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Astrology

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ASTROLOGY

AND ITS

CONNECTION WITH VEDANTA

By

C. VENKATA BAO,

*Acting Taluk Sheristadar of
Rayachota, Bellary District.*

PART I

FIRST EDITION.

(1000 Copies)

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at the Bawa Vaidya Press.

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43	20	Maithuna ...	Mithuna.
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52	1	unaptly	inaptly.
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PREFACE.

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Numerous pamphlets in English on Hindu Astrology, having appeared of late, the publication of this Edition seems to be a superfluity and calls for a word of explanation.

Almost all the works extant treating about Astrology are, more or less, *verbatim* translations of the original sanskrit works. The student is asked simply to note down the methods of calculation without any explanations as to what the various figures in the calculations represent. Instances are not a few in which an Astrologer has been able to prepare calendars for a series of years by merely working out the formulæ without himself knowing the meaning of an intercalary month. One of the beneficial results of the advance of education has been, as one of the eminent civilians presiding at a prize distribution in a college lately said, to make men inquisitive in its best sense. English students of Astrology often come in contact with technical words and methods of calculation even when they take up the most elementary books on Astrology so much so that an elementary knowledge of the arrangement of the heavenly bodies and Astronomy is absolutely essential.

Various students of Vedanta have also found, that in the study of the creation of the world and other matters connected with the Hindu ceremonies a knowledge of Astrology and Astronomy is necessary. The object of this book, which is to form the first of a series, is therefore, chiefly, to give a brief description of the various technicalities which occur in every work on Astrology, and the positions of the planets etc, in as simple a language as

possible avoiding technical terms. In doing so the author does not aim at any display of scholarly knowledge of either Hindu Astrology or Astronomy. As a zealous student of the subject for some years having himself experienced great difficulties in understanding the subject he has ventured to publish the following pages with a hope, that they may serve as a guide to others similarly circumstanced, who may have a fancy for the subject and yet may have given up its study for want of suitable books which explain the technicalities. I fear I may be criticised as being unduly callous in attempting at publication, with but a smattering knowledge in the language as well as the subject but I close my preface with the following words of Cardinal Newman which I hope will fully meet the public criticism.

“ Wholesome as public opinion is as a principle, it has in common with all things human, great imperfections and makes many mistakes”.

If I am charged with being shallow on the one part or off-hand on the other, if I myself feel that fastidiousness at my own attempts, I shall console myself with the reflection that life is not long enough to do more than our best, whatever that may be: that they who are ever taking aim make no hits; that they who never venture never gain; that to be ever safe is to be ever feeble; and that to do some substantial good is the compensation for much accidental perfection.

The appearance of this book has been rendered practicable only through the help of M. R. Ry. Vijianagaram Kristna Row Garu of Bellary and the author cannot thank him too much.

The Author.

ASTROLOGY AND ITS CONNECTION WITH VEDANTA.

CHAPTER I.

Astrology and Astronomy formed a favourite study of the Hindus in ancient days. A knowledge of the subject was found essential to understand the Para Brahman. It forms one of the six angams or auxiliaries of the Vedantic literature, and in fact without a knowledge of Astrology some portion of the Vedas, especially the Mantras, may not be correctly understood. According to the Dharmasastras every individual has to enter into 16 stages of life commencing from his birth, known generally as the "Shodasa Karma" (షోడశ కర్మములు) the most important of which are the Thread-marriage or the Upanayanam and Marriage. Every Vedic Mantra relating to these Karmas, nay, even the daily ablutions of the Brahman known as the Sandhya has a reference to the constellation of stars, the Lunar and Solar motions, the planets, and also to deities ruling the five elements. A knowledge of these is therefore necessary to correctly know the meanings of the Mantrams and it is to attain this knowledge the Hindus have recourse to the Jyothisha Sastra and not for purposes of lucre, nor for purposes of curiosity.

2. The Vedanta contemplates three classes of Atmas known generally as Adhikaries as noted in the margin. Under the first class come the Yogis who are always in earnest devotion towards Para Brahman and who

1. Uttama.
2. Madhyama.
3. Adhama.

have no regard for the earthly transient seeming happi-

ness. The second class consists of persons of much devotion but sailing in the ocean of Samsara or worldly cares combating to seek after the true knowledge or Tattwa. Under the third class come all the persons who covet only the earthly happiness. The first class of souls is above the stage of Karma, that is to say, their devotion is so staunch that their minds cannot be diverted to any other things; anything they do will be pure and virtuous and always turn to an advantageous account. The last class of persons may be styled as outlaws, and any number of penal clauses will not swerve them from their path. They are doomed to be incorrigible. It is therefore only to the middle class of persons with an unsteady mind, but still open to conviction, that the Srutis and Smritis prescribed the religious rites as expiation of sin. Astrology has a close bearing on Karma Vedanta and also contemplates the three sets of Adhikaries above enumerated.

3. To the first every second in the Eternity is sacred and auspicious and coeval with the ever existing Supreme Being and as such they need not grope for auspicious or inauspicious hours. Their motto is therefore that of Mandavya a great Rishi and Yogi “సునో జయంతు మాండవ్యం” “తదేవ లక్ష్యం.” Astrology is therefore of no use to them. It is likewise useless to the materialists coming under the last class. The middle class of persons to whose relief Karmaic Mantras exist has therefore to be guided by Astrology. Without knowing this distinction many in the present days fall into error. This book does not purpose to deal with religious questions but simply sets forth how the students of the subject believed it in ancient days and as

such the arguments of the materialists as to the truthfulness of Hindu Astrology will not be discussed herein.

4. How and on what points a study of Astrology would help the study of Vedas will be noted in dealing with the subjects separately. The Hindu Astrology deals with four distinct subjects, and the object of this little book is to present to the reader an outline of the system in which those subjects are treated.

They are :—

1. Astrological calculations or Astronomy (Sidhanta)
2. Jataka or Horoscope.
3. The Muhoortam or auspicious hours.
4. The Prasna or Predictions on questions.

5. The first subject has been sufficiently dealt with by the English Astronomical treatises and it seems unnecessary to dwell on it more than what is actually required for the study of the remaining three branches. It is only the remaining other subjects that have been allowed to remain in darkness and they will be dealt with in the following chapters in order.

CHAPTER II.

—:o:—

Essentials of Astrology :— Every scientific work deals with three subjects generally—subjects which form the basis for the whole structure. Thus a Geometrician divides his subject into a Point, a Line, and a Superficies ; a Logician into Terms, Propositions, and Syllogisms ; a Chemist into Solids, Liquids, and Gases or into Acids, Alkalies and Salts. The same is the case with reference to Astrology. The prime factors are (1) The Time. (2) The Space (3) The Planets. Esoterically these three factors may be taken to represent three Elements of creation, viz, the Soul, the Prakriti and the Karma, the Space representing the Prakriti, Time the Karma and the Planets the Soul.

2. The rotation of the planets through space in their fixed time is the cause of the various phenomena in this world. The movements of the planets afford but a miniature proof as to how the Almighty Creator regulates his task of creation of this world.

3. The All-wise Creator creates a body from Prakriti according to the soul's Karma and thrusts that soul into the body. As these bodies are of different dispositions it must be presumed that they are quite distinct from their Creator and not his manifestations, for then, that theory would detract the Almighty to the position of a mortal. Since this book is not intended to discuss religions, it is sufficient to simply note that in arguing similar points in connection with Philosophy, the relation between Vedanta and Astrology can be stretched to any extent, and that a knowledge of Astrology will be useful.

4. **Time and its Sub-divisions. Necessity for sub-division:**— Time as is well-known is always fleeting and eternal, and to identify a particular portion of time is therefore a very difficult task.

5. The several nations of the world have therefore been in the habit of calculating time with reference to a particular event of importance, such as the birth of a famous king or a prophet or a conquest and thus have sprung up the Christian Era, the Hijira, the Vikramarka and Salivahana Eras and the Kollum Andu.

6. In Hindu Astrology similarly the creation of Brahma is the beginning of calculations and its sub-divisions are named with reference to the subsequent epochs. The Various sub-divisions may be classed into (1) The General (2) The Specific. The distinction between the two is very important and may be known from the following examples.

7. **Hindu sub-divisions of Time:**—The General sub-divisions are a Kalpa, a Manvantra, a Yuga, an Era or a Sakha, a Century, *i. e.* a Generation, a Year, a Season or Ruthu, a Month, a Fortnight, a Week, a Day, an Hour, a Ghatika and a Vighatika. These are general terms. Standards vary, *i. e.* the periods covered by them are not uniform *e. g.* the number of years comprised in a Swayambhuva Manvantra need not be the same as that in the Vyvasvatha, nor is the number of years in a Kali Yuga the same as that in the remaining three Yugas. The difference is the same as that observed in specified English months such as January, February &c while a month is generally 30 days.

8. Definitions of some periods:—

The following definitions of sub-division of time will be found to be useful. A Kalpa represents the lifetime of Brahma. Manvantra shows the lifetime of a Manu. There are 14 Manvantras in one Brahma Kalpa. The period is not uniform. A Yuga is a large sub-division of time but less than a Manvantra and is named according to rise and decline of Vedantic knowledge. Thus in Krita Yuga Vedantic knowledge was in its ascendancy, in Thraitha Yuga $\frac{1}{4}$ less, in Dwapara Yuga $\frac{1}{2}$ less, and in Kali Yuga $\frac{3}{4}$ of the Vedantic splendour is devoured by the various other religions. These Yugams may be taken to correspond with the ancient classifications of the Golden, the Silver and the Iron age.

