

INTRODUCTION TO ESOTERIC ASTROLOGY



BEPIN BEHARI

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Seven Reasons

WHY PEOPLE ARE ATTRACTED TO THE BOOK

1. It introduces in English Literature Esoteric Hindu Astrology.
2. Latent potentials of each individual are revealed in it astrologically and orientations needed to overcome personal difficulties indicated in every case.
3. Basic principles of astrology are discussed in a way that even lay readers enjoy reading it while deeper students find in it much to ponder over.
4. Astrological grandeur of sacred scriptures are presented from a new angle.
5. The mysteries of symbols are unveiled and deeper insight in astrological predictions based on them made possible.
6. The book suggests a synthesis between predictive astrology, remedial measures and yogic discipline suited to every individual.
7. Even abstruse subjects like Ascendants, Planets and Nakshatras are discussed in a non-technical language which even a beginner can master.

About the Book

The knowledge of esoteric side of astrology given in the book enables the reader to understand some of the rare revelations of ancient sages and scriptures. This study shows the unanimity of world religions on basic approaches to life-problems. It synthesizes the wisdom of the world religions and the knowledge of astrological principles in understanding and solving some of the deeper problems of life.

Part I of the book introduces the reader to occult nature of astrology, implications of physical death and the significance of the Heavenly Man. In subsequent discussions, the nature of man as revealed by his Ascendant, Sign and planets are given in such a manner that the reader is benefited by new revelations about himself. The discussions on planets give esoteric as well as traditional characteristics of the centres of sensitive occult powers known in yogic literature as the *chakras*. The description of Nakshatras given very lucidly make the book unique.

The increasing popularity of the book, both in India and abroad, as it is evident from its going into several editions in such a short time, is itself an indication of the quality of the book. There is no substitute for this book; no basic knowledge of astrology is required for understanding the deeper wisdom of the sacred wisdom. Even a beginner feels at ease with the book, yet eminent astrologers may learn from it many new aspects of traditional astrology which have so far eluded them.

The Authors

Smt Madhuri Behari holds post-graduate degrees in Philosophy and Psychology, and a diploma in Psychiatry. She has studied Astrology in the light of Eastern philosophy and modern psychological approach very profoundly for more than 45 years. She has travelled extensively in Europe and in India and has lectured at various gatherings of eminent astrologers. She writes occasionally for *The Astrological Magazine* (Bangalore) and *The Times of Astrology* (New Delhi).

Bepin Behari is a noted authority on Vedic Astrology, Eastern philosophy and Occultism. His penetrating approach to Astrology has reclaimed many of its deeper aspects once thought lost. His manuscript which became *A Study in Astrological Occultism* won the prestigious international Meyer Foundation Award of Switzerland for philosophy. His recent publications viz. *Myths and Symbols of Vedic Astrology* and *The Fundamentals of Vedic Astrology* in four volumes have received international recognition. He was the Guest of Honour and the key-note speaker at the Fifth International Symposium of American Council of Vedic Astrology in 1997 and was awarded Life-time Achievement Award by the Council.

Preface to the Second Edition

With great satisfaction we present the second edition of *Introduction to Esoteric Astrology*. Since its publication, about a decade ago, we had been wanting to revise the publication but it seems that the effort would entail almost rewriting the whole. This would spoil its original complexion. In the present form, the book has become very popular and the authors are grateful to the readers for their response. However, we feel that there are many new aspects of esoteric astrology which should be introduced to the readers along with the new edition. For this reason we have added three new chapters.

The various symbols used in astrology are very meaningful. Along with allegories and mythologies connected with the signs, the significance of astrological study has greatly increased. With a view to indicating the vast area of symbolism in astrology, we have added a small chapter on the subject. Another aspect of esoteric astrology which was completely left out in the first edition, and on which very little work has so far been available, is concerned with the relevance of Nakshatras or the lunar mansions. A chapter on the significance of this aspect of astrology has been incorporated here so that the readers may follow it up on their own. The third new chapter is one which attempts to make esoteric astrology as a part of other occult studies showing that astrological laws are merely a fragment of the wider laws of nature. It is hoped that the readers would find these chapters useful and interesting.

In order to make a better use of this book, the readers are suggested to study the subject along with another publication namely *A Study in Astrological Occultism* by one of us, which opens the subject to cosmic perspective while indicating various suggestions to make the entire subject extremely personal specially in order to use astrological knowledge for self improvement.

New Delhi

The Authors

EXTRACT FROM FOREWORD BY
Dr. BANGALORE VENKATA RAMAN, Editor
The Astrological Magazine, Bangalore

Most books on astrology hitherto published deal with the application of the subject to life's immediate mundane problems, and they have indeed their own importance.

But Bepin Behari approaches the subject from a hitherto neglected angle, namely the higher reaches of astrology.

The entire range of esoteric astrology receives an exhaustive treatment supported by practical illustrations. The authors bring before their readers a clear conception of the higher reaches of astrological science as it was understood and inculcated by ancient teachers.

Preface

During the last two decades the book has not only gone into several editions, it has even satisfied the inner needs of a large number of serious readers. It makes us very happy that the popularity of the book is still increasing uninterruptedly. Galand from Paris went into raptures when he read the book; Aloupi from Brussels considered it a healing balm to be shared with friends in distress; and our parents read it whenever they felt depressed in life. These are some of the expressions aroused when readers for the first time came in contact with deeper astrological principles as applicable to their personal life.

Dr. B.V. Raman, the Editor-in-chief of *The Astological Magazine*, while initially introducing the book highlighted the approach to the subject in this book from a hitherto neglected angle namely the higher reaches of astrology. Commending the publication to the readers, he mentioned that the entire range of esoteric astrology received in it an exhaustive treatment supported by practical illustrations. The authors bring before the readers, he said, "a clear conception of the higher teachings of astrological science as it was understood and inculcated by ancient teachers." In fact, it was the foresight of Prem Sager, the architect of Sager Publications and a pioneer in publishing Hindu astrology in English literature that he launched this publication with great eclat and supported the cause of Hindu astrology in a basic way.

In fact, esoteric astrology is a branch of study which gives a new understanding of deeper human problems. It opens many new facets of human existence. It gives an insight into the causes of disparity between birth conditions of different individuals. Some persons are born with proverbial silver spoon while others have always suffered from penury, ill-health, and deprivations of various kinds. Many persons suffer unexpected frustrations in spite of all their precautions while others enjoy only favourable and pleasant circumstances in life. On occasions one finds that religious and righteous men are suffering seemingly cruel misfortune while unscrupulous and corrupt individuals galore in fabulous riches. All these anomalies have valid rational explanations based on inner principles of our existence. These events are convincingly explained by a careful study of astrology which in fact was considered by ancient seers as *Vedanga*, an essential component of Pure Understanding - the *Vedas*.

Such a study cannot be made from any book howsoever learned and scholarly it may appear. In ancient times, almost all over the world, there were Mystery Schools where such instructions were imparted to deserving students. Such disciples in the modern world are very few. The necessary qualifications for the neophyte before he could be presented to the hierophant for mystery teachings require arduous preparations. In the modern era we desire quick results without making the adequate preparations and without undergoing the requisite discipline. One way of making the necessary preparations is to undertake a study of comparative religions, mythologies and the way the great Adepts lived their life of righteousness. On the basis of such studies, one may get intuitive flashes which may be worked out in detail depending on one's own knowledge and understanding. This type of study may enlighten many of the so far unexplained laws of nature.

Once upon a time, not a very long past but during a generation or two earlier, any talk of contemplative study of occult subjects was not acceptable in social circles. But, now things are changing. The contemporary society of ours has become receptive to sacred sciences and for the study of these hitherto unfashionable subjects, the modern society is even prepared to sacrifice much of their personal comfort. Unfortunately in India the interest in astrology is still dubbed as superstitious and obscurantist. It is for the simple reason that many of our intellectuals are still unprepared to observe the necessary austerities required for its direct knowledge. In other parts of the world, the interest is rapidly increasing. Yet publications on Hindu esoteric astrology unveiling the wider vista of practical occultism are very few. To fill this gap, we tried to present this small study long ago and the response to it has indeed been very encouraging. We are greatly touched by the considerations shown to it by students and practitioners of the subject throughout the world. We are indeed very happy about this new orientation towards astrological studies. We may however suggest that the recently published *Myths and Symbols of Vedic Astrology* (by Bepin Behari) and his earlier *A Study in Astrological Occultism* are important supporting studies which throw much deeper light to inner teachings of Hindu scriptures from astrological standpoint. Those readers who are still interested in greater and deeper insight into the subject may with profit study them along with this basic work on the subject.

We wish to express our appreciation to Narendra Sager, the present proprietor of Sagar Publications for taking much interest in promoting astrological studies around the world. We shall feel our efforts greatly rewarded if the readers find the publication effective in resolving their difficulties in gaining some insight into the subject..

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INTRODUCTION

The modern world has a mixed approach to astrology. There are many persons who consider it superstition and fraud. They believe that technological advancements enabling mankind to explore the unlimited expanse of the stellar realm could reveal all dimensions of life to them. They have already landed on Jupiter and Venus. Their belief in this kind of human progress has induced them to decry occultism and esoteric subjects. They do not accept the validity of mystic experiences or of probation for discipleship in Mystery Schools. On the other hand, there are many other persons who have become greatly interested in religion, yoga, rituals and even in astrology as a means for comprehending the Unknown. This group has experienced unprecedented frustration which followed the second world war. These individuals have seen the gruesome deeds of human beings. So they have lost faith in mankind. They seek solace in other-worldly subjects. That is why they are zealously attached to religion and occultism. But both these groups are on extremes of the scale. Truth lies in the objective appreciation of the facts of life. An objective investigation into the laws of nature and the principles governing the activities of human beings and their environment would disclose a different kind of existence. We have so far very little understanding and knowledge of the reality of various dimensions of human life. A right approach to astrology would give us an insight into these factors and could indicate the magnitude of loss due to our ignorance and prejudice relating to such matters.

Astrology has a unique place among the scientific subjects inquiring into the affairs of men. It does not deny any experience, mystical or mundane. In collaboration with other existing sources of knowledge esoteric astrology proceeds boldly in the realm of the unknown and reveals many new dimensions of human life and the forces operating on man. Unlike the physical sciences which assume several preconditions concerning causative factors, astrology enquires into the psychological and psychic structures of the human being taking into account even the possibility of genuine mystic experiences. This method of astrological inquiry assumes from the very outset that the sphere of human existence does not extend only upto the physically perceptible dimensions of our

experiences. The hidden sides of things are as much real as the concrete observable chemicals in a crucible of scientific laboratories. It is therefore logical and rational to consider the esoteric aspect of things for a balanced understanding of the problems of life.

Esoteric astrology is a branch of study which gives a new understanding of deeper human problems. It opens many new facets of human problems. Astrology gives an insight into the causes of disparity regarding birth conditions of different persons; some persons are born with proverbial silver spoon whilst others have been suffering penury, ill-health and deprivations throughout their life; many persons suffer unexpected frustrations in spite of all their precautions while others enjoy only favourable and pleasant circumstances; on occasions one finds righteous men suffering seemingly cruel misfortune while unscrupulous and corrupt individuals galore in fabulous riches. All such events are convincingly explained by a careful study of astrology which in fact was considered by the ancient seers as a *Vedanga*, an essential component of Pure Understanding—the *Vedas*.

Such a study cannot be made from any book, howsoever learned and scholarly it may appear. In ancient times, almost all over the world, there were Mystery Schools where such instructions were imparted to deserving students. Such disciples in the modern world are very few. The necessary qualifications for the neophyte before they could be presented to the hierophant for mystery teachings require arduous preparation. In the modern era we desire quick results without making the adequate preparations and without undergoing the requisite discipline. One way of making the necessary preparation is to undertake a study of comparative religion, mythologies and the way the great Adepts lived their life of righteousness. On the basis of such studies one may get intuitive flashes which may be worked out in detail depending on one's own knowledge and understanding. This kind of contemplative study would show flashes of Truth which would illumine many of the so far unexplained laws of Nature.

The present monograph is a modest attempt towards esoteric astrology. Chapter I on *Why Predictions Come True?* is autobiographical in a sense that it shows how one of us became convinced of the validity of

astrological conclusions which method could be adopted even by others if they wished to probe into the subject seriously. This note is primarily personal and empirical and everyone is free to try it before condemning the subject downright. Many of the conclusions given in this book may appear different from some classical scriptures and different mythologies would certainly indicate that the ancient scriptures contain many layers of hidden meanings. Approached from this standpoint they would reveal several aspects of astrological meanings. Validity of any conclusion brought out in this monograph should be tested only in life and not according to any given authority howsoever ancient it might be. Truth is more fascinating and revealing than mere intellectualism. If any conclusion enunciated here seems difficult to accept, the reader is requested to pause and delve deeper in one's life to see how it throws light to the hidden nooks and corners of his life. In that way he could have a greater and surer understanding of his own life and of astrology.

In presenting this work our main interest has been to be helpful. It is our faith that the Eastern astrological principles as revealed by the ancient seers were not intended to find out the future prospects of material advancements; rather their aim was to give to the student an insight into the inherent uniqueness of each soul and the involutionary-evolutionary journey marked out for it so that it could make its every day life more purposeful and thereby fulfill its assigned destiny. As the laws operating on this pathway are many and of very mystic nature, the astrological predictions cannot be very simple. But whatever the knowledge of the person and his status in this world, he could on the basis of this subject make an intelligent approach to his life. This presentation may be helpful to serious individuals in formulating their approach to different aspects of their life in a more rewarding manner. Atleast, that is our hope and faith.

Our interest in esoteric astrology has been greatly influenced by three persons. Madame. H.P. Blavatsky, who founded the Theosophical Society in 1875 in order to encourage studies of oriental religion and philosophy besides forming a nucleus of the Universal Brotherhood of Humanity without any distinction of race, creed, sex, caste or colour, has published several invaluable treasures of knowledge. *The Secret Doctrine*,

Isis Unveiled, and *Stanzas from the Secret Book of Dryan* have been unprecedented revelations which have enabled the modern world to have a taste of the great wisdom contained in parables, mythologies and esoteric religions and rituals which when rightly understood could disclose new meanings and significance to various forces operating on human individuals. These publications provide a radically different viewpoint to the problems of life. Whenever we wanted any light and inspiration during the course of our studies of Eastern religions and philosophies, these books gave us revealing interpretations and showed us the identity of the sources from which all such knowledge is derived. Our interest in esoteric astrology was greatly aroused by such publications.

In sustaining our interest in this study, the contribution of N. Sri Ram has been immense. In fact, he was a great pillar of life and light as far as we are concerned. He did not only guide our studies when we were students under him twice at *The School of the Wisdom*, Adyar, when Mr. Geoffrey Hodson and Dr. I.K. Taimini were conducting the courses, but he even protected us and guided us continuously for almost two decades till his passing away in 1973 which has been personally a great loss to us. He gave us an insight into the deeper problems of astrology especially as it disclosed the hidden mysteries and threw fascinating light on everyday problems of life. It was under his inspiration that we realised that astrology was not a superstition but it was a necessary and helpful accompaniment of esoteric philosophy besides being in conformity with highest morality, rationality and the mystic teachings of the esoteric schools of the wisdom. We owe to N. Sri Ram much more than what can be expressed through words.

We are also in gratitude to Dr. B.V. Raman, the learned and respected editor of *The Astrological Magazine*, Bangalore, who introduced us to the astrological circles in India and abroad. He published our articles for the last forty years unhesitatingly even if many of them contained unorthodox views. This gave us great encouragement and enabled us to come closer to many readers who opened to us their personal problems which were fascinatingly explained by astrological understanding as a result of which many persons gained courage, hope and enlightenment for living a more useful life. The Late Governor of Rajasthan Dr.

Sampurananand and His Holiness Sri Vimalanand Nrushimha Bharati Swamy read portions of this work on various occasions and sent their valuable comments and appreciation. These helpful interactions made us feel that astrological studies if pursued in an unprejudiced manner could be very useful.

THE JOURNAL OF THE SOCIETY FOR THE STUDY OF ESOTERICISM

I

Aspects of Esotericism

The first question we must ask ourselves is: what is esotericism? Is it a religion? A philosophy? A science? A way of life? Or is it something else entirely?

The second question we must ask ourselves is: what is the history of esotericism? How has it changed over the centuries? What are its roots? What are its branches?

The third question we must ask ourselves is: what is the future of esotericism? Will it continue to grow? Will it decline? Will it disappear?

The fourth question we must ask ourselves is: what is the role of esotericism in the world? Is it a force for good? Is it a force for evil? Is it a force for nothing?

The fifth question we must ask ourselves is: what is the meaning of esotericism? What does it tell us about ourselves and the world?

The sixth question we must ask ourselves is: what is the value of esotericism? Is it worth studying? Is it worth practicing? Is it worth believing in?

The seventh question we must ask ourselves is: what is the relationship between esotericism and other religions and philosophies? Are they the same? Are they different? Are they related?

The eighth question we must ask ourselves is: what is the relationship between esotericism and science? Are they the same? Are they different? Are they related?

The ninth question we must ask ourselves is: what is the relationship between esotericism and art? Are they the same? Are they different? Are they related?

The tenth question we must ask ourselves is: what is the relationship between esotericism and politics? Are they the same? Are they different? Are they related?

The eleventh question we must ask ourselves is: what is the relationship between esotericism and economics? Are they the same? Are they different? Are they related?

The twelfth question we must ask ourselves is: what is the relationship between esotericism and law? Are they the same? Are they different? Are they related?

The thirteenth question we must ask ourselves is: what is the relationship between esotericism and education? Are they the same? Are they different? Are they related?

The fourteenth question we must ask ourselves is: what is the relationship between esotericism and health? Are they the same? Are they different? Are they related?



CHAPTER 1

WHY PREDICTIONS COME TRUE ?*

THERE are many fundamental problems of astrology requiring careful attention. Some of these problems are related to the following:

- (i) The nature of astrological predictions. Are these predictions merely statistical averages ? Or, is there some foundation for the same ?
- (ii) The nature of the planets. Is it merely the physical composition, mass and distance of these planets which influence the terrestrial beings ?
- (iii) The mechanism of the influences flowing from these planets and affecting the human individuals.
- (iv) The contribution of astrology in explaining occult truths of life.

We wish to discuss here only a limited part of the last question in order to indicate that the basis of astrological predictions lies in an understanding of the occult forces operating on life. This subject has also a personal note. My interest in astrology has grown as a result of curiosity to discover for myself certain fundamental truths in life.

From my very childhood, I have been interested in finding out to my own satisfaction answers to such questions as to whether there is any purpose in life ? Whether there is any intelligence guiding this cosmos, and whether man is absolutely dependent on external forces for his sustenance and growth or is he a free agent ? These subjects are obviously very abstruse. The scriptures have tried to answer these questions, but they do not lead to direct insight into the truth of the matter. The conclusions given in these scriptures can be accepted only on the logic

* This chapter is written by Bepin Behari

and findings of ancient seers. Howsoever profound my reverence might have been for the attainments of these seers, this approach to the fundamentals of life based on blind belief did not satisfy my curiosity. Therefore I wanted to discover things for myself, for my own conviction and according to my own logical nature. In this search for knowledge, astrology helped me immensely.

I wanted to seek directly the validity of astrological predictions. Having had the professional training in scientific methodology, I could not base my investigations on second-hand data furnished by other professional astrologers. I wanted to find out the extent of conjecture, probability and vagueness surrounding astrological predictions. This had to be a personal investigation in the subjective state of the situation and in the personal rapport established between the astrologer and the person who wanted his future to be read. I had to begin with caution. I had to acquire knowledge of astrology and then I had to watch how I predicted; why and to what extent the same came true. This was a difficult task. Warning to such research students was already given by no less a person than Kalidasa himself who emphasized that astrology merely suggested the probable course of the future, the precise occurrence of which could only be known to Brahma, the Creator. It is obviously therefore wrong to be dogmatic about astrological predictions. Anyone authoritatively asserting the precision of his predictions must be either a seer or a charlatan.

I came across several instances when astrological conclusions were wrong due to personal bias or oversight of some other important influences. But this shortcoming of astrological predictions complicates the type of research work I wanted to pursue. Obviously there are limitations of astrology, but this does not imply that astrology is wrong. The planetary positions do indicate details of everyday life. When these predictions fail, it may be due to some bias or oversight. The astrologer has to comprehend the influences according to his own intuition and insight into the life of the individual. This is a conclusion I have arrived at on the basis of my own experience and understanding. Many other astrologers also must have come to similar conclusions. It is indeed beyond any doubt in my mind that the planetary positions at the time of one's birth can reveal the entire course of one's future. Our knowledge of the precise details of the

course would depend upon many factors but this does not imply that the very basis of astrology is unsound. Astrology is true but the astrologers may be faulty. Having come to this conclusion it became logical to investigate the rationale of the relationship existing between planets and individuals.

Dr. B.V. Raman tried to give out to the world, as and when opportunity permitted him to do so, the rationale of these predictions and he has been attempting to indicate that scientific astrology is much more sound than many of the so called science subjects themselves. While speaking at the Bangalore University, once he quoted eminent scientists of the free world as well as those of the communist countries to indicate that both these groups of scientists are at least agreed on one point, namely, the influence of planets and stars on our own globe and terrestrial beings. He quoted Maxwell, Clayton, Tice, Piccardi, Shutts, Ryuvln, Podshebyakin, Shreiweiss and others to illustrate his point. I, myself, once collected several such examples when I prepared a paper on "*Concerning Man and His Future*" later published in *Science, Culture and Man*. Based on this relationship between stars and human beings, the Russian thinker Prokofiere, according to Dr. Raman, hoped to evolve "Heliobiology". The German thinkers would like this branch of healing art to be known as "Cosmo-biology". But the name does not really matter. What is significant is to note that even modern scientists who could feel repugnant to the idea of astrological predictions have begun acknowledging the influence of stars and planets on the behaviour of human individuals. But I do not think that these scientists as yet have got any knowledge of the mechanism through which these distant planets influence the human destiny. They also do not know the reason for eliminating the influence of myriads of stars other than those which have been included in the astrological system by the ancient seers. This mechanism is indeed complex and profound. That is the basis of esoteric astrology. The modern scientists will need ages before they could comprehend this relationship. I do not wish to discuss this mechanism. Here, I wish to go beyond this mechanism in order to explore the fundamental question of the logic of predictions. Why the mechanism itself was set going is the problem under consideration.

The validity of any scientific hypothesis depends upon its agreement with other already established postulates. Unless this is assured no scientist would arrive at any newly established theory. In the realm of occult sciences too, our approach has to be similar, though our tackling of the problems has to be done differently. In the *Upanishads* it has been stated that the students desirous to acquire esoteric knowledge of the true nature of existence - *Para Vidya*-must at first be learned in *Apara Vidya*, which includes astrology besides many other subjects. In ancient books of precepts for the disciples wishing to come closer to the Adept Brotherhood which could open before them untold grandeur of the hidden world and the mysteries of nature, considerable importance has been given to the subject like astrology which must be learnt before the individual can hope to achieve his goal. This suggests that the purpose of astrology is not probably merely to know the future course of events, but to lead the student to an understanding of the deeper aspects of life. Obviously, astrology is a way to profounder depths of life.

Almost all scriptures state that there are certain fundamental truths of life. If we fail to recognise them, our progress on occult path would be retarded. On this path which astrology is supposed to enlighten, the individual must realise the oneness of Divine Intelligence guiding the destiny of the universe. We may call this the Supreme Being, or we may give it any other name, but whatever the name, its existence is posited in all scriptures and as such they are all theistic. If astrology has to be in consonance with scriptural teachings, it also must be theistic. If all the planets and stars are considered as supreme beings, it will lead to a doctrine of pantheism which may again be subjected to further disputations. Therefore, astrology to be in agreement with scriptures must lead the student to monotheism.

Secondly, the divine heritage of human beings is also insisted upon in astrology. Life does not originate merely from a combination of sperm and ovum, but a third force which is the divine spark ensouling the individual has to be there. This explains why only select sperm and ovum combine to give birth to the individual, not all. Each individual comes to the earth with his own destiny and purpose. The Mighty Intelligence guides the course of his life. The birth-star of the individual shows all these.

Thirdly, the individual is guided by his own karma. Whatever he has done in his past will come back to him during the course of his future incarnations. Reincarnation, in fact, is the other side of Karma. Karma and reincarnation taken together control and guide the individuals to their future destiny. That is why the course of future life is so much predetermined.

Fourthly, there is an Occult Hierarchy co-operating with the Divine Intelligence in order to enable the individuals to work out their own future course. This is a subject which must be explored in great detail. On an understanding of the nature and functions of the occult hierarchy much of the mysterious relationship between the individuals and the stars could be explained.

Lastly, the individual is his own law-giver. That is to say, he has perfect freedom in guiding the course of his future life. The Divine Intelligence, the Adept Brotherhood and the members of the Occult Hierarchy only help the individual and adjust the results of karma once they have been generated. Ultimately man is a free entity with great potential for attaining divinity.

This approach puts a serious limitation on predictive sciences but this has to be understood clearly. These basic postulates of every true religious philosophy must be examined in astrology if it has to enjoy the high status it has been enjoying for ages. Astrology is not based on accidents; it is capable of satisfying the most difficult philosophical students. Dr. Raman has been right in stating that astrology has not been a lucky hit; had it been so, it would not have survived so long and in so many countries. Obviously, astrology is based on certain profound esoteric principles of life which to the mundane materialistic world might remain obscure. Astrology is, undoubtedly, rooted in fundamental truths of life, a discovery of which may be extremely rewarding for the student.

Let me postulate an hypothesis at this stage of our examination. Assuming that I do not believe the planets and the stars to be the causative factors though they may reveal the minutest details of the destiny, could it not be possible that the conjunction of the planets suggesting the specific course of life of the individual taking birth at a particular time, and the

exact time of his birth both are phenomena of concomitant variations, both guided by a third causative factor? It may not be that the individual is born under a particular star therefore he has a particular course of life, rather than because the individual has to lead a particular course of life which is helped (or revealed) by the conjuncture of stars that he is born at that time. In this approach, we postulate a Mighty Intelligence keeping a record of all our deeds (and misdeeds) and balancing the consequences of every action and arranging the events in such a way that during the course of several lives we come to the realisation of our Birth Star or our destiny—the Archetype—which we have to become ultimately. This can happen only if these Divine Beings have perfect knowledge of the cosmic forces flowing through the different planets under particular conjuncture and of the required training the human soul has to undergo in any specific life. The Lords of Karma might be postulated to be such Divine Beings. Having decided in their great intelligence the best circumstances for our growth in any specific life, they wait for the suitable opportunity so that in the interest of the economy of natural forces they let the soul go to the world when the planetary flow of energy for that specific course of life is the most helpful. In this scheme, though the astrologers might continue to predict the future of the individuals based on planetary influences yet they cannot causally prove the planets to be the causes. Time of the birth and the planetary locations may be examples of concomitant variations because the Lords of Karma have thought in their wisdom that those planetary forces could sweep the individual in the direction they wanted him to go.

It has often been stated that the free-will of the individual goes contrary to the principles of astrology. But this is based on a misunderstanding of the true relationship. The individual, whom the Lords of Karma send to the world, is a mysterious being himself. He has the potentiality of being as divine as the Divinity Himself. This can happen only when the individual understands his real nature. The first lesson he has to learn in this context is about the composite nature of his being; he is Spirit clothed in matter. Matter itself is of various grades of densities. With the knowledge of his subtler garments, the individual Spirit is liberated. The influence of Karmic forces, which is reflected through the various constraints imposed on him by the planetary influences, is actually

aimed at making him realise his real nature as well as the constraints imposed on him due to his own ignorance. Influence of the planets, or as a matter of fact, of that of the Lords of Karma works through the material virtues of the individual. He would be a prisoner of his past karmic forces as long as he is ignorant of his spiritual heritage. Once he has generated an action, it must recoil on him putting limitations on his circumstances. As all actions are through matter, and matter leads to ignorance, so all limitations caused by ignorance are expressed through conditions of life under which the individual has to act. Spirit is wisdom and there is freedom for the spirit. What the individual however can do is to understand his limitations. Through this understanding he would develop discrimination and desirelessness. Thus he would develop detachment. Freedom of Spirit or freedom of the individual lies in his freedom to react to the circumstances under which he is placed. He cannot change the set of circumstances in which he is born, but he can acquire wisdom and react to these events wisely. True understanding of the astrological forces should enable the individual to acquire this attitude to life and to react wisely so that Spirit in him is gradually released and it becomes prominent and matter subdued. This would make him freer.

