

INTRODUCTION of Astrological Research Project

To explore the Vedic Concept of the astrological lore among the mass of the Universe, Astrological Research Project was established on 25th February, 1975. Galaxy of erudite Scholars and the eminent personalities of various segments of academic world extended their hands with broad mind to initiate astrological education by establishing School, Colleges and University when there was no such exploration of the subject. Prior to 1975, several meetings and gettogether took place among the academicians how to focus the subject with a noble intention. For the welfare and massive benefit of the mankind, India out of different States, Bengal leads the pivotal role in education while other States follow afterwards. What Bengal thinks today, India thinks tomorrow. Prof. Dr. Ramkrishna Sastri was unanimously chosen as the Founder President of the Astrological Research Project which was registered under the society act XXVI of 1961, vide Registration No. S/31267. Govt. of West Bengal at 70, Kailash Bose Street, Kolkata-700 006 where Prof. Dr. Ramkrishna Sastri commensurated astrological practice during seventies. Participants in the Executive Committee are—

Prof. Dr. Ramkrishna Sastri, Hony. President. Sri Dwadesh Ch. Sharmacharya (Vrigu Jatak) Sri Nirmal Ch. Lahiri, Dr. Srijib Nyaytirtha, Dr. Ashim Kr. Gupta, Dr. Asit Kr. Mukherjee, Dr. Pijush Kanti Ghosh, Pandit Shasticharan Bhattacharyya, Sri Bireswar Chakraborty

'The stars impel, they do not compel.' We know that Man is endowed with the power of Free Will which enables him to act in ways of his own choosing, without compulsion. Moreover, it is quite impossible for the novice or the uninitiated to forecast with certainty the direction in which the Will of a given individual will orient itself. Still predictions of outstanding events in the life and destiny of a given individual based upon his character, potentialities and capabilities can be determined to a great extent with the help of his Birthchart. The study of Astrology will enable the person concerned to gain an insight into individual motive and character which no other science can possibly afford.

What is the utility of Astrology to mankind? Referring to Astrology, Fate and Free will, the Mystic Sri Aurobindo remarked, 'An acceptance of the truth of Astrology would not necessarily carry with it a complete determinism of Fate or mechanical law of Karma. In the Indian theory at least there is room for a determination by human will and endeavour, for Fate is mainly a determination by past action and a new will and action can cancel it; only a very strong Karma is imperative and irreducible. Even that may possibly be cancelled if one can enter into the freedom of the spiritual consciousness. One instance at any rate came to my knowledge in which the life had corresponded exactly with preindications of the horoscope so long as the subject remained in the world, but as soon as he left it for a spiritual life there was no longer and correspondence.

It is quite impossible to study Astrology, the Mighty Science of the Stars, without being initiated into Divine Wisdom. For Divine Wisdom gives the soul a cosmo-centric instead of an ego-centric view of life. And that is Wisdom by which the illumined soul sees the one indestructible substance in all beings, the undivided in

the divided. Really speaking, life on the plane of the Spirit is the only life. To the unilluminated man deluded by ignorance, the Supreme Reality is non-existent. But to the illumined soul, the Infinite Spirit is the only Reality. To him the world and even human personality appear to be a shadow of the Reality. The microcosm develops properly when it is in tune with the macrocosm. The highest goal of religion (function of the mighty and spiritual planet Jupiter) is to experience the Ultimate Reality, beyond all relativity all limitation of time, space and causality beyond all conceptions of the individual and Universal.

Culture is a term which is used many a time by many a distinguished authority and it is quite natural to find out that it has been abused in usage. Education, civilization, social etiquettes, good manners and many more terms are, sometimes, identified with this word by a good number of writers and speakers. That there is an evident confusion in the usage, is manifest. Hence before we begin to proceed, it is better to define the word.

Culture is 'the refined state of understanding, manners and customs,' felt along the blood and along the heart. It includes in itself the three immortal creations of the human mind, viz., Religion, Philosophy and Fine Arts. Philosophy here stands for the metaphysical disquisitions besides history, political theory and science. Fine Arts are well represented by architecture, sculpture, painting, music, dance and poetry. These three are unified by one single motive. Following different paths these try to reveal to us Truth and Beauty and enable us to have the experience of Reality. It is but natural to presume that ultimately these lead a man to a sort of religious experience.

The Hindu, to whatever sect he belongs, believes firmly that his religion is 'embalmed and treasured up' in the Vedic literature 'on purpose for a life beyond life.' The idea connoted by 'Vedic literature' is too comprehensive. It includes the four Vedas, their Brahmanas, Aranyakas and Upanishadas. All these texts are viewed by our ancients as a single unit, as the various chapters of a mighty book. According to our ancients, it is not the belief in God that makes one theistic, but it is a belief in the validity and the sacredness of the Vedic literature. This is sound both in principle and in practice, for only thus unity can be fostered among all the Hindus. That is why the earlier Vaisheshika, Sankhya and Purva Mimamsa systems though all of them disbelieved in God, as we understand Him, were regarded as theistic systems of philosophy. One has to remember that 'unity first and unity last' was the great slogan and watchword of our immortal seers, saints and scholars.