9. A year is generally the time occupied by the rotation of a planet round the Earth. There are as many different years as there are planets, and the period varies according to their distance from the Earth. Thus a Lunar year measures only 354 days, while a Solar year has 365 days. The year of Mars is still longer. So also is that of Jupiter and Saturn in order.

10. **Hindu years generally in vogue:—** But though there are different years for each planet according to its distance from the earth Hindus generally divided the years into only five classes for purposes of their religious rites. They are (1) The Chandramana, (2) The Sowramana (3) The Savana, (4) The Nakshatramana (5) The Barhaspathyamana.

11. The Chandramana runs from the Pratipada or the first day of the bright fortnight of Chaitra month to the New Moon day of Phalguna measuring in all only 354

days. What the months represent will be explained in the subsequent pages. For the present it may be mentioned that the year derived its name from the motion of the Moon, for, the New Moon days and other Thithies, as will be explained later on, depend solely on the motions of the Moon.

The Sowramana or the Solar year runs from the first day of the Sun's entering Mesham or Aries to the day of his leaving Meenam or Piesces. It consists generally from 12th ~~January~~ ^{April} to 12th ~~January~~ ^{April}.

The Savana represents any period of 360 days.

The Nakshatrika year got its name from the constellation of the stars. A rotation of the constellation 12 times is a Nakshatrika year. As there are 27 constellations this year amounts to 12×27 or 324 days.

A Barhaspathya year derives its name from the motion of the Jupiter. The period of his stay in a Rasi is styled a Barhaspathya year. It generally extends to 361 days.

12. In India the solar year is the one that is adopted by all classes for purposes of calculation, while the lunar year is recognised for purposes of ceremonies; the remaining are taken into consideration by certain classes in Northern India only. The difference in the length of time of the various years is an important point to be borne in mind in studying the subject of creation. The Devamana is different from any of the years above stated because the planets have no control over the Devas. A Devamana year amounts to several ordinary solar years.

A Brahmakalpa is an indefinitely long period.

13. The minor sub-divisions of a year viz. a season, a month, a fortnight, a week, a day, an hour, a ghatika and a vighatika, also vary in their length of time in the same proportion as the years of the various denominations, but the general principles of constitution hold good throughout viz.

12 months make one year.

2 months make one season.

30 days make one month.

60 ghatikas make one day.

60 vighatikas make one ghatika.

Thus a Nakshatrika month consists of 27 days.

A Nakshatrika day consists of the number of ghatikas noted in the calendar.

A Solar month consists from 28 to 31 days.

A Lunar month from 29 to 31 days.

A Solar day, consists of 60 ghatikas.

A Savana month consists of 30 days.

A Barhaspathya month, $30\frac{1}{2}$ days.

Smaller sub-divisions than a vighatika may be obtained by means of sexagesimal method.

14. The specific sub-divisions of time are named with reference to the spaces through which the planets move in the particular time. Thus the motion of the Sun in a particular division of space, say Aries, gives the month the name of Mesham, while the movement of the Moon in the constellation of the star named Chaitra gives the lunar month the name of Chaitra.

Intercalary months:—

15. The solar and the lunar years run almost concurrently. Thus the solar month Mesha falls in the

lunar month Chaitra and Vrishabha in Vysakha and so on. Indeed it cannot be otherwise, for, the lunar months derived their names from the position of the Moon on the bright fortnight which is dependant on the motion of the Sun. But since the planets do not keep the same pace the lunar year is nearly 10 days less than the solar year. If this difference is made to continue it is clear that in every 3 years there will be a difference between the solar and lunar months and cause considerable confusion in the identification of the months and astrological calculations. It is to meet this difficulty that in lunar years intercalary months are provided once in 3 years. Thus when it happens that in the month of Chaitra the Sun enters Vrishabham instead of Mesham there will be an intercalary Chaitra month. This is known as 'Malamasa' (పలమాస). It is of two kinds.—Adikamasa or a month in excess and a Kshyamasa or a month of deficiency. They are defined in Hindu Dharmasastras to be as follows :—

A month is termed as Adikamasa when there is no change in the *Rasi* in which the sun moves, or in other words, Adikamasa occurs when there is a difference of nearly 30 days between the solar and the lunar months as in the example above-noted, or to be simpler still, when there are 13 lunar months in a solar year.

A Kshyamasa occurs when in the same lunar month the Sun moves in more than one complete *Sign* or *Rasi* as may be seen from the following example.

A lunar month generally extends over a period of nearly 30 days from Suddha Pratipada to Amavasya but the periods of solar month like those of the English months are not uniform. When, therefore a solar month

has only 28 days like the month of February it is quite possible there may be 2 solar months, one for the first 28 days and other for the remaining 2 days in a complete form. When such a combination occurs the month is called a Kshayamasa for in a solar year there occur only 11 lunar months.

Adikamasa is of more frequent occurrence and systematically recurs once in 30 or 31 months while a Kshayamasa occurs very rarely once in 141 years and subsequently after 19 years in a fixed ratio and that too only during winter when the solar months are very short.

The Malamasas affect considerably the dates of Hindu ceremonies and also the annual ceremonies performed in memory of the deceased and are therefore noted with great accuracy. All these are special subdivisions of time.

16. The various sub-divisions of time with reference to the motion of the planets in a particular space will be noted later on.

17. To a searching mind the above summary, it is hoped, will be sufficient to create an impression that besides the earth there are other worlds existing, that the planets have control over the earth only, that the Devas or Apostles are superior to men and are subject to control of Brahma the Creator who is himself subordinate to the Almighty, that the whole set of creation has a beginning and an end and cannot be false with a symmetry in creation and system in the rotation of days, seasons and years and that the Hindu shastras too recognize only one Supreme Being and not many Gods as other religionists seem to suppose that Hinduism does,

the Devas including Brahma being only his servants or Apostles.

18. An intelligent man may then put the question "If Astrology may be useful in learning Vedanta, how comes it that it has been utilized in foretelling events?" The answer to this question, it must be confessed, is not easy to give, but, a reply given by a dualist in this connection seems to be redolent of some sense and reasoning. His idea is that the creation in a Kalpa according to Srutis being exactly similar to that in a previous Kalpa, the experiences and the incidents of the past, may safely be taken, as a guide for us. It is upon this, that the theory, that in Kali Yuga the people will be sinners and in Thraitha Yuga very pious, is based. Similarly, we may also infer that while the movement of a planet in a Rasi say Saturn in Vrischikam produced famine and blood-shed the same result will ensue, when the planet moves a second time. The same procedure may have been applied to individual cases and general principles of calculations drawn up. Further it stands to common sense, that a knowledge of a particular time, invariably gives an idea as to the date of a particular thing, at that time generally, for instance, when we know that a particular hour is midnight, we at once have the idea that Mr. ————— may be sleeping but since the acts of humanity are considerably varied the rotation and position of the planets have been noted as symbols to represent these acts.

CHAPTER III.

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Space and its sub-divisions :—

For purposes of Astrology the whole Universe is divided into 12 portions and each portion is named a Rasi. The annexed diagram will show the positions of the divisions, how the planets are considered to revolve round them and how the various phenomena of the world are formed. For the present it would be sufficient to note merely the sub-divisions in space.

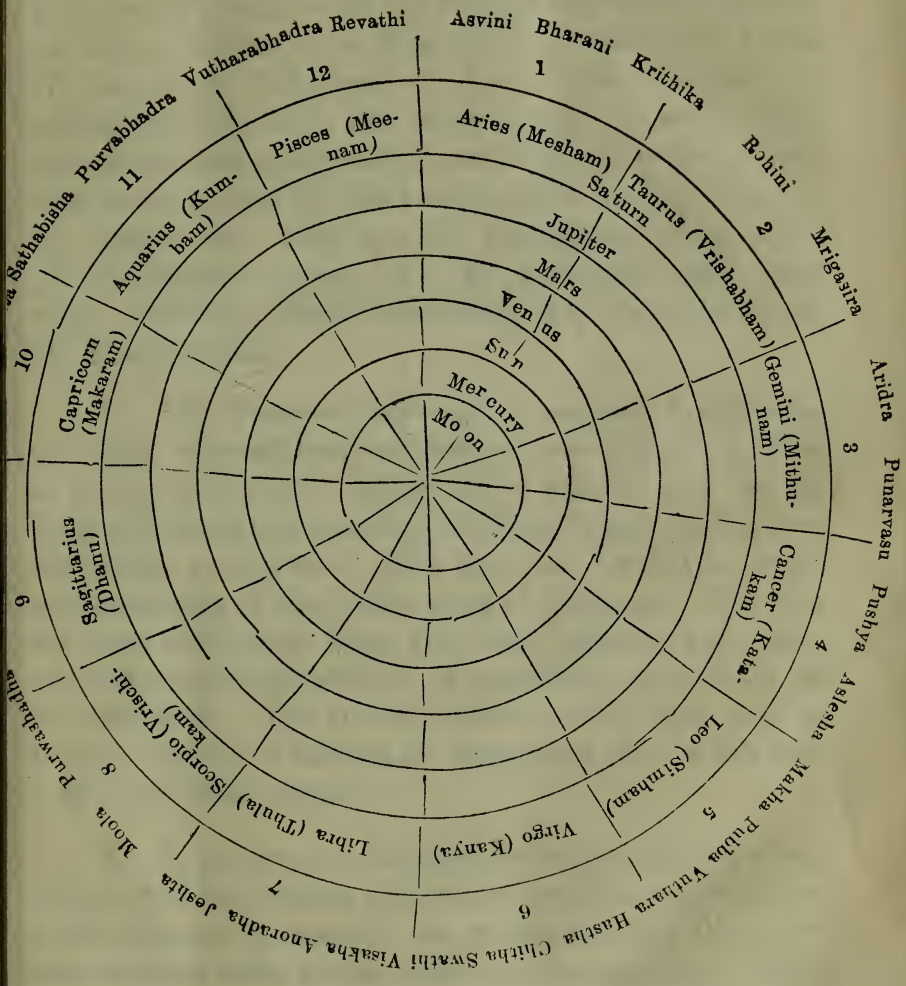
2. The equator forms the limit from which the sub-divisions are effected.