Approaching in this way, we would accept that the world is evolving under the benevolent influence of Divine Beings. The basis of astrology in this way appears to be theistic. The Supreme Intelligence takes care of every individual and puts him under those circumstances which are best suited for his growth. This should give to the individual faith and confidence in life. He would therefore have serenity amidst trials and tribulations of the worldly struggles. But astrology is not fatalistic; it is spiritualistic in the sense that it believes in the spiritual nature of the man. When the individual realises that he is not his body, he is not his emotions and thoughts; he does not even belong to the family and the society in which he is born, but that he is an independent Spark for which all these are given in order to enable him to evolve his archetype, he would develop a radically different view on life. He would then become a liberated soul. Astrology is a stepping-stone to this realisation. When this view is inculcated in the individual he would find that there is no sinner and there is no sin. Each soul is learning his lesson which he can probably learn only in those given circumstances. In this way, astrology would reveal to

him the higher mysteries of nature. Then, the individual would know that astrological predictions come true because the soul of the individual is guided by Higher Beings whose judgements never err.

The planets do not cause events ; they in fact function like the mirrors reflecting the divine judgement. These Beings take help of the forces flowing through these planets in order to enable the individual to learn his valuable lessons in this life.

In concluding, we would again reiterate that here we have attempted merely to indicate a fragment of the esoteric aspect of astrology in general: the true nature of different planets and the mechanism through which they influence the terrestrial beings are much more fascinating and mysterious than what we have done here.



CHAPTER 2

OCCULT NATURE OF ASTROLOGY

ARYAN philosophy and Hindu astrology are intimately connected. The latter provides an important clue to the esoteric side of the former. It is however extremely difficult to pierce the veil of esotericism ; only the adepts have the true and complete key to such knowledge. What we may try to do is to collect fragments of occultism to see whether some meaningful conclusions can be drawn in this direction. If this endeavour fails, this line of enquiry may be abandoned and astrology may continue to be considered merely a study dealing with mundane subjects devoid of any hidden esoteric meaning. But, in drawing our conclusions, we must be aware of our limitations. Esoteric knowledge is given only to those who are deserving and who have proved themselves so by their life and conduct. Therefore our effort in this direction is bound to be only sketchy. However, if on this line of enquiry we find even a faint glimpse of such a possibility, we should pursue this aspect of the subject a little more vigorously.

Hindu astrology provides a radical view on life. It reveals a much deeper aspect of the same. Esoteric astrology sheds encouraging light on sorrowful path of the earthly existence, it helps the individual to face his trials and tribulations with courage and dispassion. Esoteric astrology shows the transient as a reflection of the permanent, the particular as an integral part of the total and the individual growth as a part of the universal plan of progress and development. The Eternal is miniaturised in every decaying form. That is why *Kala Purusha* — the Cosmic Manifested Deity — the understanding of whose inner nature is essential for every astrological prediction is considered in relationship with every physical or terrestrial phenomenon for any successful prediction. The triple process

of manifestation, that is generation, preservation and destruction—*Brahma*, *Vishnu* and *Mahesha*—symbolised by Mars, Jupiter and Saturn, is an expression of *Kala Purusha* who is Eternal, Ultimate. Henri Bergson has rightly indicated that the three dimensions of the temporal existence, namely, past, present and future can be comprehended as contained in a single moment. Astrologically speaking, that single point is *Kala Purusha*. In that case, the cosmic principle of evolution would be neither development, nor unfoldment, nor progress but only a great illusion. Approaching this way, astrology is merely a window through which the great cosmic drama in all its splendour and variety can be perceived. Astrology must reveal some aspect of this mysterious drama. If *yoga*—at-one-ment—with the Ultimate gives an insight into this perception, astrology must also be helpful for it.

Whatever is ordinarily given out to the common man does not reveal much of the inner nature of astrology. It is said that the sweet pulp of the orange is inside the skin and the jewels are always inside the box, so is the mysterious astrology concealed under its outer or exoteric form. But without the necessary preparation and discipline, the esoteric knowledge yielding enormous control over the forces of nature might do more harm than good. Therefore, the adepts have concealed the inner knowledge behind the skin of the orange, or under the lid of the jewel-box so that without at first obtaining the true key to the blinds, the knowledge and therefore the power flowing from it, could not be acquired. Even then, an effort may be made in this direction to get a glimpse of the sublime. It might give us a new philosophy of life and acquaint us with some hidden laws of nature and life surrounding us.

One of the fundamental principles of esoteric philosophy is that the physical forces in nature can be treated as the external counterparts of the hidden occult forces. The two are interconnected. By following one to its logical conclusions, one might arrive at an understanding of some fascinating laws. This is because every physical particle corresponds to, and depends on, its higher noumenon—the Being to whose essence it belongs. As above, so below, is a rule in occultism. The two poles are interconnected by the evolutionary process of manifestation. The Spiritual is said to evolve from the Divine, the psycho-mental from the Spiritual,

the tainted from its lower plane by the Astral, the whole - the animate and (seemingly) inanimate in nature evolving on parallel lines. Thus there is nothing in nature which cannot be correlated and transmuted to the Ultimate. This process of manifestation depicting the interrelationships at different planes has been a subject matter of scriptural mythologies; the ancient symbols of gods and demons with their various attributes, modes of expressions and affinities indicate how the Ultimate is manifested on the physical level while maintaining the ever-abiding thread with it. It also suggests how the physical individual by following the thread can regain his divine nature—the Ultimate Essence of his being. This aspect of divine wisdom can be easily comprehended by following the hints and fragments found in esoteric astrology.

Religion is often said to be concerned with the relationship between *Atma* (Soul) and *Jiva* (the living being or the ego). But, this relationship is not alien to astrology. The famous Russian occultist, Madame H.P. Blavatsky, once stated that the descent and reascent of the Monad or Soul cannot be disconnected from the zodiacal signs, and it looks more natural, in the sense of the fitness of things, to believe in a mysterious sympathy between the metaphysical Soul, and the bright constellation and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in Heaven the types of twelve vicious Jews. She further stated that wherever twelve are mentioned, they are invariably the twelve signs of the zodiac. The Aryan religion being much more ancient than the Biblical scripture, the symbols and the mythologies of the Hindus have much more occult hints and suggestions than in the latter. This is specially so because the Aryans did not consider material affluence to be the goal or the end of the living, and as such, astrology which was an essential part of the divine knowledge (*Vedanga*) to be learnt and mastery attained before venturing into the exploration of the Unknown, could not be concerned merely with predictions regarding the birth of a baby, marital happiness, service promotions, foreign travels with plenty of money or the death of an individual. Astrology, as indicated by Madame Blavatsky, must give a clue to the descent and reascent of the Monad or Soul to its Father-land.

Many eminent persons have already suggested the possibility of an esoteric side of astrology. In this connection, mention may be made of

Alan Leo, the writer of *The Esoteric Astrology*, T. Subba Row whose thought provoking essay on the twelve signs of the zodiac is revealing, and of Professor Carl G. Jung who had been endeavouring to bring about a synthesis between psycho-mental conditions of the individual, alchemy which turns lead into gold, and astrology which links the individual to his God-Father. In his (Jung's) book entitled *Psychology and Alchemy* much of the esoteric side of astrology can be found. Professor Jung has indicated the significance of various planets in the alchemical literature to show their deep psychological import. In one of the illustrations depicting the process of alchemical transformation which Professor Jung has reproduced from an eighteenth century manuscript (such suggestive illustrations are many in the book), the caption reads: "The mystic vessel where the two natures unite (soul and lunar caduceus) to produce the filius hermaphroditus, Hermes psycho-pompos, flanked by the six gods of the planets". In this illustration, Sun (male) and Moon (female) standing separately at the lowest level are next shown together in a vessel with the serpents of the caduceus having their heads pointing in opposite directions. On the same level, Jupiter and Venus are shown discharging some functions of their own. Subsequently, the duality of male and female is transformed into a single kingly figure of the individual with caduceus with the serpents with united heads in his hand, while Saturn and Mars have been operating at that level. To any student of Hindu yogic literature, it is obvious, though there may be many other inner hidden meanings for the same, that the serpents as represented above signify the unactivated *Kundalini* power in *Ida* and *Pingala Nadis* which when properly coordinated, that is, with the heads of the serpents united, would transform the human individual into a divine being. It is said that Ramakrishna Paramhansa had this synthesis established when even blood came to his mouth but after this attainment his entire life was completely changed. In this process, a psychological transformation takes place and as Patanjali has stated, the essence of yogic practices lies in the control of the modifications of the consciousness (mind) which is really a psychological process of transmutation. Mind in astrology is represented by Mercury. Arrangement of Moon against Sun, Jupiter against Venus, and Mars against Saturn clearly indicates that the pathway through earth life leads through many conflicts and trials resulting from the interplay of opposing forces as represented by these planets, but he who does naught to conquer

them can expect no triumph. The way to conquer these planets or the process of acquiring victory over the earthly conflicts is through the control of mind, and by attaining balance and dispassion. The importance of Mercury (or consciousness) in this process is colossal. Professor Jung has also stated that Hermes or Mercurius possessed a double nature : as the planet Mercury, he is nearest to the Sun, hence he is preeminently related to gold (the *Atma*, the Ultimate); but as quicksilver (*Kama-Manas*), he dissolves the gold and extinguishes its Sun-like brilliance. Mercury has indeed been considered a Prince, Neutral and owner of Dual Signs namely, Gemini and Virgo which have profound significance. The correspondence between yoga or the science of psycho-mental transmutation, alchemy and astrology is in reality very close. It has been rightly stated that astrology and alchemy are equally the souls of the two modern sciences called astronomy and chemistry. As long as this truth is not recognised, astronomy and chemistry will continue to run in a vicious circle and will produce nothing beyond materiality.

The occult nature of astrology is also suggested by the artistic approach to divine manifestation. In his masterpiece of a book, namely, *The Art Alphabet and Its Relation to Cosmic Principles*, W. Wroblewski has suggested that the centrifugal tendencies inherent in the basic cosmic urges latent in every particle under the impact of twelve zodiacs are moulded in the various external figures. This work is a pioneering one in synthesizing the basic cosmic urges with other rhythmic expressions in the universe and correlating the same with astrological influences. From this, one could conclude that there are many avenues in which the influence of astrology has not yet been fully explored. If that is done, the scope of astrological studies would still further expand.

These should indicate that the evolution of the universe and the transmutation of psychomental consciousness of the individual are intimately connected with astrological influences. But, at present, we wish to draw attention to another aspect of the subject. In the Hindu mythology, the Puranas and other scriptures are full of astrological details. Why a particular hero falls down in the battleground under certain constellation cannot be brushed aside lightly. Such instances have depths of meaning and it is not merely that the death under a particular star is auspicious or

inauspicious. Even the images of different deities given in the scriptures are not the figment of some one's imagination: they are symbolic representations of very complex esoteric teachings.

For example, let us take the symbology of the Hindu God - Mahadeva. The Lord Shiva has seven serpents moving around the different parts of his body. The Moon is on his head from which the holy waters of the Ganges have been flowing. He rides on a bull, and so on. The serpent has been the symbol of wisdom and the bull—Taurus—the symbol of physical or terrestrial generation. The Moon is said to be exalted in Taurus. No symbol, the Sun included, has been more complex in its manifold meanings than the lunar symbol. In *The Secret Doctrine*, it has been stated that the "lunar magnetism generates life, preserves and destroys it, psychically as well as physically. And if, astronomically, the Moon is one of the seven planets of the ancient world, in theogony she is one of the Regents thereof—with Christians now as much as with Pagans, the former referring her under the name of one of their Archangels, and the latter under that of one of their Gods". It is therefore no surprise that even in astrological predictions, so much significance is attached to the position of the Moon for almost every type of consideration. Evidently, when the great creative force is symbolised by the flow of the holy river Ganga, the Moon should naturally be associated with the cosmic influence flowing under the zodiacs Taurus and Cancer. Apart from the fact that Cancer is a watery-sign and water represents life-force, there are other implications of this sign. This is the sign which marks that stage of manifestation when the different dimensions of creation were established; when the four-headed Brahma began his creation; when the lower quaternary of the physical human being was ready for being ensouled. In this way, it is suggested that the association of Moon with different aspects of manifestation and its association with bull and the Ganga while remaining at the crest of the Lord Mahadeva is undeniable an astrological allegory as well.

In this way, when astrology is approached as an occult science, it would reveal a panoramic vista of hidden wisdom. The depth of insight would depend upon the spiritual enlightenment of the individual. The planets are the hands pointing out on the dial of our solar system the

hours of certain periodical events. Pythagoras considered the number twelve as very sacred. "This duodenary number is perfect", he said. Further, it is indicated that, "It (12) is that of the signs of the zodiacs, which the Sun visits in twelve months and it is to honour that number that Moses divided his nation into twelve tribes, established the twelve cakes of the shewbread, and placed twelve precious stones upon the breastplate of the pontiffs". The sidereal influence has the physical and psychological impact which exoteric astrology deals with, but it also reveals the high spiritual, intellectual and moral influences. The seven planets of the Hindu astrology (excluding Rahu and Ketu which have special significance of their own but are not considered as planets) generate their own magnetism and carry out their special functions entrusted to them by the Occult Hierarchy. The order of the planets in exoteric practice is that defined by their geo-centric radii, or the distance of their several orbits from the earth as a centre, namely, Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon. Three of these symbolise the celestial triad of supreme power in the physical manifested universe, or *Brahma*, *Vishnu* and *Mahesha*; while four of them represented the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarter of the days, pointers of the compass, and elements, etc. From this the everlasting influences of the first three planets can very well be explained. For any lasting phenomenon, the special favour of these planets are of extreme significance. The conjunction of Saturn, Jupiter and Mars is of special importance for solar evolution, whereas for the seasonal fluctuations the transient impressions and the changeableness of the individuals would be reflected by the latter four planets. The inner man consists of seven principles consisting of higher triad and lower quaternary. Different principles of the man are guided and controlled by these seven planets. This shows that the influence and the connection of the planets with different individuals do not end with only one birth but they are essential parts of the individual's inner being.

Astrology is a way of understanding the hidden laws of nature. It reveals how the occult hierarchy has been carrying out the divine plane of cosmic manifestation. It reveals the rhythmic and cyclic principles latent in nature. It shows how the soul of the man has descended in the pit of matter, and how with the assistance of planetary forces he can re-

ascend to his divine home: it shows the path of return of the Prodigal Son. For those who desire to develop yogic powers, astrological knowledge is of immense help and importance. And above all, astrology reveals a new aspect of one's scriptural depths and ancient mythologies. The ancient mysteries are better comprehended with the aid of astrology, which is indeed a deep ocean from which everyone fetches pearls according to one's capacity and understanding. Astrology, as St. Justin has stated, is not for the vulgar, but for the distinguished and select men who become initiated in the secrecy of the temples and in other wisdom of every kind of secret sciences.



CHAPTER 3

WHITE AND BLACK ASTROLOGY

BELIEF in astrology is universal and ancient. Most of the great men of history, such as Caesar, Pliny, and Cicero believed in it. Marcus Antonious never travelled without the astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope cast by Theagenes. Tiberius discovered pretenders to his throne by means of astrology and divination. Alexander of Macedonia consulted astrologers before his invasion of India. During World War II the Nazis and the allies both appointed astrologers to assist them in their campaigns. There must be something fundamental in such a widely prevalent belief. Professor Ph. Lebas of France in his article on astrology in the *Dictionnaire Encyclopedique de France* has rightly indicated that adherence to the subject by such a number of highly intellectual men should in itself be sufficient for believing that all astrology is not a folly.

Madame H.P. Blavatsky, a famous Russian occultist of the 19th century, in *The Secret Doctrine* has indicated that astrology has been esoteric as well as exoteric, white as well as black. She said : Astrology, or the adoration of the heavenly host, is the natural result of only half-revealed astrology, whose adepts carefully concealed from the non-initiated masses its occult principles and the wisdom imparted to them by the Regents of the Planets—the 'Angels'. Hence, Divine Astrology for the Initiates : Superstitious Astrology for the profane. It has been mentioned that the hierophant in Egypt took in his last degree certain mystic teachings on astrology: the highest hierophant was given the title of Astronomus. H.P. Blavatsky has further stated that "the Occultists and Theosophists are the first to confess that there is white and black Astrology. Nevertheless, Astrology has to be studied in both aspects by those who wish to become

proficient in it ; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but in the Astrologer himself".

Astrology is profoundly esoteric, and to degrade it merely as an aid to satisfy the prying curiosity of the profane is to contaminate the divine science. Every seeker after truth, every prophet and saviour of humanity sees the destiny of crawling mankind in a mysterious way ; his mission is revealed to him in symbolism. When Zarathustra, while carrying the dead companions through forests and marshes felt that his eyes were opened and a light dawned on him, he saw that 'the Sun stood at noontide' and Eagle swept in wide circles through the air, and from it hung a Serpent, not a prey but as friend, for it lay coiled about the Eagle's neck'. "These are my beasts." Said Zarathustra and rejoiced in his heart, for he knew the meaning of the Eagle and the Serpent. Similarly, the esoteric knowledge of astrological planets and the meaning of zodiacal signs could be the surest guide of mankind in these days of great peril.

Friederic W. Nietzsche (1844-1900), the famous German philosopher, has emphasized the role of Superman in the task of the Eternal Resurrection of all things. He said: "I teach you the Superman. Man is a thing to be surmounted. What have you done to surmount him?" This perfection symbolised by the superman is not attained merely by economic and technological achievements. It can be reached by reorienting oneself. The knowledge of astrology, both personal and mundane, unfolds the path to this ultimate goal of human perfection. It is often said that there are two paths: the path of quick unfolding, and the path of normal growth. The former is usually called the path of yoga, and the latter, that of the householder. There are different schools of yogic practices which are suitable for different temperaments. Varahamihira in his *Brihat Jataka* indicated the various kinds of holy order which one follows depending upon the strength of different planets. Prof. V. Subrahmanya Sastri in his translation of the classic summarized the position as in Table I.

If Table I is superimposed on the chart given in the next chapter on *Cosmic Music*, one may get an insight, even as a layman, what special preparations one has to undertake in order to proceed on the Path of Return or the *Nvrtti Marg*.

Table I

<i>Planets</i>	<i>Kind of Holy Order</i>	<i>Remarks</i>
1. Sun	... Vanyasana or Vanaprastha	... Simple living and high thinking denoting high intellectual and spiritual development.
2. Moon	... Vriddha or Guru (Those that go about begging with skull-like thing for alms).	... Belief in Parameshwar.
3. Mars	... Sakteya	... Shakti-form of worship.
4. Jupiter	... Bhikshu	... Sankhya system of philosophy.
5. Saturn	... Nirgrantha	... Digambar Sanyasin.
6. Mercury	... Jeevika	... Vishnu-form of worship.
7. Venus	... Charvaka	... Lakshmi-Maya. Materialistic School.

When a disciple progresses on the path of spiritual unfolding, he has to take hold of *Kundalini Shakti*, the Serpent Fire—Was it the Serpent coiling round the neck of Zarathustra's Eagle?—and to energize it. Lt. Col. Arthur E. Powell in *The Etheric Double* has indicated that three forms of energy—*Fohat* or electricity, *Prana* or vitality, and *Kundalini* or Serpent Fire—flowing from the Sun and entering the Spine Chakra provide fire in the form of heat of the blood and sex' virility, which if directed upward passes through the Spinal column; this energy on its way to the brain, where it stimulates affection, intensifies intellect and quickens spirituality, vitalizes different *chakras* which give rise to different *siddhis*.

Different chakras, which the *Kundalini Shakti* energizes on its upward journey, are related to various planets. It is interesting to note that a well-known German mystic Johann Georg Gichtel, who was a pupil of Jakob Boehme and belonged to the secret society of the Rosicrucians, as far back as in 1696 in a book entitled *Theosophia Practica*, placed heavenly planets at various parts of the human body. He inferred from this placement certain esoteric conclusions which could be useful for the spiritual development of an aspirant. The key to that mystical relationship is lost at present but various planets superimposed on Kala-Purusha pattern might yield clues to the unveiling of the mystery. For example, with a debilitated Sun and Aries as ascendant, a native will have to struggle hard even to acquire the general philosophy of spirituality in the present incarnation. If such a person seeks spirituality, his greatest pitfall would be women, wine and egotism. If Mars in Cancer occupies the 7th house, his initial difficulties may come from anger, wealth, intellect and possessive instinct. Such a person will have to learn affection, devotion, and dedication before embarking upon the perilous path of yoga.

A householder who desires to follow the slow evolutionary path of divine unfolding may do well to remember that the birth-chart gives him his schedule of itinerary and pitfalls. The first half of 360 degrees, that is, the first seven houses but including only half of the ascendant and half of the 7th house, are the outcome of the individual's *Sanchita karma*, and the rest of the chart indicates his *Kriyamana*. The personality of the individual is the result of his past karma as well as of the fruit of his present endeavours. This would also solve the controversy relating to free-will and determinism. For analysing the horoscope from this standpoint, the seven planets can be classified into a series of sets or pairs, namely, Sun-Moon, Mars-Venus, Jupiter-Mercury, and Saturn is left out alone. In these pairs are represented the fruits of the past and the possibility of future action. Saturn has a unique function to discharge. In the general scheme of evolution where all the planetary forces exercise their influence according to their respective locations in the zodiac imparting initial strength to them, and where the placement of the planets in different regions of Kala-Purusha indicates what aspect of life they would energize, Saturn becomes the dispenser of Karmic retribution. Unless the individual has earned the right to be helped by his past Karma,

the benefic influences of the horoscope would be greatly obstructed. Planets of limitation or the misery-producing planets put karmic limitations on the individual, thus blocking the benefic influences emanating from other planets. The birth-chart indicates the different forces, good and evil, acting on the individual; the nature of the planets and their positions indicate the limitations the individual would have to conquer at the beginning of his journey. He can change his personality and his mental make-up in order to be able to absorb any shock coming from other inhibiting planets, but he cannot change his brothers, his issues, enemies or the type of houses he may have to dwell in. By looking at the horoscope of a person, his inner conflicts, past endeavours in any special line of activity and the technique of overcoming his present tribulations could be gathered. This is a great and onerous responsibility that the astrologers have to discharge. This applies to both personal and mundane astrology. By knowing the significance of stars for individuals and nations, the good can be hastened and the bad overcome. This knowledge could be of great significance in manipulating events in the way one desires. This is like acquiring the power of electricity for good as well as for evil and the power has to be used with great caution. How the power is used determines whether astrology is becoming white or black at the hands of any particular astrologer. By the knowledge of stars one develops manoeuvrability in one's career and reduces the binding influences of Karma. The wheel of life and death no more crushes the individual, at least not with the same intensity. Black astrology immerses the individual more deeply in the karmic bondage while the white one releases him from its shackles. And astrology leaves to every concerned person the discretion to choose his own direction—white or black. Whether the knowledge of astrology is used for the spiritual growth of the individual or the society determines the nature of astrology in the hands of the practitioner.



CHAPTER 4

COSMIC MUSIC

EVER SINCE the Russian Sputnik went into the orbit, interest in the stellar world has greatly increased. This has not, however, given mankind either the insight into the working of the Divine Plan, or the necessary moral courage to face the trials and tribulations of everyday life. But it is vital that we come to an understanding of the rules regulating the universe around us, and this cannot happen so long as occult sciences are not properly acknowledged and assigned proper importance among the other modern sciences. This fact was foreseen by the Russian occultist Madame H.P. Blavatsky, who in the last quarter of the 19th century stated that "astrology must be recognized as the soul of astronomy unless the latter is to produce nothing beyond materiality."

Today, the scientists talk emphatically about astronomy and its achievements, but they show reluctance in accepting the truth about astrology. In doing so, the masses and the scientists, both will have to acknowledge the existence of spiritual power, which will necessitate a thorough orientation of their life. Some of the greatest astronomers namely, Kepler and Newton, did not only believe in the accuracy of astrology, they themselves made many correct predictions. The modern man is skeptical in acknowledging the truth of the stars, in recognising the relationship between distant planets and the tiny individuals who live and move on this globe. The ancient Indian seers considered the planets as living entities—the Mighty Beings, the Prajapatis—who helped the *Logos* in expressing His will on this earth. The Buddhist Jinarajadasa while describing the influence of the Seven Planetary Logoi stated that "Each of the seven is the Head and Ruler of hierarchies of creative entities who work under His direction in building and sustaining of the solar system."

In the *Book of Dzyan* it has been mentioned that "Father-Mother spin a web, whose upper end is fastened to Spirit, the Light of the one Darkness and the lower one to its shadowy end, the Matter, and this Web is the Universe". Astrologically speaking, the Sun symbolises Father and the Moon, Mother and in between these two planets all others are placed. Indeed, the Sun and the Moon are the father and the mother, the Light and the Substance from which this universe is evolved.

How these planets affect the microcosmic evolution is a mystery known only to the Adepts. During the present age, when the relationship between the vital energy—*Prana*—flowing from the Sun, and the various force-centres—*Chakras*—situated in the human body is being gradually known, it is possible to speculate on the influence of these planets on the rise and fall of human civilisations. After all, it is through the modifications of the human temperament that the social order is changed.

An American clairvoyant Dr. Earnest Wood classified the seven primary temperaments of man under three aspects of Divinity, namely, *Brahma*, *Vishnu* and *Mahesh*. Persons who are mostly concerned with the subjectivity of manifestation are grouped under *Brahma* aspect of creation; those who are concerned with the objective aspect are classified under *Vishnu*, and the *Lord Shiva* produces synthesis of all. Under the first two categories, further classification is made according to the predominance of *Sat*, *Chit* and *Ananda*. These three on the subjective plane are expressed through Sun, Moon and Mercury and on the objective plane by Mars Jupiter and Saturn. The function of Venus is to create harmony, a synthesis between materiality and spirituality, between the subjective and the objective aspects of life. As a result of this interaction between the various principles of creation, the seven human temperaments result, and consequently with different emphasis on different temperaments during various phases of human history, the rise and fall of different human civilisations are explained. The table given on the following page gives the different planets with their influence on human temperaments and civilisation pattern. This table, however, should be considered merely suggestive.

The course of human civilisation has been marked out by different planets. Professor C.E.M. Joad and others have considered the course of

human history as a pattern of ever-rising spiral of progress, but the astrological interpretation of the microcosm throws interesting light on this conception of cyclic progress.

The Polarian and the Hyperborean races of the Eocene and Oligocene ages, which existed between 60 to 38 million years ago, contained no bony skeleton. Their vehicle of consciousness—astro-etheric and etheric bodies—appeared very much like aggregated clouds of ethereal matter, somewhat resembling puffs of smoke floating in a heavy atmosphere as if a dream is concretised. The changeable and plastic nature of the Moon was reflected in the very constitution of these races. In the first two subraces of every civilisation, the lunar characteristics are reflected in the pronounced stately ceremonials unrivalled for their splendour.

When in the Miocene age, about 25 million years ago, there was the differentiation between the male and the female principles of creation, the development of strong emotions, and fiery nature of man became pronounced. That was the period when Mars ruled the civilisation. It was at this period that great up-heavals took place. Easter Islands which belonged to this period had their volcanic beginning. It was at this period that the man became a physical entity, and his preoccupations with fire increased. Prometheus stole fire from heaven under the influence of Mars.

The analytical mind, selfish and self-centered races comprising mostly the Chinese, the Japanese and the North Indian Americans which developed subsequently were ruled by Mercury. These races had their logical nature accentuated. They distinguished between different types of social relationship; every shade of officialdom was defined by etiquette.

The Aryan race with its universal concepts of the True, the Good and the Beautiful is ruled by Jupiter. The social order, the recognition of *Antah karana* and the symphonic music as distinguished from melody express the synthetic nature of the planet Jupiter. The European and most of the Indian people are influenced by Jupiter.

The future civilisation is said to be growing in the United States of America. The life that the American people live and the initiative that they show in world affairs, the creative urge for new ideas and for evolving

a comprehensive philosophy of life in which a synthesis of science, philosophy and religion is attempted indicate that Venus has started taking sway of the future course of events there.

To sum up, the influence of planets is far-reaching. These distant orbs of divine energy influence every atom of existence and they radiate different forces based on the principle of cosmic ideation which has a perfect order. These seven planets are like the seven notes of music on which the Cosmic Mind plays its infinite tune. To know them is to co-operate with them.

Table II
Basic Influence of Planets

<i>Planets</i>	<i>Driving Impulse</i>	<i>Human Temperament</i>	<i>Planes of Existence and Civilisation Patterns</i>
1. Sun	Will Force	Power, Administration	Divine.
2. Saturn	Asceticism	Wisdom born out of uphill struggle; Love aroused by suffering, and Brotherhood born as a result of renunciation.	Atmic.
3. Venus	Urge to Create	Creative power, Fine Arts, Comprehension and Philosophy of life	Intuitive, Buddhic.
4. Jupiter	Conscience (Antahkaranam)	Harmony, Morality, Philanthropy, Expression of inner potentiality in outer form, Wisdom, Synthesis.	Higher Mind which enables abstract reasoning. The Aryan Civilisation.
5. Mercury	Intellect	Friendship, Scientific pursuits, Logical thinking.	Lower Mind which enables concrete thought processes. The Atlantean Civilisation.
6. Mars	Fiery Enthusiasm	One-pointed Devotion, Courage, Endurance, Power of Practical Execution, Impulsiveness.	Emotional plane. The Lemurian Civilisation.
7. Moon	Dreamy Vision	Imagination, Religiosity, Mediumship and Psychism	Ordered Splendour. The Hyperborean and Polarian Civilisations.

