the non-initiate!

Here is the truth of the matter: the tantric texts aver that one who has undergone *shodha-nyasa* becomes one with God and it is unwise to provoke his ire which may draw on one's head undesirable consequences, as hinted by the above anecdote.

But to imagine every Tom, Dick and Harry who gets Sri Vidya and the *nyasas* today, more for show than by merit, and observes little *anushthana* to equal Sri Raya, is to live in fool's paradise. Again, can people not become equally godly by ways other than Sri Vidya?

In the present writer's view, this anecdote is a clear warning as much to the saffron-clad, as initiate and the common householder (i) not to under estimate the potentialities of the other man; (ii) understand the meaning of the basic *beejakshara* which is humility, and practise it; (iii) not to allow pride to arrest the progress of hard earned spirituality, (iv) not to provoke the displeasure of even the man who has no label; for, who knows what powers he possesses? and (v) understand that God abides in every being as *antaryamin* and revere him/her/it as such.

JUST PUBLISHED

ORDER TODAY

A CATECHISM OF ASTROLOGY

(Vol. I)

by **BANGALORE VENKATA RAMAN**

Simple questions to simple answers but the subject is a complex one. This is exactly what the volume is. It takes you through the ins and outs of the intricate and mystifying subject of astrology. All kinds and any kind of questions you've ever encountered in the study of the subject find a place in this volume. Simple definitions and rules that have generally missed treatment elsewhere for this very reason are explained in clear, lucid terms.

The volume is not an original work. It is a reprint of questions and answers handled by the Editor under the pseudonym of Mihira in THE ASTROLOGICAL MAGAZINE between 1944 and 1950.

Predictive and mathematical problems in astrology, Bhavas and various ways of handling Bhava issues, the ticklish questions of determination of Atmakaraka, simple little rules to find out the exact kind of profession and a host of other questions commonly encountered by the astrology student are explained in easily understandable language. In other words, reading through this book is like having all your doubts cleared by an authority on the science.

Price Rs. 9-00 or \$ 3-50 or £ 2-00, Forwarding Charges Extra.

5% discount to subscribers of THE ASTROLOGICAL MAGAZINE

Volume II will be out in September 1983

Publishers: IBH Prakashana, Bangalore-560 009

Raman Publications

"Sri Rajeswari" Bangalore-560020

JUST PUBLISHED

NEW EDITION

VARSHAPHAL

OR

THE HINDU PROGRESSED HOROSCOPEBy **BANGALORE VENKATA RAMAN**

(11th Edition)

This book based on Tajaka, covers fresh grounds in the field of prediction. It describes a unique method never before disclosed for deciphering annual life readings. Predictions made according to this work yield unique results. Whether you are a layman or initiated, you can draw up and interpret the annual reading in an easy and scientific manner. The system propounded in the pages of this work is rational and in actual practice yields satisfactory results.

Pages xvi+160

Crown $\frac{1}{8}$ size

Paper Back

Price. Rs. 15.00

or \$ 6.00

Postage extra

Less 5% to Subscribers of THE ASTROLOGICAL MAGAZINE

RAMAN PUBLICATIONS

"Sri Rajeswari"

Bangalore-560020

Scanned By www.saptarishist astrology.com to preserve Dr Ramans Work

THE SPIRITUAL VALUE OF ASTROLOGY

(Continued from page 920)

certain limitations imposed by Karma but generate good Karma for the ultimate good of the individual and the community.

I should like to give a few hints for those who wish to practise spiritual training.

In the initial stages the process of spiritual practice consists of neutralising Karma. The inequalities of past Karma manifest as the inequalities of the mentality, personality and behaviour of an individual. The trends of Karma are located as the seeds for expression according to the directional influences in the horoscope. The sprouting of these seeds follows the transits of planets. The directional influences stimulate the deeper levels of Karma that lie as associations in the mind.