3. As stated above the planets have control over only the Earth but the whole globe is divided into 14 portions each called a Loka or a continent and details as to these sub-divisions may be found in Bhagavata.-- Skandams 3 and 5.

A Rasi or a Zodiacal sign is made up of 30 degrees or Bhagas. A Bhaga is made up of 60 Lipthis. 60 Viliptis make one Lipthi. Further sub-divisions of space may be effected similarly by means of the sexagesimal method.

Planets :—

4. The number of planets recognized in Hindu Astrology is not uniform. Some Sages give out only one some two, some seven, some nine and others sixteen. From this it is not to be inferred that the existence of the planets not recognized by any one set of philosophers is to be doubted in any way. All that can be said is that for purposes of calculation the founder of a particular Sidhanta



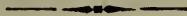
adopted the motion of only a single planet. Thus the writer of the Surya Sidhanta calculates from the motion of the sun, that of the Sukranadi from those of the Venus and so on. The planets that are generally recognized for purposes of prediction at the present day are (1) the Sun (2) Moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus (7) Saturn, (8) Rahu and (9) Ketu. The last two are considered to be only not independent planets. Minor planets are also recognized in making certain special predictions as to rain fall, the rise of prices and the state of the season &c. They are (1) Indrachapa (rain bow), (2) Dhumaketu (comet), (3) The Parivesha (the circle often described round the moon), (4) the Gulika and (5) Yamakantaka.

5. The Westerns have often accused the Hindus of being superstitious in thinking mere material globes as living bodies and calling them planets and giving them attributes and passions of human beings such as love friendship, enmity etc. They have not formed a correct understanding of the Hindu ways of thinking. The visible discs of the Sun, Moon and other planets and stars are undoubtedly globes full of mountains and rivers fit for habitation. The Hindu does not deny this and in fact the travels of Ravana in Ramayana give a full description of these globes.

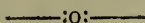
6. Every country is generally named after its ruler, and as such the various globes received their appellations with reference to those of the rulers who are like mortals endowed with forms, sense and feelings but with a superior knowledge. It is these that are adored by the Rishis every day and to whom the Brahmans dedicate

their ablutions. This should not be forgotten as it is very important in understanding the meanings of the Vedas.

7. Further in numerous works on Astrology several stars and planets are represented to be blind, some are stated to be cruel and some lame etc. These versions always mean not that the planets and stars (i. e. the souls ruling the globes) are really so but that their mission is to produce those effects on the mortals over whom they sway. An executioner is always represented to be cruel because his duty is such, but naturally he may be very sympathetic. So is it in the case of planets. All of them are the apostles of the Almighty and carry out his biddings. This point should also be clearly understood whenever in future the planets are given incongruous attributes.



CHAPTER IV.



Constellations of Stars.

Besides the planets the Hindu Astrology recognizes the constellation of 27 fixed stars. They are situated far off from the planets and they serve as a guide, to distinguish the commencement of the 12 zodiacal signs. Thus Asvini and Bharani and a fourth of Krithika constitute the sign of Mesham or Aries and the next two and a quarter stars constitute the 2nd sign and so on. Thus the 27 stars make up the 12 zodiacal signs.

All that is meant is that commencing from the centre of the globe, the whole space covered by a sector formed by the two radii meeting the various stars forms a Rasi and whenever it is said that a particular planet moves in a particular sign it is to be understood that it is moving in the space covered by the Rasi and not that it actually comes in contact or collision with the stars. Similarly when two or three planets are stated to move in the same Rasi they are not supposed to clash with each other but they remain distinct and cast their shadows over other planets in the course of their motion and thus give rise to the various phenomena known as eclipses. The mention of the stars in Astrology is particularly intended to distinguish portions of space and thus whenever in any calendar it has to be stated that a planet moves to a certain sign the planet is always represented to move towards the constellation of the star comprised in the Rasi. Further, the movements of the planets noted with reference to the stars afford greater details for pur-

poses of calculation than those noted only with reference to Rasi.

In what way these details will be useful will be noted in the chapters relating to Shadvarga under the heading 'Horoscopy'.

The 27 constellations are as noted below :—

1. Asvini	}	Mesha.
2. Bharani		
3. Krithika $\frac{1}{4}$		
do. $\frac{3}{4}$	}	Vrishabha.
4. Rohini		
5. Mrigasira $\frac{1}{2}$		
do. $\frac{1}{2}$	}	Mithuna.
6. Aridra		
7. Punarvasu $\frac{3}{4}$		
do. $\frac{1}{4}$	}	Karkataka or Kataka.
8. Pushya		
9. Aslesha		
10. Makha	}	Simha.
11. Pubba or Purva phalguni		
12. Uttara $\frac{1}{4}$		
do. $\frac{3}{4}$	}	Kanya.
13. Hastha		
14. Chittha $\frac{1}{2}$		
do. $\frac{1}{2}$	}	Thula.
15. Swathi		
16. Visakha $\frac{3}{4}$		
do. $\frac{1}{4}$	}	Vrischika.
17. Anuradha		
18. Jeshta		

19. Moola		}	Dhanusu.	
20. Purvashada				
21. Uttarashada	$\frac{1}{4}$			
	do.	$\frac{3}{4}$	}	Makara.
22. Sravana				
23. Dhanishta	$\frac{1}{2}$			
	do.	$\frac{1}{2}$	}	Kumbha.
24. Satha Bhisha				
25. Purvabhadra	$\frac{3}{4}$			
	do.	$\frac{1}{4}$	}	Meenum.
26. Uttarabhadra				
27. Revati				



CHAPTER V.

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The Hindu Calendar and its use.

Hindus, as is well known, have always been a religious race and their chief task has always been to pronounce Vedic Mantrams and propitiate the Gods. To this end they used to be always on their alert to know the fittest opportunities to offer their prayers. To do this a knowledge of the movements of the heavenly bodies was essential and tablets of calculations were framed. The movements of every day are arrived at and are recorded in a book which is the Hindu calendar or Panchangam.

2. The Hindus classified the days under 5 heads in order to judge the sanctity of a day and it is these 5 heads that are recorded in the Panchangam which literally means the 5 members. They are (1) the Thithi (2) Varam or the day of the week (3) Yogam (4) Karanam and (5) Nakshatram or the constellation of the stars. What these terms really mean will be explained in the following pages.

3. The Sun is considered to be the lord of all the planets and in the Hindu Shastras he is given a prominent place in respect of power and knowledge and as a generator of rain. All sacrifices and all ablutions are offered through him. His movements form the best data to determine the sanctity of the season. All epochs affecting the movements of the Sun are considered to be very sacred. Thus the hours of sun-rise, sun-set and the mid-day when the shadows turn, are always considered to be sacred. The Ayanams, when the diurnal courses of the Sun change, the first date of Solar months when

the Sun leaves one sign and enters into another and the days of eclipse are also considered sacred.

4. Next in importance to the Sun comes the Moon who is likewise adored by the Hindus. The Lunar eclipse, the Full and the New Moon days are considered to be very sacred. Thus the sanctity of a day entirely depends on the movements of the Sun and the Moon.

5. The 5 points considered in the Hindu calendar are based on the facts affecting the Sun and the Moon. The Thithi represents the distance between the Sun and the Moon. On the New Moon day they are in one and the same sign and the orbit of one constellation of star. On Full Moon day they are diametrically opposite being 180 degrees apart. The position in the interim every day is the Thithi mentioned in the Panchangam. This is a specific sub division of time. The dates of the Ayanams that is the changes in the equinoxes of the Sun are, as already stated, important epochs forming the basis of calculation.

6. The position of the Sun and the Moon as calculated from the stars at the equinoxal points is represented by the word "Yoga". The equinoxal stars are Pushya and Sravana. To know the "Yoga" the stars in which the Sun and the Moon move are counted from these stars and the result is the "Yoga". This is also a specific sub division of time.

7. The Nakshatra or the star of the day means the constellation in which the Moon will be moving that day.

8. The day of the week (Vara) represents the planet who rules the day. Before dwelling on this portion it is necessary to explain the word "Hora"

"Hora" literally means an hour. Each hour is gov-

erned by a planet in the following order. Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. The first day of the week is Sunday. The last hour that day is governed by Mercury ($\frac{24}{7}$ leaving a remainder 3). The succeeding 'Hora' is therefore of Moon and the next day is therefore termed Monday. Similarly the other days of the week take their name from the planet who rules the hour at the time of sun-rise. The following extract from a Panchangam will be illustrated in detail as to what each term literally means:—

Extract from the Calendar for Hevilambi.