CHAPTER 5



ASTROLOGICAL MEANING OF DEATH

ASTROLOGY solves one of the greatest mysteries of life. Death has always remained a hidden chapter in the book of human evolution. This subject has been so dreadful that people have even called death the King of Terrors. On the other hand, there are many occultists who have time and again emphasized that death is just like sleep and each individual dies several times even during the course of one incarnation.

The ancient Indian philosophy of which astrology is an integral part gives a very comprehensive scheme of human evaluation which solves many of the riddles baffling the modern and the so called scientific mind. An understanding of the problem of death which was investigated in great detail by our ancient sages will not only enable us to have a balanced view on the various problems of everyday existence, it will also aid sensible predictions relating to the future of man.

There are various types of death. Apart from the fact that the experience of some intense pain completely disintegrates the emotional life of the individual and he begins to reorganize his life on a new pattern, there are other aspects of death which astrology takes into cognizance. For example, there may be infant mortality where the incarnating ego before having entered the vast arena of life recoils and begins living its life in supra-physical realms. There may on the other hand be the death of a person who having lived a full life dies after suffering for a long duration and ultimately breathes his last in the lap of his near and dear-ones. Like the sudden death of Sri Balwantray Mehta*, one may be shot by the enemy

* Chief Minister of an Indian State who was killed when his air-plane was shot by an enemy while he was travelling on an official mission.

while in the prime of one's life when the flowers of life are just blossoming, and thus the ego may leave the physical coil. Every one is aware of many circumstances in which the physical death takes place. We do not wish to discuss here the occult significance of the various types of death and how they aid the evolution of the ego in its realization of the Divine Essence of Life but what we intend to do here is to suggest in brief the relationship between the natal chart and the various aspects of death.

In Indian philosophy, death has been considered as an event of life. It is like birth, marriage, livelihood, pilgrimage, children and the like. *Srimad Bhagvadgita* clearly distinguishes between life and death. The former is the eternal aspect of existence—the Primordial Essence, the Permanent Link between the Ultimate and the transient. Neither can any weapon slay it, nor can fire burn it. Death, according to Lord Krishna, is just a chapter in the eternal drama of life and the wise do not grieve over it. It must be noted that astrology assigns to death no more significance than any other aspect of existence. It is not insignificant that the considerable importance attached to death by mortals has been watered down in astrology. An astrologer never grieves over death; he considers it merely as an act of divine dispensation.

There are two aspects of life: one, that is eternal, permanent and continuing during the soul's pilgrimage through diverse experiences, and second, that which differentiates between one life and another in a series of reincarnations. The latter is death. But what is the purpose of incarnations? The incarnating soul has to learn many lessons in life and it has to work out the load of karma gathered during several incarnations. There is every possibility that the individual may be given several fundamental lessons to learn in one life. In that case, though there may not be snapping of the chord connecting the transient part of the individual with his eternal counterpart each time a new lesson is given to him, but his life may be rent asunder and he may feel as if he has to begin life afresh each time. Should we not consider all these as different kinds of death the individual has to face? The cause and circumstance of each death need not be identical.

Rev. C.W. Leadbeater in his book *On the Other Side of Death* has given various instances of the fact that the dying ego does not sever all its

relationships with the physical world. It has to continue its onward journey but the arena of its activities to a considerable extent remains in this physical world of ours. Geoffrey Hodson in his *The Miracle of Birth* has recorded how the angelic hosts take special care during the birth of a child so that the miraculous phenomenon of the birth of the human body takes place in consonance with universal forces of cosmic evolution, the karmic forces generated by the reincarnating ego and the special needs for its growth. Astrological charts picturing the stellar constellation, in fact, reflect this unique decision of the Ultimate which is built-in in the soul of the reincarnating ego. Birth as well as death are the playgrounds of great many occult forces.

Recently Dr. Cassey attempted to show that every event of life is connected with the historical past of the individual stretching over his many lives. Edgar Cassey was a practising medical practitioner but his clairvoyant conclusions have been extremely fascinating from the occult standpoint. He has been able to establish connections with certain diseases as well as pleasant and unpleasant events of life with the past omissions and commissions of the individual. Even the modern researches of the West have been suggesting that the great laws of nature—of action and eternity, or of Karma and Reincarnation—are facts of life which must be taken into account while evaluating the course of human life.

It is said that there is not much difference between the conditions of sleep and death. At the time of death, the umbilical chord connecting the physical and the astral bodies is snapped, whereas during sleep the two remain linked. Other experiences of the soul during sleep are very much the same or at least similar.

An important feature of sleep as well as death is that the two represent something intangible. We cannot cognize either, nonetheless, they exist which cannot be denied by anyone. It is because of this hidden aspect of death that the 8th house of the natal chart representing concealed aspects of one's life is considered for predicting death. But there are several other houses which are also very meaningful for knowing the supra-physical life of the ego. For example, everyone knows that the 1st, 2nd, 7th and 12th houses also have much influence on this aspect of the individual. But why are all these houses representing the very life-force,

the essence of personality, wealth, speech and the light of the eye, *kalatra* (the marriage partner), wasteful deeds and the realm of supra-physical entities connected with death are taken into account if death means the end of all ?

Astrologically speaking death is very meaningful. The general strength of the chart is assessed in relation to the 1st house. Even longevity, the general status of the individual, his potentialities, his *elan vital* and everything connected with life-force are examined firstly in relation to the 1st house. One must not forget that the 1st house is the 5th from 9th which implies that the life of the individual is the result, progeny, offspring of his own *punya*—the past—i.e. astrology begins by assuming that the present life of the individual is always in the womb of his past. The quantum of *prana*, the force with which the man lives and moves on this earth, is apportioned at the time of his birth as a result of his past deeds. In this way the 1st house becomes meaningful. If the life-force itself has been very limited, no matter how much other houses are fortified, the life of the individual would not be very long.

The 7th house is very intimately connected with the question of death. This house is also considered as the house of marital happiness. One must appreciate the fact that the Hindu philosophy considered life as emerging from two polarities, *Purusha* and *Prakriti*, the positive and the negative forces of manifestation. If the 1st house represents *Purusha*, element of creation, the 7th stands for the *Prakriti* element. *Prakriti* is the inherent, built-in vital energy, *Purusha* is energy on the move, the expression of the Spirit in matter. In the marital phenomenon, this cosmic principle comes into play. Man expresses himself through his wife : Lord Shiva for manifesting His creative potentialities requires Parvati, the World Mother. At the same time the quantum of life-force provided initially to the individual at the time of his birth as per the 7th house activities gets dissipated. When all the energy with which he was born has completed its creative functions, the person's physical life ebbs out and he passes to the next realm of manifestation, the higher planes of creation.

The 8th house represents the region where the soul proceeds after death, the plane of non-physical existence. This house can be viewed as the 1st house for considering the soul's journey in the astral world, which

means the nature of death and experiences therein.

The 12th house is the 5th one from the 8th house. Occult investigations indicate that the soul's attainments during the two intervening births do not only depend upon the quantity and intensity of the life lived on this physical plane but also on the experiences of the astral world. The soul is very active on the astral plane. We are told that the invisible helpers meet us at the threshold of death. Many mysterious ceremonies take place in that region. As a result of all these, the spiritual height attained by the ego is determined.

The 2nd house is also considered as a *maraka* or the death-inflicting house, but the fact that inheritance and wealth of the person are also indicated by this house gives us the clue to the mystery. We get much money because during our past incarnations we have done charitable deeds and the person is still attached to his physical possessions. The 2nd is one of the *Maya* (illusion) houses. For the liberation of the soul it is necessary to break the bond of illusion. Life of the individual (the 1st house) dangling between material possessions (the 2nd house) and the spiritual forces like Initiations, mysterious alliances with occult schools, etc., (the 12th house) decides the course of the ascendant. For this reason, the 2nd and the 12th houses become important for deciding the duration of the incarnating ego in this world.

Here we have not considered many important aspects of death which could be suitably discussed in the present context but we have limited ourselves to only a few aspects of the problem. We have attempted here to indicate that (i) death is not an end for the soul. It is merely an event like any other event of life. (ii) Death results from the ebbing out of the quantum of life-force provided at the time of birth (represented by the 1st house). (iii) After death, a new non-physical existence of the individual begins which is indicated by the 8th house. (iv) During the intervening period between two reincarnations much creative occult activities take place (the 12th house). (v) The longevity of the person and his death depend upon the balance between his material attachments, *Maya* (the 2nd house) and his occult attainments (the 12th house).

II

The Meaning of the Zodiacs

CHAPTER 6

THE ESOTERIC ASPECT OF ZODIACAL SIGNS

THE twelve signs of the zodiac form the bedrock of astrology. The esoteric nature of the zodiac as well as the occult significance of astrology were well known to the ancient Indian seers. But, the predictive astrology was not held in very high esteem by them; the main interest of the seers in this science was to discover the clues for unravelling the hidden mysteries of the cosmogenesis and the role of men in it. It was for this reason that astrology was thought as *Vedanga*—an organ of the Vedas—whose knowledge was considered essential for acquiring Higher Wisdom—*Para Vidya*. Under these circumstances, it is but natural to expect that the different signs of the zodiac were not some one's romantic imagination based on certain groups of stars rather they were the embodiment of profound occult teachings which were concealed from the profane.

If we undertake to study the deeper meanings of the zodiac, we shall have to begin by assuming that these stars, which represent the circle, the field of our manifestation, have been divided into several groups to indicate the channels of differentiated Divine Energy. Presently, there have been various scientific thinkers who have begun to accept the astrological signs as having deeper meanings. For example, Professor Carl G. Jung in his book *Psychology and Alchemy* has given various pictorial representations from ancient manuscripts in which the signs of the zodiac have been used with profound implications. The use of the twelve signs as the outer periphery of the *Sidpe-Korlo* or the World Wheel which represents the course of human existence in its various forms as conceived by the Buddhists, or in the symbolic representation of the correspondence between the zodiac and the man in the fifteenth century manuscript by Paul Durriens, or in the representation of the zodiac and

the planets surrounding the individual in the state of *Nigredo*—the downmost point in the involution of the human soul—suggests the need for approaching the task of studying the implications of the zodiac with greater trepidation.

One need not begin here by enumerating and listing the various signs of the zodiac, but one would like to remind that the Western nomenclature of the zodiac and that of the East are not necessarily identical. Whenever in the East, we refer to any zodiac, we mean the constellation of that sign. In the west, however, there is a tradition of referring to the first point of the vernal equinox as the starting point of Aries, which need not necessarily always coincide with that of the constellation known as Aries. This difference has led to the serious confusion in many minds, which also gives rise to the famous controversy relating to the "Vexed Question of Ayanamsa".

Now let us look at the zodiac. There are various symbols which can be classified in many ways. Among the twelve signs there are three animals, namely, Ram, Bull and Lion. The Ram or Aries is the first sign of the zodiac. In early civilizations, Ram was assigned divine status. In early Iran and Sumer, the Ram gave strength to the diseased. In Egypt, it symbolized the power of procreation and fecundity. On the island of Elephantine, the ram-headed god *Khnum* was considered the guardian of the source of the Nile. It is significant for the astrologers to note that the ram-god *Khnum* was intimately connected to the sun-god *Amon-Ra* of the Egyptians. Alexander the Great, who considered himself as the son of *Amon-Ra*, struck coins on which he was represented with the horns of the ram. Furthermore, one to the Sanskrit names for ram is *aja* which means that which has no birth. It implies that this sign symbolizes Swayambhu-Narayan, the Self Existent Absolute, *Parabrahma*. Considered this way, Aries suggests the source, the fountainhead of all life-forces, the source of the Nile symbolically.

The second sign of the zodiac is Taurus, the Bull. In the Indian pantheism, Lord Shiva, who is also known as Mahadeva, the Great God, has bull for his vehicle. In every Saivite temple, one has to pay obeisance to Nandi, the bull of Lord Shiva, before one enters the temple. Veneration of the bull which arose in pre-historic times in the predynastic Egypt is

evident from the colossal bulls painted in the cave of Lascaux. Various names of provinces and the standards of several dynasties in Egypt also indicated the deep-rooted veneration for the bulls. In Egypt, the bull was worshipped for its power of procreation, whereas the function of the Sumerian bull-man was primarily to protect the herds. If we explore deeper in the realm of symbols we understand that this zodiac represents Divine Energy which makes the manifestation a possibility. Lord Shiva is the highest of manifested gods: in His *Tandava Nritya*, the rhythmic vibrations of the Logos, the world of many forms is sustained. The Divine Music, the Cosmic Illusion (or ideation) and the nature of Swayambhu-Manu are symbolised by Taurus.

In the ancient Indian scriptures it has been mentioned that Swayambhu-Manu had two offsprings: *Brahma-Viraj* and *Vach-Viraj*, the male and the female, from whom further creation was possible. It appears that Gemini represents these two differentiated Creative Energies which produce the world. The duality or the polarisation between the positive and the negative forms of energies commonly known as *Purusha* and *Prakriti* is the cosmic beginning. The sign refers to this aspect of the Manifestation. Gemini is said to be the first androgyne, the *ardhanareesvara* or the bisexual Sephira-Adam Kadmon.

If the course of development is followed further, one finds that the signs become gradually more and more complicated. Indeed, the process of manifestation is the process of becoming many from the Absolute One. In one of his articles T. Subba Row, the famous Vedantist of the later Nineteenth century, mentioned some of the esoteric characteristics of different signs of the zodiac. Therein, he stated that Cancer represents "the *Pranava* resolved into four separate entities corresponding to its four matras". He further indicated that the four states of consciousness, as well as the four states of Brahman called *Vaisvanara*, *Hiranyagarbha*, *Prajna* and *Isvara* are represented by Brahma, Vishnu, Maheshvara, and Sadasiva.

Leo is the most occult of all the signs. In alchemical literature, it has been suggested that at a certain stage of the human development, consciousness is represented by lion devouring the Sun. The meaning of the symbol is not explained. But a clue to it can be derived from other

sources. The Sun also represents *Atma*. When soul takes birth it assumes another vesture; it is concealed or devoured by the vesture of *Jivatma*. The *Logos* during the course of manifestation is said to assume the vesture of Monad—the individualized soul. This process could be represented by the Lion—the animal in man—devouring, that is, concealing or obscuring the Divine Father, the Sun. It is at this stage that the human soul is born.

Virgo was rising when Jesus Christ was born. Esoterically, this sign is the store house of all creative faculties: it represents *Parvati* (the consort of Lord Shiva) who is considered the World Mother and who is the Primordial Energy (*Shakti*) at the root of all manifestation. According to one school of thinking, Virgo represents the six primary forces in nature, which are named (1) *Parashakti*, (2) *Jnana Shakti*, (3) *Ichha Shakti*, (4) *Kriya Shakti*, (5) *Kundalini Shakti*, and (6) *Matraka Shakti*.

Libra is balance, poise, harmony or equilibrium in nature. Sir Isaac Newton emphasized the simultaneous existence of centrifugal as well as centripetal forces in cosmos. As a consequence of these opposing forces, the cosmos is existing. This state to creative equilibrium is symbolized by Libra.

Scorpio is a very mystical sign. It is the stage of germination of primary energies : the springboard of spiritual development. In ancient Egypt, scorpions were considered as companions of the goddess Isis. Furthermore, Selkhet, an enigmatic goddess of death who, from the mountains of the West, takes the setting Sun in her arms, is represented as a headless female bust with arms similar to those of a scorpion, and at the beginning of the New Kingdom, she is shown entirely as a scorpion. Very little is known about the meaning of the sign, but it may be said to represent that state when the inertia of involution changes and gives way to the formation of a New Kingdom that is a new state of awareness. Those forces which arouse divine discontent in the aspirant flows through this sign.

Sagittarius is the centaur; and the human horse under this sign shoots an arrow into the unknown mystery. This sign is the bridge between the divine and the human, the twilight zone of the celestial and the terrestrial regions. During the process of creation, the Prajapatis, the Mighty

Intelligences, who carry out the plan of God, pour out those forces which transform matter into Spirit. This sign represents those nine Prajapatis.

Makara or Capricorn is also represented as Unicorn. It is in this form an extinct animal, but it has a special significance in the myths of the ancient world. Even the Sanskrit word 'Makara' denotes the pentagon, which symbolizes microcosm. This sign is said to represent simultaneously both the microcosm, the human body, and the macrocosm, the world of external objects of perception. It is under the influence of this sign of the zodiac that unity between the inner man and the outer Cosmic Man begins to be established.

Aquarius represents the pitcher form which water flows out. Pitcher is the *upadhi*—the vehicle of consciousness, and the water is *Mool Prakriti*, the Primordial Substance, of which everything is made. It is that state of consciousness where the activity of consciousness is not limited by the form of the *upadhi*, or the organism of life through which consciousness is usually expressed. In a way, this sign reflects the ultimate liberation which is possible when the cycle of evolution is completed.

Pisces symbolizes that level of consciousness where *Jivatma* has merged itself into *Atma*, though the former still maintains its identity. Here, the Prodigal Son has returned to his Father.

The details of these signs can be seen from the following chapters.

CHAPTER 7



ARIES AS ASCENDANT

ARIES stands for the beginning of the cosmic evolution. When the First Great Impulse began and the Reality mysteriously created Mool Prakriti—the Root Matter—and reflected Itself in it, the drama of cosmogenesis and anthropogenesis started. That act was Maya—the Creative Illusion—without which subsequent manifestations could not take place. All the subsequent emanations were contained in an embryonic form in the very First Act. Lord Shiva represents the power at this level of creation. Aries describes that level of manifestation.

Aries is the central noumenal point from which every form of manifestation at all levels of creation emanates. It is the vast ocean of Mool Prakriti which while veiling the Reality provides the possibility for all cosmic expansion. Aries symbolizes the first point in the ever-rising spiral of evolution which provides the specific incarnation of the individual all the potentiality for the future growth of the Ego, the specific incarnation itself being of a kind of Pure Nature—Mool Prakriti. Each atom of the root matter reflects the Reality as do the sparkling waves the full moon on a moonlit night. Similarly, every Aries-born child reflects the Divine potentiality.

Every Aries-born is full of eternal fire. He is dynamic and chivalrous. His brain is fertile. His action is full of vitality. He has the capacity to function on multiple planes simultaneously. Deep within him is the divine flame but the material veils over it are not less powerful. In him, Pure Spirit is surrounded by worldly interests and his main task is the liberation of the Spirit, the release of Spirit from matter. He is supremely suited for asceticism, yogic practices and renunciation of the gifts of Lakshmi. The

original Act of Creation is an act of spiritual imprisonment. When Aries rises on the eastern horizon, the imprisoned splendour is freed, but in this process of freedom, the materiality is sacrificed. This process requires that all ambitions of self-centred nature be stifled, all desires for material comforts be frustrated, and all outgoing energies on the Path of Pravriti obstructed. The churning of the ocean takes place at this stage. The Aries-born therefore is a martyr. The divine flame consumes his aspiration, the cross lies heavy on his heart and the mendicant's bowl in his hand.

But this poverty is not of a pauper. It is of a mendicant who values the spiritual riches more than mundane possessions. Incidentally, that makes his personality forceful which even the royalty finds difficult to withstand.

The Aries-born is very active with dynamic energy and tremendous drive. He is courageous, independent, forthright, impulsive, positive, dictatorial and often of a pure heart. Such a person becomes a leader, scientist or a searcher after Truth. He is fearless in exploring the unknown and he is unmindful of social obloquy in adopting unconventional practices. The Aries-born can do anything. He can act like a god or he can stoop like a demon. When he is lusty, he becomes a debauch. When he is selfish, he is ruthless. His expansion is limitless. His direction of growth is undefined. There is no limitation either on the extent or on the direction of his growth. The first creative impulse is an explosion of energy with polydimensional reactions.

The initial stage of cosmogenesis is concerned with the functioning of the Root Matter. The Root Matter is not the Reality but it reflects it. The reflecting medium itself may not be the image reflected but it does contain the image in some ways. The mirror is not the individual who looks his face into it but through the reflection in the mirror the individual can be photographed and every movement in the individual has its corresponding modifications in the image. In his *Esoteric Writings*, Swami T. Subba Row has suggested that the entire creative process from the Ultimate to the lowest particle could be considered as the replica of the initial step of creating mysterious differentiations in matter and then reflecting the Higher into it while providing it further potentiality for such subsequent repetitions. In this way one finds that everything is in

fact a reflection of everything else, but the beginning of a cycle has a special importance. There is some unknown power which makes each beginning very significant. There have been many seers who have acquired *siddhis* to have the panoramic view of the soul's growth through reincarnations. These seers testify that in some lives the ego is concerned with the working out of the karma of a few births only whereas in some important incarnations the ego assumes special responsibilities. Aries is one of such ascendant. Aries is a mysterious sign. It is always a crucial incarnation when the perspective of the future growth as well as the karma of the past impinge on the present to determine its course of evolution. Each Aries birth is in fact a reflection of the total life—a reflection of the Real Ego.

Aries represents mutation—complete change. The First impulse is completely new. It does not carry forward the existing trend. All successive stages of growth are unfoldment while the initial step is a beginning, a birth. The originality of the Aries-born derives its sustenance from this initial characteristic of the Great Impulse. It also follows from this condition that the Aries-born would have suddenness in their life. Such persons do not believe in gradual changes, they take drastic actions and produce dramatic results. Events happen to them suddenly without any forewarning. To such persons, child is not the father of the man, rather, man is a mystery, a miracle. To such individuals, "the soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit." The Maya or the creative illusion makes it possible to create things as if they arise from nothing. Capacity and ability to unveil the latent faculties of the Aries-born is so great that these qualities seem to flower from nowhere.

No matter howsoever good is the nativity of the Aries-born, such a person must suffer from a terrible conflict. Outwardly there may be fearlessness, courage and valour but inwardly the Aries-born suffers from a deep sense of loneliness, a feeling of depression and intense frustration. Such an individual is often like Arjun with conflict between Spirit and matter. The initial Divine Impulse must have created an acute conflict when Pure Spirit entered the Root matter. Only subsequent to that event the Spirit and matter became coterminous, otherwise the Spirit prior to

this phenomenon would have been in its pristine state and matter altogether absent. The concept of *Original Sin* in the Christian theology represents the same event. Pristine nature of the Spirit gets contaminated by the first act of creation. One often wonders whether the sense of guilt associated with procreative activities is not a memory of the original trial. Not without reason, the Aries-born do not have a smooth marital life either.

Astrologically, Aries is ram and symbolically it is γ . Ram as an animal is unique in many ways. It has innocence, purity and complete trust in nature. Great religious leaders are often associated with ram. It appeals to all; the children are fond of it whereas the grown-up individuals also appreciate it. It is a thing of beauty and a subject for compassion. The beauty and purity of ram flow from its inner nature comparable to the nature of Root Matter uncontaminated by subsequent differentiations and involvements in gross matter. Similarly, in spite of all karmic bondage and limitations, Aries is pure at heart and the inner uncontaminated nature of it often shines forth despite adverse material environment. Even symbolically, the two forks appear as the merging of Spirit and Matter into one. From another standpoint, it suggests the differentiation of Spirit and Matter into two after their unity upto a particular level. The root of Aries is in Spirit, and its conflict and purity result from this condition of Spirit-Matter combination and differentiation.

Aries is said to be *Krura* (fierce) and it is *Purusha*, a masculine sign. In the execution of its objectives, Aries is ruthless, deliberate and decisive. No amount of handicaps can impede Aries. Such is the case of Truth. It needs no supporter, no assistance. It operates decisively and effectively. There is nothing that can stop the ultimate victory of Truth. When the Reality decided to send forth its first great impulse, nothing could stop it. This makes the First Impulse "fierce", otherwise considering the amount of sorrow involved in this life of ours, the manifestation of the universe could not have taken place. Even the Cosmic Ideation, like the *Purusha*, is positive, ruthless but containing in germinal form the seed of entire evolution. Arian power to ascend the great heights and to farm out in multiple dimensions in order to fulfil its objectives springs from the potential for growth and expansion compressed as in a microfilm at the very beginning of the creation.

Let us now examine some other astrological characteristics of Aries. Mars rules the ascendant, the Sun rules the 5th house from it and Jupiter the 9th. Mars, Sun and Jupiter are mutual friends. The friendship between these planets is very significant. The Sun symbolizes the Real Atma, the eternal, whereas Jupiter is the voice of the conscience. The Sun as lord of the 5th, Jupiter as lord of the 9th and Mars (physical activity) as lord of the ascendant in mutual friendship indicate that the present life of the individual should be perfectly coordinated between the present propensities, the past achievements and the future destiny. Such individuals have tremendous built-in strength that could bear the strain of difficult journeys in unknown fields. Such individuals are made out for occultism rather than for mysticism.

The path of occultism requires spiritual vision, complete victory over material temptations and intense divine discontent. Aries-born persons are basically ripe for the germination of these qualities. In this sign, the Sun is exalted and Saturn debilitated and Sagittarius is its 9th sign. Spiritual enlightenment with the Vedantic vision of universal unity is at its apex when the Sun is exalted. Materialism is frustrated when Saturn is debilitated. Sagittarius in the 9th reveals accumulated Poorva Punya which gives rise to divine discontent. Like a tree whose branches and leaves grow and unfold themselves in sunshine and freedom, the Aries-born must grow and evolve in divine splendour and freedom. But they must remove the deadly weeds of materiality and temptations of the flesh in order to attain their destined and potential height of growth.

The greatest trials for the Aries-born come from Saturn and Venus. For Aries ascendant, Saturn rules the 10th and 11th houses. Obviously royal favour, fame and popularity, facile service conditions and sympathetic friendship will ordinarily be denied. Compared to other individuals in similar circumstances, the Aries-born would have less monetary reward, and the world will always give him dissatisfaction. Even the Sun, the *karaka* of royal favour and most beneficial for worldly attainments and fulfilment of ambition can never be strongly entrenched in the 10th house for Aries ascendants. Mercury though a benefic, as lord of the 3rd and the 6th for Aries Lagna can never be very favourable for giving him popularity and fame. The Aries-born may be a leader but such a person would not be the one the world would feel happy to live with.

Jupiter, the best planet for the Aries-born also loses a part of its benefic influence as a result of its ownership of the 12th house.

Even marital happiness to the Aries-born individuals is not granted as a general rule. Venus, the *karaka* of wife, becomes the ruler of the 2nd and the 7th houses. These two are death inflicting houses. Their lords give unhappy results. Moreover, Venus is not friendly with Mars. When the lord of the ascendant (Mars) is in his own house, which is generally considered a good placement for the ascendant lord, (in this particular case) it leads to *Kuja Dosha* (Martian affliction) suggesting marital unhappiness. Saturn though in exaltation (in Libra) becomes ineffective in Kalatra Bhava. Even the placement of Venus in its own house is not a happy augury. The mutual aspects between the strong ascendant lord and the ruler of the 10th ordinarily bestow luck but for Aries Lagna, Mars in Aries and Saturn in Libra intensify marital and emotional unhappiness.

Psychologically a person bereft of money, misunderstood by friends and having conjugal difficulties would be unhappy, but these difficulties are further intensified for the Aries-born with a strong Moon. The Aries born with strong emotional nature (the Moon in Cancer) should not have strong personality (Mars in Aries), the urge to shine (exalted lord of the 10th) and intense spiritual craving (the 9th lord in Moolatrikona) because these will further intensify the emotional problems of the Aries-born. Much of the evolutionary progress of an individual depends upon these planets. Therefore the soul's journey for Aries Lagna is through the vale of shadow.

It is clear from the above that Aries-born persons are not out for pleasure and for material prosperity. Sorrow is the first great noble truth which the Lord Buddha preached. From the realization of this hard fact of life, an understanding emerges which gives joy. This is the joy of asceticism. Aries-born persons find fulfilment in renunciation. When Jupiter, Mars, and Moon are strong in their own houses and are aspected by exalted Saturn, there is a kind of *Sanyasa Yoga*. This shows that the Aries-born can have satisfaction not on the path of forthgoing but on the Path of Nvritti, the path of withdrawal. Aries represents the beginning of the return of the Prodigal Son to his real home.

When applied to common people, these principles give a very deep insight in their personality and the significance of many turning points in their career becomes clear.

Chart No. 1 is of a male born in 1901 who had been employed in an international organization drawing a fat salary. He rose high in life.

	Lagna Sun Mercury Venus	Ketu	
	Chart No.1 (4/5th May 1901)		
			Mars
Saturn Jupiter	Rahu Moon		

He was well educated, learned with brilliant original ideas but spiritualism was not yet his line. He had very limited number of admiring friends. He was self-centered and felt dissatisfied as if he had wasted his life.

