

Master E.K.

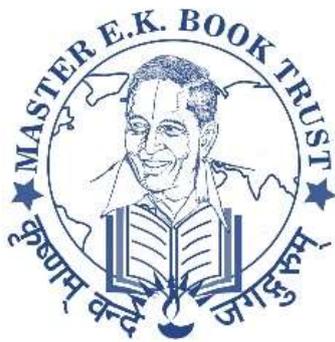
WISDOM OF THE HEAVENS



**WISDOM
OF
THE HEAVENS**

By

KULAPATI E. KRISHNAMACHARYA



Master E.K. Book Trust

VISAKHAPATNAM – 530 051.

© Master E.K. Book Trust

Copies available online:

Master E.K. Spiritual and Service Mission
www.masterek.org

Institute for Planetary Synthesis
www.ipsgeneva.com

Contents

Astrology and its Importance	1
Astrology of the Scriptures	6
The Vēdic Astrology	12
Worlds within Worlds	34
The Validity of the Zodiac	39
The Measures of Time in the Zodiac	45
The Clock in Space	52
The Nature of Time	57
The Influence of Planets.....	61
The Principles Governed by the Planets	75
Planets and Colours.....	81
Planets and The Hours of The Day	88
Division of Work According to The Planets in The Seven Days.....	101
Moon in the Vedic Tradition	106
Astrological Tradition	118
Cataclysms and Astrology	137

Astrology and its Importance

ASTROLOGY is the subjective lamp of a living being, which illumines his objective path. The inner man is but a spark of consciousness that is solar by nature. His very routine is guided by his time calculation, which depends upon his sun-rise and sun-set. Man grows into a seer only through the induction of the solar ray. The path of this ray has taught astrology to mankind from times immemorial. The science of astrology on any planet is logically as old as that planet. Astronomy is the skeleton, with astrological significance as life with flesh and blood. The Vēdas are full of the wisdom of light. Astrology forms one of the six main keys to unlock the wisdom of Vēda. The Vēdic, Purāṇic, and Scientific literature of the pre-Buddhistic ages describes the astronomical, astrological, and astro-biological cycles of various scales through which our creation rolls.

You may question how astrology helps mankind. The answer is many-sided. It helps us to know all about ourselves and the world around. We can know when we

are at our best to achieve and to achieve what. We can also know when we have to do certain things in life. We can know when our good seeds sprout, and when there can be obstructions of any sort. Thereby we can nourish the former and eliminate the latter by our good work. It warns us of the broken road ahead. "Can we mend?" you can ask. "Yes, the mender is within you," says Cheiro. Secondly, astrology helps us to understand the scriptures in their right spirit. In our daily life, the application is many-sided. We can predict, diagnose, and prevent disease. Science gives us many clues for the cures that are not comprehensible to the medical branch. Hippocrates says: "A doctor is a quack who does not know astrology."

"Do the stars rule our destiny? Are they more powerful than the God who created us?" You are logical in questioning so. The answer is that stars rule our destiny in obedience to the law of the Lord. The planets are the faithful servants of the Lord and serve as "The seven candles on the altar." The planets are alphabet to read the plan of the Lord, and they do not lay the law. "Then, can we alter the Law of the Lord which manifests through the planets?" maybe your next question. The planets are there to help you and not to punish. Your effort gives you

knowledge with which you can transcend that which is bad in your seed nature. “By the human effort the wise embrace what is prosperous to them. Then man has his refuge in God. He is privileged by the same God, to throw aside snakes, fire and poison, and the thorns from his path by his own effort. Those who use God-given wisdom achieve the will of their hearts through human effort. Those who do not use will perish like the trees of the forest in summer fire”. (Vasanta Raja’s book on Omens 1-18-20)

“Which is stronger, the Fate or the Will of man?” you can again question. The will of man is the child of the will of God. The planetary spirits are to us as elders to a child. The will of man is divine in essence and can surely help us unto perfection where fate becomes an unerring play to an individual. The winds of fate need the steering of the individual to conduct the journey of life in a desirable direction.

“One ship sails East and another sails West
With the self-same winds that blow,
‘Tis the set of the sail and not the gale
That determines the way they go,
Like the winds of the sea are the ways of fate,

If we voyage along through life,
'Tis the act of the soul that determines the goal,
And not the claim or strife:

(Ella Wheeler Wilcox)

“Is astrology a science or an art?” You can further enquire. It is science while learning and art while applying. It has the same position as that of medicine and law. A degree in medical science makes a practitioner but does not create a doctor. Healing is an art though medicine is a science. The same is the case with astrology. All practitioners may not succeed to unfold into doctors, lawyers, and astrologers. One in a thousand we find is in advance of the rest, enough to enlighten his knowledge of any science with his creative genius. When a prescription fails to cure, when legal advice fails to restore justice, or when prediction fails to come true, the fault is in the practitioner but not in the science.

Man cannot deny the sunshine, the moonlight, the eclipses, new moons, and full moons. He cannot deny the effects of the various seasons that are cyclic. The farmer knows his seasons of agriculture, and the fisherman knows the tides for fishing. Man can foresee that there will be a sunrise tomorrow, if he does not kill himself in the name of religion or politics. Such experience forms the

basis for the Wisdom of the Heavens. Whenever the basis is illumined by the sacred lamp of pure perception through the torch of quest, there is the development of astrological science. Through this wisdom, man can foresee the will of his Creator and await His command. From the state of a fate doomed creature, he is heaved under the one banner of the star-lit heavens to live as a hero, friend, adviser, guide and brother of mankind. No real student of science can ignore anything that is new to him. With thanks, he receives and through labour, he is rewarded. From the animal level of trying to conquer man and nature, he lifts himself up to the level of unfolding into nature to serve mankind. Then only he can be faithful to Mother Nature in not using the secrets for his own destruction.

We prefer to follow such science. We read the symbols of this science and interpret it in terms of man's tendencies, seeds, reactions, and results. We teach what we know. We interpret what we see. If man were to talk to His Father, it is through the vault of Heavens, The wisdom of the stars should be the language.

Astrology of the Scriptures

“To consider the origin of the science, we must take our thoughts back to the earliest days of the world’s history, and further more to the consideration of a people, the oldest of all, yet one that has survived the fall of empires, nations, and dynasties, who are today as characteristic and full of individuality as they were when thousands of years ago the first records of history were written. I allude to those children of the East, the Hindus, a people, whose philosophy and wisdom are every day being more and more revived.” (Cheiro’s “Language of the Hand”). “The Hindu’s date their Kaliyuga from great periodical conjunction of the planets thirty-one centuries B.C. (“The Secret Doctrine” Vol. 1, p. 650).

The Vēdas are packed with astrological wisdom. Astrology forms one of the six main keys of approaching the wisdom of the Vēdas. Śatapatha Brāhmaṇa, which is a key to the Yajurvēda, describes the full significance of the Day of Gods (our Lunar Year) with its 24 hours (twelve

new moons and twelve full moons of the lunar year) along with their full significance.

It also describes how the 24 divisions of the lunar year can be applied to the day of the mortals. This division of time is called the formula of Gāyatri, the meter of the solar year as one song with 24 syllables. The Vēdic, Purāṇic, and scientific literatures of the pre-buddhistic ages describe the astronomical, astrological, and astro-biological cycles of the various scales of time through which our creation rolls. The cycle of food entering into man and the exit of man into the same cycle of food in the form of the elements of our earth are well known to all those who are initiated into the spiritual practice of ancient India.

“The Lord of the Round (which we call the year) who is the protector of this creation is what we call the year. To him, there are two paths, one the northern path (the upward path of waters) and the other the southern path (the downward path of waters). Those who mind the rights to fulfil their desires attain the lunar consciousness (reproductive cycle). They again return to the round path. The sages take up the southern path when they desire

progeny. This is called the journey of the Pitrus (reproductive intelligences). Again there is the northern path which is solar by nature and which is followed, through penance, celibacy, austerity, initiations, and learning for liberation. Through this process, they seek the one spirit in them. They attain the Solar Logos. This is the abode of life pulsations, this is immortality, this is fearlessness, and this is the path of to the Highest. Those who follow this, do not condition themselves, again by the cycles (Prašnōpaniṣad-1-10)

“Night and Day are the two sides” (solstices), the arcs of heaven and the asterisms there in, mould the shape (of the cosmic man) (Puruṣa Sūkta).

“And within the wheel of 24 nodes (new moons and full moons, six beings ever-young (the angels of seasons) are making it rotate. (Mahābhārata Book 1)

“Sixty and three hundred one give the milk of the sun’s rays to the one calf (the solar year) (Mahābhārata, Book-1)

Thus we see the scriptures abound in astrological wisdom. This is because, the grand formula of the year conceals within its geo-centric commutations, all the mysteries of the creation on this earth. Of course, they know fully well that the solar system is “helio-centric” of which they sing in splendidous terms but for the purposes of astrology, they required the commutation in a geo-centric formula; the whole thing being called the first substituted secret of creation.

“The year itself is Yajña (a self-less and not result-oriented process) - Bṛhadāraṇyaka Upaniṣad. This solar Yajña or the planetary activity of the solar system, as seen from the earth is imbedded in man, like a miniature. Man is realised as an epitome of the universe. If one follows the activity of the cosmos, it shows him the path of unfolding.

“One who does not follow the path of this wheel is the one who has sin as his span. His span is devoid of significance (The Bhagavad Gīta). Whoever inculcates this one path into man, the scriptures impart to him the astrological key as a Master Key. Without this, man cannot unlock the secrets of the ancient lore.

The whole universe is one of the chain actions that are continuous and that run in a spiral that culminates in its own origin. This spiral is called the pattern of Yajña. The chain actions of the whole universe are together termed Karma (Divine Karma). Man being a part of these chain actions carries with him the divine karma as his background. At the same time, man being a spark of the Light of God, he is created in the image and likeness of God on the earth. This fact makes him a creator on the background of the creation. He creates his own story as his own Karma. He is free to create this either in tune with the background Karma or out of tune. When he creates in tune, he is happy and is said to follow the path. When he chooses to be out of tune in the name of independence, he is unhappy, due to his first disobedience. Then he has to fall due to his own temptation and he has his self-proposed fruit that causes death. He experiences the fruit in the form of self-inflicted pain when he once again turns back like the prodigal child, who wants to return to his Father. Then he needs a Light to show him the path. This is what we call astrology in its true sense. Through this light, he knows what he has created for himself in the

name of his past, what he is in the name of his present, and where he is bound in the name of his impression of the future. With the aid of the astrological light, he reads the language of The Law through his own planets and knows how to behave and how not to behave. He knows where he is strong and where he is to grow stronger. He also begins to follow the path and attains liberation. This is the real purpose of astrology that is prescribed by the scriptures of the ancient nations.

The Vēdic Astrology

*T*he Wisdom of the Heaven dates back enough to confuse the historians and the Indologists. In the Vēdic tradition, it is called “The Eye of the Cosmic Man”. It is the most important of all the six limbs of the Vēdic wisdom. Vēdanga Jyōtiṣa is a primer written by the sage Lagadha. This little book contains all the fundamental calculations of the seasons and the various beginnings of the year, which are used for different purposes. For example, when the vernal equinox (about March 21st) is taken as the beginning, the year is called Vasanta after the spring season. When the summer solstice (about 22nd June) is taken as the beginning, the year is called Varṣa after the rainy season. When the autumn equinox is taken as the beginning (about Sept 21st), the year is called Śarad after the moon season or the season of crops. When the winter solstice is taken as the beginning (about 22nd December), the year is taken as Hēmanta after the winter. These four points which serve as the four different beginnings of the year, stand ninety degrees apart from each other. Each of these four divisions is subdivided into seven equal parts.

Thus, they had the zodiac of 28 equal divisions, which are called Nakṣatras. They decide the shapes of the physical bodies of all the living beings on this earth by producing various patterns and designs. “Nakṣatras form the shape,” says Puruṣa Sūkta. They also form shapes of the various atoms and crystals that form around the centre of this earth. The magnetism of the earth produces magnetic lines of force that are called Pāśa (ropes), and the sun’s daily path along the equator produces the spirals which work as a coil, enough to galvanize the beings of the earth with the current of the conscious force which we call life. All these theories can be found described in the Vēdic texts like the hymn to Puruṣa, Agni, and Suparṇa, etc. The Vēdanga Jyōtiṣa of Lagadha gives only the astronomical side of the subject which is required to understand and follow the Vēdic hymns. The Brāhmaṇas, which are the oldest explanations to the Vēdic Texts, describe various stories which form the required allegories, for the explanations of the Vēdic texts. These stories are called Itihāsas, which are later taken and elaborated in the Purāṇas. All these stories explained the astrological significance of the Vēdic texts. This significance does not deal with the art of prediction only, as it is done by the modern branch of astrology. They are used to unlock the

nature of the spirals of time that unfold into the trends of living beings through vast sweeps of time called Yugas, etc.

Some of the stories imbed in their details the various workings of the solar year and the experiments of the sages to detect astronomical phenomena. For example, the ritual named Gavāmayana (the path of the rays compared with cows grazing and proceeding) describes how 360 cows move around an axis and how they cross the Viśuvat (equinox) every year. Time, as observed through the cycles of events, is described as Prajāpati (the Lord who gives birth). Various periodicities of time are described as the various Prajāpatis who preside over the creation. For example, the Prajāpati Dakṣa is the father of 28 daughters (the twenty-eight Nakṣatras). He has given them all in marriage to Moon. This means the moon goes round the zodiac in 28 days forming the period of the menstrual cycle of the healthy woman. This cycle presides over fertilization, child-bearing, protrusion and childbirth. All these things put together form the Prenatal Epoch. The doer of the working of nature is described in the Purāṇas as the Mother Goddess who is the 29th daughter of Dakṣa. Her name is Sati, the lady of existence. Dakṣa performed the sacrifice which is the solar year. Since he failed to

invite the Lord in the sacrifice, his head was cut and replaced by that of a Ram. This means the sun cuts the equator from south to north at a point, which forms the beginning of that solar year. The first month is Aries that is symbolised by the head of a Ram. Like this, the Itihāsas and the Purāṇas describe the nature of various types of the year with its subdivisions formed by the movement of the Sun and the Moon. These stories enable us to understand the scientific symbols of the Vēdic texts.

From the illustrations cited above, we can understand that the Vēdanga Jyōtiṣa is a part of the content of the Vēdic texts than a subject by itself. The text of Lagadha is ably a primer, which introduces the student into the astronomical data, which the subject requires. Many scholars think that the primer of Lagadha, which contains 43 verses, itself is the Vēdanga Jyōtiṣa. A student of first-hand knowledge cannot accept this. This text of Lagadha gives a proper footing in the fundamentals of the three branches which the subject contains in its advanced study. The Chandōgya Upaniṣad names these three branches as follows.

- 1) Rāsi Vidya or the Wisdom of the beings of the Heaven,
- 2) Jyōthir vidya, the Wisdom of Light and the Planetary Lights,
- 3) Nakṣatra Vidya, the Wisdom of the arcs of the ecliptic.

The book Vēdanga Jyōtiṣa seems to be the one composed to imbed the theories of Lagadha than of the authorship of Lagadha as is commonly supposed. The following passage of the text (translated into English) substantiates the fact.