December 23-1897.

Amavasai 49-15.

Chathushpad 21-5.

Amritha 47-57.

Ahassu 27-40

Margali 10th Thursday.

Jeshta 6-15 Ganda 6-53.

Divi Vishaghatika 25-33.

Athi Vishaghatika 31-22.

Moola 4 Ravi 55-8 &c.

Explanation:—

Margali is a Tamil name for Sagittarius. Tamil months are always solar months. Hence the term signifies that the Sun is moving in Sagittarius for the last 10 days. The date would also show that the Sun is moving in Moola star. Amavasai means that the Sun and the Moon move in the same sign and that their conjunction will last until the expiry of 49 ghatikas or 1-30 A. M. in the night.

Jeshta indicates that the Moon is moving in that star and that after 6 ghatikas *i.e.* 8-30 A. M. will be moving in Moola.

Ganda is the name of the "Yoga" on the day. The Sun's star from Pushya is 12 and that of the Moon from Sravana is 25. The total is 37. Dividing it by 27 we have 10 and the 10th is termed Ganda.

9. While 'Yoga' represents the combined result of

the daily positions of the Sun and the Moon from the equinoxal points the Karana represents the differentiating result that is the difference between the motions of the Moon and the Sun as measured from the centre of the Earth.

10. Similarly calculating from the commencement of the Zodiacal sign *i.e.* the centre of the Earth the Sun has moved 250° approximately and the Moon 240° approximately. The difference between them is the "Karana" of the day.

11. To sum up, the Panchangam simply shows the position of the Sun independently and the Moon independently and the relationship between their positions as viewed from the equinoxal points and as viewed from the centre of the Earth. A knowledge of all these combinations is as necessary for a Hindu as a knowledge of dates and months and witnesses is necessary for any executor of a document. For, the Hindu believing in transmigration of souls considers the Sun and the Moon as the best witnesses of his deeds. This is the idea that is stated in the Sankalpam which means a resolution and which merely runs as follows :—

"Know that on such and such a day when the Sun and the Moon are moving in such a sign and so on, in such a village, situated to the South of Godaveri &c., I do, to please the Almighty, the deed known as &c., Thus every bit of Astrology may be shown to have close connection with Vedanta.

12. The other things viz. Visha and Amrita Ghatikas denote the inauspicious and auspicious hours of the day.

13. The term "Ahassu" denotes the period of the day as distinguished from the night.



CHAPTER VI.

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Being thus far given a bird's-eye-view of what is contained in a Hindu Calendar and the expressions that come into play in the Hindu Astrology the reader will do well to remember the following sub-divisions of time.

A cycle contains 60 years.

(1) Prabhava, (2) Vibhava, (3) Sukla (4) Pramoduta (5) Prajotpatti, (6) Angirasa, (7) Srimukha, (8) Bhava, (9) Yeva, (10) Dhathu, (11) Eswara, (12) Bahudhanya, (13) Pramadi, (14) Vikrama, (15) Vishu, (16) Chitrabhanu, (17) Swabhanu, (18) Tarana, (19) Parthiva, (20) Vyaya, (21) Sarvajithu, (22) Sarvadhari, (23) Virodhi, (24) Vikruti, (25) Khara, (26) Nandana, (27) Vijaya, (28) Jaya, (29) Manmatha, (30) Durmukhi, (31) Hevilambi, (32) Vilambi (33) Vikari, (34) Sarvari, (35) Plava, (36) Subhakritu, (37) Sobhakritu, (38) Krodhi, (39) Visvavasu, (40) Parabhava, (41) Plavanga, (42) Kilaka, (43) Sowmya (44) Sadharana, (45) Virodhikritu, (46) Paridhavi, (47) Pramadicha, (48) Ananda, (49) Rakshasa, (50) Nala, (51) Pingala, (52) Kalayukti, (53) Sidharti, (54) Roudri, (55) Durmathi, (56) Dundubhi, (57) Rudirodgari, (58) Rakthakshi, (59) Krodhana, (60) Akshaya.

Rutus or Seasons.	Corresponding Lunar months.	Solar months (Tamil.)	English months.
1. Vasantha Ruthu	{ 1. Chaitra 2. Vaisaka	Mesha or Chitri Vrishabha or Vikasi	April. } May.
2. Greeshma Ruthu	{ 3. Jyeshtha 4. Ashada	Mithunam or Ani Kataka or Adi.	June. July.

Rutus or Seasons.	Corresponding Lunar months.	Solar months (Tamil.)	English months.
3. Varsha Ruthu.	{ 5. Sravana 6. Bhadrapada	Simha or Avani. Kanya or Parattasi. }	August. Septem- ber.
4. Sarad Ruthu.	{ 7. Asvija 8. Karthika	Thula or Aippasi. Vrischika or Karthigai. }	October Novem- ber.
5. Himantha Ruthu.	{ 9. Margasira 10. Pushya	Dhanu or Margali. }	Decem- ber.
		Makara or Thai. }	January.
6. Sesi Ruthu.	{ 11. Magha 12. Palguna	Kumbha or Masi. }	February
		Meena or Panguni. }	March.

2. The lunar months as already stated got their names with reference to the stars generally occurring on the full moon days. They are (1) Chitha, (2) Visakha, (3) Jeshta, (4) Purva Ashada, (5) Sravana, (6) Purva-bhadra, (7) Asvini, (8) Krithika, (9) Mrigasira, (10) Pushya, (11) Makha, (12) Vuttara Pulguni.

3. It may therefore be easy for the reader to work out for himself roughly without the help of the calendar the results recorded in the Panchangam.

Thithies—15.

4. (1) Prathipada. (2) Dwithiya. (3) Thrithiya. (4) Chathurthi. (5) Panchami (6) Shashti. (7) Saphthami. (8) Ashtami. (9) Navami. (10) Dasami. (11) Ekadasi. (12) Dwadasi. (13) Thrayodasi. (14) Chathurdasi, (15) Pournima or Amavasya. The bright fortnight is called Sukla Paksha and the dark fortnight Kristna Paksha.

Yogams—27.

5. (1) Vishkambham. (2) Preethi. (3) Ayushman
 (4) Soubhagya. (5) Sobhana. (6) Athiganda. (7) Sukarma
 (8) Dhruthi. (9) Sula. (10) Ganda. (11) Vridhi. (12) Dhru-
 va. (13) Vyaghata. (14) Harsha. (15) Vajra. (16) Sidhi.
 (17) Vyathipatha. (18) Variyan. (19) Parigha. (20) Siva.
 (21) Sidha. (22) Sadhya. (23) Subha. (24) Subhra (Sukla)
 (25) Brahma. (26) Mahendra (Aindra). (27) Vydhruthi.

Karanams—11.

6. (1) Bava. (2) Balava. (3) Kowlava. (4) Thithula.
 (5) Garija. (6) Vanikja. (7) Vishti (Bhadra). (8) Sakuni.
 (9) Chathuspath. (10) Nagava. (11) Kumsthugna.

Gowripanchangam or Auspicious periods in a day.

7.		1	2	3	4	5	6	7	8
Sunday ...	{ Day ...	G	G	B	G	G	G	G	B
	{ Night.	G	G	B	B	B	G	G	B
Monday ...	{ Day ...	G	B	G	G	B	G	G	G
	{ Night.	B	G	G	G	B	G	G	G
Tuesday ...	{ Day ...	B	G	B	G	G	G	B	G
	{ Night.	G	B	B	G	B	G	G	G
Wednesday	{ Day ...	B	G	G	G	B	G	G	G
	{ Night.	G	B	B	G	G	G	G	G
Thursday...	{ Day ...	G	B	B	G	G	B	B	B
	{ Night.	G	B	B	G	G	B	G	G
Friday ...	{ Day ...	B	B	G	B	G	G	G	G
	{ Night.	G	B	B	G	G	G	G	B
Saturday ...	{ Day ...	B	G	B	G	G	G	G	G
	{ Night.	B	G	G	G	G	B	G	G

G denotes good and B bad.

8. Each period lasts for an hour and a half. Besides these, there are the Rahukalam and the Gulikakalam occur-

ring every day. The former is an inauspicious hour, while the latter is considered an auspicious one. Sometimes it so happens that a particular period termed as auspicious under one class becomes an inauspicious one under another class. In such cases the result has to be gauged with reference to the nature of majority of classifications. Thus if an hour is considered a good one in the Gowripanchagam, is also free from Rahukalam and has also other advantages of being aspected by good planets, then that hour is undoubtedly a very auspicious hour. If on the other hand the result under one class is bad the hour is calculated to present slight difficulties but all of them will be very easily surmounted.

9. Hours of Rahu and Gulikakalams are :—

	Rahukalam.	Gulikakalam.
Sunday ...	4-30 to 6 P. M.	3 to 4-30 P. M.
Monday ...	7-30 to 9 A. M.	1-30 to 3 P. M.
Tuesday ...	3 to 4-30 P. M.	12 to 1-30 P. M.
Wednesday...	12 to 1-30 P. M.	10-30 to 12 P. M.
Thursday ...	1-30 to 3 P. M.	9 to 10-30 A. M.
Friday ...	10-30 to 12 NOON.	7-30 to 9 A. M.
Saturday ...	9 to 10-30 A. M.	6 to 7-30 A. M.

10. In the nights too these hours occur and they correspond to those of the 5th day. Thus the Gulikakalam in the night of Sunday is the same as that in the day of Thursday. Thus the known sub divisions of time come to a close.