The man of the lowest spiritual interest feels an urge when the major and sub-period of the planet dominating the 5th house begins to operate. If it is the major period, the quest becomes persistent. If it is in the sub-period it is temporary. When the favourable direction begins to operate, the aspirants should seek the help of a teacher. If no teacher is at hand then he should consider as his teacher any spiritually evolved being whom he has heard of.

Ascertaining from the astrologer the appropriate Mantra in accordance with the horoscope, one should get initiation and practise it regularly. Any Mantra if practised with concentration for a period of 48 days will show its effect by giving the person a certain confidence and the Deity of the Mantra may appear in his dream. And this is a sign of progress he has been making.

One word of caution: There are also baser categories of Mantras called *kshudra* or mean or low and *uchchista* (or rejected or left-over). These categories are dangerous to spiritual progress, as they involve rites generally considered unholy. And they should be rejected at any cost.

CORRECTION

Page 913, A.M. Indian Astrological Research Conference at Madras will held on 10th and 11th of December 1983, and not as printed. Error is regretted.

—Editor.

YOUR LAST OPPORTUNITY

11TH AND 12TH DECEMBER
1983.

INTERNATIONAL CON-
VENTION ON ASTROLOGY
AND FELICITATION TO
DR. B. V. RAMAN.

PAY Rs. 150/- BY ACCOUNT
PAYEE BANK DRAFT AND
BECOME A DELEGATE.

YES! THIS IS A GOLDEN
OPPORTUNITY FOR YOU
TO COME INTO CONTACT
WITH THE BEST
ASTROLOGERS
OF THE WORLD.

ACT NOW.

All Remittances may be sent to :

Secretary, Felicitation Committee
for Dr. B. V. RAMAN and
International Convention on
Astrology,

No. 25, 'G' Street, Jogupalyam,
Bangalore-560008

before 30th November 1983

FREE ACCOMMODATION AND
WHOLE SOME VEGETARIAN FOOD FOR
ALL DELEGATES

Note : To be a delegate, you need only to
be a Lover of Astrology.

GEMSTONES BARGAINS

If you are an astrologer and recommend gemstones to your clients for profit, write to us for them. We are in a position to fulfil almost all your requirements in Gemstones. According to Indian Gemmology there are 84 different kinds of Ratna more prominent of which are diamond, emerald, ruby, blue and yellow sapphires, pearl coral, cat's eye and hessonite cinnamon-stones (Gomedhak). Our firm which in the trade of gemstones for last 30 years stocks most of them. It offers best values in genuine gemstones at most sensible rates, even on approval basis. Please write for a free price list and other particulars.

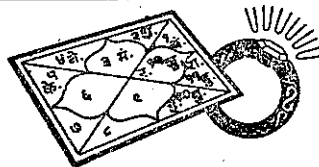
VISHINDAS HOLARAM, JEWELLERS
Post Box No 28, Gopaljika Rasta,
JAIPUR-3 (Rajasthan)

GEMSTONE BARGAINS

Gems are very valuable, possible you paid price more than actual cost. Gemstones for profit write to us. We have 84 different kinds of Ratnas and Navratna sets/rings. We can fulfil all your requirements. We can supply you gemstones by V.P.P. Write for a free price list and other particulars.

BIHARILAL HOLARAM, JEWELLERS

Post Box No. 116, Gopalji Ka Rasta
JAIPUR-3 (Rajasthan)



**ASTRAL
GEMSTONES**

ग्रहर्त्न

Jewels can be the real Gemstones, but all of them can not necessarily be the full-fledged ones to effect astrologically. Hence, not only the selection but the supply of the adequate variety of the Astral Gemstone too is important.

Apply with birth chart, date, time & place of birth with name (sex) in full.