“With my head, I bow down to time. I bow down to the current of wisdom. I now speak out the knowledge of time, which is of the great soul Lagadha. Lagadha has commented about the month-year, Muhūrta (selective units of time), Udaya (rise of the sun and other planets), various nodes, the day, the season and the month)”

Though post-vēdic in origin, it contains all the astronomical requirements of the real vēdic student. Hence, it is a very famous work that is to be consulted by every true student of the Vēdas. The book describes the

various types of years, the divisions of the seasons, paths of the planets, and the rotation of the solstices. The division of the year, into the many starting points for the sake of commencing the various v̄edic rituals, is the exoteric aim of the book. But the real spirit is to enable a student to unlock the centres and the keys of unity in the V̄edic hymns. There are two famous commentaries available to this book. One is written by Sudhākara, as a key to Astro-Spiritualism of the ritualistic applications of the V̄edic text. This branch is known as Yajuṣa Jyōtiṣam. The other commentary is written by Sōmakara. It is a key to the sound application of the V̄edic mantrams. This branch is called Arṇa Jyōtiṣam. This commentary is provided with a lucid glossary by Muralīdhara.

The traditional wisdom of Cosmogenesis is of five divisions. They are called the collections of the cosmic book. They are enumerated as follows.

- 1 Cosmology
- 2 Science of Light
- 3 Science of Learning
- 4 Science of birth
- 5 Science of Self-expression.

Astrology comes under the second section, the Science of Light.

The Science of the birth of Light from darkness is considered to be a base of astrology. This portion of the Vēdic Wisdom is called Āraṇyaka or the volume of fire churning. Araṇi is a symbol of fire churning of the Vēdic rituals. Also, that part of the Vēdic hymns, which is called Aruṇam, (the red ray) deals with the birth of red colour from darkness as the first emanation of light. Hymns on the Sun God also provide us exhaustive information of the solar deity and the solar year to our earth. Śatapatha Brāhmaṇa is full of the details of the rounds of time.

A wonderful law of correspondence is given everywhere in the Vēdas and the Upaniṣads about the astrological wisdom. It is about the flow of life currents and the consciousness of the human beings around our earth in accordance with the phenomena of the solar year. The northern journey of the sun, which takes place during the six months; between December 22nd and June 21st is called the upward flow or Uttarāyaṇa. During the other half that marks the journey of the Sun towards the south marks the downward flow or Dakshināyaṇa.

The upward flow causes the upward path of the water on this earth by way of evaporation. The downward flow marks the formation of clouds and the coming down of rain for the fertilization of the earth to bear its fruit. The consciousness of the human beings also marks these two phases. The upward flow causes the creative consciousness of man, while the downward flow causes the reproductive or the procreative consciousness. When man marches towards self-realisation and the realisation of God, through a process of self-discipline and the regulation of his metabolic, mental and emotional activity; then, he is said to follow the path of Gods. When human consciousness begins to dwell in mind to respond through the senses in terms of enjoyment, he is said to follow the path of the Pitrus or the reproductive intelligence of the earth. Dēvas govern the creation of this earth and come down directly, through the sunbeams. The Pitrus govern the reproductive process of every man, animal, and seed. They come down the earth through the beams of the sun and the Neptune via the Moon of our earth. Through knowledge of the v̄edic astrology on these lines, man is expected to follow the discipline of the two paths and tune himself with the cosmic consciousness by a disciplined

way of regulating his activity. It is mainly for this purpose that astrology is used in scriptures.

The stories of Naçikēta, Bhr̥gu, the Son of Varuṇa; Janaka, the King of Vidēha; contains many allegories of astrological significance. The same thing is found in the Brāhmaṇas and the Purāṇas also. It is understood that the formula of the whole creation on this earth in all its detail, is concealed in the year, should be understood to know the full significance of our activity. Every moving body in space is a spheroid. It precipitates almost into the same shape because space has the geometrical properties of a sphere concealed in the plane of space mind. This gives rise to the solidification of planetary bodies into the same shape; the process being the same as that of crystallisation. It is a peculiar fact that crystals are shape-conscious.

The birth of a solar system is described as follows. First of all, a point is periodically awakened in the latent space, then there is an instantaneous separation of that point from all the rest. It is the birth of objectivity as a first step. It is like a man who is being repeatedly awakened from sleep, starting his routine. The space around this

point assumes the shape of a sphere. The path of the planets around the sun is also formed into a regular shape due to the same reason. As the earth goes around the sun, it describes the elliptic path, which is described as the ring of the zodiac. This produces the effect of the sun going around the earth, which is the apparent belt of the zodiac. This is the one, which the astrologers take into account since all the phenomena on this earth are not as they are, but they are as they appear. For example, the sun appears to rise in the East, and we, the beings on this earth, have the sunrise. It is discovered that the belt of the zodiac can be divided into as many equal parts as there are the creative varieties on this earth. Only the main types of equal divisions are taken into account in the Vēdic astrology:

1. The zodiacal ring is divided into two equal parts. One starting from the longest day and the other starting from the longest night. The division is called 'the bird with the wings'.

2. Another division is by the two equinoxes, the vernal equinox, and the autumn equinox. This is also a division of the zodiac into two parts, which is called another bird.

Two eggs have been produced by Mother Nature to give out two birds. One egg produced one bird, only with his anterior parts of the body developed. Another egg has produced the perfect bird, Suparṇa. These four points are called the equinoxes and the solstices. They occur respectively on March 21, June 22, Sep21, and Dec 22 of every year. They divide the zodiac into four equal parts called the four heads of the Creator by the Purāṇic symbolism. They are also called the four beasts of the heaven in the ancient symbolism of the Old Testament.

3. Again the zodiacal ring is divided into twelve equal parts according to the twelve months of the year. This division also starts from the vernal equinox. This is the only division that is followed in the modern astrology as the only division of the zodiac.

4. Again the whole zodiac is divided into five equal parts. This division is called Pançapāda in the Vēdas. It is said to be the pathway of the Pitrus. It produces its effects upon the five sense organs of an individual.

5. Another division is from the vernal equinox. The zodiac is divided into three equal parts of nine

subdivisions each. This gives us a total of 27 equal divisions called Nakṣatras. In fact, the term “Nakṣatra” signifies any division of the zodiac into equal parts. But subsequently, this particular division is known by that name. This division gives us a clue to understand the relationship between the moon phases and the mental activity of the beings of this earth.

6. Another division is into 28 equal parts. This is also called the Nakṣatra division. This is made as four equal divisions having seven sub divisions each. This is calculated after the daily motion of the moon. This gives us a clue to understand the relation between the moon-phases and the menstrual cycles of a woman. It also gives us the calculations of the periods of the Pre-natal Epoch.

7. Then there is the division into 360 equal parts, called degrees. This gives us a clue to understand the annual readings of the horoscope as well as the condition of the soul before birth and after death.

8. Again there is a division of 720 equal parts, which are called half-degrees. This gives us a clue to read the horoscope through periods of six months each. Like this

we have many sets of correspondences with their respective clues in the Vēdic astrological wisdom.

Among the various sacrificial symbols of the Vēdas, we find the horse as prominent, and which has much to do with the astrological science. All religions and mythologies have included this symbol. It is understood as a created symbol of power and swiftness. In the Vēdic literature, it represents the vital force that is being produced by the sun's rays and that which galvanizes the chemistry of living bodies into the organic state of metabolism. The solar year is divided into 27 equal parts from the vernal equinox. The head of the horse is located at the beginning of the year. This is because of the mystic force and swiftness of the vital principle that is being flooded just after the time of the vernal equinox. The head of the horse is located in the first division and the tail is located in the 20th division of the zodiac of 27 equal divisions. The first division is called *Aśvini*, and the last division is called *Pūrvāṣāḍa*. The head and the tail of the horse, when traced, give a major portion of the history of the heavens.

“The dawn, in one way, is the head of the horse of wisdom”, says the *Bṛhadārnyaka Upaniṣad*, which

discussed the import of the symbol horse sacrifice. This passage of the mantrams describes the whole space of the zodiac as the body of a big horse (the life-space of the zodiac as the body of a big horse, the life-principle) which is eternally sacrificed into the creation. The next passage describes the time of the duration of the whole day also as a horse. The “horsiness” of space and time is the main import of the Aśvamēdha sacrifice. The brighter half of a day is solar by nature and is called the Golden Cup in the sacrifice. The darker half is lunar by nature and is called the Silver Cup. They are kept one inverted upon another with the golden cup above and silver cup below the horizon relative to the observer’s position. Among the fixed stars of the heavens, there is one star which is called horse head. It is in the constellation called Aśvini. The horse-sacrifice speaks of the astronomical phenomenon which binds the horse (life force) in the heavens to prepare Anna (metabolic activity) for the whole year. “To perform the act of the ritual, the sacrifice brings which is called the horse, tied with a rope (line of force) made up of the rhythm”. It extends twelve measures for the performing of the sacrifice (the twelve months of the year). The year itself obtains the formula of sacrifice. Therefore it is said that the rope should be of 12

measures. At times, it is of 13 measures, (every three years of the lunar computation) there will be a 13th month required to make an adjustment with the solar year.

“Prajāpati (the cycle of time) created the horse-sacrifice. The horse was created from this. Through the higher limbs, he entered the directions. The Dēvas wanted to send it down and linked it with a sacrifice to fulfil desires”. The Prajāpati created the horse-sacrifice. By the higher force, he became five-fold and entered into the year (the five equal divisions of the year). Those divisions became half-months (the period between two lunations). He linked them with sets of 15 days.”

Thus, we see the various divisions into which the horse of the heavens descends to the earth or matter. The year, the months, and the days are divided into many types of divisions, which are not known to the modern astrologer or astronomer. Each type of division is for a different purpose. Their effects are indicated by the celestial phenomena on the physical, mental, spiritual, sexual, and emotional levels of the biological kingdom.

The formula of the heavens is described in an interesting mystic passage in the Mahābhārata, Book1 in Chapter 3. “There are two women spinning threads in white and black (manifestation and unmanifestation as expressed through the light and the darkness of the day and the night). The two women are weaving the cloth out of the fabric (the day having two halves). There is a wheel of twelve edges, ever-rotating (the days and nights are contained in a wheel of twelve months). The wheel is being rotated by six Kumāras (ever young beings, who are the seasonal splendours). There is a person who is to be approached only through the eye (the cosmic person expressing himself as the Sun God). Three hundred and sixty spokes are being rotated at the centre; where there is a fulcrum (the fulcrum is the ‘I AM’ - consciousness of the Sun-God). The six Kumāras are making the wheel of 24 nodes rotate around its own axis (twelve full moons and twelve new moons or the 24 nodes, which give the formula of the song of the year called Gāyatri). The bearer of thunder, the preserver of the existence, the killer of limitation, and the slayer of the impregnable layers is the one who rides upon the horse. (The bearer of thunder is called Parjanya, the God of rain. The preserver of existence is called Fire, the killer of limitation is Puruṣa,

the 'I AM' - consciousness. The slayer of the impregnable layers is the Sun, who drives away the layers of darkness by his rings of light. The horse is the vital force which bears everything in equilibrium). The horse is the offspring of the waters and is of very ancient origin. It is called Vaiśvānara (the Man in the creation). We bow down to him who has this horse as his vehicle. He is the Lord of this passing universe. He is the Lord of the three worlds, physical, mental, and spiritual. He is the destroyer of the cities (bodies or shapes).

As we see in the above passages, the astrological symbolism of the ancients is expressed through symbols that are profound and very significant. As we begin to extract the significance and put it in application, we find that many new horizons appear before our mind's eye in the field of modern astrology, which is too meagre to cater to the scientific interest of the modern mind.

The formulae and the symbols, as well as the deductions of the ancients, are nowhere empirical or hypothetical in their nature. They are the expressions of the seers' minds who were inspired by the self-conscious mysteries of Nature and their splendours.

The science of the “beasts of the heaven” is age-old and it is an absorbing study. The ancients have located the shapes of all the creatures on earth having their moulds in the constellations of the sky as they appear to the beings of this earth. Each group of stars presents through its combination a shape that is received by the earth during its journey around the Sun. The shape will be fertilised by the sun’s rays of various seasons. The fertilization takes place in the etheric body of the earth, which exists as the aura around the earth which, we call the atmosphere. All the atmospheric phenomena are due to this fact. The term “horse” is the shape by which we recognize it. Into this shape flesh and blood are filled, while the seed of the shape is being fertilized by the rays of the moon falling on the earth, The shapes of all beings, living and non-living are beings. Man is recognized by the shape of man and the tree is recognised by the shape of the tree. Any animal is recognised by its own shape. Even the so-called non-living wall is recognized by its wall nature that presents to us. The shape of the horse is the natural symbol to recognise and the name “horse” is the man-made symbol, which bears no truth with it. Thus, we see the animal exists in its shape. These shapes exist in the arc of the

heavens. The ring of the zodiac is divided into many arcs called Nakṣatras. Certain arcs contain the shape of the particular animal to present to the earth “The Arcs of Nakṣatras present the shapes”, says Puruṣa Sūktam. The shape of every animal exists in shape around our earth, which we call the zodiac. It is made flesh periodically, in the concerned season. Even the shape of our very earth, like that of all the other planets and the Sun exists in space and comes down periodically. It is made flesh by the Logos of the Sun. Even the formation of the solar globe follows the same procedure. A spark comes out from the parent Sun through an urge which is conscious. It is lodged in the womb of space. It develops into its own existence with all its counterparts. Around it, the shape assumes the form of a globe.

Along the space around us, the shapes of the various beings exist as seeds. As the earth furrows the space in its journey around the Sun, these shapes are impregnated by the positive space, which has the Sun as the geometrical centre. Geo-centric space is negative and helio-centric space is positive by nature in their behaviour, in terms of electricity and magnetism. When the negative space is charged or impregnated by the space along which the

sun's rays reach the earth, the shapes in the negative space are "brought to light". Then there occurs a peculiar atmosphere in the space, and we call it the season. The season brings down the shape when the seed of the shape is germinated into the animal or plant after that season. In this respect, the Sun is described as having the bull nature in the Vēdas. The year imbeds all these secrets and hence is called the Prajāpati (the creator and the ruler). The divisions of the zodiac are called "Rāśis" in Sanskrit. The term means the group of animals. In the Vēdic language, they are called Paśūs. The term means the beings that are bound by a rope to rotate around a centre. The word zodiac also means a group of animals. The belt of the zodiac is studded with the moulds of all the living beings that are to come down into flesh, in every bigger or smaller cycle, according to the speeds of the rounds.

Of all these animals, the horse is speedy and has a powerful grip over its own flesh and blood through the power of its nerve. The shape of the horse in space also should be force and speed. A study of the mould and the harnessing of it is the significance of the horse-sacrifice (Aśvamēdha).

There are the sacrifices of the shapes of all the animals in the Vēdas, and they should properly be understood and conducted with the help of the astrological and ritualistic clues. Of course, they have been much polluted through time by those who tried to do these sacrifices; by sacrificing the animals around them and making themselves beasts in their behaviour.