Though too early to pass judgment on the life of Chart No.2, yet there are certain basic features of Aries predominant in this native. Born in 1928, he lost his father early and though an M.A. had difficulties in his educational career. He has attained a very good position in the Government of India but by no means he could be considered affluent. He married late and had difficult partnership problems. He has few friends. He has spiritual potential but is not yet inclined towards it. He is not trusted by his friends as far emotional stability is concerned. He is very ambitious but feels

Sun Jupiter	Lagna	Rahu	
Venus Mars Mercury	Chart No. 2 5th April 1928		
	Saturn (R) Ketu		Moon

inner loneliness and is discontented. But life holds many surprises for him.

Chart No. 3 is also of a male born in 1926 who lost his father at an early age and had difficult schooling. He is married and has several children but his sexual life has not been very clean. He has a mixed reception in society. Because he is an astrologer, people want him but he has meagre means of livelihood and does not have a respectful social status. He has no friends as such. He is interested in occult arts and is devoting much time to that end. He is ambitious but not agitated; he is not rich but not miserable either.

From the above it can be seen that Aries represents an important stage in soul's growth. Aries-born persons suffer from a strange sense of solitude. They are best suited for the quest of the Unknown. They are inherently deeply religious persons and they suffer from a conflict between spiritualism and materialism. When they overcome this battle, they

	Lagna Mars		Rahu
	Chart No. 3 9th Sept. 1926		
Jupiter (R)			Sun Venus Mercury
Ketu		Saturn	Moon

become peaceful. Aries is an intensely occult sign with much mysterious capabilities.

CHAPTER 8



TAURUS: THE PROCREATIVE POTENTIAL

THE word *Taurus* is derived from the Greek word *Tauros* meaning Bull. It is the 2nd sign of the zodiac; it is the constellation which includes Pleiades and Hyades. Universally this constellation has been imagined as a bull, and symbolically it is represented by ♉, horns over a circle.

In every civilization, Divine Bull is revered. Ancient Indian sages who considered the Lord Shiva as Mahadeva—the Great God—thought of the bull, or Nandi as Shiva's vehicle of expression. For married women wishing progeny the worship of Nandi has great significance. In fact, any one visiting a Saivite temple has to make proper obeisance to Lord Shiva's Bull before he enters the sanctum of the temple.

This respect and worship to the Divine Bull is very old indeed. Terracotta figurines from Mohenjo-Daro, a civilization contemporaneous with the Mesopotamian and the Nile Valley civilizations show Mother Goddesses and fine specimens of the bull. The Mohenjo-Daro carvings of the bull on the State Seal show a very high degree of craftsmanship which by no means could be considered as the work of a primitive artist and the form of the bull on the seal is that of a high grade breedingstock. Even the Minoans of Crete were obsessed with bulls, as shown by the Knossos frescoes. These frescoes indicate the Minoan youngmen and women leaping between a bull's horns and over its back which clearly suggests the bulls as the symbolic representation of the procreative potential of the nation. The deeper meaning of this symbology becomes clearer on noting the typical feature of the Minoan altar erected on the model of a bull's horns.

The similarity between the Shiva's Nandi and the Minoan dedication to the Divine Bull is not far-fetched. At Catal Hoyuk in Anatolia also there have been discovered neolithic urban settlements with shrines containing statuettes and wall paintings containing ritual scenes with bull's heads and horns. Even in Spain and France some of the ancient paintings show mystic representation of bulls. The Altamira and Lascaux cave paintings found in North Spain and South France dating back from 28,000 to 8,000 B.C. contain animals including oxen, horses and red deers depicted in deep, meaningful poses, either as pregnant or transfixed by a spear or dart. The esoteric nature of these paintings should be appreciated because these paintings are usually on the walls and the ceilings of caves difficult of access and deeply hidden. These caves must therefore have been seats of hidden rituals.

Similar paintings have also been discovered in Iran, Algiers and several other parts of Africa. Extensive remains of Persepolis, the capital city of the Achaemenids in South-East Iran, which was burnt by Alexander of Macedonia, show winged bulls represented as guardian spirits displayed on many columned halls some of which reached a height of 60 feet. At an inaccessible site in the Sahara at Tassili some 900 miles away from Algiers, the 8,000 years old rock-carvings show giant men with strange neckless heads (probably symbolic representation of Venus ♀, lord of Taurus) and a running horned goddess (feminine Bull?) as well as oxen besides some other animals. Similarly, the palette of Namur commemorating the uniting of the Upper and the Lower Kingdoms of Egypt under the Pharaoh Narmur ruling about 5,000 years ago shows two horned bulls at the very top of it. The monumental scriptures found at Nimrud on the east bank of the Tigris from the Assyrian ruins now available at the British Museum show the great winged human-headed bulls.

Such bull-symbols found in varying circumstances ranging over such a long antiquity cannot be merely the outcome of some accident or coincidence. There is enough evidence to indicate that these mighty civilizations which had attained great heights of grandeur, splendour and material prosperity attached esoteric significance to the ritual of bull-worship in order to maintain their prosperity.

Astrologically, Taurus symbolizes procreative potential. It also

bestows all material riches and comforts. Without this divine energy the chains and the rounds of divine manifestation cannot occur. It is the primordial energy basic for all forms of creation. It is the possibility, not the actuality of creation. The direction to this potential energy is given by other forces, but those forces would be inoperative unless this basic energy is present. It is for this reason that Taurus is said to be the vehicle of Lord Shiva, the Lord being the Divine Power wishing to pervade the entire cosmos who can do so only with the help of his Taurus. The Divine Will can fructify only with the assistance of procreative power because otherwise that which is subjective cannot be given shape and the potential energy cannot get transformed into kinetic energy in order to work itself out in the world of manifestation.

In cosmogenesis Taurus stands essentially for "objectivization" and "materialization." It represents the second stage of differentiation. At this level Akasa is created from the Primordial Essence—Mool Prakriti. Akasa is the subtlest unit of matter of which every form of creation is made. It is also that into which every form of creation ultimately dissolves. Further intensification of this *Akasa Tattwa* makes different degrees of dense matter. At the Akasic level the virginal sensation inducing multi-dimensional ripples in the ocean of *Mool Padartha* takes place. This is the beginning of manifest consciousness—it is the initial *Naad* from which all other forms of creative sound vibrations take place.

It is not without significance that the ancient seers thought of this constellation as Taurus, the Bull. Pondering over this image one appreciates some significant features of this sign. A bull is physically well built. It has tremendous capacity to breed its stock. In a way, it is the storehouse of procreative energy. The consciousness of the bull is at the physical level. It is only concerned with its sexual activity, and once its goal of action is in view it is unconcerned with everything else. Even at the risk of great ordeals it must achieve its object. But it does not waste its energy. In human beings it could be considered as one-pointed selfishness.

The main characteristics of Taurus as suggested in astrology provide further clues. Taurus is considered feminine, earthly and fixed. Procreation is the sublime function of a female. The feminine nature is passive but full of desire and emotion all centering on the female role in creation.

Sexual activity is the supreme goal of the female sex. The sign is earthly as distinguished from other signs such as fiery, airy and watery. Earthliness of Taurus has reference to its 'downward' that is material-ward movement. This sign leads the individual to Pravritti Marg, that is, involvement in things material. Fixed signs have been considered in Sanskrit as *Sthira* that is to say it is not, moveable, but is stationary. This by itself does not give much clue about the nature of this sign. *Dwiswabhava* suggests that its nature is that of both: it can be moveable and it can be stationary as well while the basic nature of Taurus is fixed; it has not acquired any direction, which indeed will be dependent on other conditions. It is the Potential Energy. How this energy can be utilized would depend upon other factors. Obviously, Taurus points to the nature of the individual rather than to his activity; the actuality of action will depend upon other planets and circumstances.

Taurus ascendant needs supportive Mercury for its fructification and for giving direction to its efforts. Taurus is said to be the mouth or the organ of speech of *Kala Purusha* which suggests that the Cosmic man can express Himself through Taurus but Taurus has Gemini and Virgo as the 2nd and 5th houses from it. These are the houses intimately related to the activities of the individual and Mercury rules the mind. The Taurusian energy can be well directed only under the impact of Mercury. The inevitability of mind guiding the primordial urge of creation in this way becomes quite obvious. This also explains the friendship between Venus, the lord of Taurus and Mercury.

Venus is the lord of this sign. Venus himself is the inspirer of Pravritti Marg. Other angles to Taurus are owned by the Sun, Mars and Saturn. These are the malefics among planets and their ownership of angles bestows good results. Malefics are ordinarily very effective in giving their results. For Taurus ascendant therefore it is expected that life will have many happy incidents. There will be many worthwhile happy episodes in life. This happiness or conflictless life results from insensitivity to the spiritualising forces of life. The more selfish, callous and irreligious a person is, the greater does he enjoy happiness. This happiness however would be of material type.

Mars has special relationship with Taurus. Mars rules the 12th and 7th houses from Taurus. These are the houses which create complications in life. For Taurus ascendant the greatest problem comes from Mars. Mars is the planet of individuality, spirituality, drive towards purposive action, impulsiveness and such other tendencies. These are the traits which would fail the very objective of the Taurusian living. Those who belong to the Taurus ascendant know how to subordinate their individuality for acquiring the objects of their efforts, whether it is for possessing the opposite sex or the society which they wish to subjugate and rule. The Taurus people have no views excepting those of their own pleasure; they have no dignity excepting that of enjoying their conquests. Mars would not tolerate such ignoble acts. Mars would be inimical to Taurusian people. The Martian and the Taurusian people belong to opposite camps. Venus the ruler of Taurus is considered an enemy of Mars.

Saturn is the greatest benefactor of this sign. Saturn rules the 9th and 10th houses from Taurus. Relationship between the 9th and the 10th is said to be a kingly combination. This combination gives material affluence. Ordinarily Saturn is a malefic and his influence is bad. It creates unhappiness. It restricts the expansive propensities of the individual. But these attributes of Saturn assume helpful propensities for Taurus ascendants. Taken in a metaphysical sense, Saturn represents that state where the spiritual urge of the individual is veiled by the desire to evolve himself in material circumstances. For any other sign whose basic nature is opposed to materialisation and involvement in worldly affairs, the influence of Saturn is not good. But Taurus is basically a sign which feels like expanding in materiality by restricting its divine potentiality. Therefore Saturn becomes very helpful for Taurus. Therefore Saturn becomes very helpful for Taurus. Taurus ascendant therefore has a materialistic oriented life, and Saturn is helpful for it in this regard.

The Moon has special relationship with Taurus. In the Hindu mythology, the Lord Mahadeva is said to have bull (Taurus) as his vehicle but the Moon is also placed on His head. Astrologically the Moon is exalted in Taurus. Obviously there is some esoteric significance of these two relationships. The Moon owns Cancer which is the 3rd sign from Taurus. The Moon is intimately connected with the emotion of the

individual. Emotion could be a devastating factor in one's life. In Lagna the Moon has the best tranquillizing influence. In Taurus the Moon will also give wealth. In Lagna he would soothe the diverse propensities of human urges and would give proper direction to them. The procreative potential of the Taurus ascendant in such cases will not be directed merely towards the satisfaction of physical sensations. With the exalted Moon such an individual would dedicate his animal urges for spiritual purposes. There would be sublimation of his energy. But the Moon in his own house could make the individual impulsive causing several emotional entanglements.

Even the Sun as lord of the 4th house does not soothe the emotional nature of the person born under this sign of the zodiac. Heartless, deceitful and extremely selfish for securing the objects of his desire are attributes of the person who has the Sun in the 4th house. Obviously, an individual obsessed with animal passion, untempered by any Jupiterian influence and urged by the guiding motivation for acquiring materiality is spiritually dull and insensitive, emotionally self-centred and mentally deceitful for gaining the object of his desire. Such a person is likely to be generous when his personal interest is not involved or when the other individual has already served or is likely to serve his purpose.

Chart No.1 gives the planetary positions of an individual born on 1st June 1902. He is very restrained but very egotistic. The ascendant lord posited in the 12th house along with Ketu indicates sublimated procreative

Moon	Venus Ketu	Lagna Sun Mars	Merc.
	Chart No.1		
Jupiter Saturn	(1st June 1902)		
		Rahu	

energy enabling the individual to have psychic experiences and involvement in subjects concerning life after death. Debilitated Jupiter in conjunction with Saturn in his own house located in the 9th has completely annihilated sentimentalism and emotionalism but the materialistic Saturn being a Yogakaraka for Taurus in this case

instead of giving material wealth has given a rational and scientific temperament to the native. He has been a respected science teacher of

university students. The special position of the Sun, Mars and Venus has completely burnt out the procreative power—the individual has no issue—though his interest in the opposite sex has not been insignificant. The position of Venus, the ascendant lord in the 12th house particularly placed with Ketu has made his present incarnation a waste from various standpoints. The person has some deeprooted interest in spiritual subject—Jupiter in the 9th—but his entire life has turned round his own self-centred considerations. He likes and gets involved only in such things which enable him to feel his own greatness.

Chart No.2 belongs to an individual born on 19th February 1933. In this case with Saturn posited in the 9th, the house of Poorva Punya shows that the individual has been born with great material proclivities. Emotionally the individual does not feel satisfied. Always undefined dissatisfaction haunts him. He always feels that he should have been much better than what fate has assigned for him. The individual has a religious

		Lagna	
Sun Rahu Merc.	Chart No.2 RAS 19th Feb. 1933		
Saturn Venus			Jupiter Mars Ketu
		Moon	

and dutiful wife with children intelligent and bright but he feels that his wife ought to have given much more attention to him. He feels that emotionally he is misunderstood. Kalasarpa Yoga has marred the horoscope to an extent. Otherwise materiality of the individual would have very much come to the surface. Nonetheless it is expected that the

normal course of life will give him considerable chance for acquiring material riches. The person is social, determined and quite helpful.

The two horoscopes given above show that the general principles enunciated above will have to be interpreted according to the differing circumstances. Summing up, however, one could state that Taurus ascendant signifies that stage of evolution where "procreative potential" is created which later on unfolds itself in different forms. The Divine Energy as contained in Taurus has been merely a potential, but its direction is towards material involvement. Individuals with Taurus ascendant will be material-minded. They are likely to succeed well in acquiring riches,

luxuries and social affluence. Desire for sexual relationship and intoxicants is natural for them. They are usually the precursors of a new social morality; they often succeed well as fashion designers, destroyers of taboos, and in acting in an egotistic manner of which the Beetles are the representatives in the modern age.

The Taurus-born will easily express themselves as nudists, provocative painters and dancers; they may have good singing voice capable of arousing animal passion in others. Such persons are often very good entertainers. They are seldom spiritual leaders and ascetics. Acquisitive by temperament and self-centred by nature, they are often callous in obtaining objects of their desire. They are good mixers so long as their ego is satisfied; when the possibility of such satisfaction fades away either they become bitter or move away. Their approach is Freudian and they often turn out to be good psychologists. Whatever they acquire in life, they are capable of displaying well. For this reason they may do well as actors or in advertising business.

CHAPTER 9



GEMINI: THE SIGN OF POLARITY

GEMINI, the third sign of the zodiac represented as twins and symbolized by π stands for Divine Creative Activity which is made to operate by polarisation of Spirit and matter. Various scriptures have referred to it esoterically, and astrologically it refers to an important aspect in the stage of development of individuals born under this constellation.

Gemini is Dioscure of the Greek mythology. It is the joint name of Castor and Pollux who on their death were elevated to the sky and immortalized by Zeus, the father of gods and men. Castor and Pollux were twin sons of Leda who begot the former by her mortal husband Tyndareus whereas the latter was the progeny of Zeus who visited her in the form of a swan, the vehicle of heavenly voice. The union of Zeus and Leda also gave birth to Helen, Gemini's sister, whom Paris seduced, led her off and thus caused the battle of Troy which represented like many other world epics, the soul's evolutionary drama in very many ways. Undoubtedly, the origin of Gemini is full of deep metaphysical implications, suggesting a particular stage in human evolution when the real home of the Prodigal Son is disturbed by the conflicting material and spiritual loyalties thus driving him on his outward journey in the world of manifestation.

Gemini is full of mystic potentialities. Gemini was born of Leda who was capable of uniting with matter represented by her mortal husband Tyndareus as well as with Spirit symbolized by Zeus. Gemini is related collaterally with Helen, the psyche or the Female Principle, Prakriti, which is essential for the manifestation of the divine potentiality. Gemini the joint name indicates inseparableness of the duality in men. Gemini

represents the outflow of that divine force which causes polarisation in men so that the divine drama of human manifestation whose every fibre is woven with spirit and matter could be made possible.

The Hindu *Puranas* give out the significance more clearly. According to *Shiva Purana* at a certain stage of cosmogenesis after the Trinity had been installed, Brahma, the creator of the physical universe, created time and space and certain *Sadaka Purushas*, the Archangels, for carrying out the divine command. But this did not lead to the multiplication of the world. Therefore, he divided himself into two, male and female, whose union produced Swayambhu Manu, the self-created Purusha, and Satha Rapa, the macroprosopus, the hundred-faced female whose union with Swayambhu Manu created the entire human family. This narration is in a way similar to Eve created out of the rib of Adam and uniting with whom she gave birth to the entire human brotherhood. This stage of duality, Adam and Eve, Swayambhu Manu and Satha Rupa, represented Gemini as symbolized by two human beings carrying harp and mace in their hands. Harp has association with the swan in whose form Zeus met Leda or Vak-Viraj who was a part of differentiated Brahma, the other being Brahma-Viraj represented by mace, the symbol of male authority, Purusha. This differentiation in unity is Gemini.

The duality of differentiated nature of the unity has been described in the *Stanzas of Dzyan* as thus:

"Father--Mother spin a web, whose upper end is fastened to Spirit, the Light of the One darkness, and the lower one to its shadowy end, Matter, and this web is the Universe, spun out of the two substances made in One, which is Svabhavat. It expands when the Breath of Fire is upon it, it contracts when the Breath of the Mother touches it."

The Great Breath comprises the Breath of Fire—the outgoing energy, the Male Principle, the Brahma-Viraj, the mace, and the Breath of Mother—the withdrawing energy, the Female Principle, the Vak-Viraj. The heavenly Swan is said to be the cause of the manifestation. This is indeed the description of differentiation—duality—in unity symbolized by II.

Polarity is the main note of Gemini. It is very well suggested by the

symbol of twins. In Sanskrit it is known as *Mithunam*, *Dwanda* and by many other such names. Etymologically the word *Mithunam* refers to the "Uniting Couple". The cluster of stars known as Gemini represents male and female. In certain scriptures Gemini is said to constitute a pair of human beings bearing a harp and a mace symbolizing the male and the female principles of creation. From these it is clear that the dual nature of Gemini was very well-known to the ancient seers. There is unity in the universe. This unity is the One Life pervading everywhere but this unity—*Dioscure*—in the manifested universe is expressed as polarity between Spirit and Matter—Castor and Pollux, Brahma-Viraj and Vak-Viraj, harp and mace, male and female, Purusha and Prakriti represented by the *Mithuna* twins. This unity and differentiation result in the creation of all grades of spirit and matter of which the manifested universe is composed. Gemini stands for creative activity of the divine potential but it includes ambivalence between the ascent to spiritual heights and the descent to material depths. There is in this way no limit to the field of its activity. The Gemini ascendant can have the most sublime visions but he can indulge even in the crudest forms of activities.

Conflict and instability are important characteristics of Gemini. Contentment, satisfaction, stability and tranquillity are not to be found in the Gemini ascendant. Whatever happens to the Gemini individual, he will be restless and will pine for something non-existent. His heart is elsewhere, and it will always be chasing a mirage or *Mriga Marickhika* causing instability. Either the glory of the past, or the promise of the future will capture his imagination. Not necessarily always in the realm of sensation, nonetheless, he will always be torn between conflicting loyalties and ideologies, conflicting demands, conflicting memories and aspiration. Life may not be intense to him and he may find the following of any interest in life for a long time very boring which will make others feel that his emotions are fickle and that he is incapable of deep friendliness. One may find him trying even spiritual means for attaining material objectives or *vice versa*. Such persons would have great fascination for spiritual healing and Tantric practices. As an actor the Gemini individual can excel others particularly in playing the role of Hamlet, Harischandra or Arjuna where he has to play the part of an individual torn between conflicts. As a history student he will have great

insight in the details of social revolutions; as a psychologist he will specialise in social tensions and as a doctor he will be an expert in psychiatry.

Gemini ascendant is self-centred, but this trait could at times be turned to his advantage for the sake of his soul's growth. Gemini has also been named *Yama* and *Yuga*. *Yama* is Death but *Yama* was also the teacher of *Swetaketu* to whom he imparted the mystery of life and death. Death is unknown, limitless, end of all physical sorrows, cessation of all worldly attachments and it leads to renunciation. When *Swetaketu* sought spiritual guidance from *Yama*, the Lord of Death, evidently he selected the best guide for the task. Similarly, the inscrutable life of Gemini is his best available guide for his spiritual unfoldment. As long as the meaning of life is not revealed to him, the Gemini individual would continue to confront death in its manifold expressions, but once the mystery is solved, *Yama* has completed his mission. One therefore often finds Gemini ascendant in intense mood of contemplation and brooding over the life experiences desirous to discover a meaning in them. Depression, suicidal tendencies, thirst for greater indulgences and more excitement and experiences may arise in such persons but these will be connected with the discovery of the meaning and purpose of life. This often creates complications, incompatibilities and mal-adjustments producing psychological maladies, but such events occur with a purpose. Gemini must teach its disciple the mystery of life and death.

Gemini is very active on the subjective plane. This feature was known to the ancient seers when they named Gemini as *Yuga*. Duration would be an imperfect translation of the word *Yuga* but it does open out another facet of the sign. Duration is that in which many aspects of life unfold but duration itself remains unaffected. In the life of a Gemini ascendant dimensions of life may unfold expressing different aspects of life but the individual himself would remain unperturbed as if nothing momentous has taken place. There may not be much reflection on his face of the astonishing experiences, but on the psyche of the individual deep rooted impressions would be created. The life-history of such an individual is written more on the subjective plane than on the objective one. Gemini is said to possess strength at night but the excitement of the

objective world is asleep during night whereas the psyche at that time is vitally active. Gemini is also said to be blind at mid-day, the period when the turmoil of life or the fight of Kurukshetra is at the highest acme. It is for this reason that the Gemini individuals are more active in the realm of thoughts and feelings rather than in that of objective physical actions.

Despite such spiritual and psychic potential Gemini is primarily a material sign. It is indeed with some sense that it is considered as *Vaisya*, the merchant class. It is related to gambling houses, pleasure haunts, dancing and music floors, sensuous pleasures as well as to females, music and poetry. Generally therefore the Gemini individual thinks of spiritual heights but indulges in physical and sensuous pleasures, or at times it happens the other way round.

Problems and pitfalls of Gemini ascendants are indicated when we examine the relationship between the various planets as they affect them. Mercury and Jupiter being lords of angles are very powerful for Gemini ascendants. Their benefic rays are essential for integrating the polarisation of the Gemini personality which otherwise is more likely to indulge in physical and sensuous pleasures. Discontentment can be eliminated and tranquillity achieved when the easily excitable quicksilver mind is integrated with the Jupiterian wisdom. Dioscure—Castor and Pollux—was placed in the heaven by Zeus, Jupiter. Jupiter being the lord of the 7th house (psychological counterpart of the individual) and of the 10th (the goal of physical exertions) has tremendous influence on a weak personality having Mercury as the ascendant lord and the instable psyche (Mercury being the lord of its 4th house). Need for ethics, *para-vidya* and religion, all ruled by Jupiter is indeed very great for Gemini because Venus (lord of the 12th house) and the Moon (lord of the 2nd house) are worldly planets arousing too much sensuous desires, worldly ambitions and ease-loving disposition which are likely to make the individual corrupt, lazy, inefficient, evasive and a hedonist. The Sun as lord of the 3rd house and Mars as that of the 6th and the 11th suggest that the courageous initiative of the Gemini individual would be very beneficial for his evolution and for the removal of impediments to his soul's growth and splendour created by sloth and selfishness. The real sharpening of Gemini faculties takes place as a result of hard work and personal initiative, otherwise the Male

Principle may get dormant and the evolutionary forces may get retarded. Saturn as lord of the 8th and the 9th is intimately connected with *Sanchita* (accumulated) karma as well as with *Prarabdha* (allotted) karma. Saturn represents karmic limitations. The sins of the past very often visit the Gemini ascendant and make his life hard ; success is never easy for him. For attaining spectacular heights such an individual must have special combinations; otherwise his life would pass only as a mediocre one for there is no planet either in exaltation or in debilitation in Gemini.

Chart No. 1 illustrates some of the above points very well. Born in an ordinary family, the individual rose to an important Government position, though not a very high one. He attained this position after missing several favourable opportunities. Jupiter is highly afflicted in this case. Excepting Mars and Sun all other planets are unfavourably located. Despite material handicaps the individual rose to great spiritual heights. He had been successfully performing spiritual healing, his speeches were very inspiring and his actions philanthropic. He earned much religious merit in this life, though in appearance he was a very simple person. In his life however the conflict between spirit and matter was not over though he was inclined much towards the spiritual side.

	Saturn Mars Rahu		Lagna
Moon	Chart No.1 12th July 1911		
			Sun Merc.
		Jupiter Ketu	Venus

	Mars		Lagna Moon
Sun Merc. Venus	Chart No.2 12th March 1925		Rahu
Ketu			
Jupiter		Saturn (R)	

Chart No. 2 is very much different from the previous one. The individual is very dynamic and his personality is multidimensional. Planets in the 5th, 7th 9th, 11th and the ascendant are placed such that excepting Rahu and Ketu they are in the 3rd from the previous ones and in this way they give tremendous self-confidence and initiative to the individual. The unafflicted Moon in Lagna and Jupiter in the 7th have made the individual

very sensitive and subjective but Saturn in the 5th has neutralized much of his creative faculties. Ascendant lord in the 9th with Venus and the Sun has been very auspicious. The individual is a born actor, a musician and a social worker. He has deep interest in religious matters. He however feels tremendous upsurge for material as well as spiritual fulfillments but his inability to achieve much success in any one of these spheres made him feel frustrated to a great extent, but suddenly under favourable planetary disposition he got sudden upliftment.

Chart No. 3 is a very powerful Geminian one signifying much deep-rooted psychological unrest, instability and dissatisfaction with immediate surroundings giving depressive make-up leading to suicidal tendencies. Afflicted Jupiter has to be counteracted and debilitated Mercury propitiated to make the present incarnation useful; otherwise there is a great danger that the dual personality and the conflict between sensuous pleasures and the voice within might undo the person. An important incarnation but with dangerous possibilities !

To sum up, the Gemini is primarily a sign of polarity leading to ambivalence in different ways. The individual may have strong urges for

Merc. Sun		Saturn	Lagna Mars
Venus	Chart No.3 17th March 1944		Jupiter Rahu
Ketu			
	Moon		

spiritual as well as material achievements. He could be sweet tongued like the harp, stern-faced like the mace, and diplomatic and deceptive like Mercury. Inherently an ease-loving person but he could have tremendous initiative for personal, spiritual and social objectives under suitable circumstances. Gemini individuals

are social and mediocre but artistic; they are agreeable companions but they need much support and inducement for fulfilling their real objectives. They are full of conflicts, generally having narrow vision but they have potential for rising either to great spiritual or to material heights.

CHAPTER 10



CANCER : THE SIGN OF DIZZY HEIGHTS AND PROFOUND DEPTHS

CANCER or Karkataka (Crab) as the Hindu seers have called the fourth sign of the zodiac is a deeply mysterious sign representing, as Swami T. Subba Row has indicated, that level of manifestation where the divine syllable, *Pranava*, the sacred word, was resolved into four entities corresponding to the four states of Brahma as Vaisvanara, Hiranyagarbha, Prajna and Isvara. This sign according to Subba Row also represents the four aspects of Parabrahman, namely, *Sthula* (physical), *Sukshma* (subtler), *Bija* (Causal), and *Sakshi* (the silent witness) as well as the four states of consciousness, namely *Jagrath* (wakeful), *Sushupati* (dreamful sleep), *Turiya* (deep sleep) and *Nirvana* (deep meditation).

The Hindu scriptures are indeed very profound. Significance of various symbols used in them could be realized only by much deep study and right meditation. Nonetheless, we know that the cosmic manifestation according to the Hindu scriptures comprises of outer as well as of inner realities subsisting in Duration and in other dimensions all of which have varying states of consciousness corresponding to the different levels of manifestation. When the Divine Word was spoken, that was the initial impetus as well as the Central Light which needed further differentiation for objectifying the initial impulse. This differentiation took place at several stages. Cancer represents that stage of differentiation where consciousness and matter were released from *Pranava* which expressed unity in Trinity.