KALEY & SONS OF WARDEN
Department of Astral Gemstones

(Conducted by: **Mr. G. M. KALEY**)
F-2, Nutan Sandesh, Vallabh Bagh Lane Extn.
GHATKOPAR (E), BOMBAY-400 077 (India)

What is in store for you—Here is a chance

CONSULT COSMOS ASTROLOGER

He predicted that Mrs. Indira would return in flying colours and her party would capture power at the Centre (Ref. POYYA MOZHI Issue dated 16-12-1979). He won a certificate from TNCC (I) for his accurate prediction.

Do you want to know anything about your educational pursuit, marriage, begetting issues or otherwise, your prospects in acquiring properties, car, etc.?

Write your problems to the undersigned. Your questions (upto a maximum of 5) accompanied by an M.O. for Rs. 10/- will be elaborately answered. Write with or without horoscope.

M. RAJAGURU
No. 107, Plantain Bazaar Street
Sivakasi, Pin 126 123
South India

Utpala Apologises

Regarding my orecasts in October 1983 issue, offer my profound apologies to the numerous readers of the *A.M.* I have just no explanation or excuses to offer. This is a very serious lapse on my part. In October 1983 worksheet I wrongly showed the Sun as being in the 5th and the 6th for Aries Rasi. This initial mistake was carried through by me till Pisces. I assure the readers that I shall be extremely careful in future and not give room for such carelessness.

What follows now is not a cover for my lapse. The redeeming feature is that my mistake did not relate to Jupiter or Saturn. The Gochara effects are assessed on the basis of an over-all-view, with some emphasis on the transiting positions of the various planets. I admit that there is bound to be some variation in the forecasts, had Sun's transits been correctly noted by me. I venture, however, to submit that the variations are not likely to be of a serious nature and significance. I hasten to add that I am trying to minimise the quantity of my mistake.

I am most grateful to the readers for their constructive criticism. I am sure that the *A.M.* with readers of such calibre will reach still greater heights.

The Astrological Magazine Index for 1983

(Editorials are in Bold Type)

A

Acchadana Aspect of Jupiter and Venus, On— R. Lakshmanan	499
All-India Astrological Conference at Madras—	252c
All-India Conference of Astrology at Jodhpur—	16
All-India Seminar on Astrology at Delhi—	255
Andhra Chief Minister, Swearing in of the— Divakaruni Venkata Subba Rao	644
Andhra Politics—An Astrological View— G. Badari Narayana Murthy	867
Ardharatri—A Valid Interpretation— Prof. L. V. S. Mani	114
Aroodha Lagna, Importance of— B. R. Prabhu	874
As It Strikes Me— Agastya	9
Ascendant Lord, Malefic Role of the— N. Viswanathan	926
Ashtakavarga Computations—Rasi or Bhava?— R. Santhanam	635
Astrology, The Spiritual Value of—	917
Astrological Activities—160, 541, 614, 683, 768.	829, 913
Astrological Afflictions and Remedies, Some— R. Santhanam	88
Astrological Formulas and Recipes, Some Practical— V. A. K. Ayer	47
Astrological Academy—	921
Astrology : A Living Science— R. A. Padmanabhan	783
Astrology—A Science and an Art?— Justice S Padmanabhan	423
Astrology : Science or Art?—	181
Astrology : "Sheer Escapism?"— Dr. B. V. Raman	337
Astrology and Scientific Outlook—	331, 848
Astrology and Scientific Research— Prof K. R. Rajagopalan	558
Astrology, Ill-health and Yogic Remedies— R. Santhanam	728

Astrology, Relevance of—	8
Astrology, Science Truly Needs— H. R. Shankar	484
Astrology, Scientific Study of— Govind Narain	252a
Astrology, The Scientific Basis of— Alok Kumar and A. N. Joshi	189
Astrology, Redi-Slovening— Suresh Panna	939
Astrologically. Computing Monthly Income— B. M. Bharadwaj	946
Astronomical Notes— Agastya	122, 230, 301, 380, 451, 524, 597, 666, 748, 830, 891, 962