At the first appearance of the sun every day in the East, there is the emanation of the horse on the horizon. The dawn is always a stimulation point of the horses. The chariot of the sun is drawn by “the seven horses as one”. The beginning of the year is made by the arc of the horse, which is called the Nakṣatra-‘Aśvini’. The beginning of the creation by the Dēvas is also conducted in the same way. It is said that Viśṇu, the omnipresent principle of the Absolute was in sleep. A germ was produced by the creator consciousness Brahma. It could eat the thread of the bow of Viśṇu. (The bow is the arch of the heavens, and the thread is the diameter which passes through the created centre.) Then by the force of the bow, the head of Viśṇu is broken and later replaced by the head of a horse. This is the origin of the horse-headed deity, Hayagrīva, in the ancient Indian Pantheon. The endless circle of the

ecliptic is marked by the germ, and the marked point started the creation once again. Every year the vernal equinox marks the point of the beginning of the year. This allegory is given in the Purāṇa called Dēvi Bhāgavatam. The beginning of the year bears perfect correspondence with the beginning of the day. These two bear correspondence with the point on the Eastern horizon at the time of the birth of any being on this earth. This point is called the Ascendant or the Lagna of the horoscope of that particular being. All the planets are calculated in relation to the Lagna. The space globe around us will have its beginning and ending with the Lagna when it bears a perfect correspondence of all the configurations of planets at the time with the parts of the body of that being when it is lying folded in the egg in the mother's womb at the time of the fertilization

Worlds within Worlds

*T*o the naked eye, the banyan seed is nothing more than a globule with some irregularity in its structure. To the mind, it is a germinative-unit. To the consciousness of the soul, it is the potential where the whole banyan tree is printed on the plane of recollection. Similarly, the space around us is an empty globe to the naked eye, the eye naked of mind. To the mind that is stimulated into comprehension, the space globe is a seed of himself to everyone who observes it. That point of the horizon wherefrom the Sun appears every morning is the stalk of the seed in which he is himself lying through his span. To the consciousness of the soul, it is the original of which this position, the mother's womb was a replica at the time when he was established in the name of fertilisation. The germ of the father has time to establish in the egg of the mother to inaugurate his own existence, and the time and place of that occurrence present the globe of space, which gives the stimulation to the child in the mother's womb. The point on the Eastern horizon, at the time of the fertilization, corresponds with the stalk of the egg in the

mother's womb. Along the inner surface of the egg, the map of the zodiac is printed with the position of the planets at that time. The planets in the solar system sow their seeds in the egg to form the tendencies that stimulate the inner soul to enfold into its own mind, senses, and body.

The soul is a traveller who had completed part of his journey through the spiral paths of evolution and reached a particular stage, when it entered the mother's womb at the time of fertilization. The position of the planets at that time is an index of the stage of evolution, the soul is passing through. It is a sequence of the past phases with seeds of the future stages. The horoscope calculated for the time of fertilization has a past and future. When progressed forward it indicates the future, and when progressed backward it indicates the past. The position of the developing frame of the child with all the limbs drawn towards a centre around which it lay folded, indicates another important point which we call umbilicus. The position of the head bears a correspondence with the Eastern horizon and the zodiacal sign rising at the time, along with the planets therein. The umbilicus bears its correspondence with the 7th house, and the zodiacal sign

that is setting along with the planets therein. These two points, the first house and the seventh house of the horoscope, at the time of fertilization work as two poles, to distribute the matter of the tissues that form the physical body. The head centre, which corresponds with the first house works as the positive pole, and the solar plexus, which corresponds with the seventh house works as the negative pole to serve the purpose of the distribution of the matter of the tissues. The head centre is the first to form at the time of fertilization and serves as the transmitting centre as a potential at first. It is thrown down in the course of the formation of the spinal tube along which the creator consciousness of the individual makes its sojourn, to investigate the downward path. The third book of Bhāgavataṃ describes this as the journey of Brahma, the creator into the barrel of the lotus stalk upon which he is seated. Brahma questions to himself “where am I and where from this Lotus sprouts?” Then he makes a journey down the barrel to know the depth of the ocean upon which he is floating. Then he questions himself as to how to create this unit creation. From the yonder skies of the cosmic existence, he receives the feeling that he is not a separate entity from the rest. He is a part of the whole and he is a world within a world and a creator within the

creator. This makes him understand that he is not the creator, but he is a creator. He is made to create and not expected to create himself. This gives him the plan for his creation which is but a replica of the plan that already existed around and within himself.

In the womb of the mother, the creator consciousness finds itself induced by its pair of creators (father and mother) to create its own frame in the same old fashion as that of the parent. Then the planets progressing from the time of fertilization, will suggest to him from time to time, through impression as to what chemicals he has to extract from the mother to form the content of the physical body. They initiate him into the mysteries of the numerical potencies by virtue of which he produces the limbs and their counterparts in fixed numbers. Example: His pair of eyes, pair of nostrils, pair of ears, lungs and thirty-two teeth, etc. Number consciousness, shape consciousness and mind consciousness develop simultaneously to assist the reproduction of the frame and its growth. Here the planets work as the planetary Masters, who initiate the soul into the recollection from his past births. In the light of these things the soul works up the sheaths required around him and enacts a drama of nine months during

which time it assumes all the shapes of its past journey from the stage of an amoeba to the present stage of a human being. The planets also give stimulation to the functional side of the metabolism, which is but a habit-forming nature to repeat the function in equal periodicities of time.

What the mother's physical body is to the child, the space globe is to the soul to serve as a model according to which the child is to be developed. The wisdom of the heavens imparts this branch of information through the law of correspondence, which forms the main key to read the script of the vault of the heavens.

The Validity of the Zodiac

*T*he word “ZODIAC” means a group of living animals. In astrology, we find the names of the 12 signs of the zodiac with a description of each sign and its influence upon the people on the earth. Do the animals really exist in the heavens around us? Do the ram, the bull, the twins, the crab, the lion, etc., exist as the objective truths? On what basis do the astrologers believe in the existence of the influence of the zodiac along the 360 degrees around the equator? We definitely know that there is nothing materially real, which can be located as the zodiac. The clusters of galaxies are roughly divided into twelve groups, each of which represents an animal. Some people say that the shape of the group of the stars in each sign resembles the animal it represents. This is faintly true because the various stars in each group do not themselves resemble the animal. The imaginary lines drawn in the mind of the astrologer, to join the different stars give a faint resemblance to the animal. This is only true in the case of the sidereal zodiac and not at all the tropical

zodiac, which begins with the vernal equinox, and which has nothing to do with the corresponding clusters of the stars. The truth of the existence of a zodiac lies far beyond this argument.

When you see a group of people from the top of a building, you find some incidental shape into which the group is formed. A group of many thousands of people travelling may appear like a snake or like a row of ants when seen from the top of a mountain. The whole perspective of a city, town or village may give the shape of a dog, a lion or a set of squares and triangles when seen from above. From an airplane, cultivable fields appear like many squares in beautiful colours. Each shape contains thousands of units like houses, trees, rivers or mountains. The shape does not exist to the various units within the shape, but it exists to the eye of the observer. At the same time, the shape influences the eye and the mind without influencing the objects in the group. The beautiful face of an actor in a drama influences the mind of the audience, fascinating it and making an impression, which stimulates an emotion or a thought. At the same time, the emotion and thought do not exist to the anatomy or the biology of the face of the actor. Yet it is not false that the audience is

influenced by the shape, and a story is conveyed to the mind of the audience. Herein lies the truth of the existence of the zodiac. Everything around us presents as its own shape, as it appears to us without itself being influenced by the shape. The clusters of stars throw upon our mind's eye the various shapes in which they appear from a distance. The shapes influence the beings of this earth, whether conscious or unconscious. The existence of the various articles and their arrangement in a room influences the mind of the person working in the room, whether he is consciously noticing the existence or not. When the arrangement of articles (in the room) is orderly, the mind of the person working there is also in an orderly way. If the articles in the room are clumsy, then the mind works in a disorderly and uncomfortable way. The order influences the work he does in the room.

The clusters of stars in the distant galaxies contain only the various suns seen from a distance. Each sun has his Solar system, which is not visible either to the naked eye or to an instrument. Yet the shapes of the groups of these stars exist to the beings of the earth, though they do not exist to themselves. Each solar system receives its own shapes of the galaxies around itself, as seen from it.

Our earth is not merely a lump of minerals and some water. It is a unit of many forces at work. Magnetic currents exist in lines in all directions around the earth influencing the space that surrounds the earth. The space around a magnet is influenced by the magnetic lines it produces. This can be observed by the shapes into which iron filings arrange themselves when they come into contact with the magnet.

Similarly, the lines of force around the earth globe influence the space around the earth, and the result is that the earth globe exists as the equilibrium of many thousands of forces at work keeping the earth globe in poise. As the earth receives the rays of our sun, it will produce electricity by virtue of its rotation around itself, and describing its path around itself, and describing its path round the sun. The apparent path of the sun around the earth produces various spirals which give the earth the induction of electricity. So the earth and sun's rays combine to work to form the electro-motor unit. The rays of the sun emit the various phenomena of which the heat and the light and the spectroscopy are but a few items. Each has its own influence upon the earth while reacting with the magnetic lines of the earth. Thus we can imagine

that the space around the earth is charged in more than one way. This charge works beyond our imagination in producing various effects. The heat, light, and magnetic currents are but the various states of electricity, which are not yet fully known into the modern concept of electricity. It will be proved in the future that what we call life, mind, mood, concept, emotion, etc., are all the manifestations of the same electricity that exists in the space around the earth. What we call matter with all its differentiations is but a range of equilibriums among the states of the same electricity. The nuclear activity of the atoms, the biological activity of the cells, and the chemical reactions of the molecules are all the same activity of the states of electricity.

As the earth receives the various shapes of the clusters of stars from a distance, it is influenced and conditioned by these shapes. Each shape contributes to the formation of the various nuclei of the atoms and cells. It also influences the formation of minerals with all their chemical properties and reactions to each other. It galvanizes the life of this earth which produces units of matter into the shapes of the bodies of the various animals and plants. The formation of the anatomy of each animal

is due to the shape it receives from a distance. The influence of the shape is so great that the parent produces the same type of anatomy in the body of the child. We find the shape of the skull, the number of the bones, teeth, eyes, ears, nose, lungs, heart, bladder and kidneys, etc., are produced in the same shape and structure as that of the parent. All these are the result of the influence of the shapes of galaxies around upon the manifestation of life on this earth. Thus the very existence of each of us as a unit of many forces is conditioned, and influenced by these shapes every moment. This concept gives us an idea of the predictability of behaviour about each being on this earth. Each being including the human being is born and bred up in its own shape. It conditioned by its own shape internally and externally. This gives the birth and the functioning of the mind with its subjective and objective activities. At the same time, it also contains a unit force which is the resultant of all the forces. This unit force gives it a number of its own, which is number one and which is felt as the 'I AM' of it. This works as the individuality and the personality of each unit, which evolves through births and re-births. This is the basis of the belief of the zodiac influencing upon man.

The Measures of Time in the Zodiac

*T*he zodiac symbolizes both space and time. Time is the duration of the succession of events that occur in a cyclic order. The phenomenon of time occurs in the arena of space and space is a globe relative to any particular point of manifestation. The aspect of time taken separately and studied relative to the zodiacal signs discloses the proportions or measures which contribute to the unity of “the solar chariot” of the Vēdic and Purāṇic wisdom, as well as the Solomon’s Temple of the Masons.

The time taken by the earth to go round the sun once is called the solar year. This cannot be expressed by rounded numbers through any series of minute divisions or decimal figures. All the calculations relating to the day, the solar year, and the planetary revolutions get their round figures only at the time of the great dissolution (Prajaya). What all we can obtain is only an approximation of figures, as measures of time, and this is

enough for our purposes. These computations are reckoned by the seers of wisdom from a point on the equator. The duration of the period between sunrise and sunset equals that between sunset and sunrise on the day of the equinox, that too only to an observer on the equator; after the day of the vernal equinox, the duration of the day gradually increases with a corresponding decrease of nights at the rate of 24 minutes per month. That is when the sun crosses the annual meridian (Aries zero), the day and the night are equal. When the sun enters Taurus, the day is prolonged for twenty-four minutes more, and there is an equal decrease in the duration of the night. When the sun enters Gemini, the duration of the day is further increased by twenty-four minutes. By the time the sun enters Cancer or the summer solstice (which marks the Western horizon of the year or the abode of Varuṇa), the day is prolonged further by twenty-four minutes. Henceforth, it begins to decrease. The arc of 90 degrees from the beginning of Aries to the beginning of Cancer will cause an increase of duration of the day by 72 minutes in time. Similarly, the 90 degrees of the arc between the beginning of Cancer and the beginning of Libra will cause the duration of the day to

decrease by 72 minutes in time and hence, we have the day of the autumn equinox when the sun crosses the nadir of the day of gods. Similarly, the 90 degrees from Libra to Capricorn will cause the duration of the night prolonged by 72 minutes in time. Again the arc of 90 degrees from Capricorn to Aries causes the duration of the night to decrease by the same 72 minutes in time. Of course, these numbers, as already stated are mere approximations. The soul expansion and the unfolding of the spiritual consciousness will be aided by a thorough knowledge of these computations, when one assumes the physical posture, and the mental attitude, and also the equilibrium of breath.

The numbers in the digit of 24 minutes are very significant. Twenty four denotes the number of hours in the solar day, as everybody knows. There is however a hidden side to it. A period of 24 minutes in the duration of the day (the allotted time depends upon the season) when used by the occultist for the practice of Pranayama, has considerable significance in his evolution. The number 72 of the 72 minutes is also very significant. For the precession of the equinoxes to cover up one degree in the

zodiac, it takes 72 YEARS (APPROXIMATELY). The apparent rotation of Jupiter around this earth zodiac is twelve solar years. Six such rotations would extend over 72 years. Six-sets of 72 years give the duration of time for Jupiter to go round the apparent zodiac, 36 times and the for the procession of the equinoxes by 3 degrees. This period is 432 years which forms the base number for the computations of the great cycles of Yugas and MahāYugas.

The wise men of the past had two different divisions of the duration of the solar day. These divisions are made by them according to the law of correspondences. They are:

- 1 The day is divided according to the formula:
 $1 \times 24 \times 60^x$. One day is divided into 24 hours on the pattern of the lunar year having 24 lunations. Each hour is divided in to 60 seconds and so on.
- 2 The second type of division is made according to the formula: 1×60^x . The one solar day is divided into 60 Ghatis. Each Ghati is divided into 60 Vighatis and so on.

The first of the above two divisions is based on the Jupiterian and the Saturnian cycles of the earth. In fact, the number of months in a year and the number of signs in the zodiac are based on the Jupiterian cycle of 12 years. Twice this number denotes the hours in the day and the lunations in the year (approximately). The second method of division is based entirely on the Saturnian cycle (30 years). Twice this number is 60. Hence the day is divided into 60 Ghatas as also many minutes in an hour, etc. Here we get the influence of the planetary cycles on the zodiac. A period of 60 years forms a different cycle for some specific purposes in the Vēdic and Purāṇic calculations of time. This period of 60 years is further divided into 12 of five years each. Each set is called a Yuga in a different sense though.

It is a matter of great importance that the periodicities of various planets along the geocentric zodiac follow correspondence. For example, the annual sun takes 30 days to complete a sign. The moon takes 30 days to complete a round. The days of the moon agree with the years of Saturn. This is the origin of the method of progressing the planets to read a horoscope. The seeds

of Karma sown speedily in one life in the subtler planes are reaped slowly, through bigger periods of time in the grosser planes. Every type of calculation has many hidden principles underlying it. Every periodicity in the zodiac is ever varying while the variations themselves are periodical. Variation and diversity appear on the surface phenomena; correlation, and unity exist at the base and constitute the frame. The true occultist gradually works out the correspondences, discovers the correlations, feels the unity, and transcends the diversity and gains mastery. This includes the path of liberation from the limitations of the zodiac, planets, and the solar system. At the cosmic level, there is the aid of the Hierarchy with the seven Ashrams and beyond this the disciple has Śambala where the help of the Lord SanatKumāra and Maitrēya is ever assured for the eventual transcendence.

These various concepts about the zodiacal wisdom are absolutely necessary before the student can aspire to study the symbolism of each of the twelve signs.