The number four is intimately connected with the process of differentiation which began the whole cosmic drama. In Hindu mythology

Brahma represents this stage of manifestation. He has been assigned four heads. This is very symbolic. In human constitution, the lower quaternary comprising the physical body, etheric double, astral body and the lower mental body, is said to disappear after every incarnation, whereas the higher triad constituting the causal body, the intuitive body and the spiritual body is the permanent repository of human monad. Cancer represents that stage of differentiation where the higher triad gave rise to the lower quaternary. Brahma's four heads are symbolic of this quaternary. But his heads also function on other levels; they watch the four directions, and they contain the four Vedas, etc. Each level of manifestation has its own state of consciousness and its own presiding deity. As a result of this kind of lateral as well as vertical differentiation, the Cancer-ascendants are not only fundamentally different from one another even within the same group but their temperament, natural faculties and paths of development also vary from one another. There is no special mould of Cancer ascendants. The special features of Cancer will have to be discovered in the inner life of the individuals energizing and activating their every day existence.

The central unifying characteristics of Cancer which reveal the essential nature of this sign have been verily indicated as *saumya* (gentle), feminine, and watery, having strength during night and residing in a pond or on a sand bank. Even a superficial examination of these attributes reveals how the differentiated consciousness getting increasingly involved at different levels of manifestation such as exoteric, esoteric, causal and the *Sakshi* level has been aptly described by these attributes.

Water has often been stated to be the life which inheres in different forms. Cancer is crab which dwells in water but it often comes out of it. It is in fact quite common for Cancer ascendants to withdraw from life's mainstream and to dig holes, that is, to get involved in the world of matter and thereby become earthly. Water is formless, colourless, and so is Cancer. According to the society and environment in which the individual dwells, his basic nature is determined.

The female principle in nature, often regarded as *Prakriti*, is the negative aspect of creation. It functions as the vehicle of *Purusha*. Cancer-born would be found to play the role of the vehicle and as such these

persons would surrender themselves to the circumstances and let the events mould them. They do not generally wish to exert their own influence; rather they want to be influenced by the circumstances in moulding their destiny. This however does not suggest them to be without likes, emotions and preferences, rather they are so sensitive that their inner thoughts and feelings are clearly reflected on their countenance and actions. Indeed their gentle temperament gives them a uniquely graceful appearance.

The lord of Cancer always expands while receiving the reflection of Sun and wanes in the absence of it. The Sun is closely connected with Cancer and that is why it has selected its house, Leo, next to it. This gives a unique quality to Cancer, the house owned by the Moon. Cancer is capable of reflecting the highest glory of God, of achieving and assuming the noblest form of divine manifestation, and of sacrificing every form of personal egotism at the altar of the higher triad; yet it is a fully individualised sign with full awareness of what it does. As a spiritualist Cancer-born becomes an occultist as distinguished from a psychic; as a politician he becomes a king maker rather than the king; as a sportsman he is coach rather than a player; as a teacher he is more of a guide rather than the bully. The scope of expansion and growth is immense for the Cancer ascendent; he can be grossly materialistic and even dull but he can also reach out to the center of everything. In every case however the crabbiness, the egotism or the self-awareness of the individual will always remain in action. Sometimes it may even look like selfishness in everyday life. It is for this reason that the ancient seers have not been anonymous in calling Cancer either a Brahmin or a Sudra. Thus, in Cancer ascendants, one may perceive many contradictions ranging from gross individualism to highest generosity, from complete idiocy to highest understanding.

Cancer is the house of the Moon, Jupiter is exalted in it and Mars debilitated. The Moon rules over human emotions. Unless the Moon is seriously afflicted, tranquillity of emotions comes easily to Cancer ascendants. They may be found completely unperturbed even during the highest crisis in life. When their personal desires, thoughts and aspirations are subdued and their attention is directed towards the universal source of life (Sun), they are at their best. Jupiter is the divine advisor and as such his influence in guiding the aspirants towards their divine home is

heightened under Cancer. As teachers, the success of Cancer-people is marked. Even otherwise, the sign helps at the deeper levels of meditation. Even those who are not trained in meditational practices could be found relapsing into brooding, day-dreaming and deep thinking. Emotional excitement, aggressive designs and pursuits for self-glorification maybe dangerous for such persons. Though Mars is debilitated in Cancer, it is a yoga-karaka for this ascendant, being the lord of its 5th and 10th houses. Obviously, Cancer ascendants would succeed well if they come out of their personal self and work courageously with initiative in activities connected with the earth, or in such trades as agriculture, transport, warfare, medicine and mechanical engineering. Success in these spheres would be forthcoming mainly because the attitude of Cancer-people is detached. They will make very good advisors, leaders, scientists, inventors and even as painters.

Travails for Cancer comes from Saturn, the planet of constriction. Desire for committing suicide comes natural to such persons. Saturn being the lord of 7th and 8th houses would always induce the individual to annihilate himself. On physical level, it implies a life full of misery, sorrow, afflicted health, anaemia, depressive mania and gloomy outlook, but for an advanced soul treading the path of withdrawal, the *Nvritti Marg*, Saturn would encourage a life of renunciation, dedication and altruistic work for universal welfare. If the cravings of the soul have not been properly energized by the Martian courage for self-sacrificing social action, if the emotions have not been tranquilized by enlightened detachment, there is every likelihood that the Cancer ascendant would have to bear the cross quite early in life. His sorrows would be such as none could share it with him, his spasms of depression could hardly be controlled and his afflictions would be Karmic retribution which could rarely be mitigated.

Troubles of such persons often come from their marriage. Ordinarily, they do not derive common marital felicity. Not sexual incompetence but psychological complexities come in the way. Mentally the Cancer ascendants are dynamic despite their seeming tranquillity on the surface. But they are unable to stick to a point. For this reason they often feel miserable in monogamous marital relations. Fidelity is not necessarily at stake but deep rooted dissatisfaction with common routine

of life drives Cancer away from the marriage bondage. Once they acquiesced in it, either they would seek divorce, try to run away from it or create intolerable psychological complexities which are not conducive to married love. Cancer ascendants are unhappy married partners, not because they deliberately choose to create unhappiness for the partners but because they themselves feel miserable and thereby transfer their unhappiness to their partners. Under certain circumstances these persons would often postpone their marriages or have late marriages. While not having the desired determination to accept the responsibilities of married life, they do not wish to enter wedlock but having plentiful of sexual urge they are not always averse to clandestine affairs. They maintain a posture of respectability and pine for marriage. They look for some affection, want the companionship of opposite sex but have undefined fear relating to marriage. They look forward to it as long as it is not realized; no sooner it is in sight, they wish to be out of it. They are good as lovers but miserable as married partners. Having possessed the partners they begin disliking them because of the constricting influence which the stable relationship might produce in their life. Such marriage partners are often suitable subjects for a careful psychological analysis.

Similarly, these persons have tremendous attraction for material prosperity, conveniences of life and possessions and worldly ambitions, but their achievements would make them miserable. It is very interesting to watch the working of the mind of Cancer individuals. They go from accomplishment to renunciation and from renunciation to accomplishment again. This is a nerve-wrecking business. Unless renunciation is developed, misery, incessant trouble and permanent crucifixion would be their lot.

Cancer ascendants have an uncommon relationship with Venusian persons. As lord of the 4th and 11th houses from it, Venus is intimately connected with Cancer. Emotionally Cancer ascendants would be entangled with those who are on the *Pravritti Marg*—the worldly people—to whom the earthly attachments are important. Ordinarily, Cancer persons develop intimacy with debauchees, perverts, drunkards, maniacs and the depraved. Association with such persons would be there even if the Cancer ascendant is himself an evolved soul. As a doctor he may have to restore their mental and physical health and as a religious

guide he may have to bring them back to the path of holiness. Such relationships may develop as a result of strong emotional upsurge either caused by temporary infatuation, material gifts or by the desire to help aroused by a deep sense of compassion. A pure soul does not deride the fallen ones. A sense of duty is ingrained in Cancer born and his friends depend upon him for what they get—sensation, gratification, treatment, guidance and inspiration.

Cancer people are always changing. Luxurious circumstances surrounding them or miserable existence confronting them, both bring out some new dimensions of their personality. Troubles and tribulations facing them aim at annihilating their selfish egotism and at rending asunder the outer veils from their Inner life. In every case the Cancer individuals would pine for the unattained. They always desire that which is beyond their reach and thus they are perennially dissatisfied with themselves. Even on achieving certain positions they want to move to the next higher stage. The chrysalis has to take many forms before it becomes a butterfly. This process provides much material for their thought, for recollection and writing memoirs often with the aim of self-glorification. When this process is outward-turned, the Cancer ascendants might induce great social changes. Quietly and persistently they would work for a different social order. They are effective politicians producing and solving new problems of social engineering; they are successful teachers enabling students to open out their latent qualities and they are eminent scientists making new discoveries and inventions. As an artist the Cancer individual would begin a new school. Discovering the hidden laws of nature and unveiling the powers latent in human beings are important characteristics of Cancer ascendants.

Jupiter as the lord of the 9th as well as of the 10th from the 9th provides enormous scope for the expansion of Cancer ascendants. Given a satisfactory position of Mars (lord of the 10th, having his exaltation sign in the house of mystic depth, namely, Capricorn), the individual could always go on unfolding new dimensions of his personality, often reaching to the dizzy heights of eminence. But to hold balance there, he has to go on rising higher, otherwise he might have a fall. As a politician he will have to be always alert of his the party position, as a scientist he

will have to be ever working in his laboratory and as a spiritual teacher he would seek higher and higher initiations. In this way there is scope for limitless expansion for a Cancer ascendant but he will always be restless. Often one hears such persons complaining of life being very exacting and there being no peace as long as one is alive in this world. Fatigue and nervous exhaustion are common to such persons.

Chart No. 1 is of Pandit Jawaharlal Nehru who was a typical Cancer ascendant. The multi-dimensional expansion of his personality is widely

			Rahu
	Chart No.1 14th November 1889		Ascdt. Moon
			Saturn (R)
Jupiter Ketu	Sun	Mercury Venus	Mars

known. Nehru was a great traveller and he also explored the depths of science, philosophy and religion. He was a deeply religious person but he was always entrenched in gross materialism. He was a great psychologist, that is why he could command power to such an extent. He was also involved with many persons of undesirable character. He tried to create a new society and improve the lot of individuals. He hoped to achieve a peaceful coexistence for the whole of the humanity. He was always dissatisfied. His heart was never at rest. No achievement was too great from him. He was deeply dissatisfied with himself, with his surroundings and with his partners in different walks of life. Devoid of occult attainments and of spiritual light, he had his inevitable fall which towards the end of his life seriously affected his health. Mars in the 3rd house gave him great courage and initiative making his life a success from material standpoint but he had no brother or any collateral friend. Mercury and Venus in the 4th and the Sun in the 5th enabled him to write his memoirs and recollections admirably well. Jawaharlal Nehru had an affluent and a successful life but he felt that this world was too small for him. That was his dissatisfaction arising from his ascendant, the basic character of his central motivating force.

Chart No. 2 is of an artist who had a varied life. He was born in a rich family but in his later life he became poor. He was a renowned palmist which later on he gave up for his own personal reasons. He had a gift for painting which he would rarely do and that also not for business. He had a large number of friends and had very many interests in life but he did not follow anyone of them systematically for long. He was an ascetic to some extent. He was a bachelor but not averse to female companions. He was deeply dissatisfied with life; he did not stick to his friends or to any job. Deeply dissatisfied, highly egotistic, instable and difficult to work with, this gentleman had great psychic faculties; he was a psychologist too. His whole life was full of experiences; he was a bundle of admirable qualities but none of these had been systematically developed. He had certainly seen dizzy heights as well as dismal depths.

Mars	Rahu Saturn		
	Chart No.2 11th November 1911		Ascdt. Moon
	Mercury Jupiter	Sun Ketu	Venus

Chart no. 3 is of a young scientist. He has changed his career several times and at every change he has done better than before. He has practically left his family members and his country. He has an inventive genius. He is quick in making friends, but if he wished he could also annoy any one

Sun Venus Mercury			
Rahu	Chart No.3 22nd March 1933		Ascdt.
Saturn Moon			Mars Jupiter Ketu

very quickly. He has many skills. His married life is not smooth. Affluent, but his heart is dreary. Often he expresses a feeling of great loneliness.

To sum up, Cancer ascendants have expansive personality. But they are always dissatisfied. Travails of their life come from marriage and other kind of restrictions over their life. Materialism will discipline those person. They are capable of reaching dizzy heights in life but often they fall to great depths, throwing to dust all their attainments. As an occultist, the Cancer ascendants can succeed well. Otherwise, their life could be a bundle of frustrated experiences. Cancer ascendants expand from unity to diversity and in this process of differentiation and expansion they often get lost in the intensity of darker depths unless they are able to receive the solar occult light in abundance.



CHAPTER 11

LEO: THE INDIVIDUALISATION SIGN

LEO, which is Latin for lion, indeed reveals a very close relationship between the king of the forest and those who are born under this sign. When you look at a lion, you are thrilled at its majestic appearance. Life-force vibrates through every sinew of it, tremendous light scintillates through its eyes, and overpowering magnetic strength radiates from all over its body. So does the Leo-ascendant. He has a strong constitution, a majestic gait and a very forceful personality.

In many ancient scriptures, the lion is represented as a deeply occult symbol. In the Indian scriptures Lord Mahadeva is clothed in a lion's skin. Yoga Maya, Durga, Kali and many other female deities representing the Nature's negative creative powers have often lion as their vehicle.

Great seers and sages of ancient India including Adi Sankaracharya, the great champion of non-violence, sat on lion's skin while engaged in deep meditation.

The Greek hero Hercules, son of Zeus, while submitting himself to the orders of Eurystheus at the bidding of the Delphic Oracle killed the Nemean lion as the first act, the skin of which he afterwards always wore.

The Lion Gate at Mycenae, the lion hunt-dagger depicting the fight between human individuals and lions, and the wall sculpture of a lion hunting scene from the palace of Assurbanipal of the Nineveh civilization cannot be brushed aside merely as pieces of artistry.

The compound creature Sphinx with a lion's body but often with the face of a man, ram or a hawk is a profoundly esoteric symbol depicting

the process of "individualization"; the occult process by which the nature's entities, or the lower animals that is, the common animals like elephant, horse, cat, dog, etc., become human egos is even today a closely guarded secret.

Astrologically, the 5th *Bhava* represents the creative urge of the Cosmic Man, *Kala Purusha*. The 5th sign of the zodiac is intimately connected with this *Bhava*. This can be indirectly seen from its symbol \varnothing which to a great extent resembles a living sperm eager to unite and procreate. It is therefore logical to expect that Leo-born individuals have great creative urge and tremendous aspiration to grow and multiply, to expand and develop. Their creative faculty is expressed at all levels of manifestation. Even on the physical plane, they have great sexual potential. They indeed represent those egos that move rapidly on the path of involution, of course without forgetting their divine ancestry. They are restless, full of life-force, always eager to explore new avenues, to establish new ramifications and to interpret a new the meaning of existing things and relationships. Divine manifestation within the time-space parameter symbolically represented as forest often provides the field for its activities where it carries out its mission of procreation, protection and guidance. For this very reason, one finds that Leo-individuals are ideal (though possessive) fathers, powerful though dictatorial rulers, able administrators, far-sighted planners but occasionally selfish and uncompromising brutes.

Leo has been assigned by ancient seers the title of *Prajapati*. Jupiter as well as Brahma are also given this title. Etymologically, this word means the protector of the followers. Etymologically, this word means the protector of the followers ; it may indirectly even mean the lord of consciousness. Mythologically, *Prajapatis* created the world in their own image. They are Archangels. Whatever might have been the connotations and implications of this word, at least one thing is evident, that the great powers such as Brahma, Jupiter and Leo reflect some of the domineering traits of the Logos, the God Almighty. They are rulers of the masses. They are leaders of the new age; they are heralders of a new cycle of evolution. From this, it follows that the Leo-born may be original, intellectual and saviour of the masses. These persons champion the

traditional values and ancient cultures. But they feel miserable in executing orders promulgated by others. They will be eager to lay down rules for others, they may even be valiant commanders with superb strategy but they would prefer suicide to carrying out dictates of others. They may refuse to follow others howsoever eminent the latter may be. Even when defenceless and poor, they may forgo support and succour from others. Leo-personality swells under responsibility; not physical exhaustion but psychological frustration destroys his life-force.

The 5th sign is intimately related to the fivepointed mystic star. Primarily it is a spiritual sign. It represents the Divine Child always holding the hand of its Father in heaven but impetuously jumping in the world of matter. It is like a devout Christian pilgrim zealously acquiring higher status, constructing a bigger mansion and working for greater renown. Leo-ascendants rise very high in the material world though they always wish to be associated with religious and spiritual life.

Leo represents that stage of manifestation where cosmogenesis and anthropogenesis began in the already created time-space dimension. For different levels of manifestation Aether, Air, Fire, Water and Earth were created and for human metabolism ears, skin, eyes, tongue, and nose became necessary. So that the macrocosm and microcosm could remain in constant relationship at all levels, the faculties of hearing, touch, form, suppleness and smell were also produced. As a result of these elements and their correspondences at different levels of manifestation, Leo controls extensively all these levels where time and space having been created provide bases for the emergence of concrete shapes and forms. It is therefore no surprise that the Leo people are planners capable of expressing in concrete terms many abstruse and difficult ideas. They can even gain valuable experiences from crude and unhappy events of life.

The Leo-ascendants may be seen working adroitly on subtle problems of life whether these are related to physical sciences, psychological and psychic developments of the individual or to concrete and technological problems relating to engineering, industry or economics. In some cases, these individuals are possessive parents expecting that the

loyalty of their children should not extend beyond them. Because of their sharp intellect and immense capacity to interpret and adapt events and relationships to their advantage, the Leo-born are successful lawyers, diplomats and politicians but they are likely to be crafty, cunning, manoeuvring and deceitful. Extremely selfish and occasionally even murderous, they may rise to divine heights or stoop to beastly depths. In this way, one finds that the scope of expansion for Leo-ascendants is very extensive.

One supreme quality of Leo is suddenness. Intimately connected with Sun and Mars, the Sun being its lord and Mars being the lord of its 4th and 9th houses, it is natural to expect that most of the important events in the life of a Leo-ascendant should have an element of surprise and suddenness. These planets precipitate their results quickly, instantaneously and therefore we may find Leo-people succeeding in sudden, aggressive and instantaneous frontal attacks. Outspokenness is their virtue. In life, often benefic influences come to them unheralded, almost as a surprise to themselves.

Philosophically one knows that Truth dawns instantaneously. It is not a gradual process : it does not happen as a result of discipline and preparation. From the plastic state of things solidity emerges suddenly ; there is no intermediate stage between liquid and solid states. Similarly, concretization of an idea takes place suddenly, instantaneously. What the biologists call mutation takes place without any reference to the past. In the same way, the life of a Leo-ascendant experiences a radical transformation unheralded. When this takes place, it completely alters the course of his life. This change generally refers to material attainments and relates to more money, higher status, and greater honour. Internal changes are generally gradual and they take a much longer period to occur, while changes in the life of a Leo-born are mainly related to external environment.

An unhappy event in the life of a Leo-born is that his married life is not very harmonious. Apart from empirical experiences, one finds astrological justification for this feature. Saturn is the bitterest enemy of the Sun, the lord of the ascendant. Lord of the ascendant and the lord of

the 7th house are hostile to each other. Jupiter is generally the greatest benefic for married harmony and family concord but the Leo-ascendant has no house where Jupiter can be considered an unmitigated benefic. And, the Moon, the bestower of emotional stability, has the ownership of the 12th house. It is therefore no surprise that most Leo-ascendants feel a sense of loneliness, and they consider themselves not properly understood. They keep to themselves their innermost joys and sorrows, pleasures and pains ; what they share are merely some superficial experiences. Saturn, a planet of constriction, makes the Leo-ascendant very unhappy in accepting the obligations of a married life. Harmony in married life depends on mutual respect and adjustments, but Leo is "Me and Mine", there is no willing and natural affection (as distinguished from duty) radiating from Leo-ascendants. Saturn arouses egotistic feelings, the very antithesis of married happiness.

The Sun and Mars are favourable planets for Leo, but the Moon, Jupiter and Saturn are not completely so. The Moon has lordship of the 12th house, Jupiter that of the 8th and Saturn of the 6th and the 7th. These planets therefore always create difficulties even when they bestow benefic results. For spiritual progress of the individual, a helpful disposition of all these five planets is essential. Generally speaking, Leo-ascendants would not be able to attain the highest stage of Paramhansa—Adepthood. In spite of their having the most favourable influence from the Sun—the Soul of the Universe, and Mars—the valour of the Cosmic Man, Leo-ascendants are so much obsessed with themselves that they may not find it easy to tread the "path of withdrawal". Such individuals may be able to propound the Vedantic philosophy admirably well but in their personal life they would be very autocratic and self-centred. Egotism would be so much entrenched in them that they may be prepared even to renounce their material attainments merely to gain *their own* spiritual salvation. The stress in their life would always be on *themselves* either consciously or unconsciously. Sometimes some sort of imbalance, split personality, inconsistency and contradiction would be found in the Leo-born.

Mercury is favourable for Leo. It is lord of the 11th, the house of income generation and friendship, as well as of the 2nd, the house of patrimony and speech. But Mercury is an eunuch and has no special impact

of his own but it gives the effect of those planets with whom it is associated or of the house where it is located. Mercury functions like a mirror, or a magnifying glass intensifying the rays of the planets with which it is associated. But Mercury functions primarily on the intellectual plane. As such it enables Leo-ascendants to have a sweet tongue, often full of wit and capable of impressing even their adversaries. These individuals as a result of their intellect and power of expression would be able to earn much money, a large number of friends and well-wishers as well as high social position. Unless intellect is well cultivated and the power of expression, both of speech and writing, is well developed, the Leo-born would lack their most effective equipment for forging a place in the world.

Venus, the lord of luxury, sociability and sexual relationship, has ownership of the 10th, the house of professional activities and of the 3rd which represents brothers, sisters and difficulties. The ascendant-lord Sun and Venus are not favourably inclined to each other. Therefore we may find that the Leo-born persons sometimes encounter difficulties in regard to their professional activities and in relation to their family relations, particularly with their collaterals. Moreover, the Sun gives life, light and warmth to others but it does not tolerate collaterals around itself. There is only one Sun in the universe: there is no question of equality for the Sun which is primarily a planet of aristocracy, hierarchy and royalty. In love affairs too, the Sun may not deny to itself the pleasures of a harem where it can command anyone to its subordination and service, but it would not feel happy in sharing its pleasures in the spirit of partnership with others. In politics, such persons may work for the poor and for so called democracy but in their own life they would be autocratic.

Venus, on the other hand, is a social planet. It shares its joys and pleasures; it has no taboos, no restrictions. There is an abandon in the life of Venus. These basic differences between Venus and the Sun often create problems between the basic urges of the Leo-ascendant and the demands of his professional and social life. It is also found that sex and women intervene in an unconventional and indirect way in his life.

Let us take a few examples to illustrate the above principles. Chart No. I is that of a successful lawyer in a small district town. By hard work,

diligence and intelligence he acquired a high position in society. Mars in the 11th house enabled him to earn money abundantly, but the disposition of Mercury in the 12th resulted in huge expenditure. He had neither any

	Ketu		Venus Mars
	Chart No. 1 7th August 1902		Sun Merc.
			Asc'd.
Saturn (R) Jupiter (R)		Rahu	Moon

brother nor any sister. He had no friends either. A strong Leonine urge to maintain his identity, often called egotism, was very much entrenched in his personality. He was a Vedantin, very religious, and a believer in One Universal Life pervading all, but he did not like others to operate on the level of equality—the other person must be either higher or lower to

him to maintain a harmonious relation with him. The strong points in the chart, namely Rahu in the 3rd, Mars in the 11th and benefics flanking the Lagna must be noted while evaluating the course of his events. The Sun, lord of the ascendant in the 12th, is significant whereby materially, by way of worldly status, the present life of the individual may be considered ordinary to a great extent but there may be some occult attainments in store for him.

Chart No. 2 is that of an Indian foreign Service personnel. He is well built, healthy, full of vigour but uncompromising. He did not have a

Saturn (R)	Ketu		
Jupiter	Chart No. 2 11 Dec. 1938		Moon
			Asc'd.
Merc. (R)	Sun	Rahu Venus Mars	

brilliant academic career, but suddenly secured a good position in the competitive examination and entered the most coveted service in the country. He has a fine intellect, and when he wishes, he can be very sociable too. His married life is not smooth. He can talk philosophy, knows the basic religious values but does not wish to follow them in his

own personal life. He has bright service prospects. Ultimately he retired as a Secretary in the Ministry of External Affairs in India.

From the above it could be seen that Leo-ascendants are healthy,

well built and courageous, capable of taking bold initiatives in life. Deeply egotistic, they are incapable of maintaining friendly relations on equal terms with others. They have fine intellect and can attain much material affluence but harmony is often wanting in their married life. They are capable of becoming religious. They always want to enforce traditional values and conventional morality, though they themselves are not always able to do the same. Leo represents the basic life-force on its downward course of involution for creating and populating the space-time dimension of the manifest universe. It is a profoundly occult sign but it functions mainly on the material level of creation.



CHAPTER 12

THE VIRGO ASCENDANT

VIRGO ascendant is frustrated. He is cut out for material prosperity and sensual pleasures. But, he does not feel happy. As the World Mother whom the sign Virgo represents suffers the sins of the world, so does the Virgo individual suffer the sins of his past. Invariably the drama of crucifixion is mysteriously played as a result of which his life is full of thorns. In almost all cases he is dissatisfied. Though energetic he often fails in life and though intelligent he is frustrated.

Virgo is difficult to comprehend. This sign is so much full of dangerous potential that in early periods it was not at all made exoteric. The ancient seers had concealed this sign lest the profane misused the power gained by its knowledge. They did not take Virgo and Scorpio separately into consideration. They had dropped out Libra as well and instead of these three signs they had kept only one. It was done so in order to protect the common man from the dangerous knowledge of this sign which might permanently damage his own life as well as of those who came in his contact. We must therefore approach this sign with great caution.

Virgo is the only human symbol among the twelve signs of the zodiac. Gemini is more an attribute of human union than a personality. Virgo refers to a maiden, not a married female adult. The significance of this symbol becomes clear by considering Virgo as the personification of World Mother. The concept of World Mother is universal. *Jagadamba*, Lady Fatima and Virgin Mary are regarded as World Mothers in different religions. In Asian mythology, this concept is essentially a cosmic symbol. It represents the mother of all gods and men. She is the Virgin Mother

because her creative stimulus is not a reaction to the positive male principle. She is *motherly* towards all men without actually becoming a mother. She is rather the sensitivity of motherhood which enables her to identify herself with her children. Without active co-operation of World Mother clairvoyant occultists have often stated that the expansion of mankind might have been difficult.

In Hindu scriptures she is known as *Prithvi*—the Earth, *Aditi*—the Celestial Space, *Parvati*—the Mother of all gods and men. She is a Mother without a father ; she is Cosmic Mother. She is more the principle of motherhood than the form of it.

In Greek mythology she assumes the role of Pallas Athene. She sprang from the head of Zeus fully grown and armed. She is personified wisdom.

She is Minerva of the Romans.

Hindu goddess Sita, born to Emperor Janaka, fully grown while he was ploughing the field, has been a personification of World Mother. Her marked similarity with the Greek Pallas Athene is noticeable.

Gospels of St. Mathew and St. Luke describe Virgin Mary conceiving Jesus by the power of the Holy Spirit. An understanding of this relationship between the Virgin and Jesus would reveal one of the greatest mysteries of this sign of the Zodiac.

All these scriptures cannot be just nursery tales. Their deeper occult mysteries can be revealed only to high Initiates. But even astrologically we find a great similarity between the lives of these celestial beings and those born under the constellation of Virgo. Virgo ascendants are also miserable. Their idealism, their martyrdom, their dreams are more invigorating than their crippled, restricted and materialistic life. Virgo-born individuals are dissatisfied with their present environment and they pine for what is not. If they are spiritualistic, they are martyrs for an ideal, for spiritual regeneration of the society or for producing a supramental level of consciousness. As materialists, they would strive for more extensive power, higher status in life and for a larger number of human

conquests. Whatever the outer expression, the Virgo-born individuals are always dissatisfied with existing circumstances.

The way Virgo influences the individual human beings is very difficult to describe. Different principles that operate on individuals are not properly understood so far. We are told that *Buddhic* consciousness operates beyond the level of intellect. Whenever any impulse is released at this level, it pervades the whole personality of the individual. Pallas Athene of the Greeks and the Goddess Sarasvati of the Hindus personify this *Buddhic* principle. They are identical with Virgo at this level of manifestation. Therefore Virgo is also said to be the symbol of Primordial Feminine Creative Power. Any ripple in the disposition of Virgo releases very powerful forces on consciousness. Every note on the subjective, the inner level, must appropriately manifest itself in due course.

Psychologically, the inner nature of man is his psyche which in Greek mythology personifies human soul. Etymologically, the word psyche means breath, life, soul. On the establishment of proper relationship with the psyche depends the integration of personality of the individual. If this is not achieved, his personality would be schizophrenic. It will signify imbalance between his thoughts, feelings and action.