CHAPTER VII.

Sub-divisions of Space.

Rasis 12 :--

1. Mesha, 2. Vrishabha, 3. Mithuna, 4. Karkataka, 5. Simha, 6. Kanya 7. Thula, 8. Vrischika 9. Dhanusu, 10. Makara, 11. Kumbha, 12. Meena.

2. The planets have already been enumerated. As already stated the various phenomena in this world are produced by the planets with reference to their movements in space, it becomes necessary to note briefly the attributes of the various signs and the bodies moving therein. This is dealt with in the succeeding pages.

The Rasis and their form.

3. The whole universe is considered to form the body of the Creator according to Bhagavatgita. The true esoteric meanings of this portion can only be known after a close study of the Hindu religion and philosophy under an initiated Guru. The saying holds good even in Astrology too. The 12 Rasis comprise the 12 members of the body as noted below.

4. Mesha-Head, Vrishabha-face, Mithuna-the breast and chest, Kataka-the heart, Simha-the belly, Kanya-the hip, Tula-the lower abdomen, Vrischika-the genital organs, Dhanu-the thighs, Makara-the knees, Kumbha-the legs and Meena-the feet. This division will be found to be useful in predicting the nature and kind of the stolen property or giving out the description of a man. Thus when a Rasi is visited by an evil planet in the Horoscope the corresponding member of the body of the native, will

have a wound or scar or will have been rendered unfit for work or when a question as to lost property is asked, from the Lagnam the description of the property can be known, such as a head ornament or a necklace or an anklet &c.

Forms of the Rasis.

5. The Rasis got their names from the forms they presented to an observer. Thus,

Mesha—represents the form of a goat,

Vrishabha—represents the form of a bull,

Mithuna—represents the married couple,

Katakam—represents the form of a crab,

Simha—signifies the form of a lion,

Kanya—signifies that of a girl,

Thula—signifies a pair of scales,

Vrischika—signifies a scorpion,

Dhanu—represents a bow,

Makaram—represents a crocodile,

Kumbha—signifies a pot,

and Meena—represents two fish with the tail of each stuck in the mouth of the other.

Kumbha (Acquarius) represents a man holding a pot of water over his head.

Mithuna—signifies a man with a weapon (gadha) and a woman with a lute.

Dhanu—represents the form of a man's face with the trunk of a horse and a bow in the hand.

Makara—represents the face of a deer and form of a crocodile.

Thula—signifies a man holding a pair of scales and Kanya signifies a girl with a boat and a light.

6. This description of Rasis will also be found to be very useful in giving out the description of the property lost or a child born or person about whom there is a query put as also the description of the place of secreting. Further remarks as to the utility of these forms may be found in the treatise relating to "Prasna".

Species of Rasis.

7. Rasis are divided into four species according to the forms they represent, viz Reptile, Man, Water and Quadruped.

Reptile—Scorpio or Vrischika.

Man—Mithuna, Kanya, Thula, Kumbha and the first half of Dhanu.

Water—Kataka, Meena and the latter half of Makara.

Quadrupeds—Mesha, Vrishabha, Simha, the latter half of Dhanu and the former half of Makara.

Rasis are divided into 3 classes viz.

Movable	}	Immovable	}	Dwiswabhava or double
Chara.	}	Sthira.	}	natured <i>i.e.</i> partly movable
				and party immovable.

8. It is better to lay down the principle of defining the nature of Rasis 'Chara, Sthira and Dwiswabhava' as follows. Count in order from Mesha and their nature is known.

To sum up, the movables are Mesha, Kataka, Thula and Makara.

The immovables are Vrishabha, Simha, Vrischika and Kumbha.

The Dwiswabhava are Mithuna, Kanya, Dhanu and Meena.

9. This description will be found very useful in connection with the questions relating to travels.

Thus when a planet situated in a movable sign rules over a native of a horoscope, the person is sure to have a change of place. Rasis are also classed into female and male. This is necessary to find out if the native of a horoscope is a male or a female. Odd Rasis or signs are male signs and even Rasis are female signs. Thus, Mesha, Mithuna, Simha, Thula, Dhanu and Kumbha represent male and Vrishabha, Kataka, Kanya, Vrischika, Makara and Meena represent female signs.

Directions of Rasis.

10. The Rasis are situated as noted below.

East—Mesha and Vrishabha.

South-East—Mithuna.

South—Kataka and Simha.

South-West—Kanya.

West—Thula and Vrischika.

North-West—Dhanu.

North—Makara and Kumbha.

North-East—Meena.

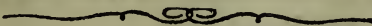
According to Kalamrutha however, the directions are as noted below.

East—Mesha, Simha and Dhanu.

South—Vrishabha, Kanya and Makara.

West—Mithuna, Thula and Kumbha.

North—Kataka, Vrischika and Meena.



CHAPTER VIII.

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We will next deal with the classification of planets. The reader should remember that the whole planetary system is almost similar to that of an organised Government. There is a sovereign, a minister and also other members of the constitution. Some planets counteract the influences of the others just as the Police and the Magistracy and when they are so they are said to be inimical with each other. Similarly when they produce similar results they are said to be in friendly terms. So each expression has its own intrinsic meaning and the reader should not therefore suppose that planetary deities are themselves foes to each other.

Powers of Planets.

2. Sun is the king, Moon—the queen, Mars—the commander-in-chief, Mercury—the prince, Jupiter—the minister in religious matters, Venus—the minister in politics and Saturn—a servant.

3. The principle on which this classification is based has a bearing on the Vedanta. Mercury is the son of the Moon and as such is rightly styled as prince. Mars is a representative of Kumaraswamy the commander-in-chief of Deva army. Even in Grecian mythology he is said to be the God of War. Jupiter and Venus have been represented in the Shastras to be Gurus or imparters of spiritual and social knowledge and as such they have been represented as ministers in Astrology. Saturn is Yama and is a dispenser of justice and is therefore represented as a servant obeying the orders of his Lord.

4. Every classification in Astrology may then be connected with the Shastras.

Planets and the Inner Senses.

5. Just as Rasis represent the outer organs of human body so do the planets with reference to the feelings and senses. Thus Sun controls the soul (Athma), Moon the mind, Mars blood and strength, Mercury speech, Jupiter the brain, Venus the passion, Saturn the life.

The utility of this classification is that when the planets are not powerful in the horoscope they considerably affect the senses over which they have control. Thus when the Moon is not in a favourable position the native will have no peace of mind though he may have colossal fortune.

Control of planets over relations and other things.

6. Sun controls father, Moon—mother, Mars—brother, Mercury—uncle, Jupiter—children, Venus—wife, Saturn—self, Rahu—paternal grand father, and Ketu—paternal grand mother.

Good and bad or cruel planets.

7. Sun, Mars, Saturn, Rahu and Ketu are cruel planets.

Jupiter and Venus are mild planets.

Moon in the dark fortnight is cruel while in the bright fortnight he is mild.

Mercury regulates his actions with reference to the nature of the planets with whom he is in conjunction. Independently he is mild.

Like the Rasis planets are also classed into Males and Females. Thus Sun, Mars, and Jupiter are Male planets *i. e.* they tend to the creation of male offsprings.

Moon, Venus, Rahu and Ketu are Female planets. Saturn and Mercury are Eunuchs. They regulate their actions with reference to those of others.

Castes of planets.

3. Jupiter and Venus represent Brahmans.

Sun, Moon and Mars represent Kshatriyas.

Mercury--Vaisya.

Saturn--Sudra.

Rahu and Ketu--other castes.

This shows that the classification as to castes did not date only from the time of Manu but that the caste system has been as antique as the Vedas themselves.

9. The annexed table shows the classification with reference to their control over colour, grain and elements.

	Names of planets.	Grain.	Colour.	Form.	Element.	Metals & stones.	Deity.
1	Sun	Wheat	Red & Black	Round	Fire	Copper & rubies	"
2	Moon	Paddy	White	Crescent	Water	Pearls	"
3	Mars	Pulse	Red	Triangular	Fire and earth	Gold	Kumaraswamy.
4	Mercury	Pulse	Green	Square	Clouds	Emerald	Vishnu.
5	Jupiter	Bengal gram	Yellow	Oblong	Clouds	Gold	Siva.
6	Venus	Pulse	Bright white	Pentagon	Water	Silver	Indrani.
7	Saturn	Gingely	Black	Sector	Wind	Iron	Yama.
8	Rahu	Black gram	"	Long	"	"	"
9	Ketu	Gram	"	do.	"	"	"

10. From this it may be concluded that the faith a man holds is also influenced by the planets that is governing him at a particular period and is liable to change with the regime of another planet. This kind of change in the beliefs is too well exemplified in the life of Mrs. Annie Besant, who for upwards of 20 years successfully defended 'Materialism', in company with her renowned colleague, the late Mr. Charles Bradlaugh, and who has now begun to expose the faults of Materialism.

11. It can also be concluded that even at the time of Vedas there were as at the present day several holding different religions and that it is foolish to suppose that a particular religion was newly founded by a particular Acharya. The utmost that can be stated in this connection is that all the religions have an existence in a particular age, thrive during the sovereignty of a particular king, disappear in another reign, and reappear and undergo the same changes in another cycle, revolving in a systematic way like the planets.



CHAPTER IX.