For all spiritual purposes, Aries is located in the meridian of the day of gods. The solar year is called the

day of the Gods. Libra is located in the midnight of Gods. Capricorn and Cancer mark their sunrise and sunset. This is according to the Vēdic and the Purāṇic wisdom, Aries and Libra mark the two ends of the line of verticality (the plumb line), to the one on the equator, at noon of their vernal equinox day. Capricorn and Cancer constitute his horizontal plane on earth (the level). These two lines form the cross in man. The cross is composed of four right angles and each one forms the square of the fourth part of the circle, the four points around him from his own magnetic centres of initiation. Through these centres, the elementals of fire, air, earth, and water will give him the required initiations of the various degrees. The ever-widening concepts of man through initiations from the portals. The meridian and the nadir also mark the vertical line. This is the axis of initiation which is symbolised by the Brahmaṇḍa of the vertical being (man). The hours of his day are arranged on this axis as the timings for his realisation and unfolding (the hours of labour and refreshment).

The Clock in Space

Do you know how man discovered the watch and the clock? By this, we mean to ask you how the idea of a watch came to the mind of man, for the first time. It is due to the zodiac around the earth. Zodiac means much more than what we understand. For an ordinary astrologer zodiac means the belt of space that surrounds the equatorial region of the earth. In fact, it is not so. Real astrologers know the imaginary belt that forms in view around the equator in the course of the earth's rotation of the zodiac. The truth is that the real zodiac is a principle that is concealed in space and that which unfolds as the ring of visibility around any globe of tangible matter. Thus, the zodiac exists for every globe including the Sun of each solar system. The twelve signs of the zodiac are like the three sixty degrees around a point. The moment the point is located; there is the birth of 360 degrees. Similarly, the moment a material globe is shaped; there is the existence of its own zodiac around itself.

There are many aspects of wisdom concealed in the zodiac principle like the many would be petals of a flower awaiting unfoldment in the bud. For example, the various apparent speeds of the different planets going round the sun represent the various functions of creation in different periodicities. The seasons show a periodicity arranged as a pattern of the six-petal flower in the year. From this formula the astrologers derived the sextile aspect and its influence. In one month the moon goes round the zodiac once. Each month has duration of 30 days. When we find the magnification of this periodicity in years, we find that the Saturn goes round the zodiac in thirty years. We can understand that the Saturn is bigger moon in his functions. Both these bodies; Moon and Saturn cause coldness and contraction to the physical sheaths of the beings. The sun goes round the zodiac once in every twelve months. Jupiter completes his rounds in twelve years. We can understand Jupiter as the bigger Sun. Both of these bodies, Sun and Jupiter represent the warmth, liveliness, affection and expansion to the beings. Like this we can arrange the planetary bodies into pairs serving the same purpose in two magnifications. Jupiter's cycle represents twelve years while Saturn's cycle

represents thirty years. The L.C.M. of these two periodicities is the sixty-year cycle used by the ancient Indians to represent the recurrence of events on a magnified scale.

In each cycle of sixty years, the planet Uranus occupies a different position and so too the Neptune. The ancients found the analogy of the sixty years cycles in the sixty divisions of the day, which were called by the ancient Indians as “Ghatis”. Each Ghati is further divided into sixty vighatis (Sub-ghatis).

There are twelve new moons, and twelve full moons occur during a single zodiacal cycle of lunations. This cycle of twenty-four lunations is called the lunar year after which the day is also divided into twenty four equal divisions called Hōras (hours). The period between a full moon and a new moon is divided into sixteen moon phases. If we consider the full moon and new moon separately, there are fourteen moon phases between two lunations. The same division is located in a much bigger cycle of fourteen Manvantaras, each ruled by a set of centuries functioning as one moon phase.

The cycle of sixty years finds its pattern in the zodiac of 360 degrees ($60 \times 6 = 360$). If the day is divided into day and night on the equinox-day, at the equator we have $360 \times 2 = 720$, the total of sun-rises and sun-sets in Sāvana year. (The year of the circle) $1/10$ of this gives the unit of 72 years which is the average time for the equinox to recede through one degree. The time taken for the equinox to recede through one sign is called the great month. Twelve such months make one great year. Again if we multiply 720 with 60, we get the number 43200, the time this gives us a unit of time which is called Kali Yuga(432000 years) in the Purāṇas. Twice this unit makes a Dvāpara Yuga. Three times of the unit makes one Trēta Yuga. Four times the unit of forms one Krita Yuga, (Dvāpara means multiplied by two, Trēta means multiplied by three, Krita means multiplied by four).

The four Yugas all together include $4 + 3 + 2 + 1 = 10$ units. These four put together is called one MahāYuga. Like this the ancient Indians knew the cycles in all possible magnifications. They could understand time as a flower pattern imbedding the petals of various scale of magnification. The ancient seers of India have the vision

of the law of correspondences, which they applied to all these units of time. The result is that they could find the place of the beings of the earth within each of these units of time. The result is infallible wisdom of prophecy, which they could apply to the life of an individual, his routine, his daily time table, the cycle of rebirths, the purpose of evolution, and finally the influence of centuries upon the human beings. Yugas upon nature and MahāYugas upon the Dēva kingdom set up to the end of Kalpa and Manvantara.

The Nature of Time

*S*ome of us get up early and some late in the morning. All are due to get up sometime around sunrise time. This is because the awakening of many a biological being on earth generally corresponds with the sunrise. Though there is no rise to the sun in its actuality, there is sunrise to all the biological children of the earth. It is intended by nature to cause awakening to the sleeping mind and senses. The mind and senses put together form a fine instrument like your wrist-watch presented by nature to you, as a birthday gift, at the time of your birth. It is for you to remember that you are different from your instrument and that you have to do something to it daily, at a particular time. To indicate you the time nature has provided you with a sunrise every day. This screws up your instrument and immediately you know that you are awakened from sleep. In fact, it is the instrument that is awakened and it is not you. The “You” in you has neither sleep nor awakening.

Then you get up in the morning and begin to respond to your program which is pre-planned by you or by something else. However, you find yourself conditioned by the program and you will go on responding to the items that roll on approaching you. Your program is always self-conditioned and it exposes you to others and your incidents with others, in accordance with yourself conditioning. Sometimes, why, many times, you find yourself confounded and jammed amidst the clusters of programs and persons. Sometimes you will get annoyed and irritated about others. This is because you forget that you are the cause of all this. It is really an art to know the clues for any easy way out of this confusion and tight corner.

The clue lies in the true science of astrology. Not always the astrology of the astrologers. Herein lies one important clue: The instrument of your mind and senses shows the time and nature of your environment. Observe the state of your mind and observe the mood and mode that are clouding or conditioning your mind. The person who approaches you at that time is having a similar mood, mode and conditioning. If you can read your instruments

without getting identified with it, you will be able to read what the other man wants. You can thereby understand his situation, guide him and help him for a way out whether it is in the form of a solution, an escape or a postponement. A solution is, of course, the best of the three, if only he can withstand it.

For example, if a person approaches you with a problem of his daughter's marriage, immediately observe the topic that is occupying your mind. If you are spending a happy time in conversation with your wife, you can conclude that the time for the marriage of your friend's daughter has already approached, that the marriage takes place within a few months without any effort and that the family life is bound to be happy for a long time. Instead, if you are loggerheads with your wife on some problem, you can conclude that there will be a prolonged period of serious discussions and that the marriage is not going to take place immediately due to some differences of opinion among elders, or if you are waiting anxiously for your wife's return from a distant shopping or other, then you can conclude that the marriage will be unduly delayed due to reasons unknown.

Once a big politician approached me to show his horoscope and know how long his span of life was. At that time, two ladies were crossing my gate with empty pots approaching the tap. One of them said, “A silly boy had thrown a stone and my pot was hit, I pasted it with wax.” The other one replied, “How long can you manage with a broken pot? You have to change it soon,” thereby, I concluded that the politician’s life was at stake due to some mischief of a contemporary and that he was going to face a violent death. This came true within the next six months. Herein lies the clue: “whether the period of the other person is good or bad, your inner voice will show similarity,” Varāhamihira

The Influence of Planets

*T*he Indian astrological tradition is an unbroken chain of thought which runs through the scriptures. The consistency of its logic through the centuries is one of its outstanding features. It enables us to understand that each solar system including our own is an integral whole and should be understood as one single personality. We can name this as the solar consciousness of this particular solar system, which includes the various planets as the psychological potencies of the whole system. Every atom of our earth receives a print of the totality of the personality and begins to evolve into its degrees of awakening along with this totality. Consequently, every atom is being influenced by the totality every moment. The evolving tendency is also innate in the totality as an inherent trait. The evolution of each planet is guided by the ever attending planetary consciousnesses which work as guides. This is the true basis of the ancient most science, astrology.

The sun-globe which is perceptible on the physical plane works as the physical body of our sun. Apart from this, there is the sun-consciousness which the scriptures call the Sun-God. Every planet of our solar system is, in the same way, a double-entry having a physical planetary globe and a planetary deity. The planets described in the Vēdas and the Purāṇas as having their influence upon us are the planetary deities, and not at all the planetary globes that are observed by the student of pure astronomy. Astronomy is the study of the skeleton of our solar system whereas astrology is the study of the planets in their flesh and blood. We can rightly understand astrology as biology of our solar system, which includes the psychology and the spiritual consciousness of our solar system. The various periodicities of the planets, their speeds, orbs, and the interplanetary distances are all the conscious counterparts of the personality of our solar system, which is the expression or the totality of utterance of the solar deity into the objective detail of the whole creation.

One truth about our solar system is the existence of cycle within cycles, which are arranged in a beautiful

pattern of time scales, and geometrical pattern in space. These time scales create time sense to the minds of the various individuals living on this earth. Every one of us is time conditioned and works out the plan of our life in terms of time, whether knowingly or unknowingly. Our daily routine like the hours of work, dates of employment and the dates to receive wages are all guided by time sense. Our appetites, the needs of our food, drink, sex, and reproduction are all conditioned by the planetary periodicities, which enable us to read in terms of time. There is no better example of time-conditioning them the invention and the construction of our watches and clocks by the human mind. We can rightly understand the watch as the epitome of the zodiac and the revolution of planets. The unit of a solar day with its four cardinal points imbeds all the secrets of the creation and it's time-conditioning as a self-sufficient specimen and symbol. The sunrise is a true symbol of the beginning of our creation in a scale, our individual birth on another scale, and our awakening from sleep every morning on another scale. The sun set is the symbol of the ending and our sleep is the symbol of all subjectivity which we call "Pralaya."

The day is an epitome of the year and the year is an epitome of bigger cycles through centuries and Yugas. All the twelve signs of the zodiac appear to go round the earth once in every solar day, and also once in every solar year. This gives us an idea of how the atom includes all the correspondences with the whole solar system. The idea that the solar year exists was perceived by the ancient seers through the law of correspondence. The man could understand the existence of the year by observing the solar day from sunrise to sunrise. Just the various parts of the solar day wield their influence upon the various phases of consciousness for the beings on this earth; the solar year produces the various seasons which reflect upon the fauna and flora on this earth. With this idea in mind, the ancients could discover the various divisions of the heavens into equal parts. The six seasons, the 12 months with their new moons and full moons, and the relationship between the cycle of waters, and the solar year are all observed in the same way. The beginning of the solar year is marked at various points like the equinoxes and the solstices. The Vēdas describe the two equinoxes and the two solstices as the four different beginnings of the solar year. In popular astrology, the

vernal equinox is taken as the beginning of the solar year. From this point onwards the whole cycle of the year is divided into twelve equal parts, which are called the twelve signs of the zodiac. They correspond with the twelve groups of galaxies which we call the constellations.

Again the whole cycle is divided into 27 equal parts beginning with the vernal equinox. These are called the lunar mansions and they bear correspondence with the monthly rotation of the moon, around the earth. The moon travels at an average speed of one lunar mansion a day, the effects of which are enumerated in the ancient astrological lore of India. People are trained to have a selective use of the various days in the lunar month according to this division. Some lunar mansions are found favourable to do some kind of work, and hence they select the days according to the nature of the work. The passage of the sun through each of these lunar mansions takes about 13 days, the effects of which are also described. These periods of 13 days from the seasonal and agricultural calendar of the Indians, they are accustomed to sow and reap according to these divisions. Since the various Vēdic rituals correspond with the agricultural

routine; we find that ancient ritualistic of the Vēdic ages used these periods to select timings for the various rituals.

Another aspect of the science of correspondence is that the astrologer finds counterparts of these divisions in the physical body of the living being. For example, the first lunar mansion begins with the head of the human being and the last one ends with the toe. The position of any planet is one of these divisions, at the time of birth, marks the influence of that planet in that part of the physical body and we find the influence of the planet during the course of the span of that individual. For example, the location of Saturn in the first division which falls in Aries marks the Saturn centre in the head of the person born during those days. This causes a congenital dullness in the mental faculties of that individual which lives with him all through his life. Every month when the moon touches that point, the person feels the dullness more prominent. If Saturn is located in the ninth division which falls towards the end of the sign Cancer, it creates a Saturn centre in the chest of the person. This causes phlegm troubles and respiratory troubles that are congenital. Whenever the moon touches this point every month, the person feels the

trouble more prominent. According to the effect produced by the planets, these planets are divided into two groups, benefic and malefic. Sun, Mars and Saturn are classed as the malefic planets while Jupiter, Venus and Mercury are classed as benefics. In fact, the planets are neither benefic nor malefic, but they stimulate that which is in store for the individual. The tendencies are carried from the previous births according to the previous deeds of the individual while the planet works as pointers of these tendencies. During the various revolutions, these planets stimulate that which is in store, whenever they touch these sensitive points in the horoscope. In our next lecture, we will deal with the systematic classification of these effects of the planets upon the human constitution.

Some people know, some people believe, and some people doubt the influence of planets upon our life. The difference shows the degree of understanding according to the stage of mental evolution. It is like the difference between any two students in a class. The whole universe around us is like a class room with the distant sky as a blue board, and the heavenly bodies are as if the hints of the teacher noted on it by a piece of chalk. There is much

to know between the lines about the stars and the galaxies. Before that, we have the presence of the planets in our solar system that are very near to us and that are communicating with us through their language of periodicities, speeds, and orbs, through their interactions and reactions with our earth's matter. Can these bodies at a distance influence our earth and our lives on the earth? We see how the teacher in the classroom stands at a distance from us and communicates the lesson through his explanations. How can the sound expressed through his vocal cords convey the import of the lesson by reaching us through our ears? How this can happen when there is a gap of space between us and himself? When it is possible that two people can converse with each other through the gap of space, the same thing is possible between us and the planets. The radiation of the lesson through the vibration of the sounds takes place only through them medium of space. The same thing holds good with the planets also. Each of us receives the influence according to his standard. To some people, the planets are fate-makers. They believe that their future is conditioned by the planets, and it is known by the position of the planets at their birth. This is true to them because

they have not yet any plan in their mind about themselves. The laws of nature are injunctions to them, their own response, which is in terms of the inevitable language of their own emotions, instincts, and reflexes condition their thoughts. This, in its turn, conditions their attitude. The whole process is recorded by the moving planets as they pass through the birth position of the planets in their horoscopes.

The birth degrees of the planets in their horoscope stand like trigger points of the emotions that are in store according to the habituated conditioning which we call the past karma. Every action in present life is only a reaction to the environment, and hence it is predictable. Their horoscope reveals the way in which they behave inevitably.

Some people doubt the influence of the planets while at the same time, they react to the planets with the same degree of inevitability. They react to others in terms of anger, hatred, malice, jealousy, and caution, which expresses only as timidity. The incidents in their life are also as predictable as those of the previous class. Disbelief

expresses through them as one of the forms of inevitable prediction. Such people are very careful about what they know and what they have while they are quite unconscious of what they are and what they are influenced by. There are still people with higher minds who begin to think and try to understand the realms of the unknown. To them the planets work as instructors and begin to allow freedom of thought. After waiting for a long time, these people begin to choose for themselves in light of the planetary lessons. They grow communicative and they begin to control their expressions away from the outbursts of their own emotions, though it begins to dawn on them, independent of their own limitation. Their horoscopes predict only what they choose, how they succeed, and how they fail. Planets do not take the trouble of predicting incidents in their lives.