For inner quietitude and tranquillity, the grace of the Virgin is essential. This is why the Hindus worship Goddess Sarasvati. Lao-tze advised acquisition of inner power and confidence through the possession of Tau by occult means and White Magic. Astrologically, unless the individuals have attained perfect integration with their inner nature which happens only at an advanced stage of the Soul's growth, Virgo-ascendants are psychopathic personalities. During the process of 'individuation' or gaining intergration, the individual has to pass through various phases of psychological development. Therefore, Virgo-born are not of any specific mould. They are at different stages of inner integration implying varying degrees of psychological imbalance. This generally creates adjustment problems for them. One often wonders whether Jesus Christ was not crucified because of his inability to adjust with his social environment. In fact, crucifixion is just another name of social persecution as a consequence of personality maladjustment. The glory of this maladjustment lies in the ideal inducing this social difficulty.

Madame H.P. Blavatsky gives some very interesting features of Virgo. She emphasizes the importance of deeper relationships between this constellation and the earth when she states that Astraea, Goddess of Justice and last of the deities to forsake the Earth has been Virgo, the constellation of the zodiac. Blavatsky even suggests the periodical renovations of the Earth with regard to its continents intimately associated with rise and fall of civilisations to be linked with the influence of Virgo which according to her is due to Virgo's inseparateness from Leo, the sign that precedes it and from the Pleiades and their sisters the Hyades of which Aldebaran is the brilliant leader. It may be noted in this context that Taurus connected with these stars is the 9th sign from Virgo and Leo is the 12th. Blavatsky also quotes Erard Mollien, a French savant, as saying that Virgin (Kanya) represented Durga, one of the most ancient goddesses of India. Endorsing the views of Swami T. Subba Row, she mentions that Virgo represents *Shakti* (Power) personified by *Mahamaya* who represents the six primary forces in Nature (synthesized in the 7th). These powers are as given below:

(i) *Parashakti*: Literally the great or the supreme force or power. It means and includes powers of light and heat.

(ii) *Jnanashakti*: The power of intellect, of real wisdom or knowledge. It manifests in four forms when placed under the influence or control of material conditions. These are powers of the mind (a) to interpret our sensations, (b) to recall past ideas and future expectations, (c) to form persisting connections between various sensations and to generate the notion or the idea of an external object, and (d) to connect one's ideas together and thus to generate the notion of self or individuality. When *Jnanashakti* is liberated from the bondage of matter, it takes the form of (i) clairvoyance and (ii) psychometry.

(iii) *Ichchhashakti*: The power of the will which sets in motion such muscles as are required for accomplishment of desired object.

(iv) *Kriyashakti*: The mysterious power of thought which enables it to produce external, perceptible, phenomenal results and which is manifest by its own inherent energy.

(v) *Kundalini Shakti*: It is the Universal Life Principle which is everywhere manifest in Nature.

(vi) *Mantrashakti*: Powers of letters, speech and music.

From the above it should be apparent that Blavatsky assigns a very powerful position to Virgo. By proper knowledge of how to use these powers it is possible for Virgo-ascendants to have tremendous psychic powers. By developing them they can acquire enormous power for themselves, or they can even subjugate others to their own will. This also enables these individuals to be very efficient mediums for contacting the denizens of the other world.

Virgin is Mahamaya; the boat, fire and a handful of freshly cut paddy are the secondary symbols of Virgo. While discussing the alchemic theory of integration of personality, Carl G. Jung affirms the identity between the Earth and the Virgin, the sixth sign of the zodiac. He very expertly establishes the relationship between the inner man, the external world and the starry sky. To express how vibrant has been the spirit of Virgo, he quotes Basilus Valentinus to say that "the Earth was not a dead body but inhabited by the spirit which is the life and soul of the Earth. All created things even the minerals receive their powers from the spirit of the Earth. The spirit is life, it is nourished by the star and gives nourishment to all living things which it shelters in its womb". Thus one may expect that there is nothing beyond the reach of Virgo. The scope of development of the Virgo personality is immense but it is never fully developed.

In almost all mythologies, the boat has been given a special significance. The Romans have Charon who ferried the souls of the dead over the waters of the Styx and Acheron. In the Bible mention has been made of the Deluge and the transportation of selected species of birds, animals and human beings to safety. In Hindu scriptures, Lord Vaivasvata Manu at the bidding of Vishnu built a ship to save the seven Rishis from the Great Deluge. This may suggest that the boat in which Virgo, the Goddess of the Earth is seated, is an important symbol. It saves earthly creatures from sinking. Deluge is a process of periodical renovation. Through the boat, essential ingredients of Nature were saved by Manu,

Noah and Charon, whenever serious catastrophes besieged the world or the soul of the individual.

On the same analogy, Virgo-ascendants should always be prepared for the destruction of the unreal, unimportant, and illusory and for the protection of the eternal, essential and the real. Serious emotional crises must come in their lives. Life must seem to be ending. But from this deluge or personal crisis, the divine spark-within (Manu) must protect that which is valuable. Mother Earth will not let her progeny be destroyed without any purpose.

Boat also signifies great transformations in life; marked changes at the level of consciousness must occur in the life of Virgo-born. Though such changes are accompanied by immeasurable pain, Virgo-ascendants must be prepared for it. It should be remembered that Virgo is Astraea, the Goddess of Justice, holding a pair of scales in one hand and a sword in the other.

Yavanacharya described Virgo as holding fire in one hand but the significance of fire was clearly indicated. Often it is considered as *Fohat*, the Creative Energy, which subsists in all forms of manifestation. "There is not a thing or a particle in the Universe which does not contain in it latent fire." Fire is the most mystic of all the five elements, as also the most divine. Blavatsky comments on fire thus: "Fire is a term which comprehends All. Fire is the invisible deity, the Father, and the manifesting light is God, the Son and also the Sun. Father—in the occult sense—is aether, and aether is born of motion, and motion is the eternal dark invisible Fire...Thus fire on our plane, is simply motion, or life."

This explanation of fire complicates the symbology to a great extent. But when Blavatsky says that "Fire bears the same relation to water as Spirit to Matter", the significance of Virgo becomes comprehensible. Virgo is in this sense primarily a materialistic sign, being watery—Virgo sitting in a boat on a river. The mission of the sign however is to carry the divine spark, fire, or spirit to a higher level of manifestation.

This explanation is supported by Geoffrey Hodson. He emphasizes

the dual significance of fire in the sacred language' "When destructive, it refers to the hypercritical attributes and activities of the human mind. When a source of illumination, as upon a mount or a pillar of fire guiding through the darkness, it refers to the sublimated creative force in man, sometimes called the Serpent Fire, by means of which the darkness of the unilluminated, worldly state of mind is displaced by the light of wisdom."

The *Atharva Veda* also identifies Kamadeva with Agni. What principle in man will be energized and vivified by Virgo would depend upon the stage of evolution of the native. Whether fire represents passionate nature, divine intelligence, Serpent Fire or the head of the Cosmic Man as indicated in *Mundaka Upanishad*, in all these cases it would be intimately connected with the creative faculties of Virgo, irrespective of the fact that the field of the activity is procreation or mental activity or spiritual regeneration. It is as a result of this creative faculty that Virgin is holding in her hand freshly harvested paddy plants.

In a mysterious way, almost all Virgo-ascendants suffer as a result of some fire burning within them; in some cases it is the lust for flesh ; in another, the quest for artistic and mechanical perfection, and in the third case, it may be the desire to build a New Jerusalem on this human land. These persons are extremely sensitive. They are fired with excessive ambition. They are zealous. They wrecklessly struggle to achieve power, position and prestige. They crave for materialistic gains. When they fail, often as a result of Karmic retribution, they feel depressed and dejected. A sense of frustration results directly from the fire of cravings. Whether the craving is for human or for divine values, it is immaterial in this context.

Learned astrologers often consider that Virgo-ascendants are born to transport themselves to a higher level of psychic existence, to vivify their latent faculties through different channels of expression and to lead a zealous and enthusiastic life. These individuals often go to the inner core of things and attempt to bring that out. This makes them unhappy because they find that the contemporary world does not appreciate their endeavours. This is frustrating. But in such activities where creation, organization and administration are concerned, these persons often excel others.

Their greatest weakness is their passional nature. These persons do not get enough recognition for their efforts. Self-discipline comes at a very late stage of development for Virgo-born. Ordinarily, these persons are artistic, musical, good story writers, poets, painters, engineers; they are above the average where intelligence—mechanical or artistic—is required, but as far as their sexual morality is concerned they have often a turbulent phase of it which sometimes transgresses all social conventions and limitations.

Venus, lord of the 2nd and 9th houses from it often bestows material wealth and sensual pleasures; if Venus fails, the Moon does so. Classical astrological texts have often hinted that such persons are much married ones having women of higher status as their sexual partners.

Though very intelligent and having special gift for literary and artistic work, Virgo-ascendants rarely shine in these fields. These subjects remain merely as hobbies with them. They like the job of creative administration and engineering. They dislike routine preoccupations. They are good where ingenuity, originality and power of expression are required. But they dislike all forms of routine work involving subordination. They often clash with their superiors. The Sun, the royal planet, as lord of the 12th house having its exaltation sign in the eighth sign from Virgo and its debilitation in the second from it is not very favourable for Virgo ascendants.

Generally speaking, Virgo is not a spiritual or a religious sign. Such persons who have this sign as their ascendant may however take up religious studies as a means of self-expression. They may study yoga to develop their mental capacity. Natural spiritualism resulting from Jupiterian influence is often lacking in such cases.

Unfriendly Mars being lord of the 3rd and 8th houses produces sudden adverse results. Sudden outbursts of enthusiasm for any humanitarian cause or for social improvement may arise in the heart of the Virgo-born but the outcome of such activities may not be very satisfactory. Accidents, sometimes fatal, may take place in the lives of Virgo-ascendants but generally they survive such blows.

The best that Virgo-ascendants can do is to understand the mechanism of macrocosmic evolution and the role of individuals in it. Deliberate acts of human goodness without any personal calculation should be cultivated. All types of bad company should be eschewed. Dislike of the routine work should be overcome and excessive ambition killed.

The following charts illustrate some of the points discussed above. Chart No. 1 shows an ambitious person who is extremely and vitally active. How to forge a new and better place on earth is his general attitude. He has landed property and factory establishments under his possession and

Ketu			
	Chart No. 1		
	8th November 1921		
	Moon	Sun Mercury	Ascendant Mars, Saturn Jupiter Venus, Rahu

he is intellectually also very creative. He has a good governmental position but his relationship with his superiors leaves much room for improvement. He does not like the routine work but prefers travelling and liaison work. The 7th house affair is not very satisfactory. The extent of his ambition is also unlimited.

Venus	Mercury Sun	Mars	
Ketu	Chart No. 2		Moon
	23rd April 1923		Rahu
		Jupiter	Ascendant Saturn

Chart No. 2 represents a sober Air Force officer known for his integrity, intelligence and ingenuity. He is very social as well.

He attained a good position even as a young man, had love marriage and rose to a high position. But with every promotion, differences with his superiors increased so that ultimately he left the government service and took up private business. His intelligence, hard work and ingenuity have been giving good dividends in his self-employment. But he remains dissatisfied in life.

To sum up, Virgo is deeply mysterious and dangerously material. Persons born under this sign could have great mesmeric and psychic powers but often they are materialistic even in the use of these powers. Their intelligence is sharp. Their capacity for hard work is great. They suffer due to excessive zeal and excessive ambition. Government service and routine assignments are often frustrating to them. Experimentation in selfless service gives them necessary reorientation in life which is generally advantageous to them in the long run. It is the sign where Karmic retribution is at its maximum.

CHAPTER 13



LIBRA : THE DYNAMIC BALANCE OF THE COSMIC DANCE

LIBRA, the sign of balance, conceals profound depths. The seventh sign of the zodiac is by no means simple. The symbol of it is as difficult as its implications. An understanding of the mysteries of this sign is liable to provide the key to the nature of a large number of people which might be used for the good or for harming them. Probably it was for this reason that the sign was not even made exoteric for a very long time. It has been said that the main cause for this secrecy was the fact that tremendous power was concealed in this sign which could be used for the advancement of humanity as well as for its annihilation. The safe use of this knowledge depended upon spiritual evolution of the individual possessing this knowledge. But our humanity has yet been evolving; in the realm of occultism it is still in its infancy. That is why the true name of the seventh sign is not yet given out to the world of intellect. The real meaning of this can only be intuited which comes with the development of Buddhist consciousness.

The various names so far given out for this sign are only suggestive. The names such as *Tauli* (weigher), *Vanika* (merchant), *Yuka* (that which joins) and *Tula* (Scale) given in the ancient astrological scriptures do not enlighten the students about the true significance of the sign. They are more blinding than revealing. Much about this sign has been left to the intuition of the student. One must therefore try to turn the secret key of the inner knowledge several times before its true meaning could be comprehended. Obviously therefore our task in describing the basic urges of the Libra ascendants and the true nature of such egos is extremely difficult and dangerous.

It is not without reason that almost all Libra ascendants show powerful conflicting forces operating on them. Inwardly they are volcanoes. Their mind-principle is over active. They are very sensitive to every change occurring in the external world. The Libra people are extremely conscious of the impact of the external world on their psyche. They are generally aware of their psychological reactions to the world of physical relationships. As an ideal condition, there is perfect balance between the centripetal and the centrifugal forces, that is between the forces going from within to without and vice-versa and operating on the individual. In ordinary life however this balance is difficult to attain. In such cases we find that the individual is terribly repressed. His emotions are surprisingly controlled often giving the impression that he is insensate but in fact it is the inner power of the ego controlling the external vibrations that gives this impression.

This urge to control the external ripples by the inner equanimity is often so great that the unfathomable latent faculties of the Libra ascendants remain concealed, and they do not get proper opportunity for their expression. Their tremendous Soul-power is terribly suppressed. As a result of this condition they are very much dissatisfied with the existing circumstances. In almost all cases they are extremely unhappy with themselves as well as with the society in which they live. This is the turmoil inside the Libra born. Outwardly, however they show superb quietitude. They appear balanced in their social behaviour. Their countenance is calm. They are very poised. Despite the volcano within, such individuals are sane, healthy, loyal and very conscientious citizens. They are very much preoccupied with their social obligations.

Apart from the fact that there is a tendency of balance between the inner and the outer forces operating on the individual, there is also a tendency to balance the individual's likes and dislikes, desires and aversions as well as his social obligations and responsibilities. At times therefore one finds the Libra ascendants unhesitatingly becoming martyrs for their family, society, or the country in which they live. It should however be noted that these forces are very powerful, supremely subtle and difficult to control and manage.

These traits of Libra ascendants clearly demonstrate the possibility

of their psychological imbalance. This may cause immense harm to the society in which they live. This could however be controlled by developing the absorptive capacity for the great spiritual forces flowing through the sign. That is, the Libra ascendants must direct their attention towards acquiring the technique of assimilating spiritual power. They must learn Yoga. They are capable of doing so. They are suited admirably well for this practice. In the absence of such controls it is better that the latent powers are not tapped. It is universally accepted that the colossal destructive power of Adolf Hitler would have increased manifold if he were aware of the enormous occult power at his command. India has already seen how Mahatma Gandhi used his soul-energy to subjugate, subordinate and bend individuals and organizations to accepting what he wanted. If unconsciously motivated individuals could produce such results, a conscious knowledge of the latent powers in the Libra ascendants could make them super-dictators and powerful autocrats.

It was to save this eventuality that the ancient seers had given out only ten signs of the zodiac to the profane. During that period the seventh sign was highly esoteric and they had veiled it by uniting Virgo and Scorpio as one. It is said that the ancient Greeks got an inkling of it and they established Libra as the seventh sign. Virgo and Libra so far considered as two in one were made to represent 'directly and symbolically the primeval dual man and his separation into two sexes'. During this reformation of the zodiacs, Madame H.P. Blavatsky has stated, Libra was added as the twelfth sign, though it is simply an equilibrating sign. This reformation took place at the beginning of the Lemurian age when the hermaphrodite humanity was separated between two sexes which aroused in them the feeling of affection, love, care and sympathy for the opposite sex. These nobler sentiments and emotions provided the protective shield to the mankind. These sentiments acted like the Guardian Angel to the young humanity. That is why a little of the esoteric astrological knowledge concerning the Libra sign was made exoteric at that time. But humanity has not so far achieved remarkable progress in altruism and spiritualism. Unless that is done, the real meaning of Libra will not be given out.

A little contemplation would indicate that the balance achieved in

the Cosmic Dance by Nataraja has some inner connection with the seventh sign of the zodiac and his standstill posture. This *Mudra* (posture) of the celestial dancer represents that stage of divine creation when the immensely vital and dynamic spiritual powers flowing outward without seeking anything for itself has been activated at such a speed that it gives an outward appearance of stillness though inwardly it is functioning at a tremendous speed. The Divine Dancer at this stage is functioning at such a high speed, faster than the lightning, that he seems poised still and balanced.

The balance—harmony, rhythm and poise—achieved by Nataraja in his Cosmic Dance specially at the moment of his standstill posture seems to resemble the characteristics of the seventh sign of the zodiac. The stillness or the balance of Nataraja achieved at this moment is the result of the tremendous speed at which he is functioning.

The theory of relativity as enunciated by the modern scientists suggests that an object moving at the speed of light would appear stationary. But if the object has speed faster than anything known so far, what would be its condition ? The fact is that the dynamic stillness of the Cosmic Dancer is the result of the terrific speed at which he is moving. At that moment of dynamic stillness, there is significant balance as well as movement. Shiva in that pose is shown with flaming halo around his body which is suggestive of the dynamic nature of the situation. It is an aura electrically surcharged with highly explosive spiritual potentiality.

Fire is the essence of existence at all levels of manifestation, from the subtlest spiritual to the crudest physical. Obviously, the Libra ascendants are reflections of this stage of cosmic manifestation. They are extremely sensitive to every aspect of their life. If they are conscious of their spiritual nature, they are vitally concerned with it; if they are materially inclined, they would be fully involved in it. As the Lord Shiva dances, his right foot crushes the dwarf, the symbol of ignorance, but the sacred Goddess Ganga, the personification of divine knowledge, stands on one of the symmetrically standing locks of the Lord with her hands joined in adoration. This symbol is very significant for Libra sign. The crushing of the dwarf and resurrection of the Ganga are important items in this image. At this moment, the Cosmic Dancer takes step to crush

materialism which is symbolized by the dwarf, the ignorance and to give right place to wisdom, that is, to spirituality. From this, one concludes that the Libra ascendants irrespective of their pattern of life must experience certain momentous events which are intended for the annihilation of their materialistic propensities so that the divine knowledge might enlighten them.

In his two upper hands the Lord carries His *Damaru*—the drum shaped like an hour-glass—and fire, the symbol of life. Both these are purifying agencies which destroy the dross and purify life. Time and fire are essential for every transformation in life. But all changes are troublesome. This condition is reflected in the case of Libra people. Almost in all cases, the Libra people suffer in life which of course makes them purer, spiritually speaking.

The two lower hands of the Lord are in blessing *mudra*. This signifies that all Libra ascendants do receive the Lord's blessing. When the span of life ebbs out, the Libra individual does get the divine benediction which often seems in life as disillusionment. In this way, the real symbol of Libra seems to be the Cosmic Dance of the Lord Shiva in his Nataraja form.

Libra is very incomprehensible. It is very difficult to decide whether it is a materialistic sign or a spiritualistic one. In this connection it has been said that it represents the intersection of the centrifugal and the centripetal forces in nature. These two forces are always operating on everything that exists in nature. The proportion of these forces however differs in different things. Centrifugal energy is that which has been trying to move out, gush forth. It resembles the path of involution, the *Pravritti Marg* which is the process of involvement in matter. Under the influence of this energy one is involved in procreation, multiplication, propagation, generation etc. Such individuals always hanker after material prosperity. On the other hand, as a result of the centripetal tendency, the consciousness of the individual endeavours to penetrate the veil of the physical and the seen in order to discover the underlying nature of things, the inner cause of the outer phenomena. Where these two tendencies meet, there would be an equilibrium whose direction would be difficult to determine.

Centrifugal forces lead the individual towards material attainments, whereas the centripetal forces would guide the neophyte to philosophical resignation caused by insight into the occult. It is extremely difficult to categorize Libra ascendants. For example, it is extremely difficult to categorize Mahatma Gandhi either as a materialist or a spiritualist.

Why the Libra ascendants should be full of conflicts is not very difficult to understand. We have seen above that the signs of Virgo and Scorpio were separated only with the introduction of Libra. In this way Libra stands between Virgo and Scorpio. Scorpio is the self-stinging insect, selfish, crude and ungrateful. But Virgo represents the World Mother sacrificing herself for the welfare and growth of humanity. Virgo stands for all the noble qualities of human beings; Scorpio for all that is crude. In the struggle between spirituality (Virgo) and materiality (Scorpio), Libra maintains the balance. In everyday life therefore Libra may be found having conflict between these two signs. The Libra born are not simple and relaxed individuals. Inwardly, they may be stewing though outwardly they may look composed. The essential characteristic of Libra is the undercurrent of conflicts.

The depth of Libra conflict can be felt in another way. The cosmic evolution began with differentiation. The first differentiation was between *Mool Prakriti* (Primordial Matter) and *Daivi Prakriti* (Cosmic Ideation). As an interaction of these two principles, all subsequent levels of manifestation took place. This process continued upto the lowest depth. This point is reached when involution in matter is complete and evolution to Spirit has not yet started. Astrologically this situation is suggested by Saturn, the planet of materialism, being exalted in this sign and the Sun, the planet of divine illumination, being debilitated in Libra. This also explains spiritual loss despite favourable opportunities. Mahatma Gandhi lost many glorious opportunities for occult advancements because he remained too much preoccupied with material things. Similarly Adolf Hitler, capable of undergoing severest discipline and austerity, failed to arouse deeper spiritualism in himself because of such opposing tendencies. The Libra ascendants are often much misunderstood persons. Moreover, whenever the Sun and Saturn are located together in Libra, particularly if

it happens to be the ascendant, the individual is liable to suffer from acute conflicting ideologies often bringing schizophrenic symptoms. Similar results may be expected even when the Moon and Rahu are there.

Venus is the lord Libra. Mercury is the lord of its 9th house. A combination, conjunction or aspect of these planets makes the individual artistic, specially an art critic. He is often very proficient as literary reviewer. His special gift would be in skilled craftsmanship, mechanical engineering, logical reasoning and in special engineering problems. But logical nature devoid of intuition often makes the individual headstrong, prejudiced and eager to establish his own standpoint. Claiming intellectual superiority, not necessarily on sound foundation, is an important trait of this sign.

In married life, unless the partner is aggressive, positive and full of passion, the Libra ascendants feel miserable. They desire their sexual skill to be appreciated; they are often boastful of their virility; they expect easy success with the opposite sex. Fidelity in partnership is not a strong point of Libra ascendants; they are much sorry for the lost opportunities. They are quite keen to have clandestine affairs. But they do not have courage to justify their misdeeds which they like to conceal as far as possible. Even marriages are often performed without much publicity; the desire to suggest that their marital relation has been Platonic has not been wanting under the influence of this sign.

Any profession where intellect and logical mind is required would suit the Libra ascendants. These persons are good in carrying out instructions of others, or in expressing and developing the ideas propounded by their superiors. When the instructions, whether from the 'Inner Voice' or from the external boss, have been clear, distinct and positive, the Libra ascendants have been able to carry out the orders accurately, meticulously and with a martyr's zeal.

Generally speaking, the Libra ascendants are not poor; whether they can acquire plenty of money or not would depend upon other conditions. Compared with persons born under similar social circumstances, the Libra ascendants would be much better off. They should however take precaution against exhaustion, depression, anaemia and accidents. Fasting

should be generally good for such persons.

Chart I is of an excellent chemical engineer who secured first class all through his career. He also secured a topranking job. Earned well and got a family with children but he suffers acutely from blood pressure and anxiety neurosis of a type which baffles even psychiatrists. In this context the position of Saturn with Jupiter aspecting Moon posited with Rahu in Lagna, as well as Saturn's aspect on Mercury and Mars should be noted.

Venus	Ketu		
Mercury Mars	Chart No.I 31st January 1992		
Sun			Jupiter Saturn
		Ascdt. Moon Rahu	

Chart II is of a man who is intelligent and he feels that he has missed many opportunities in life. The Sun, Moon and Mercury in Lagna aspected by Jupiter has given him a good soul and a very cooperative wife. Saturn with Ketu in the 2nd house, however, has been bad for his finances,

	Jupiter (R)	Rahu	Mars
	Chart No.II 12th November 1928		
Venus	Saturn Ketu	Ascendant Moon Sun Mercury	

though from foreign sources he is likely to get some wealth. Mars, the lord of the 7th and the 2nd posited in the 9th has given in his life a great importance to his wife and to wealth, as well as to religious activities. As such he has performed many difficult and austere religious pilgrimages.

To sum up, Libra is that dynamic balance which is attained by Nataraja in his Cosmic Dance. It is the mid-point between Spiritualism and materialism. Intellect of Libra ascendants is very sharp. It is the sign at which begins the Path of Withdrawal which is made possible in subsequent reincarnations. Therefore, in some way, the life of Libra people is a preparation for the forthcoming arduous uphill journey of the soul.

CHAPTER 14



SCORPIO : THE SEAT OF THE SERPENT FIRE

UNDOUBTEDLY the true significance of Scorpio ascendants can only be revealed indirectly through allegories, symbols and other esoteric hints and suggestions. It is widely known among scholars that along with Virgo and Libra, Scorpio forms the mysterious trio whose true meaning was withheld for a long duration. Even now, one has to dig deep into fables and scriptures in order to obtain some light on this constellation. Scorpio, the eighth sign of zodiac represents death (the hidden and the unknown) aspect of *Kala Purusha*, the Cosmic Man.

A Greek fable relates Scorpio with the death of Orion, the famous giant and hunter. Orion was very boastful as well as very lusty. His egotism and virility as well as the power to invoke Sun God were well known. As a price of betrothal to Merope, the daughter of Oenopion, the King of Chius, he cleared the island of all the wild beasts but the king did not want to marry his daughter to him. He made Orion intoxicated and put his eyes out which however he recovered by propitiating the Sun. Boasting of his powers to Latona (daughter of a Titan) and Diana (daughter of Jupiter) that he had power to kill every animal on the earth, he got the karmic retribution through Scorpio. These goddesses sent this poisonous reptile which stung him to death, but they, later on, prayed to Jupiter to keep them—Orion as well as Scorpio—in heaven.

Even now, we find the Scorpio ascendants having a singular life of achievement and frustration mixed together. It is difficult to affirm whether these individuals are serving the daughter of a Titan or that of a God. Many events in the life of a Scorpio ascendant can be explained only as

a legacy or a boon of past lives. Often his sorrows and troubles are the results of Karmic retribution. If Orion represents the brute savage on the path of involvement with materialism, the soul descending to matter, the Scorpio is that stage when he would look to the Sun after losing his lusty eyes. But he would regain his sight and after suffering the trials and tribulations of retribution—the sting of Scorpio—would be placed in heaven. So there is hope as well as despair for the Scorpions; their lives would have secret pangs and sufferings which they would not reveal even to their closest friends and relations but there is certainly the possibility of their redemption—of being sent to heaven. They will begin retracing their steps Homeward—that is, they would look back to the Sun, the source of all energy and the giver of all life. From the spiritual standpoint, this zodiac is of great significance; for the materialists, it portends immense suffering.

Yavanacharya has also stated some of the abstruse characteristics of this sign. According to him, Scorpio is a deep opening in the earth whose correspondence in human individual is stated to extend over the middle portion of the body representing penis and anus. The zodiac represents a cavity, a hiding place, a hole which *Vasuki*, the Serpent Naga, surrounds and protects the 'precious gem'. Almost identical description of the Serpent Fire coiled at the base of the Spinal Cord is given in scriptures on yoga. *Muladhara Chakra* where the first stirrings of the yogic practices are perceived is the seat of that coiled energy which when aroused passing through the spinal cord as a result of yogic discipline and reaching the brain or *Brahmrandra Chakra*, the lotus in the head, leads the individual to immortality. The precious nectar of life is also said to be located in the region of penis and anus. This feature of the sign provides the clue for discovering other characteristics of this sign. *Vasuki* was the serpent used in the churning of the ocean by the gods and the demons, a process which gave rise to goddess Laxmi, the consort of Vishnu as well as the deadly poison which Mahadeva fixed in His throat. It has therefore been suggested that Scorpio ascendant would have the potential for expressing his demonic traits as well as his occult faculties leading to the attainment of nectar or immortality. Moreover, Serpent Nagas have also been regarded as the Initiators in Divine Mysteries which are often given at secret places, in caves and forests. Initiation is an occult act of radical transformation which is also associated with secrecy. The

knowledge imparted at these Initiations expands human consciousness enormously but it also energizes different force-centres, the Chakras, of which *Muladhara Chakra* located at the base of the spine is the basic one. From this, one could conclude that the Scorpio ascendants are often those individuals who have been given special birth for fulfilling some divine mission. Even when they are not conscious of this task, the task which Marcus Aurelius called the "birth spirit", their life is purposive and well directed either for the good or the evil ; they have to bear great burden of social obligations and many preliminary qualities necessary for the Initiation are acquired during the course of living their everyday life.