The Vedic literature in itself presents considerable difficulties when we begin to understand it. There is the question of language difficulty to begin with. To remove these obstacles and to facilitate a proper understanding of this mighty literature six Vedangas have been, so to say discovered. There are the Kalpa Sutras to enable an easy comprehension of the elaborate and subtle technique of the rituals. There is Shiksha for the proper pronunciation of the letters. There is Vyakarana which is indispensable for every student of a language. We have Nirukta or the science of etymology to explain the meaning of words. We have Chhandas or the science of prosody. Finally we have Jyotisha or Astronomy to regulate mainly the seasons to facilitate sacrifices.

There are certain passages in the Vedic text ordaining the performances of some

rites only in some specified seasons. A knowledge of these seasons can be obtained only through a knowledge of astronomy. Further the construction of the altar and other things required some acquaintance with the science of geometry. This also is included in astronomy. Thus the science of astronomy came into existence at the end of the Vedic period, though it is not difficult to postulate that such a thing actually existed in the Vedic period itself.

We hear of the precession of the equinoxes in *Satapatha Brahmana*, of the peculiar stars that are situated on the tracks of the planets, in the Samhitas and eclipses in the entire literature and many more things. These and many other considerations force us to postulate the theory that the Vedic literature represents the culmination of a great civilization and culture that were greatly swept away.

Before we actually make a study of the cultural aspect of the astral science it is better to know the important landmarks in the development of this science. The Vedanga Jyotisha marks the beginning of a great epoch of the systematization of knowledge. Many siddhantas gradually came into existence. The differences between various siddhantas are mainly due to the plain fact that they represent certain phases in the evolution of this science.

That the earth is round in an accepted doctrine of faith. aryabhatta proved conclusively, nearly fourteen centuries ago that the earth rotates around the Sun. The great Bhaskara worked out the problems concerning geometry and algebra, besides astronomy. The value of Zero has been discussed by him seven centuries ago. It is an established fact that the decimal system owes its origin to our ancient seers alone.

But, why did our ancients pay so much attention to this astral science? Why were they fascinated by it? How did it serve them? How did it enable them to follow their own systems of thought? These are some of the innumerable questions that will suggest even to the ordinary mind. Here we have to note the essential factor, viz., our ancients divided all branches of knowledge has to promote either Dharma, Artha, Kama or Moksha. Of all these the last is the most important thing and it is said that the other three also, if they are followed righteously, will lead one to final emancipation. We have to consider how the astral science fits into this scheme.

The prime purpose of the astral science for man was to acquaint him with a knowledge of the seasons and with the change in nature. With the help of this, the religious man regulated his scheme of rituals, while the traders and the agriculturists regulated their business and crops respectively. Thus at a single stroke two things – Dharma and Artha were achieved. And this gradually came to have a great bearing on the final purushartha i.e. moksha.

There are similarities between astronomy and religion. As the astral science develops, man tends to adopt a sort of mystical attitude. He horribly begins to feel his littleness. This ought to lead him to a sort of pessimism. But one has to remember that there is no touch of pessimism in any theistic system of philosophy propounded by our seers. Man always tries to feel his identity with the inner moving force of the universe, and herein his littleness is completely submerged. There is a touch of genuine wonder at the interrelated structure of the visible and the invisible universes. The universe around him is proved to him through the astral science to be finite. Space and time, naturally, begin to lose their value and influence.

So far there is apparently a dualism with man on one side, and the stars and planets on the other. Herein Astrology comes to the rescue to bridge the gulf that seems to yawn betwixt them. Man and the stars and planets are related to one another. The latter are seen to influence his life, to advise him, and to foster in him a greater spirit of co-operation. Man begins to vibrate at the movement of the other. The dualism thus ceases to exist and we exist as a single system. The advent of the existence of such a system is placed before Man, and so he is enabled to pursue his 'Pathway to Reality' in close co-operation with the bodies that move high above. The spirit of religion, of culture is not a figment of the imagination of Man. It is an established fact. The planets influence man in the field of aesthetics, of metaphysics and of religion. All the other things are only means to enable us to realise these ends.

It is a popular saying that 'God created stars in the sky, and fools on earth.' This is so utterly false on the face of it that a little acquaintance with the working of astrology, and with the implications of astronomy, will prove it absurd. The Hindu philosophy tells us that all the visible things around, above and below, are only manifestations of Reality and of its existence. To believe rationally in the organic system, in the unity of the factors, is not tomfoolery. It is the acme of commonsense, of wisdom.

Before we conclude, a word about the implications of Hindu culture as revealed through the astral science is necessary. The goal of Hindu culture is to realise Reality, to realise the best happiness to enable our neighbours to raise themselves to this experience. This is the cardinal principle underlying the notion that Reality is a unity, a system. The astral science speaks of the solar systems and tells us how all these are related to the absolute Reality. The planets are interdependent, and at the same time are controlled by one chief planet. The Sun carries us away at a terrible speed and we are inhabiting a universe that floats in the open air and moves, so to say, with wings. This clearly tells us that we are in a dynamic universe that is constantly changing. But we know through commonsense that change is the feature of the ultimately unreal. It is not Becoming that is Real, but Being. Being is the central force that is in the phenomena and also beyond it. The unity or the system, which astral science bequeaths to man as a legacy, is of the nature of this Being.