In the next stage of human evolution, we find that people begin to analyse their beliefs and try to plan for themselves according to the force of nature working through them, and expressing themselves in terms of their birth planets. To them, the planets teach the problems of humanity and the way how to meet them. To them, the

planets work as instructors in terms of limitations and opportunities. There are still some people who have reached the next stage of evolution. They try to understand that there is a plan expressed through the planets, just as they have a plan for themselves to be carried through their whole life. For them, the planets work as advisors, helpers, and guides. Things are predictable only to a very small degree. To them, their horoscope is guidance to choose and not a chart, which reveals fate. Advice is more meaningful to them than prediction. Such people have passed the stage of thinkers and philosophers. They have reached the stage of doers and servers. Thus, we can trace the path through the stages of the animal, the servant, the student, the adult, the server, and the helper. Here we notice the difference between the servant and the server. The servant is a poor inevitable creature while the server fulfils his lot by way of wilful co-operation and contribution.

In the next stage of spiritual evolution, we find another group of human beings tuning themselves with the planets and the forces of nature while trying to do their best in the interests of the whole planet of this earth.

They have nothing of their own just as the clouds do not have some plan for themselves. Their activity is only to serve the purpose of the earth globe. The logic of what we do and what we gain is understood as vain and useless. For them, the planets work as Master's and advisors. They conduct their gatherings and meetings to convey the plan for such people. Each conjunction, square, opposition, trine, sextile or transit between two planets in their horoscope means neither good nor bad to them. It means only a timetable and a program needful. Such people find the place of one incident in the light of all the other incidents, the place of one person in the light of all the persons and forces at work.

As we follow the logic of the planets and understand the place of prediction, training, guidance, and advice; we will at once realize the shallowness of the philosophy of fatalism. Of course, fatalism has no place in the minds of the fatalists who grow into manhood from animal nature, while they pass through the elementary school educations of our earth. Since the career of a human being marks the life of not only a student but also a colleague of the teachers on this earth; he is expected to exercise his way

of doing things, and deciding the course of action by feeling the presence of his own will unlike the rest of the beings on this earth. Training the human being to do this is the ultimate goal and fulfilment of the planets as far as their work for the human beings is concerned. People who wait for the situations and those who expect “the Lord to come down to earth to save them” in an objective sense have to wait until they begin to understand rightly. Meanwhile, they will be undergoing the process of births and deaths along with the animals.

A unit human being, like a planet, is a unit-consciousness equipped with a unit mind, and physical matter at hand. Those who understand in the physical terms do not see the truth. This is the reason why the astronomers who do not know astrology and the science of spiritualism cannot find any meaning in the orbs and cycles of the planets. It is also the reason why the scientists, natural philosophers, sociologists, psychologists, economists, commercialists, and politicians, who have not grown into the dimension of spiritual awareness, find the human activity of this earth as a big riddle. They find panic in music and discord in concord.

Astrology is the true key of spiritual wisdom which we call the science of Man. The scriptures of all the nations of this earth contain this branch of wisdom and they need astrology as a master key to unlock the secrets of the ultimate solution to everything.

The Principles Governed by the Planets

The whole solar system is understood as a unit constitution working according to nature's laws. The fact that there is much distance between two planets, does not bar us from understanding the fact that the whole solar system is but one unit. The concept of distance changes according to the measure and position of the individual who wants to measure. For an ant crawling upon your forearm, there is much distance between your hand and head. If the ant were asked to examine the head while itself standing on your forearm, then it understands that the head is far too distant from the head. Hence there is no possibility for the ant to understand that the hand and the head belong to the same person. Similarly, for a mere astronomer who is not yet an astrologer, the sun and the planets stand distant and different from the earth. It is not easy for him to understand that the whole solar system is the body of a unit consciousness which works like an individual. For an astrologer who can comprehend the

above facts, the sun is certainly not different from the earth or anyone of the planets. Just as the action of one part of your body influences the other part, the planets moving around the sun cause changes upon every planet. The same is the case with our earth which is part of the solar system. The apparent motion of the sun, moon and the planets around the earth along the path of the earth's zodiac causes many changes in the behaviour of every atom of the earth. The same logic holds good to understand that the planets influence the beings of the earth. Every planet has a physical body which the astronomer calls the planet. In fact, the planet is different from the planetary body though it resides in the same body and exercises its influence from it. Just as we are different from our bodies though we exist in the same body, the planets are different from the planetary bodies. We cannot identify ourselves without our physical bodies, so too the planets.

We work as personalities existing in the bodies. Each planet exists in the planetary body and works as an individual. For this reason, we find the description of the planetary beings as personalities in the astrological

textbooks of the ancients. These personalities influence the various planes of the existence of the earth and the individual from the earth.

According to the ancient textbooks of astrology, we find that each planet represents a plane of consciousness in our personality. The sun is said to represent the centre of consciousness in us which we call "I AM". The moon governs our mind. Mars governs valour while Mercury governs the intelligence. Jupiter governs wisdom and a sense of happiness. Venus represents the concept of beauty while Saturn represents experience. The planets at the time of birth form a particular pattern according to which we are shaped as the arrangement of the various concepts in us. Since everything on this earth is continuously created and replenished by the sun, we have to accept that the sun influences our own creation individually and collectively. Since the reactions of our mind are all framed as the secondary and tertiary reactions of the substance in us, we can understand that the structure of the family and the society are also governed by the planets. The concepts of society and family exist in our mind, and hence they are caused by the cumulative actions of the planets. In this plane, the sun

governs the head of the family, the father force. The moon governs the mother; Mars governs the relationship among brothers while Mercury represents the maternal uncles. Jupiter represents our elders and well-wishers, whom we are expected to venerate and follow. Venus represents objects of love and affection while Saturn represents the old people in the house. All these relationships exist as concepts in the human mind while they do not exist in the very essence of the individual. These relationships are our mental projections, and hence they are influenced by the activity of the planets.

The position of the planets at birth gives us a clue to understand the nature of relationships. The movement of the planets and their mutual aspects represent the changes that take place among the relative during the course of our span. In other plane, the Sun represents our superiors and bosses, while the Moon represents the domestic circle. Mars represents competitors while Mercury represents our social contacts, business transactions and communications. Jupiter represents financial aid and sources of help, while Venus represents persons who give us comfort and happiness. Saturn

represents persons towards whom we have inevitable duties and responsibilities.

The very concept of family, society and government is formed by the planetary consciousness reflecting upon the mind. In this aspect, the sun represents our relationship with the government while the moon represents our civic sense. Mars represents our relationship with the implementation of protection, law and order and defence. This is presented as our relationships with the police and military. Mercury represents postal, telegraphic, radio and television services. He represents also messengers, interpreters, traders, accountants and agents. Jupiter represents the court of law and the administration of Justice, religious and charitable institutions. Venus represents entertainments, public amenities, fancy, stationary, and beautifying aids. Saturn represents hard labour, manual work and wages. While studying the horoscope we are expected to consider the individual in the light of all the above aspects and then we will be able to assess the position of the individual in terms of his career, livelihood and his environment. In fact, the individual forms his own

habituated behaviour towards these aspects and the very nature of his habituation is understood by studying the horoscope.

Planets and Colours

Various authors give various types of relationship between the colours governed by the various planetary vibrations. The whole theory is based upon the hidden Law of Nature that matter, force and mind are vibrations of different frequencies. Another Law of Nature is that matter, force and mind make their manifestation as the aggregates of vibrations. Further, these three states vibrate towards each other in various frequencies producing various effects of objectivity. One of these effects on mind is called the colour-effect.

The whole Solar system is a manifestation of the Lord's will into an integral self-sufficient unit. The planets are formed as the effect of various consistencies in matter and mind. To the sons of our earth, the planets produce the effect of sound and colour in the septenary scale. The Solar ray manifests as the spectrum of seven colours to human eye of this earth. The planets are nothing but stabilised patterns of the colours of the Solar spectrum.

Ancient and modern books on astrology describe the relationship between each planet and its corresponding colour. Unfortunately, there are many differences of opinion among the authors and this makes us understand that there is something empirical about the theory. Human observation and understanding are always subject to error, correction and rearrangement of truth. This is in tune with the Law of Evolution of Truth and the Law of the Response of the individual to Truth in course of his evolution. This does not mean that we are to disbelieve the theories of planetary colours and their application. Science, modern or ancient, has always many loopholes in understanding. We are expected to follow the light of others' teachings in tune with the intuition of the individual, which is ever expanding unto the goal of ultimate perfection. Ultimate perfection is a myth as far as the human intelligence and understanding are concerned, but at the same time it is not a myth to the human comprehension beyond the cage of the senses, mind and intelligence. Instead it is the vision of the ultimate perfection of things, that is the only truth into which we can unfold. Everyone is a student through births and rebirths when we consider him in the light of the vision of

ultimate perfection. The Solar system as a whole is the only pattern, which gives us an idea of basic unity and ultimate perfection. It enables us to work out our own fitness in the totality of the Solar system. Those who could visualise this pattern of the Solar system as a whole, could gather some pages of wisdom and translate it into the language of the humans. This attempt enabled the ancient seers to read the scripture of the star-lit heavens and give us their own concept of the pattern of colours. Varāhamihira, the celebrated seer of the unity of the Solar Splendour gave us a key to the colours of the 12 signs of the Zodiac. According to him, the following colours correspond with the 12 signs:

- Aries - Blood Red
- Taurus - Milk White
- Gemini - Parrot Green
- Cancer - Pale Yellow
- Leo - Smoky Grey
- Virgo - The Rainbow
- Libra - Navy Blue
- Scorpio - Gold colour
- Sagittarius - Honey Brown
- Capricorn - Patched in shades of black

- Aquarius - Lightning flash
- Pisces - Transparent colour less (Like pure glass)

This does not mean that these zodiacal signs have these colours. In fact there are no signs as such in the sky. They are as they appear when seen from the earth. Colour is nothing but colour effect upon the eye of the observer. Objectively, there is nothing like a colour that exists. It is all as it appears to the mind through the eye. It is like the concept of anything before it is uttered forth as a word. To the ear, it is a word uttered, but to the utterer it is a concept while it is a vibration to the soul. Same is the case with the colour. If we say that a particular surface is red, it means that it gives us an impression of what we call red. As Shelly describes, the whole splendour of the creation is a multi-coloured dome within which there is limit less lustre of no colour.

The above said colours govern the life of the individuals that are born under each sign. Since everything from an atom to the human being is conducted under the constitution of the zodiacal signs and the

execution of the planets it remains a fact that we see everything in terms of colours. We are governed by these colours in the name of the moods and humours they produce in us. Every colour has its effect of stimulating the corresponding colour centre of consciousness in us. Every stimulation sets a chain action in the whole constitution which makes a rearrangement of the conscious mind for the better or the worse. When the colour is in harmony with our perception, then the rearrangement of the mind is for the better. When not, it is for the worse. The result of the arrangement is what we call mood. We say, we are in good mood or bad mood. It means that we are in tune or out of tune with our environment. Adjustment is required in our mind and not in the environment. Better arrangement or rearrangement of the articles of the physical plane around us is made possible only after there is a better arrangement of our thoughts. A well-managed house speaks of well managed mind. Conversely a well-managed house stimulates the mind in the direction of better arrangement of thoughts. The more we arrange things better, the more we will be able to manage with them better. But the pity is it should begin with the mind and

not the material around us. For this reason, an already arranged master mind is required to give its presence to us so that we may resume the capacity to arrange our thoughts first and our things next. In space we see the creation of matter through the space mind. Matter is nothing but the precipitate of the mind and our consciousness is nothing but the sublimate of matter. This is true in space when the creation occurs. This is true in us when we begin to live after we feel the presence of ourselves. The human constitution is a wonderful instrument having the keyboard of the conversion of mind into matter and vice versa. The keyboard exists in the various brain centres which are located along the spinal column with in and which are termed 'çakras' by the Yogic scientists. Each colour has its colour centre in one of the six Chakras and in seventh, which we call the head centre (Sahasrāra). The colour of an article is nothing but a surface of a particular frequency of vibration that stimulates its corresponding colour centre in our spine. The zodiacal signs work as the transmitters while the brain centres in the spine work as the receiving sets. All things in between are like the counterparts of the musical note produced in the name of our life. Persons born under

each zodiacal sign have a different influence of the colour of that sign. They are expected to live more and more exposed to that colour in terms of the articles of their daily life when they get at the harmony of their own instrument.

Planets and The Hours of The Day

“During the day and night, the hours are counted in the reverse order, leaving the preceding and the following planet in each case. Such a division of hours according to the planets reveals the good or bad that avails according to that which has been stored previously” - Varāhamihira’s Br̥hatjātaka, 1-3.

This is a wonderful riddle, the solution of which is as follow:-

- a) Know the planets that govern the seven days of the week in order. They are:
1. Sun for Sunday
 2. Moon for Monday
 3. Mars for Tuesday
 4. Mercury for Wednesday
 5. Jupiter for Thursday

6. Venus for Friday

7. Saturn for Saturday

b) Reverse the order of planets it is: 1. Saturn, 2. Venus, 3. Jupiter, 4. Mercury, 5. Mars, 6. Moon, 7. Sun

c) Pick out the planets of this order alternately leaving the preceding and the following. Once again arrange them accordingly. It is: 1. Saturn, 2. Jupiter, 3. Mars, 4. Sun, 5. Venus, 6. Mercury, 7. Moon. This is the order in which the planets govern the hours of the day and the night. The counting starts every day with the Lord of that week-day. Sunday starts with Sun hour Monday starts with Moon-hour, Tuesday starts with Mars Wednesday starts with Mercury, Thursday starts with Jupiter, Friday starts with Venus and Saturday starts with Saturn. Start the counting with sunrise exact to minute and count each hour according to the order of planetary hours. For example, suppose that sun rises at 6-10 a.m. on a particular Sunday at your place. Since it is Sunday the first hour is governed by Sun, the second hour by Venus.

The order will be:

6-10 to 7-10 a.m. - sun-hour

7-10 to 8-10 a.m. – Venus-hour
8-10 to 9-10 a.m. – Mercury-hour
9-10 to 10-10 a.m. – Moon-hour
10-10 to 11-10 a.m. – Saturn-hour
11-10 to 12-10 a.m. – Jupiter-hour
12-10 to 1-10 a.m. – Mars-hour

Again the same cycle repeats from after 1-10 p.m. starting with sun-hour. So on, up to the end of the night when the next day starts with moon hour.