H.P. Blavatsky in *The Secret Doctrine* suggested a close association between the zodiac Scorpio and *Patala* or the pit which has usually been considered the seat of Initiation. According to her, the 'pit' into which the Eastern Initiate was made to descend was *Patala*, one of the seven regions of the nether world, over which ruled Vasuki, the great snake god. This pit or the *Patala* in the Eastern symbolism was considered synonymous with Scorpio. Blavatsky has stated that *Patala* was "impregnated with the brightness of the new Sun" represented by the "newly born" into the glory; *Patala* in this sense was "a pit, a grave, the place of death, and the door of Hades of Shoel". In the partially exoteric Initiation in India, the candidate had to pass through the matrix of the heifer before proceeding to *Patala*.

What Madame Blavatsky says is of great value in the present context. It gives one of the clues of astrological zodiacs. The first seven signs have tremendous significance in balancing the development of the personality. In a way, they also represent the sequence of the sacrifice one will have to undergo for attaining Perfection. For Scorpio ascendant, the greatest danger is apprehended from sexual imbalance. The passing of the candidate for Initiation into the higher realms of spiritual consciousness necessitates one to achieve control over sex, speech and personal emotions. All these are represented by Taurus, the matrix of heifer. Indirectly, it also indicates that the Scorpio ascendants must control the negative trends of Taurus otherwise they would create problems in their life and pull them down towards egotism, lustfulness and revengefulness.

The expansion of consciousness taking place during the course of Initiation is a great event in the life a neophyte, but even in the life of ordinary individuals such an expansion of consciousness may take place in two ways. The usual method of surrounding the individual with material abundance with a view to inculcating the feeling that the satiety does not lead to satisfaction often gives a new understanding. To some Scorpio ascendants this is the way for expanding their consciousness. This explains their beastly sexual appetite, aggressive acquisition of material wealth, and unscrupulous methods for attaining the objects of personal ambition which are often predominant in these persons. But, a serpent is always coiled around the jasmine blossom. Persons fondly attached to their wives find them dangerously sick; mothers with a large number of children find them one after another dying ; those misusing their physical charm find themselves deprived of procreative potential ; and persons with dictatorial temperament are physically incapacitated to arouse sympathetic understanding of helplessness for the handicapped. Sour experiences in the life of Scorpions are mostly with a view to leading them to the next sign Sagittarius where the soul strives for spiritual regeneration.

The second way of unfoldment is through a series of occult preparations. All live-religions of the world have Initiatory rites often performed in caves, forests, hidden places and in the secret recesses of the heart. But before the individual is Initiated in the higher ways of life and shown greater vista of spiritual awareness, he is tested and tried. It is essential that the neophyte has attained capacity to keep his mouth shut and eyes open so that the secret knowledge imparted at the ceremony is never revealed to the unmerited. Such persons whose temperament qualifies them for this path have often, even at the earlier stages of their lives, been brooding, dreaming, self-conscious, touchy, sensitive and suffering from undefined fears. These traits are often the prelude to their spiritual development. Unless the disciple has learnt control over his actions, he might do more harm than good. Therefore the Scorpio ascendants on this line of development have been extremely reluctant to open out either in words or in deeds unless they wish to do so for a purpose. On this line of development these individuals would often lead a secluded life following hidden practices, adopting secret methods for achieving

their goals and they often lead and unconventional life. The rapport between these individuals and their environment and society is not very harmonious.

But, for those who are not yet ready for spiritual growth, Scorpio is an emblem of sin and matter. In the lower latitudes, the cluster of stars representing Scorpio is often visible like a big question mark, which some people consider as symbolizing the sting of the reptile and many others take it to represent the spinal cord. Whatever the symbol, this much is certain that there are persons of both, the high and the low qualities, and both these types are under the sway of this sign. Therefore it seems that it is not without justification that Scorpio is said to be "Chrestos in Humiliation" whereas Leo has been stated as "Chrestos in Triumph". Unless the Christ nature, the Buddhic Consciousness, in man is developed, the individual would be more inclined towards materialism which in fact is humiliation, destruction and death for the Divine Child. In Scorpio, materialism has been at the deepest layers ; only after crossing this stage he is fit for the Homeward—*Pravritti Marg*—journey. For this reason, Mars though considered the lord of birth and death has been assigned positive role in Aries and negative in Scorpio. In this sign, all the finer, sensitive and creative attributes of Mars have been absent. Mars in Scorpio is said to function as the lord of death, of destruction and of evil. As positive in Aries, Mars is said to be good, producer of light and a harbinger of divine life on the terrestrial plane but as negative in Scorpio, it is said to be bad, dark and deceitful as a woman. Therefore it is no wonder that the superficial astrologers have predicted Scorpio ascendants as having dictatorial temperament, inexhaustible (brute) energy, beastly appetite for sexual gratification and incredible ingenuity for mischievous acts and secret crimes. Even the traits of scorpion the reptile, reveal some of the negative attributes of the zodiac. Even the most primitive forms of animal association are not known among this insect which leads strictly individualistic life and avoids others except to fight to death, the victor usually devouring the victim. In sexual matters too, it is stated that the male scorpion on finding a female engages in some sort of primitive courtship consisting merely in grasping the hands of the female with his own hands and rubbing her tail against his. But after copulation the male is often attacked by the female and devoured unless he manages to escape.

It is often believed that scorpions commit suicide by stinging themselves. This should point out the self-centered nature of the lower type of Scorpio ascendants who may not have any type of affection and altruism. Once the personal desire is satisfied, the other individual to him is of no value. Even the significance of his own life is not clear to him.

Astrologically the Sun has special relationship with Scorpio, but otherwise also the scorpion is very sensitive to heat and it dies easily when exposed to the rays of the Sun in a closed container. In Egypt, scorpions were considered as the companions of the goddess Isis. Another enigmatic goddess of death namely Selkhit from the mountains of the West has been stated to be receiving the setting Sun in her arms. This goddess is represented as a headless female, but with arms similar to those of a scorpion, and at the beginning of the New Kingdom she is shown entirely as a scorpion. According to Blavatsky, the Sun who went down the pit (Scorpio) for the salvation of this world was also a Messiah, and he was the Sun shorn of his golden rays and crowned with blackened one as the thorns though he was not the triumphant Messiah mounting upto the summit of the arch of heaven and personified as the Tribe of Judah (*The Secret Doctrine*, Vol. V., p. 286). The location of a good Sun in the horoscope of the Scorpio ascendant is essential for positive and spiritual qualities, otherwise materiality leading to the humiliation of 'Chrestos' is a common feature of this sign.

Greatest help for Scorpio ascendants comes from Jupiter, Mars, and the Moon. Mars is the ascendant lord but being simultaneously the lord of the 6th house there may be either self-imposed or extrogenous restrictions and austerities produced for him. Mars for Scorpio born is exalted in the 3rd house and depressed in the 9th. Evidently therefore in order to escape unhappiness the Scorpio ascendant should always be forward looking and actively engaged in achieving some laudable goal ; whenever he slackens on his oars, frustration awaits him. Initiative, planning and constant involvement in hard work are necessary wherewithals for the happiness of the Scorpio ascendants. These persons should expect success with the influence of their partners; casteism, family associations, and even intrigues may play important role in the rapid advancement of the Scorpio ascendants.

Jupiter being the lord of the 2nd and the 5th is intimately associated with the welfare of Scorpio ascendants. It also suggests that the Scorpio temperament should be regulated with Jupiterian wisdom. Only when religion and spiritualism are well developed, organs of knowledge can function properly and the creativity of the individual can be properly and adequately expressed. It also emphasizes the need for inculcating morality, social obligation and selfless service in such individuals.

Close association with Moon and Sun gives good results. Tranquillity of mind as indicated by a good and benefic Moon along with controlled mind shown by a powerful Sun often gives the best result for everyone, but in the case of Scorpio ascendants the results are overpowering. Happiness and prosperity would follow easily for the Scorpio ascendants with the control of mind and emotions, but as a rule this would be a difficult task for them to perform. Often there would be tremendous emotional upsurge like tidal waves, sweeping the individual off his feet and flooding his actions and physical life with turbulent passions released by energizing the Base (*Muladhara*) Chakra.

Mercury is dangerous though it may bring added income flow. Intellectualism and sensuality are the greatest 'pitfalls' for the Scorpio ascendants. But Mercury is logical, analytical and argumentative which becomes dangerous for such persons. Their views are often rigid, prejudiced and impervious to the reasonableness of others. Sharp wit and unregulated tongue often with a malicious heart are not food for the soul's growth. These however may bring material affluence and Venusian conquests but they may lead to the draining of the Serpent Fire to wastefulness. Unless the spiritual qualities of the individual are developed, the Scorpio ascendants have to guard against their material proclivities.

The nature of Scorpio being what it is, any attempt to exemplify its true birth-spirit would be extremely difficult. However, the following charts are given with a view to suggesting some of the important characteristics of this sign.

Char No. 1 pertaining to a rich, well-educated, cultured lady with a desire to be good to the mankind indicates how an individual despite spiritual urges could be dragged in seclusion and loneliness. From the very childhood her personal life has been a closed book even to her parents.

She always wanted to do social work but circumstances always forced her to be otherwise. Her personal life has been a mess. She has had her flings, even eloped with a lover but she could not marry him because she

	Rahu	Jupiter	Moon
	Chart No.1 10th February 1930		
Sun Mars Venus Mercury			
Saturn	Ascendant	Ketu	

could not open herself to her lover. Surprisingly, like a scorpion she begins nagging her lovers to the extent of hating them and eventually the man is practically eliminated from her life and she remains a lonely creature. Her greatest misfortune has been her intellect which has complicated even her sexual life. Apparently very coy, intelligent and charitable, nonetheless in actual life, she is a volcano within.

Chart No. 2 belongs to another type of woman in a more comfortable position. She was a materialist to the core. No one may doubt her morality but she remained unmarried. Her personal life remained very much closed. Very social but she told lies so freely that no one could distinguish between truth and falsehood and thus she always deflected the views of others to misleading directions. She was indeed a "pit"; she could conceal many things, particularly if they concerned her personal life. She had sharp intellect and had been very calculative.

			Rahu
Saturn Mars	Chart No.2 21st December 1907		Moon Jupiter
Venus			
Ketu Sun	Ascendant Mercury		

Chart No. 3 is that of a Government Officer, male, intelligent but a typical example of materialistic Scorpio ascendant. Ketu in the 8th house has intensified its basic characteristics. He had no friend worth the name. He had a very strong ego, sharp intellect, and deep desire for Venusian activities. Lonely, having no appreciation for those who helped him, he

		Jupiter	Ketu
	Chart No.3 13th November 1917		Saturn
			Mars
Rahu Venus	Ascendant Mercury	Sun Moon	

was himself a self-made man. He suffered from certain diseases of the pelvis region. His life-energy, the Serpent Fire in him, ran to wastefulness. He was physically much more weak than what his age justified.

To sum up : there are two types of Scorpio ascendants. One has marked spiritualistic bent of mind ; the other is the 'pit' of materialism. The former suffers handicaps and frustrations as a result of karmic retribution. The latter symbolizes 'Sin and Matter' or the 'Chrestos in Humiliation'. Their external behaviour is often at variance with what has been boiling within. Their sex life is complicated ; either they or their married partners suffer from disorders of the pelvis region. They are selfish, calculating, psychologically lonely and worshipping goddess Laxmi. The way out for the Scorpio frustrations is to turn the mental gaze towards the discovery of hidden sides of things. Scorpio is in fact that stage of development when the individual must begin his upward journey. Whether he begins doing it voluntarily or is forced by the circumstances is immaterial. The important thing to note is that he must reorient himself : the Serpent Fire in him must be directed towards spiritualism if he hopes to escape frustrations of his life.



CHAPTER 15

SAGITTARIUS : THE GOD'S GRACE

SAGITTARIUS certainly is a very important sign which was revered by ancient seers. Persons born in this sign are considered lucky with excellent character, profound erudition and satisfactory finances. These characteristics however do not necessarily make the individual happy, relaxed and contented. In order to examine the basic urges of this constellation, one must examine it very carefully. Some of the esoteric features of this sign can be understood only by relating this sign of the zodiac with the 9th bhava of *Kala Purusha* and by discovering the meaning of the various names given to it. Whether the conclusions thus derived pertain to actual life or not can be verified subsequently with reference to specific charts which we shall leave to the readers to do.

The ninth sign of the zodiac representing *Dharma* of the Cosmic Universal man—*Kala Purush*—has been mysteriously and inextricably related to that basic nature of manifestation which enables unfoldment of the diving quality, the pure essence of things, in every form of creation, animate and inanimate. In the natural process of manifestation, life-force gets immersed in matter to such an extent that in man it often exhibits a will of its own transgressing all laws of nature. But gradually after a series of reincarnations the individual understands the purpose of life and begins endeavouring to follow the path of return. On this path, he takes his life in his hands. He no longer drifts, but swims to the goal. When he is able to copy nature, he attains perfection. In that conformity with nature, he performs his *dharma*, the purpose for which he is born.

The stage of evolution at which the individual turns his gaze heavenward though the animal in him still remains alive while its action

is being controlled and guided by divine purpose, that stage of evolution is represented by Sagittarius. Mythologically, Sagittarius is a Centaur, a horse with a human upper body shooting an arrow; symbolically, it is the arrow pointing heavenward. Dawn of this divine urge which unfolds the great expansion of consciousness considered as Initiation in occult mysteries is really a new beginning for the individual. Mention of such Initiations has been made in the Eleusian Mysteries, Chaldean scriptures and Egyptian ceremonies. Even the Buddhists had initiations in the Inner mysteries of life. At these Initiations, life assumes a new meaning, and the man begins a new life. But to expect that such individuals would be bestowed with life of comfort, pleasure, wealth and affluence may be erroneous. The Sagittarius-born individuals would never have a life of ease. Divine discontent howsoever laudable is not synonymous with comfortable living. After these Initiations which make the life of the individual very dynamic *inwardly* though outwardly it may appear as divine discontent, there is a period of great significance to the individual: he joins the Adept Brotherhood. He becomes a member of the Great Occult Hierarchy. At that time there is a great rejoicing in Nature. The fairies begin dancing, the birds sing a new symphony and the deep blue sky radiates a new power of strength for the orphan humanity. No wonder the sages revere the persons born under this constellation !

Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart. This is a profound occult truth. One must pass through the stormy weather before attaining tranquillity. Sagittarius is that tranquillity which follows the tropical monsoon. Usually the storm and the tranquillity both take place during the same sign, in the same life. Scorpio has already imparted the occult knowledge to the divine child and now the ego has decided to tread the Path. Now the past karma begins operating; the individual begins paying off his past debts. Whatever has been in store for the individual, the good or the bad, now begins appearing before him. That indeed is the function of the 9th house, signifying *Punya* of the *Poorva Karma*, the actions done in the past, the meritorious deeds of the past. It means that the past deeds would find their fruitions in the present life. When Sagittarius becomes the ascendant, it signifies that the soul of the man has decided to invoke the Lords of the Karma to free him from the past debts. And when the Lord has responded

to the prayer, opportunities for clearing the debts are granted. The shackles of karma would now cease and the individual would gain liberation. This can however happen only when the past debts have been completely paid. Unmerited reward, undeserved tribulations as well as unexplained opportunities and misfortunes often come one after another in the life of the Sagittarius born. They come to free him from the shackles of his past. Such circumstances often complicate the life of the Sagittarius people in such a way that they feel as if they have had a full life; they will be heroes of their autobiographies, but the urge to follow the Inner Voice, to follow Nature or to attain Divinity would have made the life of such individuals tense like the chord of the bow.

When God's grace descends upon the individual, his life does not remain simple, peaceful and smooth. In fact, under the divine impact internal changes begin taking place which often make adjustments with the external circumstances very difficult. When God loves, He draws the individual nearer; but this uphill journey is full of difficulties. Through Sagittarius flows the Divine Grace, and naturally to those on whom it descends, a radical transformation begins taking place which makes every event of their life meaningful, but in no case, it signifies an easy life.

The Sanskrit names of Sagittarius are *Dhanvin* (an archer), *Chapam* (a bow) and *Sharasanam* (an arrow shooter). *Dhanvin* is also an epithet of Arjun. The true significance of this zodiac lies in its resemblance to Arjun, the archer, who has been considered in Indian scriptures an embodiment of humanity endeavouring to raise itself to Divinity, but still feeling the confusion and temptations of the material world. Arjun stands in special relationship with Lord Krishna, who has been his family relation, friend and guide. Sagittarius in a way symbolises that stage of evolution or that state of consciousness when the Inner Voice, the Inner Ruler Immortal, *the Logos*, has begun guiding and inspiring the human individual fighting for his divine inheritance. The Sagittarius individual has been eager to listen to the divine guidance with a view to struggling successfully in his fight to attain light and perfection which is his birthright. At this stage the *Monad* is trying to become or merge into *Logos*. The conflict between material temptations and spiritual enlightenment at this stage must be resolved by the individual himself. And Sagittarius is

essentially this desire to succeed in the realm of spirit despite material limitations. Evidently, in such an individual there would be interaction of innumerable forces; his inner consciousness has begun recognising the Inner Ruler Immortal, has begun listening to His dictates but the outer consciousness is still clouded and caught in the turmoil.

Truly, in the long journey of the soul, there comes a stage when one is bewildered and is totally confused as to which path to follow. Arjun did not lack knowledge, he was well versed in all the scriptures and ethics. He had sufficient strength to follow whatever path he decided to tread. But the conflict was supreme in him as to which path to tread. While standing on the ground he looked for the star; while still on the material plane, the arrow of divine discontent was eagerly waiting on the bow to shoot out. That has been the situation of Arjun. Similarly, the Sagittarius ascendants do not lack knowledge or skill about spirituality. But they are torn between materialism and spiritualism. This conflict is often very acute, so intense that they are misunderstood. The Sagittarius people are well versed in ethical knowledge, they can very well moralise and lecture on morality, spirituality and on religious matters but what they lack is courage to follow the arduous path of occultism. More than courage it is the determination to decide once for all—that is what they lack. For that they need their Lord Krishna. Without the enlightenment and guidance from their Lord they may be seen indulging in unethical practices and in antisocial activities. The main characteristic of Sagittarius in the present age is not necessarily living a moral life, but the acceptance of that way as the right goal of life.

Even in Greek mythology, Sagittarius is connected with this kind of conflict between Spirit and matter. The Greeks represented this constellation as a centaur in the act of shooting an arrow. Centaurs have been said to be a race of beings, part horse part man, dwelling in the mountains of Thessaly and Arcadia. They are often represented drawing the car of Dionysus or bound and ridden by Eros in an allusion to their drunken or amorous habits. Their general character is said to be that of wild lawless and inhospitable beings, slaves of their passion with the exception of Phobos and Cherian who dwelt at the foot of Mount Pelion and were famous for their wisdom and knowledge of their healing art.

Many of the most celebrated heroes of Greece were brought up and instructed by Chiron who on his renouncing his immortality was placed by Zeus among the stars as the constellation. The Centaurs were also related to the contest between civilisation and barbarianism. Therefore, one would generally expect among the Sagittarians, those who are bound and ridden by Eros as well as those who have wisdom and knowledge of the healing art. They are also good teachers. But, inside themselves, they are horse—libido—particularly as far as their lower (or hind) portion is concerned, which is the symbolic representation of sexual passion; but the upper part is human representing a being with a purpose, wise and learned. A balanced Sagittarius individual is an ideal human being. Caught in psychological web he may become distorted, social nuisance and capable to destroy the social fabric in which he lived.

Psychologically, a Sagittarius individual may be dissatisfied, which may be divine discontent or frustration with the existing environment; he may be fired with an Utopian ideal struggling to achieve the perfect, or he may be extremely critical in his attitude with nothing satisfying him. Sagittarius individuals would not exhibit the perfection of human nature: they might still suffer from the animal propensities. Animal passion may even be very strong in them but they would try to sublimate these instincts and tendencies. They will desire to be good, to be spiritual and to be perfect. These desires may sometimes be so overpowering that they may even fail to recognise their own weaknesses and to acknowledge their obvious human failings such as selfishness, meanness etc.

Sagittarius also symbolizes a change in the direction of the journey of the soul. When the Prodigal Son becomes aware of the loss of his parental home—the divine abode of all souls—he is baffled and confused and he struggles (shoots the arrow) to attain peace and tranquillity of spirit. At this stage of his journey, a sense of loneliness dawns on him. He craves for his spiritual father—Logos—and he feels disillusioned in this world. His friends have deceived him, the relations have abandoned him, the material riches have not satisfied his cravings and sexual indulgences have not soothed his passion. So he is a lonely person. He has now to tread the Path alone, unaided. That is the period of spiritual training, occult experiences and divine discontent. He now craves to return to his father,

to the source of his origin but he is still far off from his destination. He looks heavenward, but he is still fully entrenched in earthly matters. Nonetheless, now there is a purpose in his life, he has known the goal of his journey, destination of his path. This creates a radical transformation in his life. Despite the turmoil raging around him, he aspires for peace within, he desires for harmony without. Thus, a change has begun. The chrysalis has begun cutting its cocoon to become a butterfly.

During the life period of Sagittarians, one may therefore expect a radical revolution, fundamental changes which may bring about cataclysmic mutation that would thoroughly and completely transform their life. All these happen because the Grace of God flows through this zodiac and God is not interested in providing sensations and pleasure to his devotees. He leads them towards the fulfilment of the very purpose for which they are born, that is, he grants enlightenment to them. Therefore to expect a life of comfort, ease and wealth for Sagittarius ascendants is unrealistic. God's grace is manifest by driving the individual to the centre of the things. Before the descent of the grace, the human ego is guided by centrifugal instincts, he goes out, he is on the path of materialism. But when the eyes have seen the divine glory and the ego has perceived its divine abode, then it withdraws, it sets its feet on the Path of Return, the *Nvritti Marg*, as a result of this change in the direction of its aspiration. High aspirations, idealism, godliness, discipline (austerity at a later stage of development), radical transformation in thinking, family and social obligations, plodding towards the spiritual home are some of the characteristics of this stage of development.

The very fact that the animal in man is giving way to the man emerging out of the animal body is also an indication of the wide expansion of consciousness of the Sagittarians. In everyday common life, it is expressed as 'religiosity' when the individual would be very much concerned with the external. A soul beginning its journey would be much interested in sex as a socialising influence; at a later stage, the need for a family life for the same object would be there; on attaining adulthood, the soul directs the attention of the ego towards temples, churches, synagogues and to religious ceremonies. At that stage, the individual thinks that the religious observances would bestow on him the divine favour.

Mature souls however would have Initiations—the occult processes by which the consciousness of the individual expands to such an extent that he earns the right to be included among the hierarchy of Adept Brotherhood. Thus for the Sagittarius ascendants the form of the external experiences may vary from one individual to another; but inevitably, whatever the stage of their growth, there must be significant expansion in their consciousness.

It may be interesting to recall at this stage that this ninth sign which is the southernmost constellation of the Zodiac is indeed “one of the most interesting regions of the sky”. A very bright area of the Milky Way passes through it while another part of the constellation occupied by Sagittarius has remarkably dark patches. The centre of our galactic system has been in the direction of this constellation at a distance of about 30,000 light years from the Sun. Sagittarian individuals also have a very interesting life, a part of it is bright and another dark; the chief urge of their life comes from the very centre of their being—the Sun which is still far off.

The ancient seers considered Sagittarius as masculine, fiery, philosophical, philanthropic, of golden colour, strong at night, Kshatriya by caste and representing eastern direction. A new day begins in the east. Arjun was Kshatriya by caste. Occult powers are achieved during night. Golden colour reflects the vibrations from the Buddhic plane. Evidently, these are very vital features for the evolving ego aspiring to make progress on spiritual or occult path. Sagittarian persons have indeed immense potential for such growth.

But there are many impediments on the path of such individuals. These must be clearly realised. The very fact that Sagittarius is flanked by Scorpio and Capricorn owned by Mars and Saturn, reflects the struggle for which Sagittarians should be ready. Mars gives energy to spiritual urges, courage for treading the uphill path and Saturn tests him at every step. In fact, on every day for the Sagittarian ascendants there is a trial, a test as well as an opportunity for the expression of his benevolence and philanthropy.

Sagittarius ascendants have to struggle throughout their life. This is evident from the very nature of the ascendant lord, Jupiter, the greatest

benefic, who has been spoilt by his ownership of the *Kendras*, the Angles, and, excepting the 9th and the 11th houses there is no house in which it could give untainted good results. In the 1st house and in the 4th house their lords being a benefic (Jupiter himself) it could not give good results. In 2nd and 3rd houses, it would be in the house of its enemy. So would it be in the 7th and 10th houses. Jupiter being the Karaka of children would not be considered favourable if located in the 5th house. In the 6th house it would multiply the enemies. In the 8th, though exalted it may cause hardship to mother and to the self. In the 12th again Jupiter is not good from the worldly standpoint. Even in 11th, it is in its enemy's sign. Thus, unless the individual is intensely engaged in religious and social activities (the 9th house activities) that is, unless he is outward turned, he would find tremendous impediments to his growth. There is urgent need for the Sagittarians to be very careful about the working out of their own salvation though the present incarnation may not seem to be the most conducive one for such efforts. They must do what is right (for after all, Sagittarius is the 9th house of the *Kala Purusha*) and leave the result to Nature so that when the ground is prepared and they have forgotten all about it in this or in the future births, the actions of this life would fructify as the 11th house results.

No pleasure but discharging of the personal, family and social obligations is the destiny of Sagittarius ascendants. Special relationships exist between Jupiter, the ascendant lord, and Mars, the lord of the 5th and the 12th houses, and the Sun, the lord of the 9th house. These are the most benefic houses in any horoscope. They suggest that the personality of the individual must be well synchronised with his present exertions, past *samskaras* and his social activities. With courage and aspiration for divine unity or for the universal brotherhood, the Sagittarius ascendants must work like a philosopher struggling to control his lower nature with his understanding and wisdom. Saturn lord of the 2nd and the 3rd, Venus lord of the 6th and the 11th, and the Moon that of the 8th indicate that emotionalism and pleasure and family support would ordinarily be denied to Sagittarians. The burden of carrying out one's life full of responsibilities and obligations without any relaxation, support and cooperation can only be successfully borne if Jupiter lord of the 1st (self) and the 4th (emotions) houses can be well harmonised with Mercury lord of the 7th (partner)

and the 10th (profession). Jupiter and Mercury can be harmonised only when intellect (the golden-coloured Jupiter) is balanced with the Universal Principle of sympathy (green-coloured Mercury) so that when Sagittarius individuals are well advanced on the path of spirituality, the life may be joyous, otherwise whenever the idea of the self comes up there would be sorrowful experiences. Indeed, Sagittarius is the sign when the individual must learn the lesson of self-sacrifice for the benefit of others but this he must do with real sympathy and full understanding of the Laws of Nature. That is the true function of a real teacher. Sagittarius is that energy which gives power for this understanding and sympathy.

To sum up, Sagittarius signifies that level of evolution when the individual develops his spiritual potentialities. It signifies divine descent and constant struggle for the spiritual unfoldment. When spiritually developed, the individual may have highly significant Initiations; in ordinary individuals also it would cause radical transformations in life. The chrysalis must become a butterfly at this stage. It can do so several times even in one incarnation. This sign is not conducive to self-glorification and self-progress in the material sense but for a philanthropist or for a server, it is a very helpful sign. The real nature of this sign is typified by Arjun, the archer, the struggling soul of the *Bhagavad Gita* to whom the Grace of God flowed profusely.



CHAPTER 16

THE COMPLEX CAPRICORN

WHERE the Eternal Heavenly Man has been crucified at the altar of materiality, where the Spiritual Essence of Manifestation has been cribbed and confined to the limitations of Matter, where Divine Consciousness is aroused in the Prodigal Son, that level of cosmogenesis is represented by Capricorn. Human beings born under this sign are stormed by the highly activised forces of past karma as well as attracted by the irresistible future destiny waiting for them.

The Capricorn personality is complex. It is often burdened with the inertia of Kama-Manas, that is, mind involved in material desires. But the voice of intuition is not stifled. As a result of these two contradictory forces, such individuals have to confront sudden emotional upsurges. They are often thrown among unknown partners; the main purpose of these events is to lead them to maturity—Divine Serenity—which ultimately awaits every ego. A unique feature of Capricorn ascendants is to have many unexpected opportunities which turn the course of their life; these events are the throw-back of their past karma specially put in their present life to arouse some divine potentiality in them. The complexity of the Capricorn ascendants is purposive, the primary aim of such circumstances being to draw them to the right path of spiritual evolution, the right way of human progress towards their heavenly father.