B

Badhaka Lord in Horary Astrology— B. R. Prabhu	277
Badhakas? Can Yogakarakas be— S. Natarajan	209
Biorhythm—The Hidden Cycle of Life— Biman Bihari	862
Book Reviews—	588, 741
Book Reviews— Gayatri Devi Vasudev	111, 516
Burmese Astrology— H. R. Shankar	341

C

Cheirosophy as an Aid to Criminology— S. R. Anjaneyalu	355
Chemical Lithography of Human Fate—II, III— D. N. Pathak	271, 362
Child's Future, Deciding Your— Dr. D. K. Mandal	345
Conundrums, Fluctuating— S. Natarajan	803
Conundrums in Astrology— M. D. Trivedi	273
Cosmic Phenomena, Diseases and Counter Measures— D. F. Abayakoon	713
Creative Genius, Jupiter and—I, II, III— N. N. Saha	206, 282, 771

D

Daily Guide—

Mihira 164, 248, 314, 396, 464, 538, 610,
680, 765, 835, 909

Dasavathara—An Evolutionary Concept I, II, III—
Chettur Krishna Kutti Nair 196, 434, 573

Dehastoulya Yoga, An Example for—
Pavan 856

Dhana Lagna, Node and—
Seela Pattabhiraman 947

Directional Influences, Basic Structure Versus—
G. V. M. Rao 567

Disease and Remedies—An Astrological
Approach—

V. A. K. Ayer 697

Diurnal Horoscope, The—
H. R. Shankar 19

→ Dusthana Lords and Yogas—
M. D. Trivedi 649

E

Early Experiences in Astrology, My—X, XI,
XII— 177, 399, 845

Earthquakes? How to Predict—
Brahmananda Panda 486

Ebertin System of Horoscopic Delineation, The—
I, II, III—

K. M. Kharegat 65, 199, 356

Editor's Lectures, The— 404, 547

Emersonian Law of Compensation, Astrology
and—

R. Lakshmanan 854

Engineers, Planetary Combinations for—I, II,
III—

Mridula Trivedi 424, 505, 575

Environment, Planets and—
S. R. N. Murthy 54

Ephemeris, "The Astrological Magazine"—
121, 229, 300, 379, 450, 523, 596, 665, 747,
820, 890

Evolution, Astrology and Human—
Dr. B. S. Gupta 44

Exaltation and Debilitation, Rationale of—
R. Santhanam 365

Eyesight, Planets, Stars and—
Chandrakant S. Kothare 70

F

Farmers' Guide—

Mihira 134, 232, 303, 382, 453, 527, 599
669, 751, 833, 894

H

Happiness, Astrology and All-Round—

R. Lakshmanan 15

Heritage, Discovering Ourselves and Our—I, II
III—

Balraj Sharma 350, 494, 654

Herschel in Natal Chart—

Surendra Pai 50

Hindu Astrology, Progressions in— 249

Hindu Harmonics, An Examination of—

Carus D. F. Abayakoon 193

History, The Unified Field Theory of—

P. N. Oak 58

Horary Ast(ology, Basic Hints on—

M. M. Mistry and Bepin Behari 351

How is 1983 for You?—

Utpala 124

How is This Month For You?—

Utpala 136, 234, 395, 384, 455, 529, 601,
671, 755, 898

Human Misfortunes, Planets and— 553

I

India Future of—

Harishankar L. Pandya 76

Indian Affairs, Planets and— 327

J

Jaimini Astrology, Lessons in—XI, XII, XIII,
XIV, XV, XVI, XVII, XVIII—

P. S. Sastry 212, 285, 436, 580, 653,
808, 875

Jupiter—Mars Fateful Combinations of—

H. R. Shankar 560

K

Karnataka and Andhra Ministries, Outlook
for—

Wayferer 332

Karnataka Ministry—An Astrological Study—

S. L. Joshi 579

Kashmir, Future of—

Makhanlal Munshi 62

Kidney Transplants, Astrology and—

Harsha Vardhan Chopra 301

L

- Letters to the Editor— 101, 215, 289, 367,
438, 510, 582, 656, 734, 810, 878
- Life Mate, Choosing a—
H. R. Shankar 930
- Lottery and Gambling, Combinations for Success
in—
S. K. Ghosal 651