Each hour stimulates that which is in store for you according your past deeds. Past deeds leave their impressions upon our mind as habits and tendencies which await stimulation in proper time and congenial environment. Past Karma is stored in the individual nature in the form of good or bad tendencies. Good tendencies lead us to do good things while bad tendencies condition the mind to repeat bad things. For bad deeds there is fall and retribution. For example, if one is accustomed to consume opium every day his mind is conditioned to eat opium once again at the same hour every day. If one is accustomed to take his bath early and

practise yoga for a long time, his dawn makes him feel doing the same next day also. This is what we call karma-conditioning. It acts as associations that work beyond logic and knowledge. We have in us good tendencies and bad tendencies as seeds awaiting germination. Now the planetary hours indicate us the type of tendencies that are to sprout in us during that hour. Some planetary hours stimulate good karma and some stimulate bad karma. Sun, Jupiter, Mercury and Venus stimulate bad tendencies which lay hidden in us. They result is that during the good planetary hours people get on amicably with each other and are ready to see the good in others. They are sympathetic to faults and helping according to their temperament. During the bad planetary hours people feel uncomfortable of others. They try to see the defects and darker side of others, so that they may have the fetish to point out. They are unsympathetic and overcritical towards others. These two types of stimulations condition the minds while each one behaves with other. Of course, this is only conditioning, which never compels them to action. It is for the individual to act or resist. The choice always lies with the individual and not at all with the planets as far as the daily life of the individual is

concerned. One can be wise to grow passive during the hours of wrong stimulation and begin to act once again during the hours of right stimulation. It is only to train us to do the right thing, avoid the wrong thing and neutralize the negative tendencies in us that the planets operate, stimulate purify, retribute and rectify. The art of being benefited and guided by the planets is imparted by Astrology.

You have learnt how to calculate the planets that govern the various hours of the seven days of the week. Now you will know how to use these planetary hours to the benefit.

Astrology divides the seven main planets into two groups: Benefic planets and malefic planets. Benefic planets stimulate the tendencies of your good karma you have done in the past. Malefic planets stimulate the tendencies of your bad karma. When your good tendencies are stimulated you will react favourably to the environment and thereby you will do acts that benefit you. You will be able to understand others positively, think good, speak good and do good. Then you will build

up good actions from others in favour of you. When your bad tendencies are stimulated you will react unfavourably to the environment and thereby you will do acts that prove unfavourable to you. You are likely to misunderstand others, you will think, speak and do something that is not required which harms others and they begin to harm you. The division is as follows:

BENEFIC PLANETS:

1. Jupiter
2. Mercury
3. Venus
4. Sun

MALEFIC PLANETS:

1. Saturn
2. Mars
3. Moon

Avoid doing anything important during the hours of malefic planets. Avoid starting on a journey, meeting anyone on important business, getting married, entering into any contracts of a long standing nature and starting treatment for a cure etc. Do all these things while the hours of good planets are in the present. Do this choice as far as your routine is concerned and as far as others' routine permits you. Your luck begins to increase since you react less and less badly to others. The week days are also good and bad in the same manner to commence

something important. Choose the good hours on good days, then you are at your best. Sunday, Wednesday, Thursday and Friday are good to commence anything. Choose the good planetary hours on good days. Monday, Tuesday, and Saturdays are bad to commence new projects. Avoid these days and the bad planetary hours.

For example if you meet a stranger on any important business on Sunday during a Sun hour, Mercury hour, Jupiter hour, or Venus hour you will be at your best to meet him and he will be at his best to respond to you affectionately and show much consideration about your points of view. In the same way you can choose the same hours on a Wednesday, Thursday or Friday.

If you meet a new person in a Saturn hour, you will have a cold and formal response which is rather mechanical and which lacks the warmth required for human considerations. Sometimes your disposition may grow ill so that you may commit mistakes. You may be asked to wait long and you grow impatient. You may miss the bus or train due to your own mistake. The tickets may be over in the theatre when it comes to your lot. You may

be disqualified because the other man remembers you of something disagreeable in the past between him and yourself. If you start at home while it is Mars hour you may have a wrong sense of speed so that you may meet with an accident or hit at anyone. You may rub the other person on the wrong side or he may do the same to you. You may be critical or grow irritable in any discussion unconsciously. Then the purpose of you both may be sometimes impeded or impaired. If you choose Moon hour your mind is ever sensitive and full of hesitation. You may fear to do the right thing or you may rush to do the wrong thing. You may speak what you do not mean or you may intend something different from what others understand. The same effects wait if you take up the week days of the malefic planets.

Sometimes you may find it not possible to avoid the wrong timing because of your previous appointments. Hence try to plan things much in advance and try to fix up appointments in good hours. By following this method you will get your things round into a plan. All your affairs will be rearranged. There is power in the arrangement of

things. You will begin to feel the presence of this power working favourably.

YOU have learnt how to calculate the planets that govern the various hours of the seven days of the week. You have also known the effects of the various planetary hours upon the daily events of your life. Now you know how to stimulate your good tendencies by selecting the planetary hours that are good. You have also learnt how to eliminate your bad tendencies by eliminating the bad planetary hours. Now you will have some additional information which is of practical value.

It is said that the hours of Sun, Mercury, Jupiter and Venus are good and the hours of Moon, Mars and Saturn are bad. Do not get the idea confirmed that the bad planets are really bad. They only stimulate the bad in you so that it comes out into expression and gets spent up. So, the planets are not at all bad. For those who are born on a Monday, Moon is a good planet and gives good results during the hours of Moon. This is true during those days when the moon is increasing. You can select the Moon hours for journey, change of place of residence in the

Moon hour when you are ahead of full Moon. This hour is particularly auspicious on Mondays or Fridays. Similarly the Mars hour is good to take up a challenge or a competition for those who are born on Tuesday. This is powerfully good on Tuesdays. Saturday is good to those who are born on Saturday. For them Saturn hour is good especially on Saturdays. It is good to take up any work that requires focusing all the activity towards a particular achievement that requires slow and steady work. Where the work is confined to a place without allowing outdoor activity this is good.

Always avoid Sun hour on Saturn days, Moon hour on Tuesdays and Saturdays, Moon hour on Tuesdays and Saturdays, Mars hour on Mondays and Saturdays, and Saturn hour on Mondays and Tuesdays. These combinations cause obstacles and serious problems.

Any good planetary hour gives the best results between the 25th of a month and 18th of the next month. Between 18th and 25th of any month they do not give full benefit. This is because the sun will be changing his sign between these days. Similarly the bad effects of bad

planetary hours are more powerful between 18th and 25th of any month than the other days.

Between 28th of a month and 5th of the next month the good planetary hours will make you complete any good work quickly. Similarly, between 15th and 20th of any month, the same thing happens. During these two periods work will be done and results will be got quickly. During other days, work will be slow.

Before you begin to arrange your work according to the planetary hours. You will find that your routine is irregular and random. You work according to the planetary hours and you will find that your affairs begin to come to an order. You will be able to shape the things in the required direction and manage your situations with mastery. This change takes place gradually. It is not a miracle and the changes do not occur in one day. In the beginning you may have some failures because of your previous confusion in expressing your own tendencies. A continuous attempt to tune your work with these planetary hours will rearrange your psychology. It removes your complexes that are self-made. It brings your mind exposed to the planetary vibrations which are free

from your own moods and impressions of others. Suppositions are the cause of failures because they are made by you and not by the planets. Your tendencies are classified by the planets, purified from your impressions and rearranged according to the plan of the planets. The planets are universal in their values while your impressions are of individual value. When the individual values oppose the plan of this earth and other planets, your values are sure to be defeated, then you will experience what you call failures. Following the planetary hours removes this opposition by neutralising your impressions about your fellow-beings. Impressions produce disharmony in the constitution which causes ill-health. Following the planetary hours also improves your health in course of time since it prevents you from producing unrequired secretions in the body that are stimulated by your own spirit of understanding. Human life is a mesh of various circles of activity like the domestic circle, social circle, official circle and your circle of civic duties and rights. The mesh will be disentangled by following the planetary hours. Each circle is rearranged in its proper place and relationship with the other circles. Arrangement will be the key note of your activity. Then

everything is calculated without a complex and the routine of the day, year and the span of your life will be like a song in its arrangement and like a poem in its meaningfulness. This leaves nothing to chance. Happiness will be the result and fulfilment will be the experience.

Division of Work According to The Planets in The Seven Days

We have understood the methods to calculate the good and the bad hours of the day according to the system of planetary hours. Now we will explain how to divide and group the various items of our work according to the nature of the planets that preside over the seven days of the week. The seven days of any week are presided over each by each planet in the following manner:-

DAY	PLANET
Sunday	Sun
Monday	Moon
Tuesday	Mars
Wednesday	Mercury
Thursday	Jupiter
Friday	Venus
Saturday	Saturn

This is universal and this order is followed by every nation in every race, through thousands of years. The

truth of this system is proved beyond time against any type of criticism and any other intelligent system that is being suggested time and again. The influence of each planet upon each of the above days is beyond doubt, except to those who are born doubters. Ancient Indian Scriptures describe the allotment of the various branches of our work which can be followed on each of these seven days. It is unscientific to believe that some days of the week are good while others are bad. Some people are inclined to believe that Wednesday, Thursday and Friday are good days, because they are presided by benefic planets, while the other days are bad to do anything since they are presided over by bad planets. This is not correct. Every day is fit to do some type of work and we are expected to assort our work according to the nature of work and the material tackled. Here is the system of classification according to the ancient author, Vaśiṣṭa.

1. The following items if work will be suitable to do on Sundays:-

Splendorous gatherings, festivals, allotting big people to do great deeds, auspicious gatherings, to begin any work with service motive, to commence war, to

commence medical aid, to open dispensaries, handicrafts, working with metals, manufacturing jewelry, plastics, leather ware, lac, cereals, workers and to erect sheds for anything.

2. The following items on Mondays:-

Water-works, pearls, glass, sugar cane, silver-ware, milk supply, herbs, gardening, agriculture, dance, music, building plans and anything done through or by women, oysters, conches.

3. The following items on Tuesdays:-

Inflammables, fire-works, poisonous materials, weapons, sharp instruments, war implements, threatening, creating differences between two persons or parties, robbery, cheating, manhandling, killing, slotting, blasting, cutting, preparing metal ware,. Parallel industries and playing black magic.

4. The following items on Wednesdays:-

Pursuits which require skill, communication, transport crafts, arbitration, stadiums, centres of physical culture, circus art, marketing, shopping, clinical work, correspondence, merchandise especially of alloys, jewelry, cutlery and the various studies of mathematics and statistics.

5. The following items on Thursdays:-

Ritual, worship, observation of religious duties, auspicious gatherings like marriage etc. preparing and administering nutritives, starting education, transactions of gold and jewelry and valuable clothing, gardening. Starting healing and treatment, scientific researches, competitive attempts, music, dance, and the acquisition of stable and movable assets.

6. The following items on Fridays:-

Anything done by or through ladies, music, dealing with pearls, diamonds, fruits, silver-ware, perfumery, furniture, bedroom equipment, jewelry, luxury clothing, ready-made dresses gardening, agriculture, water-works,

pruning creepers and flower plants business, flower industry and auspicious gatherings.

7. The following items on Saturdays:-

Receiving any thing for domestic equipment, stonework, masonry, bricks, metals like lead, undertaking austerities related to stable assets, starting house construction, establishing long standing institutions, work done by or about donkeys, camels, cattle, evaluation, weights, measures, accounting, auditing, hard labour, overcoming or counteracting something bad, false or criminal.

Further it is advised not to take oil bath on Sunday, Tuesday, Thursday, and Friday. The other days prove good for oil bath on Monday it increases the luck, on Saturday it increases the health and wealth.

Moon in the Vedic Tradition

A proper understanding of the three principles governing the whole creation can be found in the ancient Indian astrological symbolism. The principles are matter, mind and consciousness. The three planets that are the manifestations of these three principles are the earth, moon and the sun in order. The earth represents the matter state of spirit, the moon represents the mind state and the sun represents the consciousness state of the same spirit, which pervades the space globe. The rotation of the earth around itself represents the birth of the individual consciousness. Its rotation around the sun shows us how matter is impregnated by the consciousness to produce the cycles of time which we call the earth years. The rotation of the moon around the earth signifies the reflected light of consciousness which we call mind. The various angles produced by these rotations signify the various phases of mind that govern the beings on the earth.

New moon and full moon are the two nodal points which represent the ebb and tide of the whole creation on this earth. We find the influence of these two phases upon the mind of the various persons on this earth. Indian astrology has found out correspondences of two different aspects of creation with the new moon and the full moon. 1. The phase of the mind. 2. The periodicities of the cycles of reproduction in the body of a woman. The lunar months that are measured by the new moons and full moons cause the cycles of menstruation and ovulation of the woman. The perfect conjunction of the apparent sun and moon in the sky marks the new moon. The duration of time between two new moons is called the lunar month. This is divided into thirty divisions which are called Tithis (the elongations of the moon). Apart from the days of the new moon and full moon in each month, we have twenty-eight Tithis.

Fourteen of them belong to the white path or the increasing moon, and the remaining fourteen belong to the black path or the decreasing moon. They bear a correspondence with the fourteen Manus conducting the creation of the vast sweeps of time which we call the

Manvantaras. Each of these elongations has its own influence upon the moods of the living beings of this earth. Many of the beings of the earth are but the sons of the earth, and are bound by the moods of the mind, before they can dream of the possibility of mastery over the mind and the senses. Many of them cannot remember themselves different from their mind and senses and hence the objects of the puppet show in the hands of the moon phases. Ancient Indian astrology knows much of the influences of these Tithis upon the individual minds. Some of them are desirable and some are not, according to the vibrations of either concord or discord they produce in the minds of the individuals. Even this, they do not produce by themselves, but they stimulate that which is in store as the aggregate of the tendencies, which are but the result of the force of habit which we call karma. It is more powerful than intelligence, knowledge and reasoning, since it conditions the nature of the individual which is the triangle of forces formed according to the ratios of the three Guṇas proposed by himself during his reactive response of the past births. The moon phases or the Tithis stimulate the corresponding activity which holds that particular group of tendencies. The result is that,

everyone reacts to the environment according to the nature of the Tithi, irrespective of what he knows. A rich man spends his money not according to the need but according to his nature. It may be an organised utilisation or a criminal waste. The same is the case with the human span, the vital force, and the value of the environment. All the splendour of our environment is subject to one's own use or misuse. Thus the Tithis play the role of the strings of a musical instrument, which can be played by a good or a bad musician. Since it requires practical training to become a good musician, God finds that the majority of the creative beings are bad musicians playing the notes of discord and suffering. Everyone does things not according to the need but according to convenience or desire. The result is that many people feel the effects of what they do under the influence of the Tithis in a different manner. The ancient seers like Nārada, Parāśara, and Vaśiṣṭa gave their observations and verdicts about the effects of these Tithis. Their teachings are recorded by the subsequent followers in the form of Saṃhitas (collections) with the degree of accuracy according to their ability to receive the teachings from those great lights. Leaving sufficient margin to the possibility of error that belongs to the

composers, still we have an imaginably abundant bulk of teachings that can guide the whole humanity safely through the ravages of its idiocy to the goal of 'the one grand liberation'.

The new moon and the full moon create a great disturbance of mind to the majority, and the necessity and opportunity to rearrange things and better equip themselves for those who have mastery over their own moods. Generally, it is advised that no one should travel or make a beginning of any important affair of a stable and long-standing nature on the day of the full-moon and new-moon. Is it not foolish to take up a class and conduct teaching for a professor, while he is running on the streets? Similarly, he is a fool who launches a new program on the day of the full moon and the new moon. These are the days on which he is expected to receive his new program and understand it in terms of its fitness and his own fitness to it. According to the Purāṇas, one is expected to renew his contact and re-establish his transaction with the Dēvas and Pitrus that are working within and without continuously. He is expected to know his plan for the month during these two days. Hence they are called Parvas (nodal points which are considered

holy). We have a similar explanation for all the remaining fourteen days.

As mentioned previously, we have much information about the lunar elongations (called Tithis), found in the ancient scriptures and their commentaries. The Vēdic literature provides heaps of valuable information about the Tithis. We can broadly divide the whole information mainly into three groups:

- I. That which is available in the astrological books called Saṃhitas.
- II. that which is found in the Purāṇas,
- III. and that which can be gathered from the Vēdic texts, Brāhmaṇas and Upaniṣads.