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Having thus given the principal classifications of the Rasis and the planets we have next to consider the relationship between the two. The Rasis as already stated are nothing but a large extent of space and the planets are their rulers. Some planets have a peculiar affinity to special Rasis as a particular camping place is to a Collector while other Rasis are detested by them. The results of a horoscope have to be judged from the positions of these planets. The various positions will therefore be noted first.

Ownership of Rasis.

2. Sun owns Simha (Leo), Moon owns Kataka, Mars owns Mesha and Vrischika, Mercury owns Mithuna and Kanya, Jupiter-Dhanu and Meena, Venus-Vrishabha and Thula, Saturn-Makara and Kumbha. Rahu and Ketu have no Rasis of their own.

3. Exaltations or Vucham and Unfavourable places or Neechams.

Planets.	Vucham.	Neecham.
Sun.	Mesha.	Thula.
Moon.	Vrishaba.	Vrischika.
Mars.	Makara.	Kataka.
Mercury.	Kanya.	Meena.
Jupiter.	Kataka.	Makara.
Venus.	Meena.	Kanya.

Planets.	Vucham.	Neecham.
Saturn.	Thula.	Mesha.
Rahu.	Vrishaba.	Vrischika.

4. Besides ownership and exaltations, the planets have another kind of affinity towards Rasis known as the Moolathrikonam. They are.

Planets.	Moolathrikonam.
Sun.	Simha.
Moon.	Vrishabha.
Mars.	Mesha.
Mercury.	Kanya.
Jupiter.	Dhanu.
Venus.	Thula.
Saturn.	Kumbha.

5. From the foregoing it may be seen that the same signs or Rasis fall in some cases under two or more classes of ownership, exaltation and Moolathrikonam in respect of the same planet. For example Mercury is the owner of Kanya, is exalted therein and has also his Moolathrikonamship there. It therefore becomes necessary to draw a line of distinction between these positions. A Rasi as is well known comprises a large extent of space and amounting to 30 degrees, and these positions are named according to the number of the degree in which the planets moves. For facility of reference the degrees in which a planet is exalted, or has ownership, or has a Moolathrikonam affinity are noted in the following table.

Planets.	Ownership.		Exaltation.		Neecham.		Moolathrikonam	
	Rasi.	Degrees.	Rasi.	De-grees.	Rasi.	De-grees.	Rasi.	Degrees.
Sun.	Simha.	21 to 30.	Mesha.	1 to 10.	Tula.	10.	Simha.	1 to 20.
Moon.	Kataka.	full.	Vrishabha.	1 to 3.	Vrischika.	3.	Vrishabha.	4 to 30.
Mars.	Mesha.	13 to 30.	Makara.	1 to 14.	Kataka.	14.	Mesha.	1 to 12.
Mercury.	Kanya.	21 to 30.	Kanya.	1 to 15.	Meena.	15.	Kanya.	16 to 20.
Jupiter.	Dhanu.	11 to 30.	Kataka.	1 to 5.	Makara.	5.	Dhanu.	1 to 10.
Venus.	Thula.	16 to 30.	Meena.	1 to 27.	Kanya.	27.	Thula.	1 to 15.
Saturn.	Kumbha.	20 to 30.	Thula.	1 to 20.	Mesha.	20.	Kumbha.	1 to 20.

N. B. When planets own two Rasis, only that has been entered which falls under more than one of the headings.

6. We have next to consider the relationship of planets as between themselves.—This relationship is of two classes (1) natural and (2) casual.—Each has three subdivisions viz. (a) Friendly (b) Inimical and (c) Neutral. Natural relationship holds good under any circumstances, while the casual relationship occurs only at a particular position between the two planets, and ceases when the position changes. Thus Sun and Saturn are naturally enemies but they may become friends. Sun and Jupiter are friends but they may for the time being become enemies. The two terms natural and casual are represented in Astrology as “Naisargika and Thatkalka.” The formula to be considered in noting natural relationship is

॥ ಸ್ವಸ್ವಾಂತರ್ಧಕ ರ್ತಸಾಸ್ವಾಚ್ಚಾಯಸ್ಪುಖಾಃ ॥

Calculating from the Rasi forming the Moolathrikonam of a planet, the owners of the following houses are friends—1, 2, 12, 5, 9, 8 and 4 as well as the planet who is exalted in the Moolathrikonam Rasi, while the rest are enemies. In so calculating the owners of houses sometimes fall under only one heading. Then they are considered to be neutral; e.g. Sun has Simha as his Moolathrikonam. His friends will therefore be, under the above principle, Mercury, Moon, Jupiter Mars, Jupiter and Mars. It will be seen from this that while the names of Mars and Jupiter occur twice as being the owners of (4 & 9) and (5 & 8) houses respectively, Mercury is reckoned only once as the owner of the second house only, though he has two houses. Thus he is not a friend, but is neutrally disposed towards the Sun. Mars, Moon and Jupiter are friends while Saturn and Venus are enemies. Calculating on this principle the results are noted below:—

Planets.	Friends.	Enemies.	Neutral.
Sun.	Mars, Moon } & Jupiter. }	Saturn and } Venus. }	Mercury.
Moon.	Mercury and } Sun. }	„ } }	Mars, Jupi- ter, Venus & Saturn.
Mars.	Jupiter, Sun } and Moon. }	Mercury. }	Venus and Saturn.
Mercury.	Venus and } Sun. }	Moon. }	Jupiter, Sa- turn & Mars.
Jupiter.	Sun, Moon } and Mars. }	Venus and } Mercury. }	Saturn.
Venus.	Saturn and } Mercury. }	Sun, Moon } and Jupiter. }	Mars.
Saturn.	Mercury and } Venus. }	Sun, Moon } and Mars. }	Jupiter.

7. The results have to be gauged with reference to the degree of relationship, for, from the above table it is clear that while a planet is inimically disposed towards another, the latter, may be friendly or neutrally disposed towards the former.—See for instance Mercury and Jupiter. In such cases the opposition is not strong. The degrees of relationship may be noted to be as follows:—

8. Neutral friendship, friendship and neutrality, friendship and enmity, and neutral enmity. This relationship between the planets is very important to be considered with marriages. If the lords of the Rasis of the Bride and the Bridegroom are inimically disposed towards each other the marriage will result in a breach of the family peace. Much of this will be stated in connection with marriages.

Casual relationship or Thathkalika Mithra.

9. Planets situated in the 2nd, 3rd, 4th, 10th, 11th and 12th houses are friends, while those moving in the 1st, 5th, 6th, 7th, 8th and 9th houses are enemies for the time being. Thus if a planet is stationed in Mesha, the planets moving in Mesha, Simha, Kanya, Thula and Vrischika and Dhanu become enemies. Thus casual affinity also affects the results a great deal *e. g.* if Mars is situated in Mesha and Jupiter in Kanya they become enemies though they are mutual friends naturally, so that net result will be they become neutrally disposed towards each other and their effects on the native of the horoscope will be regulated accordingly. Similarly when natural enemies become accidental friends the result will become of neutrality and the evil effects arising from enmity will be considerably mitigated. We have thus seen that in predicting a result we have to consider (a) the nature of the Rasi (b) the nature of planet moving therein (c) the relationship between the two (d) the relationship of the planet with other planets.

10. Another important item affecting the result is the 'Aspect.' Thus if a waning moon inclined to produce bad results is aspected by Mars or Saturn the evil effects will be augmented. With respect to the results produced by aspects the relationship between the two planets has no connection. The result has to be judged purely with reference to the nature of the planet casting this aspect. Thus if Jupiter in an exalted position is aspected by the Saturn or Mars his tendency to produce good result will be weakened much, notwithstanding the fact that Mars and Jupiter are friendly disposed towards each other.

On the other hand Moon is considerably benefitted by the aspect of Venus though the latter is inimically disposed towards the former. The stronger aspect overpowers the weaker when inimical planets aspect each other. All planets aspect the 3rd, 4th, 5th, 7th, 8th, 9th, and 10th houses *e. g.* a planet in Mesha sees Mithuna, Kataka, Simha, Thula, Vrischika, Dhanu and Makara, but the aspects increase in proportion. In the 3rd and 10th houses that is between 60° and 90° and 270° and 300° the aspect is $\frac{1}{4}$. In the 4th and 8th houses *i. e.* between 90° and 120° and 240° and 270° the aspect is $\frac{3}{4}$. In the 5th and 9th houses *i. e.* between 120° and 150° and 240° and 270° the aspect is $\frac{1}{2}$ and in the 7th house *i. e.* at a distance of exactly 180° the aspect is full. The results vary according to the degrees of aspects. Jupiter has a peculiar affinity to the half aspect, Mars to the $\frac{3}{4}$ aspect, and Saturn $\frac{1}{4}$ aspect and in so doing they produce better results than other planets similarly circumstanced. It must here be noted that some of the writers on Astrology assert that only the Jupiter, Mars and Saturn have aspects in the (5th and 9th), (4th and 8th) and (3rd and 10th) houses respectively, that the other planets have no such aspect in these houses and that all have full aspects in the 7th house only. But the greatest authority on Astrology, viz. Varaha Mihara the author of the Brihat-jathaka gives out that all the planets have aspects in all the places above described in the degrees noted. Sri-pathy his disciple proves in his astronomical calculations that Varaha Mihara is right. Hence his system has been given out in this book.



CHAPTER X.

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The Lagnam.