M

- MaHaBote—Chart Overlay with—
Barbara M. Cameron 39
- MaHaBote Charts, Practical Use of—I, II—
Barbara M. Cameron 638 805
- Mandi, Son of Saturn—
Krishna Priya 496
- Mantras as Remedies—
P. S. Iyer 720
- Market Indications for 1983, General—
B. C. Mehta 119
- Marital Discord to Desertion to Divorce, From—
H. R. Shankar 629
- Marriage, The Role of Venus in—
Prof. S. R. Gupta 205
- Marriages are Wrecked, How—
P. S. Iyer 278
- Meteorology, General Principles of Ancient
Indian—
Dr. Sajjan Singh Lishk 262
- Miscellany, Astrological—
Gayatri Devi Vasudev 13, 186, 260,
339, 409, 481, 551, 625, 780, 852, 928
- Mitigation in America—
Barbara M. Cameron 723
- Moods, Planets and Your—
H. R. Shaokar 265
- Moon, Afflictions of the—
Dr. R. S. L. Srivastava 695
- Moon's Role in Yoga Configuration—
S. N. Kalia 501

N

- Natal and Swearing-in-Charts—A Comparative
Study—
S.M.S.R.G. Krishna Sarma 491
- News and Views—
Ekalavya 10, 182, 257, 333,
405, 476, 548, 621,
690a, 776, 849

- N. T. Rama Rao, Horoscope of—
Divakaruni Venkata Subba Rao 269
- N. T. Rama Rao, Horoscope of—
R. Lakshmanan

O

- Observed (Topocentric) Longitude of the Moon
for Astrological Calculations—
Com. S. K. Chatterjee 101
- Omissions and Commissions in Astrology—
I, II—
J. N. Bhasin 429, 503

P

- Palmistry—A Rejoinder, Pitfalls In—
A. K. Sinha 281
- Palmistry and National of Defence—
N. Santhanam Iengar 943
- Parivarthana Yoga or Interchange of Houses—
Indu Guha 794
- Planetary Afflictions and Propitiation—
R. Lakshmanan 716
- Planets and Palliatives—** 687
- Prediction, the Drama of a—
K. N. Rao 784
- Prediction, The Pain of a—
K. N. Rao 860
- Prediction, The Thrill of a—
K. N. Rao 627
- Prediction, The Suspense of a—
K. N. Rao 934
- Profession—II, Determination of—
M. M. Pujahari 275
- Progeny, Astrology and Begetting—
P. S. Iyer 80

R

- Rahu and Ketu in Hindu Astrology—
H. R. Shankar 414
- Rama-Ravana Times. Chronology of—
V. G. Ramachandran 28
- Remedial Measures, Some Reflections on—
Bepin Behari 73
- Remedial Measures—A Study—
A. D. Pathak 725
- Remedial Measures and Planetary Afflictions—
Dr. P. S. Sastri 708
- Remedial Measures for Planetary Alliction—
A New Approach—
R. A. Padmanabhan 691