The first section is direct and easy to comprehend though it is a bit conventional and the actual information not being very deep. The second section is exhaustive and profound, but we have to divulge many symbols and extract the significance there from. The structure of the theory of Manvantaras should be properly understood to have a broad comprehension of the significance of Tithis

from the Purāṇas. The fourteen Manus correspond with the fourteen Tithis between the new moon and the full moon. There is a detailed description of the careers of Manus, their ruler ship, marriages, children, descendants, and their deeds in detail. All these things correspond with the many effects of each Tithi. The process of divulging requires elaborate research, but it is at the same time profitable of the yield. The third section is really very deep and profound. It gives the right keys to divulge the secrets of correspondence between the microcosm and macrocosm. For example, the new moon educates us about the periods of menstruations and the full moon about the ovulation of the woman. It provides us with the real key of fertilisation and re-production. It also informs us when to reproduce and when not to reproduce, and also when it would be futile. Now let us deal with the information of the three sections separately, in detail.

The information of the Saṃhita:

Parāśara names the Tithis in the following manner:

1. Nanda
2. Bhadra
3. Jaya
4. Rikta
5. Pūrṇa
6. Māsa
7. Mitra
8. Mahābala
9. Ugrasēna
10. Sudhanva

11. Sunanda 12. Yama 13. Jaya 14. Ugra 15. Siddhi

It is said that the fourth, sixth, twelfth and fourteenth are found to yield unfavourable results, while Mahābala is strongly favourable or unfavourable. The rest of Tithis are found to be auspicious when observed for all good purposes. These Tithis are counted starting with the day after new-moon or full-moon.

Varāhamihira makes a grouping of the above Tithis in the following manner:

1, 6 and 11 called Nandas; 2, 7 and 12 are called Bhadras; 3, 8 and 13 are called Jayas; 4, 9 and 14 are called Riktas; 5, 10 and 15 are called Pūrṇas. Among these, the Nandas are good for pleasurable purposes. Bhadras are good for starting treatment, appointing subordinates and inferiors, especially those who look after watch and ward. Jayas are good to begin something for success and competition. Always the Riktas yield bad result due to negligence, mistakes and carelessness. Pūrṇas yield good results when the work for the public good is undertaken. They are also favourable for sacred rites, Vratas and Yōga

practice. Varāhamihira has ascribed the following Lords to the Tithis:

1. Brahma for Nanda, 2. Vidhāta for Bhadra, 3. Viśṇu for Jaya, 4. Yama for Rikta, 5. Chandra for Pūrṇa, 6. ṣaṇmukha for Māsa, 7. Indra for Mitra, 8. Vasu for Mahābala, 9. Sarpa for Ugrasēna, 10. Dharma for Sudhanva, 11. Rudra for Sunanda, 12. Āditya for Yama, 13. Manmatha for Jaya, 14. Kāli for Ugra and 15. Visvēdēvas for siddhi.

The names for the presiding deities may be according to an ancient tradition, which is not in vogue at present. The significance of each of the presiding deities and the details of the results can be studied and enumerated with the hope of the help of the Purāṇic and the Vēdic lore. Before doing this, we should take into account the month also. This gives twelve sets of results according to the zodiac signs in which the sun and the moon are placed on each Tithi. The twenty eight or twenty seven lunar mansions called Nakṣatras are also to be taken into account. Each Nakṣatra manifests its own qualities when the planets go through it. This is particularly so when the moon passes through a Nakṣatra every month. The agricultural produce

and the rate of human births in each month depend upon the combination of the Tithi and the Nakṣatra. The tides of the ocean, days of fishing, and the rise and fall of prices in the market depended upon the same factors. The structure of the orthodox Indian Almagest is based upon these combinations. There are certain Nakṣatras through which the sun and the moon pass, when it is full moon and new moon. These Nakṣatras are considered to be especially significant and more powerful than the rest of wielding their influence upon the biological kingdom of the earth.

From the time of one new moon to the next, the journey of the moon is divided into four quarters. The first quarter starts with the new moon. The second quarter starts with the increasing half-moon. The third quarter begins with the full moon. The fourth quarter begins with the decreasing half-moon. These four points are the four nodal points in the lunar month, and they wield much influence upon the moods of the mental beings on this earth. The mental beings are called Mānavas or the children of Manu. (The Dēvas, Pitrus and other beings that work out the plan of the earth are not mental in their

existence and are hence not classed as the children of Manu). These four nodal points bear correspondence with the four nodal points of the solar year as follows:

- 1 The New moon corresponds with the winter solstice.
- 2 The increasing half-moon corresponds with vernal equinox.
- 3 The full moon corresponds with the summer solstice.
- 4 The decreasing half-moon corresponds with the autumnal equinox.

Hence these four nodal points respectively correspond with the beginning of Capricorn, Aries, Cancer and Libra. The 90 degrees of each quarter can be divided into three parts of 30 degrees each when each of the divisions corresponds with a sign in the zodiac. When this information is also supplemented, we get many keys to solve the secrets of prediction and astrological selection of timings.

Each day is also divided into four quarters of six hours each, starting with the sunrise. Then the correspondence will be as follows:

1. The sunrise corresponds with the half-moon increasing
2. The moon corresponds with the full moon
3. The sunset corresponds with the half-moon decreasing
4. The midnight corresponds with the new moon.

Astrological Tradition

*T*he history of any Science is as valuable as itself and the history of astrology works as an eye opener to the many free thinkers of the world. The present age is ready with its laurels to anyone, who can keep his thinking free in the presence of the many facts of a time plotting nature. The western mind is specially fitted to gather available facts and make a history of any subject out of it. Of late we find remarkable books on astrology which include a historical survey of the science of astrology, but unfortunately to an average western mind the history of any science means the development of that particular science among the western nations. The same defect lies with the astrological survey of a white man. There are certain limitations working upon his mind in the shape of confirmed opinions. One of them is that the oriental races received astrological concepts from the ancient Greeks. This is a misconception of a high order and it is due to a general lack of familiarity with the oriental tradition. The Astrological Wisdom of India dates far back to a remote

period when there was no Greek nation as such. Tradition proves it and the scriptures of India prove it at every step to substantiate this statement. Let us try to trace the differences between the eastern and western traditions of Astrology.

1. The concept of the 12 signs of Zodiac is the only definite scientific concept to the western nations. According to the Astrology of ancient India (which is quoted different from the popular astrological tradition of India), the theory of Zodiac runs as follows:

2. You can divide the path way of the planets and the sun into as many equal divisions as possible. Then each type of division reveals a set of readings which belong to a particular aspect of life expression. For example, the whole zodiac is divided into two equal parts which serve us as two signs revealing the lunar and solar expressions of life force. The terms 'lunar' and 'solar' do not denote the luminary bodies of the Sun and the Moon. These terms denote the two expressions of creation, the active and the passive. They represent the exhalation and the inhalation of the one consciousness that governs the year and that

serves the function of the creator to the beings on this earth.

Similarly, the whole Zodiac of 360° can be divided into 3 equal parts, when it is called the Zodiac of 3 signs. This will enlighten you about the response of a particular individual to the concept of past, present and future, to the concepts of three dimensions of perception (observer, observed and observation), the correlation between the three expressions of energy (dynamism, inertia and poise), the three interpenetrating planes of objective existence (matter, force and consciousness) and the three sproutings of the seed of wisdom (individual consciousness, cosmic consciousness and the path of unfolding or becoming in between).

Each of these three signs is subdivided into three when we get a Zodiac of 9 signs. This reveals the response of the individual to the creative intelligences (DEVAS) whose seeds function as the numerical potencies (the nine number gods are called Prajāpatis or Progenitors).

Each of these subdivisions is again subdivided into 3 equal parts making a Zodiac of 27 equal divisions which

are popularly called Nakṣatras. (In fact the term 'Nakṣatra' is commonly used for any regular polygon formed by the equal division of Zodiac of any magnitude. Hence, all these divisions of all types come under the general term Nakṣatra. In course of time the term is restricted to the division of 27 equal parts). These 27 divisions are described as the wives of lunar deity for the fact that they correspond with the average number of days, of one revolution of the Moon, the Lord of fertilisation, germination and fecundity. You can find all the keys of the wisdom to know the time scales of biological kingdom of this earth which includes the prenatal epoch, the longevity and the cycles of rebirths besides the cycles of plant life and the fruition of the various seeds and of the various deeds of an individual.

The circle of the Zodiac is again divided into 4 equal parts of 90° each. This explains us about the mode of response of an individual to the 4 layers of consciousness (the individual awakening, the sleep, the dream and the awareness of the individual to the background consciousness). These 4 aspects of consciousness work as the 4 petals of the unfolding consciousness compared in

the scriptures with the sacred Lotus from which Brahma, the 4 - faced creator sprouts and expands into his realisation as Brahman, the cosmic consciousness i.e. within and beyond the unit creation. This division of the Zodiac gives a practical key to the individual to expand into the absolute consciousness beyond all limitations that work upon him as his concepts of the absolute.

According to the Vēdic tradition, the apparent path of the Sun and planets with the horizon is divided into five equal parts, each of which can be called a sign of the zodiac. The Ascendant at the birth (Lagna) is taken as the starting point and the whole zodiac of 360 degrees is divided into five equal parts of 72 degrees each. Then we get the five signed or the five housed horoscope in the shape of a five pointed star. In the Vēdas, this is called the Pentateuch of the Pitrus. The Pitrus are the group of Dēvas on the cosmic, planetary and the solar scales of creation. They preside over the coming down of souls into physical bodies, constructed by the matter which is filled with the myriads of souls in the name of atoms and cells. The five-pointed star in the horoscope gives you a clue to understand your productivity on the biological plane. The

possibility of begetting children, the possible number of children that are to be born to an individual (in the case of a female horoscope) and the type of children that are to be born are properly estimated and understood according to this division. Any deficiencies in the childbirth and the congenital defects of children that are going to occur due to the health conditions of the individual are also understood through this chart. The position of planets in one of the five above said division gives us the nature and temperament of the children and the care that is to be taken to rectify defects.

The solar year is divided into five equal parts like this and they are understood as the five seasons of productivity. Śatapatha Brāhmaṇa describes this in detail. Some hymns in the Suparṇa Sūkta of the Rig Vēda give us good aphorisms to apply this astrological aspect in the seasons and to the individual horoscope as well. The whole of the solar year forms five centres to a given place and through these centres the place receives the energies of the five states of matter that are converted into the matter of various kingdoms of the earth. The whole concept is highly scientific and the forgotten tradition is to

be built, once again before the modern astrologer can understand anything out of it.

Again the circle of 360 degrees of the zodiac is divided into 6 equal parts which form six signs of the zodiac in another application. These divisions are called Ritus or the seasons. Ancient Indian astrology described six seasons in the year. The duration of each season is about 60 days. They are:

1. The spring which runs from March 21st to May 21st
2. Summer which runs from May 21st to July 21st
3. The Rainy season which runs from July 21st to September 21st
4. Sarath or the Moon's season which runs from September 21st to November 21st
5. The winter season which runs from November 21st to January 21st
6. The Season of Leaf-Fall which runs from January 21st to March 21st.

Of course, this computation of the zodiac holds good only to the countries that fall within the tropical zone. According to this, the seasons are decided and the service

of man to the productivity of the earth is conducted in the name of agriculture and garden farming. In ancient days, agriculture was a ritual which meant many things other than bread. It meant a duty to man towards the element of earth and the training of man to tune himself towards his duties to the plant kingdom. A symbiosis was expected to be established by a man between himself and the plant on one side and between himself and the animals on the other side. Agriculture and garden farming were together considered to be the training required for man to understand the law of life and to practise the path of getting his subsistence out of the fellow organisms while himself being useful to them. Since the bull was used for tilling and the cow was used for milk, the pair was symbolised as the Sun and the earth respectively. Agriculture involves the training for the co-existence of man with the fauna and the flora of the earth under the guidance of the awareness of the brotherhood of life. According to Janaka, the tiller-King, man cannot lead a perfect life of realisation until he submits himself to the ritual of agriculture. Since the concept of this ritual abounded the life of the lawful citizen of the earth, there was such development in the astrological science applied

to agriculture in those days. For this purpose, the zodiac of the seasons was studied in detail. Even today, the orthodox Indian knows about the cycle of six seasons, their application and significance.

The zodiac of 27 equal divisions which still exists in India in the name of Nakṣatras was also used as a supplementary fragment of knowledge about the ritual of agriculture. As the sun passes through each of the 27 equal divisions, it takes about 13 days and odd. Each such division is called a “Kārti”. The term “Kārti” means ‘scissoring’ which means dividing the zodiac into 27 equal parts starting with ‘Krittika’ the first big scissoring which starts with Meṣa (Aries-Zero). Of course, there is confusion about this in the subsequent centuries, when the latter astrologers (who were mere calculators without the concept of bodies in the heavens) called the first division ‘Aśvini’ instead of ‘Krittika’. The confusion was due to the false concept of a stable zodiac which is different from the one that is annually marked by the point of vernal equinox. The sun passing through the 27 Kārtis influences the crust of the earth in terms of fertility and productivity. He also influences the wind currents by

regulating the temperature in the atmosphere according to the seasonal effects. According to this computation of Kārtis, the ancients marked the astrological calendar for reaping, sowing, harvesting, heaping and tending their cattle. According to the effects studied each Kārti is described as having a presiding deity. The deities are as follows:

1. Agni for Krittika
2. Prajāpati for Rohiṇi
3. The deer's head of Prajāpati for Mrugaśira, some interpret it, that the Moon is the Lord of Mrugaśira
4. Rudra is the Lord of Ārudra
5. Aditi for Punarvasu
6. Angiras for Puṣyami
7. Serpent for Āślēṣa
8. Pitrus for Makha
9. Bhaga for Pūrvaphalguṇi
10. Āryama for Uttaraphalguṇi
11. Savita for Hasta
12. Twaṣṭa for Chitra
13. Vāyu for svāti
14. Indra-Agni for Viśākha

15. Mitra for Anūrādha
16. Indra for Jyēṣṭha
17. Asura for Mūla
18. Waters for Pūrvāṣāḍa
19. ViśvēDēvas for Uttarāṣāḍa
20. Viśṇu for Śravaṇa
21. Vasus for Dhaniṣṭha
22. Varuṇa for Śatabhiṣa
23. Aja, the one legged for Purvābhādra
24. Ahirbudhni for Uttarābhādra
25. Pūṣa for Rēvati
26. The pair of Aśvins for Aśvini
27. Yama for Bharāṇi

These names had been coined by the ancient astronomers of the Vēdic centuries according to the effects they produce upon the fertility in the crust of the earth and the current of winds that are regulated by the Sun travelling through the concerned degrees of each division. In the original chart, described in the Vēdas, there were two types of divisions:

- 1 The set of 28 equal divisions and
- 2 The set of 27 equal divisions

The first set included Abhijit, presided over by a Dēva called Gandharva. The first set of 28 divisions is out of use while the second set of 27 divisions is still in vogue in the Indian Calendars. In fact, these two sets form two different divisions of the zodiac for two specific purposes. The first set of 28 depends upon the four equal divisions of the zodiac x 90 degrees each (forming the first cross joining the arms which formed the first square). Each of the 90 degrees sectors subtended seven Nakṣatra divisions. The four sectors included $4 \times 7 = 28$. The second division of 27 equal arcs depends upon the trisection of the zodiac. The whole zodiac is divided into the equal parts forming a triangle, each side of the triangle contains 120 degrees which subtend 9 equal divisions each. The three sides of the triangles include $3 \times 9 = 27$ divisions.