While astral science leads man to realise Being, to experience the Real, astrology serves an apparently different purpose. Our ancient seers never ignored the empirical universe. We live in this universe and it is our duty to relate this universe with all our experiences and flights. The influence wielded by the planets simply means that they have much to say regarding phenomena. It implies that they account for becoming. They explain our dynamic universe. Hence it turns out to be that the direct purpose of the astral science is to enable us to become cultured citizens of our respective Nations, and to make us fit to succeed in the empirical universe. Indirectly they lead us to the transcendental universe, the universe of Being, which includes our world also in it besides something more.

From time immemorial astrology has been an integral element of the Hindu religion and culture. In order to interpret the Vedic texts and to enable the people to follow and practice the Vedic injunctions there arose six ancillary disciplines called the Vedangas. One of these is Jyotisha which means both astronomy and astrology. Literally the word refers to light, effulgence, Tripuratapini Upanishad calls the Supreme

Goddess 'Trijyotisham' by which is meant the unity of the Sun, the Moon and Fire. On earth we worship fire not as a physical object but as the appearance of a spiritual reality. Brihadaranyaka Upanishad calls men Fire and also designates women as Fire.

Yosha va va gautama agnih, purusho va va gautama agnih
Fire is a symbol of the soul.

Every branch of knowledge arose in India as an extended application or an extension of a philosophical system. Charaka gives first an exposition of Sankhya philosophy on which he developed Ayurveda. These systems of philosophy are not theoretical expositions, but darsanas. They have to be experienced, realised in actual life. Hence even the nakshatras which play a prominent part in astrology have presiding deities. Based on the nature of the ruling deity the nakshatras are classified into good and bad. For instance the constellation of Anuradha is considered to be the best for any auspicious function because the presiding deity of this star is Mitra, a form of the Sun. That is, Hindu astrology did not treat the planets and stars as mere material objects, but as forces charged with or radiating an energy arising from a presiding deity. The same Absolute Reality, says the famous hymn of Dirghatmas in the Rig Veda (1.164), is called by varied names by the wise. The first distinguishing feature of Hindu astrology is, therefore, its reliance as a spiritual energy emanating from a Vedic deity.

Purush Sukta (Rig Veda 10.90) speaks of the Sun coming from the eye and of the moon from the mind of the Cosmic Creator. The significator (karaka) of the mind is the Moon. The Sun is said to be the eye of the gods (chakshur devahitam) and to be the animating soul (surya atma jagatastasthushas cha) of the moving and unmoving Universe. Even Plato, whose religion was closer to the Hinduism, spoke of the Sun as the visible embodiment of the Supreme Reality called the God. Astrological principles thus are based on a spiritualistic philosophy. The Sun as the soul and the Moon as body are well known to all students of astrology.

That astrology has been an inalienable part of the Hindu religion and culture is also evident from its sources in Hindu mythology and ethos. We have already seen that the Sun and the Moon are central figures governing the soul and body, the spirit and mind, Purusha and Prakriti. Add to these the two planets Jupiter and Venus. In the Vedas Jupiter (Brihaspati, Brahmanaspati) is the deity of philosophy, knowledge and wisdom. In Patanjali's Mahabhashya he was said to have taught grammar to Indra. In our mythology he is the teacher who tends to be spiritual. On the other hand, Sukra (Venus) is said to be the teacher of the daityas or devils, even though he is also a god, like Brihaspati. True to his association with the daityas, he contributes to the sensuous pleasures, to the entertainment provided by the fine arts, and to the creation of these. The karakatvas of these two are embedded in our Vedas and mythology. They are not invented by our astrologers.

The taittiriya Samhita and Brahmana refer to the tithis, to the waning and waxing Moon, and to the conjunction with and opposition to the Sun. Certain rites are prescribed for certain days. Here is a principle of great significance. The waning Moon is inauspicious for certain rites and so are some days near the conjunction of the Sun and the Moon.

Apart from these four we have Kuja (Mars), Budha (Mercury) and Sani (Saturn).

Our mythology makes the earth and Vishnu parents of Mars. Are not the physical/external aspects of the reason why the earth is not placed in the astrological charts is that the earth is represented by Lagna and Mars. Next Mercury is the child of the Moon and Jupiter's wife. It shows clearly the nature of Mercury. He refers to education (Jupiter), vacillating mind (Moon) and instability (Tara, wife of Jupiter). Hence Mercury's influence varies as and when he is with or without other benefic or malefic bodies. Saturn is said to be the child of the Sun. The two have much similarity and also differences. They are thus given moolatrikonas and own houses in opposing signs. Thus the planets that play a major role in astrology are intimately connected with Hinduism.

Next, why are certain houses said to be malefic by nature? Arising out of the Hindu philosophy and religion, Astrology takes into consideration the four main ends of life (purusharthas). The trines are benefic because they refer to the spiritual activity (soul, contemplation, penance). It is not for nothing that the 12th house is designated as the house of moksha (final emancipation), the supreme end of life. The concept of moksha is unique to Hinduism. Kama or love, another purushartha, refers to houses 4, 7 and 8. Dharma or righteous action, another end of life, is governed by houses 3 and 9. Artha or material prosperity is referred to houses 2, 6, 9 and 11. Of these the houses 6, 8 and 12 are said to be malefic only because they govern the materialistic values, spirit over matter, that is, the motto of Hinduism from the Vedas onwards. The 3rd refers to the lower mind because it is ruled by the illegitimate child of the Moon. Jupiter as a spiritual benefic planet, rules dharma (the 9th) and moksha (the 12th) of the natural zodiac. The 7th is owned by the teacher of the rakshasas. This profound symbolism is of great significance if it is placed only in the context of Hinduism.