Remedies, Focus on Astrological—

H. R. Shankar

699

Retrograde Saturn Affect You? How does—

K. S. Ramakrishnan

937

S

→ Sakata Yoga, An Approach to—

Bepin Behari

32

Saturn and Jupiter—Harmony or Discord—

Haresh Adnani

632

Sherlock Holmes and Astrology—

N. Sundara Rajan

91

→ Sixth House, A Case for the—

Brahmananda Panda

869

Sri Lanka Planets and Affairs in—

773

Sri Lankan Problem—An Occult Approach, The—

Goutham Chando Premil

872

Sri Lanka Since Independence—

J. D. Kuruppu

533

Solar Aspects, Effects of—

Prof. P. S. Sastri

24

Solaar Eclipse and World Affairs the June 1983—

471

Solar Eclipse of 11-6-1983—

Prof. L. V. S. Mani

538

Solar Return, Importance of—

M. S. Narayan

427

Supernatural Harmony, The Laws of—

A. K. Mahajan

85

T

Tantrik Vidya, What is—I, II

P. S. Iyer

431, 797

Technical Difficulties Solved, Your—

Mihira

115, 222, 297, 374, 445,
520, 591, 661, 743, 816
844

Theft, Combinations for—

S. M. Gokhale

211

Timing Events, Role of Transits in—

Mridula Trivedi

864

Travel Guide—

Mihira

135, 233, 304, 383,
454, 526, 600, 668,
750, 832, 893

U

Universe, The Age of the—

Dr. R. S. L. Srivastava

91

V

Vedanta and Scientists—I, II—

Alok Kumar and A. W. Joshi

787, 858

Vimshottari Dasa and Raman's Ayanamsa—
I, II—

Buell D. Huggins

668, 640

Vyaghrapada System, The—

G. Krishnan

799

W

Weather—Planetary Influences on—

World, Around the—

Dr. Bangalore Sureshwara

12, 184, 253,

550

World in 1983-84, Outlook for the—

475

World Trends and Tensions in 1983—

World War, The Next—

Jayamohan D. Kuruppu

419

World War Occur, When Will the Third—

B. B. Bharadwaj

489

AN APPEAL

A Great Mahayagna is being organised to be performed at Palghat, Kerala in the second week of February, 1984 as directed by Sri Shankara Charya of Kanchi. This is the tenth year. So far this used to be performed at Bhopal. At the request of participants in the south the Yagna is arranged here this year.

Transit of Guru into Dhanus, thus leaving Sani and Rahu-Ketu to do havoc affects most people and countries. Participating in these Vedic Yagnas either in person or through making contributions, donations, etc. and getting Prasada, etc. will do immense good to all. There will be eleven different Ishti. Those who want to know in which to participate may send the Horoscopes of all family members with stamped envelopes for free advice.

The minimum contribution has been fixed as Rs. 101 per participant or Rs. 50/- per family.

Contributions may be sent by M.O. or Bank draft in favour of the undersigned early. Also details can be had of P. S. IYER, Astrologer 22/376 Nuraui, Palghat Kerala-678004.

RAMAN'S EPHEMERIS

of Planetary Positions from 1981 to 2000 A.D.
by BANGALORE VENKATA RAMAN

Special Features

(1) Planetary longitudes are Sayana (tropical) given for 5-30 p.m. (L.S.T.) or 12 Noon (G.M.T.).

(2) The Moon's position is given for every alternate day with explanations for calculating the *tithi* (lunar day), *nakshatra* (constellations) and *yoga*.

(3) Mercury's position given for every five days.

(4) Positions of the Sun, Mars, Jupiter, Venus, Saturn and Rahu given for every 10 days.

(5) Uranus, Neptune, and Pluto on the 1st of every month.

Other Special Features

Table of Ayanamsa. Sidereal Time from 1981 to 2000 A.D. Table for ascertaining quickly the balance of Vimshottari Dasa. Table of Yogas, Logarithmic Tables. An example working out planetary positions and Ascendant. With the aid of the Ephemeris one can calculate planetary positions (according to either Hindu system or Western system) for any place in the world.