The passage of the Sun through each Nakṣatra included an average period of 13 days duration, and each is called a Kārti. Along with the cuspal periods the Sun describes the solar year of 365 and odd days while he travels through the 27 Kārtis. Each of these Kārtis is

presided over by a deity, who is characteristic of seasonal effects of that particular Kārti upon the fauna and flora of this earth.

For example:

1. The Sun passing through the Krittika marks the kindling of the fire of life on this earth through the solar ray in the form of summer.
2. Rohiṇi marks the incidence of the solar ray through the eye of the bull. During this period the minerals of the earth get charged and fertilised by the various creative activities of the solar energy. The Bull is the symbol of fertilisation.
3. The Kārti of Mrugaśira marks the period of first showers upon the fertilised earth. During these days the Indian farmer begins his work in the fields, following the first showers.
4. Ārudra marks the period of Rudras who preside over the five senses of the belonging to the animal and human kingdoms. These degrees mark the conception and the development of the senses.
5. The Kārti of Punarvasu is characterised by the Mother Goddess of Earth named Aditi, the Mother Ceres of

Greek mythology. She presides over the phenomenon of the first crops springing up.

6. The Kārti of Puṣyami is presided over the Angiras, the sound principle of space which exists as the charge of the clouds descending into the atoms of the earth like thunder. It presides over the sense of hearing in animals and humans and the formation of food essence in the plants. Life in the form of electricity descends into the plants as the functions of chlorine to form chlorophyll, the green pigmentation of the plants which stores the solar energy as food material through photosynthesis. Sound vibration affects the human and animal kingdoms through the arrangements of the lines of force which enable the animals and human to assimilate the food of the plants and keep up the metabolic activity. The sound vibrations we produce, work as vehicles of communication in the form of language. They also set up the release of energy in the form of electricity which produces the capacity to assimilate the food.
7. The Kārti of Āślēṣa affects the storage of energy into the forms of matter with its fundamental units as spirals which settle down in coiled patterns like the

- bodies of serpents. Hence the fundamental unit of vital force exists as Kundalini principle in the matter.
8. The Kārti of Makha is presided over by the formation of the first grains among the plants and the formation of the seminal tissue in animals and humans. These are the means of the production and reproduction of the tissues. For this reason, the Pitrus or the reproductive Gods preside over this Kārti. It is also interesting to note that this Kārti falls in the sign of Leo, the fifth of the zodiac, which denotes romance and offspring.
 9. The period of Pūrva Phalguṇi marks the production of the stalk of the grains and plants. It also marks the formation of the vertebral column in the embryo.
 10. The Kārti of Uttara Phalguṇi marks the formation of the nodes in the plants of the cereal and the various bones of the vertebral column and the ribs in the animals and humans.
 11. Hasta indicates the formation of the ears of corn and the formation of the hands in the human embryo. This Kārti imparts the capacity to grip (which is characteristic of the human beings) and is symbolised by the trunk of the elephant. Lord

Ganēśa, the Purāṇic prototype of the Vēdic God Savita is worshipped here.

12. The Kārti of Çitra is presided over by the divine etcher and carpenter, Tvaṣṭa. This marks the formation of the shapes of the various grains preserving the shapes and careers of their parents for their germination into posterity. In the human and animal kingdom, this imbeds the power to preserve the species.
13. The Kārti of Svāti indicates the splendour of the season of Śarat. During the season many of the cereals strengthen the seed while the ears of corn are well-formed and gather grain in them. The days are good to sow certain seeds and to reap certain harvests. It is good to take up a journey on important business, to start a political campaign or to declare war. Preparing weapons and jewels is also done under this division.
14. The Kārti of Viśākha is good to gather grains, to collect money, articles or goods, to get decorative material and house equipment. Purchase of food grains, vehicles, carts, artistic pieces is also done here.

15. The Kārti of Anūrādha is good to settle and perform marriages, thread marriages, to conduct big journeys, pilgrimages, to build temples, ritual halls and houses.
16. The Kārti of Jyēṣṭha should be selected for competition to defeat the enemy, to file a civil suit in the court, to wage a war, to play a break between two enemies, to prepare weapons, to open fireplaces, kitchens and furnaces, to inaugurate activities of mining, metallurgy, goldsmithy and blacksmithy. It is also good to begin learning fine arts.
17. In the Kārti of Mūla, it is good to construct farmyards, granary houses, agricultural implements, afforestation, planting of commercial trees, digging wells, lakes and tanks, reaping some cereals, preparing idols for the temple and architecture.
18. In the Kārti of Purvāṣāḍa, it is good to learn cheap magic like jugglery, imprisoning the culprits, crime detection, digging wells, lakes and tanks inflicting various kinds of punishments, cutting the trees, hunting wild beasts etc.
19. The Kārti of Uttarāṣāḍa is good to start austerities, appeasing rites, rituals, auspicious functions like

marriages, purchasing fancy, stationery, antiques, clothing, house planning, lighting the houses and thread marriages.

20. The Kārti of Śravaṇaṃ is good to perform thread marriages, the first haircut of the child, to make arrangement for water supply, to purchase cattle, horses and vehicles, to build temples, farm-yards, military bases, to grow gardens, parks, forests and to cut stones.
21. The Kārti of Dhaniṣṭa is good for war preparation, making jewellery, purchasing animals and vehicles, to prepare weapons, to build boats, launches and ships, to begin trade with pearls and silver.
22. The Kārti of Śatabhiṣam is good to begin life-risking professions like military training, wrestling, boxing, judo and circus. It is also good for the trade and purchase of the earthenware, metalware, to purchase cattle and to improve farmyards.
23. In the Kārti of Purvābhādra, it is good to arrange marriages, austerities, rituals, to construct temples, public houses, jewellery shops, cloth shops, to entire new houses and perform holy baths.

24. In the Kārti of Uttarābhādra, it is good to renovate or decorate various places, temples, parks and lakes to construct new houses to perform marriages, thread marriages and all other auspicious gatherings.
25. In the Kārti of Rēvati, it is good to perform all auspicious gatherings, rituals, worshipping and austerities.
26. In the Kārti of Aśvini, it is good to take up journeys, long tours, picnics and expeditions. Also, it is good for treatment, beginning of education, purchase of animals, artistic pieces, cloths and decorative material.
27. In the Kārti of Bharāṇi it is good to start shooting, hunting, driving, fighting, wrestling, boxing, judo, circus and anything of risking nature.

Cataclysms and Astrology

*W*hen the elements are in balance, there is the birth of beings on this earth as it is on any other planet. As long as the cyclic movement of the planets bears rhythm and harmony, we find that the beings on this earth evolve in their natural order and succession. These evolved beings live happily in their own level of comprehension and happiness. When the wind is pleasant, when the ocean throws no tide to sweep are in their usual pleasant mood, accepting the happy co-existence of the fauna and flora of the earth, we too feel happy in our way. Then we forget for a while that we are living at the mercy of the equilibrium of nature's forces. In fact we, the human beings, forget the very existence of Nature and elements just as we forget the existence of our breath and heart-beat. For a time we forget that we are travelling in a space upon the round surface of the space-ship which we call the earth piercing through the whirls of the winds of the atmosphere amidst the spirals of the magnetic currents of the poles and the electric current which we call life, continuously being produced by the presence of the

apparent path of the sun and other planets. Many people, including Scientists, astronomers and astrologers, forget that we are moving with a tremendous speed and believe falsely that they are stable on the surface of earth sitting in their chairs and reading the morning newspapers. A little child feels secure from thieves robbing the house by closing its eyes in the lap of the granny. When a ship makes its way on the surface of the mid-oceans during dark nights, the passengers feel secure in their cabins and take a comfortable sleep. It is the captain and the crew who know the actual position and hold the duration twined with responsibility. Same is the case with the human beings that inhabit this earth. When once the time of re-adjustment commences, man finds storms, earthquakes, landslides and what not. For the first time, he begins to feel the very existence of the elements continuously worked out by Nature. A limited number of evolved beings feels the responsibility to take up the work of captains and crew to their fellow human beings. Time and again they have studied and tabulated the causes and effects that occur according of Nature's forces and their higher causation. The result is the birth and evolution of sacred sciences like astrology.

The Zodiacal signs mark the periodicities of the four elements in Nature-Fire, Earth, Air and Water-in their succession. The signs of Aries, Leo and Sagittarius give expression to the element of fire; Taurus, Virgo and Capricorn mark the element of Earth; Gemini; Libra and Aquarius are signs of Air; Cancer, Scorpio and Pisces indicate Water. As the planets go round along the path of the Zodiacal sign, they stimulate the manifestation of the phenomena of these four elements as far as our earth is concerned.

The planets also represent these four elements in the following order: - Sun and Mars represent Fire; Moon and Saturn represent Water; Mercury and Uranus represent Air; Jupiter and some functions of Saturn represent the Earth. Venus partly represents Earth and partly water; Neptune represents the Water of the oceans and clouds; Pluto represents space and the concept of Void from which all the Program of re-arrangement of the elements is framed.

In nature, energy flows through lines of force that are produced by the mind of a planetary body or the mind of an individual on any planet. These lines of force arrange into patterns or designs accordingly. If the expression of the mind is harmonious, these patterns are geometrical and uniform. If the expression of force is not uniform, the patterns formed are also not uniform. Uniform patterns of force are constructive while others are destructive. As the planets from various aspects like the Trine, Sextile or Semi-Sextile, they indicate uniform patterns while Squares and Oppositions indicate those that are not uniform. A uniform pattern produces creative expressions to the elements of this earth while others produce destructive nature on this earth. In fact, all the destructive phenomena are attempts for re-adjustment in the mind of the solar system. Whenever there is a disturbance in the phenomena of this earth. The stabler planets bearing a Square create a deeper and more impressionable disturbance than the speedy planets.

Squares between any two of the stabler planets (Jupiter, Saturn, Uranus and Pluto) produce a strong disturbance that can be observed or felt by the people of a

place in Nature. Mars, Saturn, Uranus, and Neptune produce these cataclysms in Nature when they stand in exact Squares.

At the time of the recent cyclone which occurred in Andhra Pradesh, India on 19/20th November, 1977, we find two Squares among the planets, the stabler ones involved. Mars was there in Square with Uranus and Sun was there in Square with Saturn. Varāhamihira explains in Bṛhat Samhita that Squares between planets occurring in stable signs (Taurus, Leo, Scorpio and Aquarius) cause cataclysms like gales, cyclones and earthquakes. Leo and Scorpio are involved here. As per the location, we have to trace the Ascendants of the various places. Those areas having the Ascendant of Leo or Scorpio will be directly hit by the cataclysm. Such type of scientific observations should be used more to anticipate sufficiently before and warn than to show verification after the incident occurred. (Even though information below is related to year 1978, it is presented here to illustrate what kind of planetary aspects indicate calamities)

We will try to understand planetary configurations that indicate any such ill- balanced state of the elements

during the year 1978: To the dismay of those who are afflicted by the disturbances of the storm in 1977 and much to the cruel pleasure of the astrologers making a post mortem of the situation as indicated by planets, we find many wise discourses of the astrologers about the already finished destruction as to how and why such a planet could cause this mischief or that calamity. Let us try to understand if there is a similar indication of the planets in the future months and if so let us learn how to escape from or minimise the danger or the loss.

During the second and third weeks of May, 1978, we find such a disturbance once again. The position of planets according to sayana longitude on May 14th is as follows:

Aries : 27° ,43 ' Mercury

Taurus : 23 ° ,23 ' Sun.

Leo : 14° - 12 ' Mars.

Leo : 14° - 15' Moon.

Libra : 14° - 24 ' Pluto

Sagittarius: 17° - 35' Neptune.

Gemini : 20° - 51 ' Venus.

Cancer : 5° - 34 ' Jupiter.

Leo : 23° - 58 ' Saturn

Libra : 3° - 23 ' Node(Rahu).

Scorpio : 14° R Uranus.

This makes us understand that there is a major square between Sun and Mars and Sun and Saturn. Another major square between Mars and Uranus and Saturn and Uranus, the major opposition between Sun and Uranus. All these aspects are linked up with the Moon forming a conjunction with Mars and Saturn, a square with Uranus and square with Sun.

Since the major planets Saturn and Uranus are involved in these malefic aspects the results are bound to be eventful. Such malefic aspects occurring in stable signs indicate gales, storms or earthquakes according to Varāhamihira. Since Leo is prominent and since it is the eight houses from Capricorn the sign in India, we can conclude that India will experience the result of these planetary patterns in a prominent way. Since Leo indicates east, we can also conclude that the east coast will be the beginning of the mischief of nature. The coastal area between Madras and Calcutta will be hit by some

unusual phenomena of nature. Saturn is prominent and hence we can conclude that the element of air and water will probably be the mischief. We can understand that there may be a storm and a disturbance of the sea tide in an unusual way during this period. It is also probable that diseases of an unusual and a contagious nature will have sweep over the area.

As far as India is concerned as a whole we see that there is a constant disturbance of a political nature and labour problems crop up and cause repeated disturbance. Unexpected inconvenience about coal shortage can be expected. Minerals in general will suffer from the dislocation of industries. Unwise policies of certain minds of the industrialists will cause a serious loss of an obligatory nature. Iron and steel prove insufficient to the expansion schemes of our country since some of the crude material will be forced to be diverted. Added to this there is a possibility of lack of cooperation on the part of the workers and officers of the industry. Some of the major industries come to a close due to lack of national spirit among the key persons.

The involvement of Mars in these squares indicates outbursts of violence and political disturbances. The general atmosphere of the whole country will be charged with disturbed thought waves of the politicians of a cheap nature. As far as the international relationships are concerned, we find that more than one country try to have an evil eye over the constructive feature of our country. But all the while there is the full benefic aspect of Jupiter to Capricorn from Cancer, his exaltation. This wards off many evils by the major policies of one remarkable person in the central government. Drastic steps will be taken to curb all the undesirable elements and order begins to prevail on a national scale. There will be radical changes in the policies and procedures and the general public will be necessitated to feel their duties and responsibilities about the interests of the nation. Party disturbances and groupism will have their impact upon the people during the first half of the year while the second half witnesses calm and peace.

In the world affairs the situation is progressive since there will be real attempts for the international peace and integration. There will be a sympathetic understanding

between the Muslim and non – Muslim countries, and the problem of inflammable oils will be eased to some extent. There will be much give and take policy among the major nations and the effect will be positive upon the international mind.

There will be more possibilities of train accidents, fire accidents, plane crashes and hijackings during the month of May 1978. Throughout this month the mischievous elements try to prevail upon the positive aspects of the various nations. The whole of the year will show sensational changes in the international policies and the basis for better and peaceful conditions will be laid during this year. The first experiments to construct big cities under the waters of the oceans will be launched in this year. International road ways under the sea will be experimented. Landing on the new planets becomes successful during this year especially between April 21st and July 21st of this year.

The agricultural economy of India will be constantly disturbed by the limitations of the urbanized economy. Industrial economy inflates money and there will be the

consequences of the ill- distribution of finance and food material. However, there will be a general encouragement of the export trade and the production of the materials there for. Sugar cane industry comes to a partial stagnation due to reverses in international trade relations. The growth and utilisation of cotton will be on the increase and help the people of rural areas. Local industries of yarn and cloth – making will be developed in as many rural areas as possible and this caters to the real needs of the workers and agriculturist. This is all due to the position of Jupiter and Uranus on the one side and Saturn and Neptune on the others i.e. standing in trine relationship in their signs.

Above all the month of May in 1978 awaits to show a crucial and unpleasant period in the life history of Indira Gandhi. The planets warn her to get prepared to face the most fateful dates on 12th, 14th, 15th and 16th of May 1978.