Why did the followers of the Vedas need Jyotisha? The Vedic texts tell us when the fires, the sacrificial fires, are to be kindled for the first time in the year, when the sacrifices have to be performed and which are the auspicious times. The Muhurtas have to be fixed with reference to the positions of the planets. Vasante brahmana agnim adadhita—the Brahmana has to kindle the first fire as soon as spring begins. The astronomical positions have to be fixed. This is the function served by astronomical calculations. Then the proper auspicious moment has to be fixed and this is the duty of the astrologer. We frequently hear of Brahm and Abhijit Muhurtas. The first begins a little before the sunrise and the second when the Sun is on the meridian. Even Ptolemy valued the second. Our ancestors did not consider the moment of somebody's appearance as auspicious for beginning an important activity. Rather the V.I.P. has to be present when the auspicious moment arises. The moment is auspicious only under certain astronomical and astrological factors indicated by the planets. Thus the wearing of the sacred thread is not allowed after the Sun has gone behind the meridian and marriage are not allowed when the Sun and the Moon are close to each other.

Astrology is in fact a science. But it is an inseparable aspect of Hinduism. Every true Hindu has to accept astrology. If he denies astrology and yet accepts Hinduism, he will be like one swearing on Bhagavad Gita and yet denouncing the concept of Chaturvarnya. Ancient Hindus have given us many sciences and yet they refused to dissociate these from religion. For, in Hinduism the secular and the nonsecular

(religions) are the two sides of the same coin. Astrology from the earliest times has been studied in India as a science with its ancestry in Hindu religion and with its goal in spiritual realisation of Highest Reality.

Indian Astrology has its roots in Indian Astronomy, which in its turn is imbedded in the Vedic culture and thought. Though the ancient people of the Vedic times observed many an astronomical phenomenon carefully, minutely and accurately, the compilation of this science has been handed over to Geometry and Physics. These two Geometry and Physics, are sciences of space. Ancient Indian Philosophy was pre-occupied with discussions on the nature of Space. Time and Causality. For manifold reasons, the Upanishadic thinkers arrived at the formidable conclusion that these have an empirical validity, and hence are relatively real. Geometry and Physics could not afford to ignore these metaphysical truths; and the burden lay on these sciences either to prove or disprove this contention.

The next dominant factor is the Geometrical construction of the altar and the like and the mathematical reduction of the world into the sacrificial hall, which was in reality a microcosm of the Universe. Consequently the global nature of the Universe around us and the system of finite space in which we live became the objects of enquiry.

A third factor is the observation and deduction of the mathematical and scientific laws that govern nature; for, the sacrifices are to be performed on certain days in certain seasons. As a result, the rotation of the Earth, the movements of the Sun and the Moon, and the planetary motions had to be studied. Thus arose Astronomy. The empirical data had its support in the observations made by the Vedic seers.

Once this has been achieved, a further problem arose; what is the relation between the planetary movements and the sudden changes in nature? What is the bearing of the planets on the movements on Earth? These questions brought the planets closer to human life. Yet no one could admit that the planets were all in all. The principle of Karma has been grossly misinterpreted by many. It only means in an exaggerated way that 'Character is destiny'. That is, man's life is a continuous whole. Past, present and the future are vitally interrelated. One action leads to another and thus a link is formed. As a result action issues itself in character; and character issues itself in action. This makes up the personality of the individual. This, in short, is the principle of Karma, which no rational human being can afford to ignore. In such a case what part do the planets play on human life? The ancient Hindu thinkers and scientists were aware to this problem. They named the planet 'Graha'. The planet only attracts. It never conditions or determines our life. It only indicates that a particular line of action may be taken up if certain things persist. Thus arose Astrology with this background.

The sages like Parashara, Garga and Agastya took up this branch of study. Parashara is the first system-builder in Astrology. His Hora Sastra, though we now possesses only a summary of it, is an epoch-making work. It lays down the fundamental principles of the science. The allotment of the planets to the signs of the Zodiac, the apportioning of the degrees of exaltation and of debilitation cannot be simply priori intuitions. The sage must have actually observed the configuration of the stars and the planets. In a particular context, a certain planet must have radiated its energy in a typical manner. The degrees of difference in this radiation of energy is the

basis for assigning the houses into *Swakshetra*, *Mulatrikona*, *Uchcha Neecha*, *Mitrakshetra*, *Samakshetra*, *Satrukshetra* and so on. This is the first greatest contribution to Astrology to the study of the planets in relation to the stars. This is the basis for all types of predictive astrology, and for the development of Astronomy and Physics as well.

Each planet differs from the other in its radiation of energy. This is graphically and pictorially represented under the descriptive lists of the planets which assign Gender, Caste, *Trigunas*, Age and so on. These are not fanciful creations of a fruitful imagination, but symbolic accounts of the different radiations of energy. And the system of Parashara is built on these solid rocks. The subsequent science of astrology is based on these irrefutable truths. Thus without Parashara, there is no astrology.