INDISPENSABLE TO ALL STUDENTS, SAVANTS AND
PROFESSIONAL ASTROLOGERS

Price : Rs. 15-00 or \$ 6.00

5% discount to subscribers of *The Astrological Magazine*

Raman Publications

"Sri Rajeswari", Bangalore-560 020, INDIA

REGISTER YOUR ORDER AT ONCE FOR A COPY OF THE FELICITATION VOLUME ON DR. B. V. RAMAN

MAIN CONTENTS

1. **B. V. Raman—A Perspective:** about his work, achievements and attainments by Govind Narain, Dr. Hans Havemann, Dr. K. N. Prasad, P. Vaman Rao, V. A. K. Ayer, H. R. Shankar, Dr. R. S. L. Srivastava, Barbara M. Cameron, Dr. Max Rogister, Dr. B. S. Gupta, S. R. N. Murthy, Dr. P. S. Sastry, R. Lakshmanan, Divakaruni Venkatasubba Rao, M. V. Reddy, Dr. B. Rajanikanta Rao, Valluri Radhakrishna, N. S. Seetharama Sastry, L. R. Chowdhuri, V. Bhaskaracharyulu, Prof. Howlader, K. N. Rao, R. A. Padmanabhan, M. V. Venkataramaiah, R. Santhanam, Dukkisayama Pattanaik and others.
2. **B. V. Raman—As others View his Palm and Horoscope:** by Behram D. Pithavala, S. Natarajan, N. Rajappa and S. Bhattacharya.
3. **B. V. Raman—What his Family Members say:** by Mrs. Rameswari Raman, Mrs. Saroja Nagaraj, B. Suryanarain Rao, Dr. B. Sureswara, B. A. Kumar Babu, Mrs. Gayatri Devi Vasudev, B. Niranjan Babu and B. Sachidananda Babu.
4. **B. V. Raman—His Employees' Views:** by K. Gopinath and S. R. Vasudeva Rao.
5. **Editorials from Past Issues:** Full reproduction of some of the best editorials from the A. M. of the forties, predicting long in advance, outstanding happenings on the world scene.
6. **Summaries of important lectures:** delivered by Dr. B. V. Raman in India, Europe and America till 1970.
7. **Extracts from some important letters written to Dr. Raman:** by the eminent Swiss Psychologist Carl Jung, Dr. Tomesheck, Paul Brunton, Dr. Sampurnanand, Gulzarilal Nanda and other personalities.
8. **Important Articles Reproduced:**
 - (a) *Hints on Judging a Horoscope* by Surya Prakash. His brilliant analysis of his new techniques are a master-piece.
 - (b) *On Kalasarpa Yoga* by Buell D. Huggins. How this dreaded Yoga influences individuals; A number of illustrations have been given.
 - (c) *Psycho Therapy and Indian Wisdom* by Dr. Hans Jacobs.

Price: Rs. 75/- or U.S. \$ 22.00 (Postage extra)
Pre-publication price: (valid till 5-12-1983) Rs. 50/- (Postage Rs. 7/-) or U.S. \$ 15/- (Postage \$ 2.00)

Excellent printing on maplitho paper and cloth-bound with 16 pages of photos.

Write to: RAMAN PUBLICATIONS "SRI RAJESWARI"

BANGALORE 560 020, INDIA.

Orders from Europe, U.S.A. Canada and S. America may be sent to Dr. Bangalore Sureshwara, P.B. 135, Lake Zurich, Illinois 60047, U.S.A.

AN IBH PRAKASHANA PUBLICATION

the appear
in advanc
astonomy
relation to
psychology
publication
ly typed in
sheets. Th
ity for the
ited manu
will not b
eserves the
rewrite an
any reason
idence will
T.
cessarily i
expresses
Magazine
righted t
otherwise
containe
re, may b
or write
All article
ce shoul
itor, Th
'Sri Raj
20. Tel
India R
Sri Lanka
one, The
Canada
an, U.S.
plied f
ptions an
are no
year. Th
to refu
out assign
Rates
o revisio
which cas
I will t
ised rate
Il not t
ance; ne
ot of th
office late
it subject
under n
questio
under n
bscriber
ch us
date.
m U.S.A
tries ma
Japan
"Messr
dia Mai
0014. R
on & C