We have hitherto dealt with the relative positions of the planets and Rasis, only as between themselves. These positions affect in general the whole world. To bring this effect in contact with that of a single man one more ingredient is necessary and that is what is known as the Lagnam or the birth sign. The whole structure of a soothsayer's prediction is built on the stability of this 'Lagnam' and when that turns to be inaccurate the building must fall. Greatest care is therefore necessary to find out the birth time.

2. Birth sign is the zodiacal Rasi that is rising at the time of birth. The reader shall understand that in the diurnal motion of the earth all the twelve Rasis move round. The Rasis not being uniform in size the period for which each sign lasts also varies. At the equator Varaha Mihara calculates the periods of the 12 signs as follows.

	Ghatikas.	Vighatikas.	
Mesha	3	20	or 1 hour and 20'
Vrishabha	4	„	or 1 hour and 36'
Maithuna	4	40	or 1 hour and 52'
Kataka	5	20	or 2 hours and 8'
Simha	6	„	or 2 hours and 24'
Kanya	6	40	or 2 hours and 40'

3. The remaining 6 Rasis have the same periods in the inverse proportion Thula being equal to Kanya and

Meenam being equal to Mesha. This period applies only at the equator. In other countries, the period varies proportionately according to the distance from the equator and is calculated in the same way as the hour of sunrise is done. Between Madras and Bombay as well as to South of Cauvery the period of the Rasis every day is as noted below.

Between Madras and Bombay.	South of Cauvery.
Ghatikas.	
Mesha 4-15	4.
Vrishabha 4-45	4-30.
Mithuna 5-15	5-15.
Kataka 5-30	5-30.
Simha 5-15	5-30.
Kanya 5.	5-15.
Thula 5.	5-15.
Vrischika 5-15	5-30.
Dhanu 5-30	5-30.
Makara 5-15	5-15.
Kumbha 4-45	4-30.
Meena 4-15	4.
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60.	60.

For countries lying between these two tracts an average may be taken and the periods acted upon with perfect safety.

4. The rising sign at the beginning of the day is that in which the Sun moves. This can be known from the calendar. The period of the rising sign comprised in the day time gradually diminishes itself as the Sun

passes through each degree in the Rasi. Thus when the Sun is moving in Mesha, that sign will rise in the morning and will last for $4\frac{1}{4}$ Ghatikas on the first day after sun rise. On the 2nd day, the period becomes less by $\frac{1}{30}$ ths as the Sun would have already travelled one degree and that period, which has thus fallen short will come in the night. To be clearer, while on the first day of Mesha month the rising Sun lasts for $4\frac{1}{4}$ Ghatikas after Sun rise, on the 15th day the same sign lasts for $2\frac{1}{2}$ Ghatikas before sun rise. When the Sun passes to Vrishabham the rising sign of the day will then be Vrishabham and Mesha will occur before Sun rise. This is the method of rotation.

5. Now if the rising sign at the particular hour has to be calculated, it can be very easily worked out by finding out the number of Ghatikas that have expired since Sun rise and adjusting the result, to the periods of the various Rasis. The following example will render the matter clear:—Required the Lagnam or the rising sign at 3-45 P. M. Madras time on the 24th December 1897.—The calendar shows that day as the 11th day of Margali. The Sun is moving in Dhanu, but as 10 days have already elapsed in the month the Sun has to travel only 20 degrees in that Rasi. Therefore the period for which the Rasi will last after Sun-rise is $\frac{5-30 \times 2}{3} = 3-40$ Ghatikas. By 3-45 P. M. in the month of Margali (December) 9 hours and 24' would have expired taking the Sun rise to be at 6-21 A. M. or $23\frac{1}{2}$ Ghatikas. Now adjusting the period of various signs since Sun-rise we find that the sign Vrishabha is beginning to rise at 22-20 and lasts till 27-5 ghatikas, when Mithuna Rasi makes its appearance.

So if a child is born at 3-45 P. M. his birth sign should be put down as Vrishabham. In this way the Lagnam for any time may be calculated to an appreciable degree of accuracy. The calculation may further be facilitated in the following manner. The rising sign in the evening is exactly the 7th Rasi or 180° apart from the rising sign in the day. Thus if the Sun is moving in the 11th degree of Dhanu, the sunset will be exactly when the 11th degree of Mithunam begins to rise. The 11th degree of Meenam well then be everhead, and the 11th degree of Kanya will be in the Nethernal Regions all the 4 signs being 90° apart from each other. Thus the rising sign may be calculated from the nearest period available. If the time required is just before or after sunset calculate from the time of sunset and so on. As a further facility, the Hindu Panchangams exhibit what period has expired in the rising sign that day and the Joisi is spared even that trouble.

6. During nights however, it often becomes difficult to ascertain the hour and have the Lagnam. To meet this difficulty the ancients who resorted to the means of knowing the star moving in the sky have framed tables by means of which the rising sign can be very easily ascertained. These tables are based on the very quadrant principle enunciated. The following are the tables:—

Stars overhead.	Rising sign.	No. of ghatikas expired.
Sravana	Mesha	2
Dhanishta.	Vrishabha	$\frac{3}{8}$.
Sathabhikha.	do.	$2\frac{5}{8}$.
Purvabhadra.	Mithuna.	$1\frac{1}{4}$.

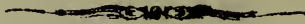
Stars overhead.	Rising sign.	No. of ghaticas expired.
Vuthrabhadra.	do.	4.
Revathi.	Kataka.	1.
Aswini.	do.	$2\frac{1}{8}$.
Bharani.	do.	$5\frac{1}{8}$.
Krithika.	Simha.	$1\frac{1}{8}$.
Rohini.	do.	$3\frac{1}{4}$.
Mrigasira.	Kanya.	$\frac{1}{3}$.
Aridra.	do.	$1\frac{3}{4}$.
Punarvasu.	Thula.	$\frac{3}{8}$.
Pushya.	do.	$2\frac{5}{8}$.
Aslesha,	do.	$5\frac{3}{8}$.
Makha.	Vrischika.	$1\frac{3}{8}$.
Pubba.	do.	$3\frac{3}{4}$.
Vutthara.	Dhanu.	$\frac{5}{8}$.
Hastha.	do.	$3\frac{3}{8}$.
Chittha.	do.	$5\frac{1}{4}$.
Swathi.	Makara.	$1\frac{5}{8}$.
Visaka.	do.	4.
Anoradha.	Kumbha.	$\frac{5}{8}$.
Jeshta,	do.	$3\frac{3}{4}$.
Moola.	do.	$3\frac{5}{8}$.
Purvashada,	Meena.	$1\frac{1}{2}$.
Vutharashada.	do.	3.

7. The truth of the above may be verified as follows :—

Sravana constitutes Makara Rasi. When that is overhead, Makara Rasi will also be overhead. The rising sign must therefore be the 4th or Mesha. The setting sign will be Thula and Kataka will be in Patala. Again Makara Rasi is formed by 3 parts of Vutharashada, Sra-

vana and 2 quarters of Dhanishta. By the time Sravana comes overhead $\frac{1}{3}$ of Makara Rasi would have therefore expired. Similarly $\frac{1}{3}$ of Mesha could have already risen above the horizon in Mesha. The full period of Mesha being 4-15, by the time Sravana comes overhead at least $1\frac{1}{2}$ Ghatikas would have expired in Mesha. This is very nearly the same as that recorded in the above table. Similarly every item may be verified.

8. Thus there are various facilities to find the Lagnam to an appreciable degree of accuracy. There are also numerous ways by which the accuracy of the Lagnam may be verified. These will be detailed in the chapter relating to Horoscopes.



CHAPTER XI.

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Periods of stay of the Planets.

We have thus described as far as possible the important ingredients whose knowledge is found essential, to cast a horoscope, or to predict a thing. Our next business shall be noted how and what with the aid of the knowledge now gained can be predicted. The usual question that a man asks an astrologer is "what is my Grahacharam" meaning thereby "how are the planets disposed in my case at present". The questioner will rarely possess any horoscope to enable the Joisi, to predict but only his star may be known. In such cases too, the position of the stars may be fairly judged and the result given out. The results predicted last only so long as the position of the planets continues. It therefore becomes necessary to know the period for which a planet will stay in a Rasi. They are generally as follows:—

Sun, Mercury and Venus—stay for a month.

Moon—stays $2\frac{1}{4}$ days at the rate of 1 star every day.

Mars—stays $1\frac{1}{2}$ months.

Jupiter—stays one year.

Saturn—stays $2\frac{1}{2}$ years.

Rahu—stays $1\frac{1}{2}$ years.

Kethu—stays $1\frac{1}{2}$ years.

2 Sun, Moon, Rahu and Kethu have no retrograde motion (a Vakragathi) while the other planets have when they come in proximity with the Sun. In such cases the period of stay in a Rasi is somewhat prolonged. The periods of stay are based on the distance of the planets from the earth as already stated.

3 As the distance becomes greater, the circumference of their movements or rather the length of their orbit also becomes greater. Hence some planets require a longer time than others in their revolution. Moon is the nearest planet to the Earth. Sun, Venus, and Mars are almost equidistant from the Earth, while Mars, Jupiter and Saturn are situated farther off in order. Saturn is the most distant planet and he takes therefore 30 years to make a round.

Gocharam.

4 The simplest methods of predicting the results at a time is to find out the Rasi of a person with reference to his Nakshatram or star, and then calculate the positions of the planets from this Rasi with reference to a given time by referring to the calendar and gauge the results on the following principles.