A third contribution of Parashara is the theory of planetary aspects, which presupposes the Curvature Theory of Space. It is again a third aspect of the radiation of energy. It implies the gravitational pull and the relativity of motion.

To these three general laws are added three more sublaws. The first is the allotment of the *Karakatvas* to the planets. These *Karakatvas* reveal the nature of the object or objects, things and thoughts of this Earth which correspond to the variations of energy based on the angular and rotatory movements in this 'finite but unbounded Universe'. The second refers to the *Karakatvas* of the *Bhavas*, Starting with Lagna or the personality, he ends with Moksha in the twelfth. The twelve *Bhavas*, therefore, are a gradual revelation of the human personality, its interests and desires, its hopes and achievements. The relation between these two forms is an important basis of predictive astrology.

The third refers to the system of *dasas* based on the constellations. In the ancient *Samhitas* we come across the lists of deities presiding over the constellations. But Parashara has apparently preferred not to accept it. But a minute examination will reveal that this is based on the affinity and vibration between the star and the planet whose "dasa" is ascribed to it.

Thus Parashara's system presupposes a rich development in the fields of astronomy and physics. It is based on such irrefutable principles that to doubt its claims to the rank of a valid science is ridiculous. In short, he has given to astrology what is essential. Later writers have not changed the basis, but only added a few things on the predictive side.

Next to Parashara both in time and rank comes Jaimini, the second great formidable system-builder. He is unique in the sense he departs from Parashara's system in all ways. He is also the first to compose his work in the aphoristic style.

His greatest contribution to the growth and development of astrology is the fact that we must not be satisfied by examining only the Ascendant; but we must take into consideration the *Karaka*, *Karakamsa*, *Hora*, *Drekkana*, *Arudha* and *Upapada* *Laynas*. Of these, the most important are the *Karakamsa*, *Arudha* and *Upapada*. That is to say, the human personality is to be viewed from three angles; viz., innate, acquired-and developed tendencies. Instinctual, emotional and sentimental of intellectual considerations have to be taken up. Thus the first great contribution of Jaimini is the study of personality by splitting it into its fundamentals, by analysing it into its constituents. This is an advance over Parashara, for Parashara's Lagna is a synthesis of all these aspects .

The next great contribution of Jaimini lies in his analysis of Parashara's twofold Karakatvas. According to Parashara, planets and bhavas as well have karakatvas that are permanent. For every Lagna the planets come to acquire temporary Karakatvas by virtue of their ownership over the Bhavas. Now Jaimini has proceeded to fix up the limits of these Karakatvas. Thereby he facilitated the task of predictive astrology to a great extent.

The third great contribution of Jaimini is an advance over Parashara's theory of planetary aspects. If both planets and bhavas have Karakatvas, then how is it only the planets have aspects? Do not the Bhavas aspect? Now Jaimini solves it by showing that Chara Rasis aspect all Sthira Rasis except the one next to them; Sthira Rasis aspect all the Charas except the one behind them, and Dwisvabhava Rasis aspect all Dwisvabhava Rasis. Similarly the planet situated in the Rasis aspect like the Rasis they occupy. This is really a formidable proposition. But what is the rationale here? It is based on the principle of three, for, the cardinals aspect 5, 8 and 11, the fixed aspect 3, 6 and 9, and the common aspect 4, 7 and 10. The cardinals start with the angular aspect, the fixed with the sextile, and the common with the square. All ultimately resolve into relations based on the square aspects. This can be termed as the law of the harmonic sequences of the square.

Thus Jaimini's system does not ultimately conflict with that of Parashara. It is only an advance in the right direction. It takes the principles of Parashara to their logical consequences and completes the system by the methods of analysis and perfection.

The third great systematiser is Varaha Mihira, who is an eclectic thinker, astronomer and astrologer. He has greatly influenced the Western Astronomers and Astrologers; and in turn was influenced by them. As he tells us that the foreigners too are worth our respect if they possess that wisdom which we do not have and which is desirable. He has taken the principles of Satyacharya, Yavaneswara, Manitha and others, He has codified them and checked their results by observation and experiment. He has incorporated them into his own system and brought forth a new system of predictive astrology on the irrefutable basis laid down by Parashara. This Catholic outlook of Varaha mihira is largely responsible for the widening of outlook. He has brought forth a new and invigorating enquiry into the nature of the old problems in the light of the views of later thinkers. Thus he has reoriented the system by offering us modern exposition of the ancient system incorporating the truths enunciated by all and sundry. Consequently he becomes the father of Modern Astrology.

The fourth greatest contribution is the Tajika system known to us chiefly through the works of Nilakantha and Kesava. This Tajika system is no other than the Progressed Horoscope, which is held by some today as the contribution of the Westerners. The Progressed Horoscope or Varsha Kundali is Indian in origin and outlook; for the method of analysis is one of the chief contributions of the ancient Indians to all scientific studies.

It is from the standpoints of these four schools that Indian Astrology is to be approached. It is an error of judgement to suppose that they are mutually exclusive. The fundamental basis is the same in all and that is the system of Parashara. The rest supplement one another and complete the system.

The Astrological literature of India is vast and profound. The world around is said

to be 'finite but unbounded' by Jeans and Eddington. The same holds good of our astrological treatises. An ordinary student of this science finds it difficult to pick and choose; let alone be the difficulty of the language. Consequently he becomes an easy prey to cheap prose versions and begins to pose at once as a 'very good' astrologer. This brings the science itself into disrepute. Hence it is proposed here to introduce to the reader some of the brilliant works giving a brief resume of the contents of each and the salient features therein. It is interesting to pursue the study of the evolution of Indian Astrology. But the lack of proper chronological arrangement hinders such a procedure.

It would be fitting to begin with Parashara and Garga. But with Varaha Mihira, they are too big and too great to be kept within the narrow confines of this chapter.

Jaimini has a novel approach to the field of prediction. His system is different from that of Parashara. He follows the Karaka Lagna and Karakamsa Lagna. By this is meant that the Lagna is that which is occupied in Amsa by that planet who has traversed the greatest number of degrees in any particular house. One has to predict also from Hora Lagna, Arudha Lagna and Upapada. The actual ascendant and the Sun and Moon cannot be ignored. The predictions should be based on the cumulative evidence of all these lagnas. We can say that the Karaka Lagna gives the innate tendencies, Arudha gives the acquired, and Upapada gives the developed. Similarly the Sun is on the mental or spiritual plane and the Moon on the physical or sensationistic plane. This is an important landmark in the evolution of Indian Astrology. This reveals the manifold responsibilities of the various houses.

In the same way, Jaimini gives us the acquired and natural responsibilities of the planets to show that the apparent multiplicity of the external universe can be easily accounted. As such it is not only the planets that aspect, but also the Rasis. The Chara Rasis (movable signs) aspect 5, 8 and 11. This leads us to the computation of *Ayus* or longevity. It is too complicated to be worked out in detail. The longevity is to be determined from Lagna, Hora Lagna etc. So the Dasas are *Darpana Dasa*, *Gochara Dasa*, *Brahma Maheshwara Dasa*, *Atma Nadi Dasa*, *Sthira Dasa*, *Varnada Dasa*, *Chara Paryaya Dasa*, *Atmano Bhavopamsa Dasa*, *Jayabhavapamsa Dasa* and *Trikona Dasa*. This system is very subtle and very difficult to be clearly grasped. Consequently Very few astrologers have taken it up later on.

The *Jataka Rajiya* of Singayarya follows the system of Jaimini and is clearer than the letter's aphorisms, though not as comprehensive and profound, Here we are told that Jupiter is a full benefic, Venus is 3/4 benefic, and full Moon a complete benefic. Saturn and Ketu are complete malefics. Mars is 3/4, Sun is 1/2, waning Moon 3/4 and Mercury associated with malefics 3/4. Sun in Sagittarius is the same as Jupiter. Sun and Moon combination is the same as Saturn. Moon in debilitation, or Moon aspected by Saturn, is identical with Saturn. Full Moon *plus* Mercury or Venus is identical with Jupiter. If the waning Moon is aspected by the Malefics and the benefics too, he can be taken as a benefic. Moon in Sagittarius, Pisces or Cancer is the same as Jupiter.

Singayarya accepts the aspect of Jaimini and of Parashara as well. The Dasas are those of Jaimini. But he also deals with Vimshottari. He is slightly influenced by Vahara Mihira too. Thus he presents more or less a synthesis of the divergent schools of thought.

Saravali of Kalyana Varma is an important treatise. He mentions Varaha Mihira as having done yeoman service by removing the chaff and offering us the fruit.

He informs us that he is giving an exposition of the essentials of previous writings with particular reference to Varaha, Yavana and others. Bhattotpala quotes him in his commentary on *Brihat Jataka*.

Kalyana Varma tells us that with the pure eye of Astrology the astrologer has to make manifest that which is engraved on the forehead by the Creator. Therefore he interprets “Hora” as a critical exposition of the divine working (‘Daiva Vimarsana’)— a peep into the divine or the hidden.

From the *kendras* (angles) we get a glimpse into the early life. In the youth the *panapharas* (succeedent houses) play a part. In old age, we have to take up the *apoklimas* (cadent houses).

The next two chapters give an account of the *Arishta bhangas* (neutralisation of affliction). The thirteenth and the fourteenth emphasise the fact that there must be & planet at least on one side of both the Sun and the Moon. This is absolutely essential. Vriddha Parashara gives in a plain and simple way the general results of the *Dasas* of planets and their *bhuktis*. It is comprehensive in outline. Here begin the computations of *Dasas* based on constellations at birth.

Of a similar, but of more comprehensive nature is *Udu Dasa Pradipika*. The author adores Vishnu, Dakshinamurthi, Vighneswara; Sarasvati and the planets. He mentions Parashara and Yavanefshwara. The first deals with the fundamentals. The second gives Raja Yogas, while the third deals with poverty. If there are no planets on any side of the Moon, then too it is a case of poverty. Then two chapters deal with *Dasas* and *Antardasas*. The causes of death are next related as referring to the sixth, eighth and twelfth houses. Troubles and the consequent death are elaborately worked out with reference to the *lagnas* Cancer and Scorpio. Capricorn and Pisces. He gives a list of the causes leading to death. Houses 3, 6, 8 and 11, have a responsibility here. Rahu and Ketu in 8 or 12 destroy life. Emphasis is laid on the period of the lord of the *Khaga Drekkana*, and of the lords of Capricorn and Pisces. The last deals with *Gochara*.