Sun, Mars, Rahu, } give good results in the 3rd, 6th,
Saturn and Kethu. } 10th and 11 houses *i.e.* health,
purity, success in action and gain
and friendship.

Moon produces similar results in 1st, 3rd, 6th, 10th and 11th houses.

The waxing Moon produces very good results in the 4th and 8th houses, and the waning moon is favourable in the 2nd, 5th and 9th houses.

Mercury produces good results in 1, 2, 3, 4, 5, 8, 9, 10, 11 and 12th houses.

Jupiter is very good in the 2, 5, 7, 9 and 11th houses.

Venus gives similar results as Mercury.

Sun, Jupiter, Saturn and Mars are exceedingly bad in the 1st, 8th and 12th houses. They produce ill-health

also death at times, loss of wealth and reputation, and change of residence.

Saturn in the 12, 1 and 2nd places is exceedingly bad. The 3 positions are consecutive and last altogether for $7\frac{1}{2}$ years. This is what is usually termed as (ಮೆಠರಾಟಂ)

Sun in the 5th, Venus in the 6th, Jupiter in the 3rd Mercury in the 4th, Mars in the 7th, Rahu in the 9th and Moon in the 8th are also particularly bad. In the other houses not named either as good or bad the planet gives prosperity or adversity in referece to matters over which he has control. Thus when the Sun is in the evil position he will cause biliousness, sickness, sore-eyes, misunderstandings with the official superior &c.

5 The matters which the planets have control or which they are capable of producing, have already been noted in extenso under the classification of planets. This portion will be dealt with in extenso in the part relating to horoscopy. In connection with this subject, it will not be out of place to note that the English proverb 'Coming events cast their shadows before,' holds good in astrology. The planets begin to influence and produce, results good or bad even some time before they enter the corresponding Rasis. This is as follows :—

The Sun casts his shadows 5 days earlier, The Moon—3 ghatikas, The Kuja *i.e.* Mars—7 days, Brihaspathi *i.e.* Jupiter—2 months, Sani or Saturn—6 months and Rahu and Kethu—3 months.

6 Just like the planets, the Rasis or rather the positions of the Rasis from the birth have also control over the worldly matters, and this point should also be considered in gauging the results. This system of prediction

of results may not inaptly be compared to the system of Agriculture, the planets representing the husband man, the Rasis, the soil and the aspects of the planets corresponding to the mannure used for production of a good crop. It is the position of the planets at the time of birth, that play an important part in turning out a native lucky or unlucky apart from the evil combinations that may occur by the natural rotation of planets. For, the natural rotation is general to whole world and tends to influence over the area to be affected wherein even the rotation or the position at a specific time of birth is believed to influence more definitely on the thing or person generated at that hour. We will exemplify by a concrete example. When Jupiter comes in the natural rounds or Gocharam to the 8th Rasi from the Moon's sign at the time of birth, he is stated to produce very bad results. Now there being only 12 Rasis, there is a probability of nearly $\frac{1}{12}$ th of the world's population having the Moon in the same sign and the Jupiter's position in the 8th house, would mean disaster, to such a large number of people ranging from an autocratic monarch to a low bondsman. This looks ridiculous on the face of it. The effects that jupiter can produce have therefore to be gauged not merely with reference to the then position from the Moon's sign but with refernce to his power at the time of birth. The results that can be known from mere Gocharam are extremely superficial and intended to give temporary hopes of good. But it is the position of planets at the time of birth that plays a paramount part. This is what is known as the Jathakam or the horoscope and will be explained in the succeeding chapter.

CHAPTER XII.

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Horoscopy.

We have now to deal with the foundation stone in Astrology upon which the whole life structure of a man has to be built. This is as stated at the close of the previous chapter, the Jathakam or a horoscope.

2 In the first place we have to know what a Jathakam means. The word which is derived from Sanscrit Jatha (born), literally means pertaining to what is born. At the present day it is taken to represent a diagram, showing the hour of birth and the position of the planets in the zodiac at that hour. This diagram is described in different ways by different nations. The English and other European nations describe the zodiac in the form of a circle with 12 sectors, while the Hindus note them down in the form of a rectangle divided into 12 parts.

How to draw up the Jathakam.

3 Now comes the use of the Hindu Panchangam. In the calendar you will find the position of the planets at the beginning of every month noted in a diagram. The hours and days on which these positions change will also be found noted in the same calendar. Jathakam has to be prepared, with reference to these. The first and the most important item to be calculated in writing the diagram is the rising sign or the Lagnam, and next to it the Nakshatram or the star and the Rasi in which the Moon is moving. For, these are the only two things that are changing constantly or rather in very short spaces of time, the Lagnam changing once in two hours every day and the Moon once in 54 hours. The remaining planets

move for a sufficiently long period in every sign so that the changes in their positions during the month, as compared with the position noted at the beginning of the month will be exceedingly small.

4. The mode of calculating the Lagnam has been fully explained in chapter X.

5. The following will clearly exemplify as to how the position of the Moon and the other planets can be ascertained. Required the horoscope of a male child born at 3-51 A. M. on Thursday the 1st September 1898. The following is an extract from the calendar on that date.

“Avani 18. Kristna (Dark fortnight) Prathipada Thursday 25·57, Purvabhadra 48·28, Dhruva 35·8, Kowlava 25·57, Purvapulguni 2, Ravi 52·38, Aridra 1, Kuja 44·27, Bhukti 2·49.”

6. Most of these symbols have already been explained under the head “Punchangam”. Now the first point to be seen is the birth sign. Since the date of birth is Avani, it is clear that the Sun is moving in Simha or Leo—so that the rising sign at Sunrise is Simha. It lasts as already stated for 2 hours—6′ but as 18 dates have already elapsed in the month more than half the duration of this Lagnam will precede the Sun-rise as already explained which is otherwise known as the Bhukti. Now the hour of birth is 2 hours or 5 Ghatikas before the Sun-rise which at this time of the season may be taken at 5-51 A. M. Of these 5 Ghatikas 2-49 are covered by Simha or Leo as stated above. The next preceding sign is Kataka or Cancer. This lasts for 2 hours and 12′, so that it is clear that at the time of birth the middle

portion of the Kataka was in contact with the horizon or in other words the Lagnam is Kataka.

Next as to the position of planets.

7. Sun or Ravi as already stated is moving in Simha. There is no difficulty about Moon or Chandra. From the extract it may be seen that the Nakshatram on the day of birth is Purvabhadra 48'-28" *i. e.* the Moon is moving in that starry plane and his motion lasts for 48 Ghatikas after sun-rise, but since the hour of birth is 2 hours before Sun-rise we should look to the Nakshatram of the previous day. From the previous day's calendar we will find that the Nakshatram that day is Sathabhisha lasting for 50'-20". After this period is over the Moon naturally enters the next constellation of star *i. e.* Purvabhadra. So that the boy's Nakshatram is Purvabhadra. From the table noted in chapter IV it will be seen that this Nakshatram partakes 2 Rasis $\frac{3}{4}$ th going to Kumbham and the last quarter to Meenam. Then comes the question as to what is the exact position of the Moon. On the 31st August the Sathabhisha lasts for 50'-20". The duration of Moon's stay in Purvabhadra on that day is therefore 60 minus 50'-20" or 10 Ghatikas and 40 Vighatikas. The next day again Purvabhadra lasts for 48'-28" Total 59'-8". The duration of each quarter therefore is 14 Ghatikas-47 Vighatikas. The birth of the child being before the expiry of the first quarter Moon must be noted down in Kumbham.

8. Kuja—From the day's extract it will be seen that Kuja enters Aridra, on Thursday after 54 Ghatikas. So, previous to this he must have been moving in Mrigasira

4th quarter, which corresponds to Mithuna Rasi. So he must be noted in Mithuna.

9. Budha (Mercury)—Groping through the entries in the monthly calendar we will find that on Wednesday after 27 Ghatikas, Budha enters the constellation of Pubba. This corresponds with Simha Rasi and the planet must be noted accordingly.

10. Brihaspati or Guru (Jupiter) and Sani, Rahu and Ketu as already stated remain in a Rasi for a considerably long time. From the diagram in the monthly calendar, we will find that Brihaspati (Jupiter) is in Kanya Rasi, Sani (Saturn) in Vrischika, Rahu in Dhanu and Ketu in Mithunam and that throughout the month there are no changes in their course. They will therefore be noted in the Rasis in which they have been shewn in the Panchangam.

11. Sukra (Venus)—The monthly calendar shews that two days previous to the birth day of the child, Sukra entered Thula Rasi. As he stays well nigh a month in this Rasi it is immaterial to search for the changes in the movements. He will therefore be noted in Thula.

12. The results thus attained will be noted in the following diagram.

12	1	2	3 Kuja Ketu
11 Chan- dra			4 Lag- nam.
10			5 Ravi Budha
9 Rahu	8 Sani	7 Sukra	6 Guru

As a corollary it may be said that the Sun, Venus and Mercury are never more than 2 Rasis apart.

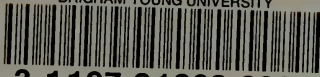
13. This is what is termed a Jathakam. This diagram short as it is exhibits like a mirror the whole form of a man's life. It leads the viewer into a furnished spacious hall wherein he can find all the beauties of nature. It is like the heart, the seat of all sensational feelings, passions and attributes.

14. Here we leave the reader for some time to ponder over the subject and see how grand a conception, Hindu Astrology is, and how every item in creation can be examined by means of this science if practised properly.

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