Mantreshwara’s *Phaladipika* is in 26 chapters. First he gives the elements. Raja Yogas, the nature of the *Rasis* and *Bhavas*. A retrograde planet is equated with an exalted one. Then there is *Bhava Chinta* Vidhi which is very important as it lays down general principles of approach to a horoscope. *Dasa Phala*, *Chara Phala*, *Kala Chakra Dasa*. *Utpanna Dasa*, *Maha Dasa*, *Nisarga Dasa*, *Amsa Dasa* and *Uchcha Neechamsa Dasa* are given in detail. He gives the results of not only *Ashtaka Varga*, but also *Gulika*. None can afford to ignore this masterly survey of the science offered by Mantreshwara.

Shripati Paddhati is another small, but highly interesting work in 136 verses giving an account of the *Bhava Phala*, Aspects, *Shadbalas*, *Ishta* and. *Kashta Phala*, *Amsayurdaya*, *Arishta* and *Arishta Bhanga*, and benefic and malefic results. He emphasises the part played by Karma and the remedial use of Astrology.

Uttara Kalamrita offers an experimental study of the science. The planets, the author insists, are to be accurately posited. They must be *sphuta grahas* and it must be through *Drig ganita*. He gives some principles of rectification. *Mandi* and *Gulika* are dealt with following *Mandavya*. *Amsayu* and other types of *Ayus* are stated.

Graha Bhava Bala and Karakatvas are stated. He gives not only the Nakshatra Dasa, but also deals with the progressed horoscope, with which we are familiar in Tajika. He has a place for Horary Astrology too. About the first wife, we are asked to predict from the seventh house; about the second from the eighth; about the third from the third; and about the fourth from the ninth and so on. We cannot neglect in this connection Upapadarudha and Dararudha. Education and mental derangement are allotted to the third house.

Jataka Parijatha of Vaidyanatha is a fine compendium that should be missed by none. It is in eighteen chapters and may be said to be modelled on Varaha Mihira and Kalyana Varma. After dealing with the fundamentals, *Viyoni Janma*, Longevity, Raja Yogas, combinations of planets and Ashtaka Varga, he devotes five chapters for a comprehensive account of Bhava phalas. One chapter is on female horoscopy, another in *Kala Chakra Rasis*, and the last one on *Dasas* and *Antaras*.

Of a similar nature is Venkatesha Daivajna's *Sarvartha Chintarnani*. Readers should be well acquainted with the exposition of this work by the late Prof. B. Suryanarain Rao. This work forms a comprehensive introduction to the field of astrology. After giving the definitions and explanations of the essential elements, he offers a general treatment of the houses and planets. Then follow dealing with the various Bhavas. Then comes to the yogas, longevity, Arishta, Pravrajya and a detailed account of the Dasas. The treatment is original and masterly.

Ganesa Daivajna's *Jatalankara* is important in many ways. He is the son of Gopala Pandita, and disciple of Shiva Guru. He composed the work in *Suryapuram* in the month, of Bhadrapada in Vikrama era 1535 (= 1478 AD). He informs us that he has composed works on Prosody and Rhetorics and also wrote some kavyas.

He deals with Bhava Phalas and Yogas in an interesting manner. We're told that a girl born in Ashlesha, Kritika or Shatabhisha, when it is a Sunday, Saturday or Tuesday, and when it is Dvitiya, Saptami or Dwadasi, will become a *Visha Kanya* (poison girl). That is, Ashlesha on a Sunday which is Dvitiya (2nd lunar day) is one combination. A second is Kritika on a Saturday which is Saptami (7th lunar day) is one combination. The third one is Shatabhisha on a Tuesday which is a Dwadasi (12th lunar day). Similarly when there are two benefics and one malefic in the Ascendant, and when there are two malefics in tenth and sixth, then too we can have a *Visha Kanya*. A Saturday with Dvitiya and Ashlesha, a Tuesday with Saptami and Shatabhisha, a Sunday with Vishakha and Dwadasi are other combinations for the same. The same holds good when Mars is in the ninth, Saturn is in the Ascendant, and Sun is in the fifth. But when the lord of the seventh from the ascendant or the Moon is a benefic or when there is a benefic in that seventh we cannot predict a *Visha Kanya*.

About longevity he gives some interesting paradoxes and they are given here for what they are'worth. If the lord of the Ascendant is in the kendras and with benefics, then we can speak of Purnayus (full-life). If the lord of the Ascendant having great power becomes Mercury, or Venus or Jupiter and occupies his own place, or if he is Moon occupying Taurus, then too the longevity is for sixty years. Benefics in quadrants Jupiter in Lagna, and tenth auspicious, assure seventy years.

A strong Mercury in kendra (quadrant) with no planet in the eighth gives thirty years. If eighth is aspected by benefics or by Mercury forty years, if Jupiter is in

Swakshetra and Sva-Drekkana, 27 years. Moon in Cancer or Lagna with benefics in the seventh gives sixty years. If the eighth lord is in the ninth, when the lord of lagna is in the eighth aspected by malefics then 24 years, The lords of one and eighth in the eighth give 27 years. If Jupiter is in lagna along with malefics and is aspected by Moon, when there is a planet in the eighth, we can speak of 22 years. Saturn in the ninth and Moon in the twelfth or ninth give hundred years. When malefics are in kendras and Konas, and when Jupiter or Venus is associated with benefics and is in the lagnas of Sagittarius or Pisces, then we can speak of a hundred years. When there are no planets in the eighth from lagna and Moon and when Jupiter and Venus are powerful, then 120 years. Lord of lagna in eighth, Moon in tenth, a strong Jupiter and the other planets in the ninth give 100 years. When the Sun, Mars and Saturn occupy kendras or kona (trine), Jupiter is in lagna and no planets are in the eighth, then 85 years. When benefics are in lagna and when there is no aspect to lagna, while the lord of eighth is in the eighth, 20 years. Lords of lagna and eighth in kendras without strength assure of thirty years. When Moon is powerless in 3, 6 and 12, then 32 years. The Sun in lagna that has malefic 'Argala' gives 31 years. Lord of eighth in lagna with no good planets in the eighth gives 40 years. The Sun and Saturn in Capricorn, with the lord of eighth in kendras, gives 44 years. Saturn in the second for a Dwisvabhava Lagna, while the lords of eighth and twelfth have no strength, give 25 years. The Sun in Cancer, Moon with malefics in the tenth, and Jupiter in kendra assure of 5 years. Mercury in the tenth, Moon in fourth, and Jupiter and Venus together in eighth or twelfth give 50 years. If the lord of lagna and the Moon are together in 6, 8, or 12 occupying the Navamsa of Saturn, then 58 years.

Bhavartha Chandrika gives a general treatment of the lagnas, yogas and bhavas. Many verses belonging to the Udu Dasa Pradipika appear here verbatim. There are some interesting tips here. For Aries Jupiter in tenth is a Maraka (death-causing) while Venus in the twelfth is a benefic. He also gives the malefic aspect of the lagna. As regards education, Venus in the 4th gives music. Mercury astrology. The Sun and Rahu or Mercury and Rahu in the fifth give astrology and Visha Vaidya, The Sun and Mercury in the second promote astrology. If these two are aspected by Saturn, then mathematics. The Sun and Mars in the second promote logic. The Sun, Saturn and Mercury in the fifth give philosophy. Mathematics is from the Sun and Mercury occupying 1, 4, 7, 10, 5, 9 or 11. Venus in the second makes one a poet. Jupiter in the 2nd gives a knowledge of the Vedas and Vedangas, Mars gives logic. Mars and Moon make one a sacrificer. Moon gives the knowledge of Kama Shastra; Moon and Ketu make one Mayavadi Rahu in the fifth makes one a goodha bhavarthavid.

If the lords of the fifth and the ninth mutually aspect one another, then it is a case of childlessness. If Moon, Mars and Venus are powerless in 2, 4, 7, 8 and 12, it is a case of two marriages. Mercury is Karma Karaka.

When Jupiter and Venus are in Scorpio, Venus is more auspicious. In Jupiter Saturn combination Saturn is the best; similarly Mars in Mars-Jupiter combination, and Moon in Moon-Jupiter combination are best.

Jyotisharnavapiyusha is in the form of a dialogue between Shiva and Parvathi, and is said to be a part of Agastya Samhita. Here are given some principles of

rectification. Multiply the time of birth in ghatas and vighatas by 4 and add the ascendant, counting it from Aries. Divide it by 27. The remainder when counted from Ashwini or Magha or Mula must agree with the constellation at birth. Divide the time of birth in ghatas by 2 and add the number of the star occupied by the Sun. This will be the lagna when counted from Aries. Multiply the time in ghatas by 6 and add the days and months elapsed. Then divide it by 30. Count the remainder from the house next to that occupied by the Sun and you will get the lagna. The lagna can be the same as that occupied by Moon or the seventh from Moon or the fifth or ninth to that seventh. The same method can be applied even to the lord of the sign occupied by the Moon.

Saturn in the Amsa of Mars and aspected by Mars or Rahu gives a longevity of one year. Saturn in the Amsa of Venus and aspected by Venus or Ketu gives three years. Saturn in Mercury's Amsa, seen by Mercury or Sun, gives three years. Saturn in Sun's Amsa and seen by the Sun or Venus gives four years. Saturn in Moon's Amsa, seen by Moon or lord of lagna, gives six to eight years. Saturn in Jupiter's Amsa seen by Jupiter or Moon, gives four years. Rahu in the fourth, seen by malefics, gives ten to sixteen years.

The Sun in the twelfth with Saturn, Ketu and Moon in the seventh causes death to father. If they are seen by benefics, it will be after three years. Death to both parents will take place if Sun, Moon and Saturn are together in 5 or 7 or 12. Mars in the eighth deprives of one of his maternal uncles. Sun and Mars together or separately in 1, 12, 9, or 8 cause death to father. Ketu in the fourth seen by malefics brings about the same result. The same result will follow if 5 and 9 are seen by malefics. Rahu in the fifth or ninth seen by malefics ruins the family on the father's side. If Mars occupying the seventh house is aspected by debilitated and retrograde Saturn, the father will die in foreign lands. Planets in the fifth are generally said to be Arishta Karakas.

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