Capricorn ascendants are intellectuals ready with rationalisation for their every action ; their mind is so developed that their reasoning many a time deludes even themselves and they feel themselves stable, honest and faithful. But from the worldly standards their conduct may be at variance from these ideals. In fact, the crucifixion of Capricorn individuals

is intensified by the instability of their emotion and the companionship of strange bedfellows. Such persons are not necessarily trusted by their friends, by their married partners as well as by their business colleagues. They have however great capacity for doing things and sharp intelligence, and many radically transforming events influence their lives.

Capricorn is the tenth sign representing the 10th Bhava of Kala Purusha. The 10th house stands for avocation, the vital effort which determines the course of one's life. This aspect of life is important for everyone. The basic purpose of the Heavenly Man—his avocation—is Manifestation, which has two aspects, namely, the outer or the exoteric, and inner or the occult. Matter is the vehicle for expressing the former and Spirit of the latter. This duality between Spirit and matter at the mundane level often requires categorising the individuals between materialists and spiritualists. This division however is unrealistic. Each individual has both the forces operating on him. Therefore, though one may predominate in some individuals and the other in others, yet the complex interaction of the two facets of life-force should be recognised and due regard given to them while assessing the basic nature of the Capricorn people. The Capricorn individuals are not necessarily materialists or spiritualistic as such, rather they represent a particular interrelationship or blend between these two forces.

It has often been repeated that Libra distinguishes the involuting Spirit from the evolving one. Every zodiac following this deepest level of involution has been mysterious. Scorpio, Sagittarius, Capricorn, Aquarius and Pisces all have been so described. The mysterious characteristics of each of these zodiacs are different from one another. The mysterious nature of Capricorn is revealed to some extent by its Sanskrit name.

Capricorn is known as *Makara*. This word conceals a lot and it deflects much from the view of the common people. By discovering the numerical value of this sign, some of its inner meanings are revealed. Makara consists of two words namely *Ma* and *Kara*. The former has the same root from which the words like Maya (creative illusion), Ma (mother), Mamatha (compassion), Manasa (creative intelligence), Mahat (Universal Intelligence) and many other similar words are derived. Numeri

—cally, the value of Ma is said to be five. This number has correspondence with the five elements of which the cosmos is made of (The occult and the outer aspects of the same principle has made $5 \times 2 = 10$, which is the numerical of this sign). Thus *Ma* symbolises those five mighty creative forces of which the cosmos is built. Taken in its dual aspect, it is the sacrifice of the Heavenly Man on the Cross of Manifestation. Pentagon is one of the many symbols of this stage of manifestation.

The creative water of life—the very essence of energy—has been circumscribed by *kara*—the hands, the vehicles of action—ten when both the sets of vehicles working on the level of action and understanding are taken into account. Thus when Capricorn represents the involvement of the highest spirit in the grossest matter and when that imprisoned splendour has been struggling to liberate itself from the shackles of matter, the Capricorn individuals must experience in some measure this imprisonment. Obviously therefore the Makara ascendants whatever their nature, spiritual or materialistic, must feel imprisoned, constricted, gaoled, fettered, whose wings have been clipped. The white dove of freedom has been caged within the dark hours of limitations. No wonder Makara persons are full of energy, enthusiasm, idealism but they find themselves helpless in expressing their talents. It is also noticeable that almost every year, with every transit of Jupiter from one house to another, a new and significant event takes place in the life of Capricorn ascendants.

Let us examine the esoteric side of Capricorn a little more intensively. This sign is closely connected with the abode of the Mighty Intelligence responsible for the evolution of souls on this planet. While dealing with this subject, Madame H.P. Blavatsky stated that “Makara is related to a mysterious order of beings known as Dhyanis”. These Dhyanis, she has mentioned (cf. *The Secret Doctrine*, Vol.I.p.266), were connected with the crocodile, and their abode is in Capricorn. She had further stated, “But these are convertible terms in Indian Astrology, for the tenth sign of the zodiac, which is called Makara, is loosely translated as ‘crocodile’. The word itself is occultly interpreted in various ways...In Egypt, the Defunct—whose symbol is the pentagram, or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile. Sebekh or Sevekh (or Seventh).... is a dragon

in reality, not a crocodile. He is the 'Dragon of Wisdom', or Manas, the Human Soul, Mind, the Intelligent Principle, called in our Esoteric Philosophy the Fifth principle" (Ibid., p. 266). From this it may be apparent that the tenth zodiac named Makara, meaning crocodile is not actually the reptile but the Universal Intelligence represented as pentagram (as numerically indicated by the word) whose abode is in Capricorn.

Even Dr. B.V. Raman, the respected editor of *The Astrological Magazine* revealed his full knowledge of the esoteric significance of this sign when he stated that "Capricorn quickens the mental and intellectual qualification". Personally we feel the Dr. B.V. Raman did not discuss the esoteric side of Capricorn because he was more concerned with mundane astrology than with the interaction of occult forces on the activities of human individuals, but astrology by no means should be taken merely as a knowledge concerning material existence. The main emphasis of Madame H.P. Blavatsky has been to show that behind the physical universe there is a great empire of Mighty Intelligences and the Divine Will is being worked through them, and Indian astrology provides some clues for the understanding of this Divine Empire.

Coming back to subject of Capricorn and the Fifth Principle to which Madame H.P. Blavatsky has made references, it is indeed the Mind Principle which has the creative as well as the destructive potentiality. It is therefore not surprising that the Capricorn ascendants are highly intelligent, self-opinionated and mysteriously powerful individuals showing signs of invisible higher powers working through them.

"Even the dual nature of this sign has been due to this relationship between the individuals born under this sign and the Divine Intelligences. This order of Dhyanis are supposed to contain in themselves the dual attributes of both the spiritual and physical aspects of the Universe ; the two poles, so to say of *Mahat*, the Universal Intelligence and the dual nature of man the spiritual and the physical. Hence its number Five, doubled and made into ten, connecting it with Makara the tenth sign of the zodiac" (Ibid., p. 268).

With Capricorn rising on the eastern horizon, the Cosmic Man, or the Heavenly Man has four of his *chakras*—the force centres, above the

horizon radiating intensified specialised energy from them. These *chakras* are known as *Muladhara* located at the base of the spine, *Svadhithana* near the spleen, *Manipura* at the base of navel. The heart chakra, namely, *Anahata chakra* has been setting on the western horizon when Capricorn has been rising. The three chakras which are clearly above the horizon pulsate with sexual, nervous and psychic energies. *Muladhara* arouses the Serpent Fire—*Kundalini Shakti*—which vitalises blood while giving heat to the body and increases sexual potency. The Serpent Fire reaching *Manipura* and vivifying solar plexus considerably augments the sensitivity of the individual; *Svadhithana chakra* gives to the individual power to travel consciously in the astral world. *Anahata chakra*, which is on the borderline chakra at the western (setting) horizon for Capricorn ascendants, gives to the person consciousness of the feelings of others. It arouses sympathy and sensitivity to link one's consciousness with that of other persons in order to understand the working of their heart.

From this, it may be seen that the Cosmic Man under this sign rising has all the "physical" force-centres activated, but the higher chakras, which lead the individual to spiritual heights are still submerged in darkness. When related to the mundane individuals one may infer that this condition will emphasize great physical and material prowess, but spirituality is still in the realm of hidden realities.

Despite submerging of the individual in material involvements and distressing feelings of frustration due to his inability in freeing his spirit from material veils, the Capricorn ascendants after confronting the rough weather and having been tossed around the different corners of the world would begin trying for attaining his real spiritual destiny and thereby attaining the tranquility that comes after the tropical monsoon. The fact that Saturn is the ascendant lord should never be overlooked. Sindbad the Sailor got his riches and peace only after the long period of his trial, only when dross from gold was completely burnt out. Saturn makes life difficult and the Capricorn ascendants should never expect an easy-going life; but Saturn creates favourable conditions for imparting spiritual lessons to the individual. It is necessary for Capricorn ascendants to have a favourable Saturn. Whatever the circumstances, Capricorn-born must finally look homeward; they must ultimately begin the path of retreat.

Mars and Venus are the best planets for Capricorn ascendants. But Mars and Saturn are enemies whereas Venus is friendly to Saturn. Mars is the lord of the 4th and 11th houses in the present case while it is exalted in Lagna. By creating turmoil and complications in matters relating to house, land and income Mars assists the Capricorn ascendants in attaining their destiny. Capricorn people must get money, sometimes suddenly, sometimes by adopting unfair means; sometimes marriage, illegal or legal, becomes the means for providing more money. The essential feature in this regard is the materiality of sexual relationships. Such persons always consider this vital aspect of human life as purposive, not merely for happiness and satisfaction of the partner. In some strong egos complete suppression of such activities particularly with a view to attaining psychic *siddhis* also indicates the same tendency of considering sexual energy as a means for some end—physical or spiritual.

Venus is of special importance. Being friendly with the ascendant lord, it would do everything possible to please him. The essential nature of Venus, generally speaking, is to provide material pleasure. It is related to wine, women and wealth. These things will have immense attraction to the Capricorn-born. From the opposite sex, the Capricorn-born individuals derive much of their sustenance. Their creativity and profession are intimately connected with Venus. Capricorn personality will tremendously change after the first Venusian contact : marriage is often a turning point for such persons.

Profession of these individuals is indeterminate. The exact form of job is not so much important as the essential experiences derived from it. As it is, the basic temperament of Capricorn ascendants would be hard-boiled, and weather-beaten; they would have wrinkled forehead and much varied experiences to convey. This is their ultimate destiny. They do not lack either intelligence, sociability or initiative, but nothing in their life is stable. Throughout the rough life, they may remain lonely endeavouring to understand the intricacies and mysteries of life without establishing any grip either on themselves or on the circumstances facing them.

This trait would be reflected in the nature of their avocation as well. The central push would be towards making the individual inward-turn.

He can under this circumstance become a superb philosopher, a literary figure, a physician, an occultist or even an intelligence officer. The worst that can happen to such an individual is to make him a civil servant where his initiative is killed, where his talents are thwarted and where the daily routine with its monotonous impact makes the individual introvert to enable him to realise that the first great truth in life is sorrow. He may even get a job where his intelligence could be valuable, but even there he would be made to feel that there is something more than intelligence in life. He may have great energy for social contacts: liaison, wine business, and purveying in objects of art might prove successful. But even these lines of activities would make the individual feel that there is a great chasm existing between himself and the articles he is dealing with.

We can state that the conditions could be such which would make the objective environment induce subjectivity in the Capricorn ascendants to such an extent that their emotion becomes self-centred which may make them feel lonely, heartless, and murderous with anti-social elements predominating in their personality. The finer feelings of friendliness, love and affection are just means to an end to them. Ordinarily speaking, such persons might appear as selfish, but in fact it is their self-centredness which is due to their subjective trait of nature. These characteristics must derive their sustenance from the profession of the individual. As an engineer, he may feel that he is instrumental in getting gigantic bridges and buildings constructed but commensurate with these activities his income would be meagre which might even induce him to take bribes. But on the higher planes with evolved souls, this sign might enable them to consider their profession as a means of earning bread and therefore a restriction imposed on their inner freedom; with this understanding of the chasm between the objective and the subjective states of affairs, they gain their dispassion and stability in life and wrinkles on their forehead.

The most fruitful effort for Capricorn ascendants is to try to achieve tranquillity of emotions. The Moon, the ruler of emotions, would be exalted in the 5th house and in his own house in the 7th. These are important houses. Balanced development of the person would take place only with unruffled emotions. In fact this is a truism and applicable in every case, but as far as the Capricorn-born persons are concerned, this is of vital

necessity. They are liable to be easily tense and feel despondent. This can be avoided only with control over emotions. With this attainment, such individuals can confront the trials and tribulations of their life with fortitude.

Philosophy involving religious discussions, studies, pilgrimages and veneration of the elders do not attract such individuals as much as faith in individualism, egotism and even in brutal human powers in order to demonstrate supremacy of will over matter. Such persons take great delight in exhibiting their will-power, intelligence and personal endeavours successfully executed. For them, there is the philosophy of action or of complete renunciation but not of gradual unfoldment based on understanding and discipline.

To sum up, the Capricorn ascendants are very powerful personalities. They have their egos very much developed. They are material minded. They are self-centred. But circumstances force them to look upward and to think of returning homeward. This happens after intensive material involvements and much stormy life. When the storm is over the individual may find himself in the realm of Higher Intelligences—Dhyanis—who are working in this cosmos for carrying out the Will of the Lord. Mysterious Initiations are possible for these individuals. The most useful effort for them is to maintain tranquillity of emotion and control over their passion. Capricorn is an important sign opening the mysterious portals for the individual to reach higher realms of existence which would complete the birth-death cycle for him.



CHAPTER 17

AQUARIUS : THE FATHER OF THE NEW AGE

VARIOUS occult sciences indicate some fundamental truths of astrology which are immensely illuminating. A discovery of such truths makes our life meaningful and our action purposeful. It also assists us in relieving some of the heart-wrenching experiences of our life.

The nature of Kumbha Lagna has been bewildering. The complexity concerning the subject has been increasing with every efforts to understand it deeply. To give the adjective 'enigma' to this sign is an understatement. By ploughing through the literature of ancient scriptures we have come across certain hints and suggestions which when worked out in detail and elaborated upon seem to give certain clues about the character and destiny of this ascendant. The very word Aquarius derived from its Latin origin refers to water-carrier. In Sanskrit, it only means a pitcher but the various other words related to this sign give some other significant clues. The word *Kumbhaka* is also related to a practice of holding the breath, and the word *Kumbhaja* is related to Rishi Agasthya who is said to be the future Manu but who, however, has abdicated this office in favour of one of his disciples who is now preparing himself for this august office. Naturally, therefore, the astrological sign Kumbha must be related to breath which is the very life-force pervading throughout the existence and to the leaders of occult forces who are in charge of ushering new civilisations and new thought-currents. Working on these suggestions, we feel that these suggestions provide a useful key to the understanding of this zodiacal sign.

Readers of various astrological journals where this sign has often

been discussed in great depth and with scholarship know that this sign is rightly stated to be enigmatic, mysterious and occult, having Saturn and/or Uranus as its lords, both extraordinary planets. The sign consists of Dhanishta later half, Satabhisha and the first three *padas* of Poorvabhadra owned by Mars, Rahu and Jupiter which indicates that the ordinary canons of material prosperity cannot be the guiding principle of this sign. It would, therefore, be futile to associate commonplace souls with this sign. Whether in misery, deprivation and humiliation or in prosperity, abundance and prestigious positions, the native belonging to this sign must be extraordinary.

A perusal of notable horoscopes of eminent personalities makes it abundantly clear that Aquarius ascendants are very uncommon and that the persons born under this sign make their impact on the current of world events in a special way. Whatever their station in life, whatever the field of operation, or whatever the age, all Aquarius ascendants put forth a new influence on human evolution. Evidently, Prophet Mohammed and Karl Marx, Aurangzeb and Havelock Ellis, Abraham Lincoln and J.P. Morgan cannot and should not be classified together for they have expressed distinctly contradictory qualities excepting the fact that all of them have given a new twist, a new direction to the society in which they lived, a new value to the age, society or to the environment in which they were born. Mohammed Ali Jinnah and General B.M. Kaul were entirely different personalities; Maharshi Ramakrishna Paramahansa and Prof. B.V. Raman have been different types of egos. Nonetheless, the one central cord binding all these individuals together has been that they all have been highly advanced egos having a definite mission in their life. Unless the motivating force making these individuals such powerful personalities is explored and its relationship established with their guiding star, we might take the husk for the kernel, and begin predicting external events without touching the inner core of such persons.

Whether we consider the European, Indian, Chaldean, Assyrian, Egyptian or any other system of astrology, Aquarius has been universally related to pitcher with or without water flowing out of it. Some have pronounced it as an empty pitcher and others have made water flowing out of it as its symbol. There have been others who have disputed the

shape of the pitcher. But whatever the difference, the common feature of all is that Aquarius is connected with water though it is said to be an airy sign. Indian scriptures have described Aquarius as "a man holding a water pot, yellow in colour with fat body, tall stature but normal in other respects. Human sign, strong during day, resides in the middle of water, windy and lazy in nature". Such characteristics are more blinding than revealing. Satyacharya considered the Aquarius-born as sorrowful and miserable while Bhattotpala has opined that the individuals born in the *Dwadasamsa* of Kumbha will be unhappy and poor. Such prognostications should be adopted very carefully, and Yavanacharya has even suggested that the fact of Aquarius is the birth sign of a person does not by itself suggest misfortune. As a matter of fact, for an astrologer nothing is unfortunate or fortunate; everything is an event in one's life indicating the disposition of certain divine forces moulding and shaping the character of the ego. And, in the case of the divine force pouring forth through Kumbha Lagna, its influence is colossal. A person born under this sign is carried by a gale of the past karma let loose by the *Lipikas* so that the human child could acquire a new outlook, a new direction, in his own life and introduce the same in the lives of his fellow-beings.

In order to substantiate the conclusion, one has merely to examine the fact that the three *Nakshatras*, namely, Dhanishta, Satabhisha and Poorvabhadra comprising Kumbha are owned by Mars, Rahu and Jupiter which are intimately connected with the powerful Karmic forces generated in past lives. Jupiter bestows all the auspicious opportunities for the development and fruition of spiritual faculties; Rahu bestows immortality, whereas Mars is the planet that gives courage and enthusiasm for ascending to divine heights. Thus in Kumbha sign there is the undercurrent of all the three planets which are greatly connected with all spiritual pursuits in life. The very nature of the ownership of the sign suggests that the persons born under this sign would be very intimately connected with their past lives. Saturn keeps a record of all the past deeds and misdeeds of different person so that by arranging the everyday life of the individuals it could create enough impediments so that the individual in surmounting them acquires strength and becomes stronger and more dispassionate. To consider this sign as unfortunate would be throwing aspersions on Divine Plan and the benevolence and kindness of Divinity itself. Saturn teaches

the hard way but he establishes the individual on the path of renunciation more firmly. From these, it could be concluded that the individuals born under this sign would do renunciation as a result of powerful karma generated in the past lives and they must turn their gaze homeward, otherwise the wisdom imparted by Jupiter, or the sorrow and pain generated in everyday life by Saturn, or the influence of impersonal Rahu would force the individual by their own impact to that direction. The usual prediction that Kumbha lagna persons are unhappy and miserable implies this fundamental nature that Kumbha people must open themselves to Divine Plan, to heavenly light; probably, that is why the sign is said to be strong during the day suggestive of the intense activity of the radiance of God.

One must acknowledge the fact that Kumbha has Makara as its twelfth sign. Saturn owns both these signs. For Kumbha Lagna, Saturn is important because of its ownership of Lagna and the 12th house. The 12th is the house of life beyond death and as such, the native born under Kumbha Rasi must be intricately related to "life beyond". That is another reason why Aquarius ascendants, no matter in what sphere of life they are born, they are generally connected with transcendental motivations. Swami Ramakrishna Paramahansa was motivated in his spiritual search by ardent faith in God; J. P. Morgan, probably one of the richest men in the United States, was also burning with intense philanthropic objectives; B. V. Raman is a torch-bearer of occult sciences, whereas Aurangzeb could be cruelly zealous about establishing his religion and his type of faith in God. Karl Marx as well as Havelock Ellis, though investigating very mundane subjects approached their subjects from a completely unconventional standpoint. All these person endeavoured to inculcate new values among the people. Obviously, this is a fundamental trait of all Aquarius ascendants.

Kumbha Rasi is dedicated to Indra in Hindu mythology and one must recall that Indra rules the domain where the egos dwell as a result of past good deeds. In Greek mythology, Ganymedes, the object of lust-personified, was carried from earth by Zeus to be his cup-bearer. In Hebrew religion, *Lam-ach* means (Lam-the father) the father of the age, or the father of Noah who inaugurated a new era or a period of creation after the

Pralaya, or Deluge. The father and the son are said to represent Aquarius and Pisces. From these, it may be seen that sign Aquarius is intimately connected with that aspect of Divine Plan where the individuals like Ganymede are chosen to be the cup-bearers of gods, or to be the fathers, or the precursors of Noah who established a new civilisation or gave a new direction in human life. Examine it with some of the known horoscopes, and it would be abundantly clear that the ancient mythologies of many important religions knew well the significance of Aquarius as a harbinger of new life and light despite the fact that in doing so they may have to encounter difficulties and personal deprivations. For example, Abraham Lincoln established the spirit of liberty, democracy and equality in the United States though his own personal life was full of thorns; Professor B.V. Raman made astrology a valid and respectful scientific subject when many persons have been deriding the subject and while doing so, he had to forego much of his personal pleasures and comforts and he had to meet difficulties created in many quarters.

Kumbha Lagna has the head of Kala Purusha in the 3rd house representing courage, prowess, heroism and mental power of which Aries is the sign and Mars the lord. From this, it is evident that the native can be happy and fulfilling the purpose of his life when his entire energy and interests are directed towards beginning a new cycle of evolution. For this, the native is admirably well suited. Two of the force-centres of Kala Purusha, namely, *Brahmarandhra* and *Ajna chakra* located in this house, do not only indicate considerable latent faculties for inculcating the idea of Divine Unity in every manifested form of the creation and the capacity for arousing metaphysical ideas in the hearts of the people, but this situation also suggests the fact that the destiny of such individuals lies in energising these force-centres without which they would not feel satisfied. Those Aquarius ascendants who do not mobilise all their energies for this purpose are naturally bound to feel their life stifled and therefore miserable.

Heart of the Aquarius is in the throat of Kala Purusha. This is a strange statement, but it is related to an innate instinct of the individual. The development of *Brahmarandhra chakra* provides full consciousness of the invisible and visible worlds around the person so that he could uninterruptedly tap the universal consciousness. The development of *Ajna*

chakra could lead the individual to have waking visions of places and people. The faculty of clairvoyance--one of the *siddhis* highly coveted by the occultists comes from this chakras. In an ordinary individual, these may not be so common, but these chakra being in the 3rd house of Kumbha ascendants where the Kala Purusha lays his head, for them these would undoubtedly provide great opportunities. If untutored, they might develop unconscious psychism. Such persons just "know" the things without any effort. Intuition is often mixed up with such psychic faculties, but the fact remains that they are able to get in touch with such powers. If undeveloped and blocked up due to planetary disposition, Aquarius ascendants might become crude and anti-religious to a great extent. When it is said that the Aquarius has its heart in the throat of the Kala Purusha, it implies that *Visuddhi chakra* of Kala Purusha, which is the sixteen-petalled force-centre located near the throat, would be in the 4th house of the native. This being so, the individual would have great emotional upsurge when he hears the woes and sorrows of the world; upliftment of human kind is most dear for such ascendants. Obviously, Aurangzeb the despot, Havelock Ellis the sexologist, Karl Marx the anti-theist, and the founder of communism, were all led to their activities with a view to relieving the miseries of the common people. All of them felt that in some way or the other, the humanity has a greater and paramount claim on their heart. *Kundalini Shakti* located at the base of the spine of Kala Purusha, for Aquarius ascendants would be in the 10th house. This is very vital because the urge to creativity, the karma of the person, would be to quicken the development of his spiritual nature. Whatever else the individual born with Aquarius ascendant does, unless he makes progress towards his own spiritual unfoldment, he would be a miserable man. As long as this *chakra* of the individual is dormant, he might be non-descript, but if it be loaded with undesirable influences, the whole constitution and attitude of the person would be distorted. There would be no morality in the individual, and he would be sensualist, treacherous, anti-social and the greatest denouncer of all spirituality.

Aquarius ascendants are generally very intelligent; Mercury is the lord of their 5th and 8th houses. They should be mainly preoccupied with producing a new way of living based on their own understanding of the universe and the role of the individual in the same. But, it should also be

noted that the lord of the 8th house is Mercury, and, therefore, he would be finding considerable difficulties in the expression of his viewpoint. Favourably disposed, Mercury could provide great insight into the hidden mysteries of nature due to its lordship of the mysterious 8th house, otherwise the individual would be averse to all forms of expression—written, vocal or impressionistic. Much of the personality balance of Aquarius ascendants would depend upon favourable disposition and relationship between Saturn and Mercury because of their friendliness and their ownership of most important houses connected with creativity.

Venus is the most important planet for the Aquarius people. It owns the 4th and the 9th houses and these are the most significant houses for the happiness of an individual. Venus has sway over all kinds of material comforts and pleasures. Generally speaking, Aquarius-born persons have fine taste for good living. Notwithstanding other traits of leadership in the realm of thought, desire to comprehend the universal mind of the Divinity, and the great urge to do good to the human kind, the Aquarius-born individuals want to obtain a good, comfortable, pleasant and artistic living for themselves. They want a good life. Provided the past karmas are favourable, they are likely to be surrounded by music, paintings and other cultural attainments.

The importance of Mars for Aquarius ascendants cannot be minimised. Mars being the ruler of the 3rd and the 10th houses and being inimical to the Ascendant lord, Aquarius-born persons cannot expect a peaceful and smooth life. Impediments would be faced at every level, but given the courage to surmount and endeavour to raise oneself from the material plane to that of transcendental heights, they could lay down the solid foundation for a future glorious living. If lazy, unchivalrous and unable to take initiative in doing good to others, the individual would be a bundle of contradictions, and would be frustrated, miserable and quarrelsome.

Much progress of Aquarius-born individual would depend upon his partner. If his wife, business partners and such others are god-fearing humanitarians and strong egos, the life of the Aquarian, to a great extent, could be successful. The Sun, lord of the 7th in happy partnership, would

mitigate to a great extent the malefic and depressive effects of Saturnian Aquarius; the Sun's exaltation sign being Aries, the 3rd house would also indicate that the partners' influence in arousing initiative, altruism and philanthropy would greatly benefit such individuals. Partnership for such individuals cannot be based merely on sexual or personal exploitation, which is likely to be the grave for Aquarius-born individuals.

Many examples of eminent Aquarius ascendants have already been discussed above. However, a commonplace horoscope is given below to indicate some of the points suggested above.

A significant feature of this horoscope is the debilitated ascendant lord but Venus, in his own house and in the 9th house, has greatly reinforced the pleasures of a good life. A good, well-furnished house with all modern amenities has clearly fulfilled the attributes of Venus. He is very fond of artistic things. Mars, lord of the 3rd and the 10th and retrograde in the 4th, has created emotional problems and incidentally, it has also created some problems in his professional career. Mercury, the lord of the 5th and 8th, is located in the 11th. He earned a good livelihood

	Rahu Saturn Moon	Mars (R)	
Ascdt.	4th December 1911		
Mercury	Jupiter Sun	Ketu Venus	

by accounting profession. The native has very good social manners. His unique quality is that he is very different from his other family members. He is motivated by fellow-feeling and has great urge to do every possible humanitarian work. His wife is an asset to him, but whenever she falls sick, his whole life, personal, social and professional, gets upset. She is a moral force in his life. He has been slowly progressing on the spiritual path, but as it is universally true of Saturn, the Aquarius lord, he grinds slowly but grinds very fine—the native has been undergoing several pangs

of life which can be hardly shared by others. But ultimately, the Aquarius ascendant must ascend at least one ladder up on the golden stairs of spiritual unfoldment, and this native is certainly, by hard way, ascending gradually the uphill path of spirituality.

We wish to emphasize that Aquarius is not an unfortunate sign, rather it is a sign of great spiritual significance. It is a sign under which leaders of a new age are born. Those who follow the current of forces flowing through this ascendant would ultimately get to the sublimer heights of spirituality, and would merge themselves in the Ocean of Divinity, but those who fail to do so, they will only get a miserable existence, for Aquarius must towards the end make them understand the true values of life and unfold that which is latent in them. The water contained in the pitcher must flow out, and that, the water-carrier would do anyhow: whether he does it sweetly and willingly or by the force of the circumstances is immaterial.



CHAPTER 18

PISCES: AN AUSPICIOUS BEGINNING

IF problems of astrology which is one of the most sacred sciences of the world are approached not for selfish considerations but for enlightenment in Divine Wisdom, one would not be unduly agitated about banning astrological predictions but would rather endeavour to improve one's own personal character; one would not get very much perturbed about the unhappy turn of events but would rather cultivate fortitude to co-operate with the Law of Karma. God's plan is evolution, and the knowledge of this evolutionary path, either for the individual or for the world as a whole, cannot be considered superstition. In fact, superstition is an act of not considering all the various facets of causation, in which case it is prejudice. The modern world is prejudiced to a great extent. The advent of communistic philosophy deprecating occultism and theism has really been retarding the progress of the reign of *dharma*—religion. Efforts of the Aquarians are intended to pave the path for the advent of future Messiah. Lord Vishnu proclaimed in the *Bhagavad Gita* that whenever there is decline of *dharma*, he would incarnate to revive the same. In this role Lord Vishnu functions in his Pisces aspect of the zodiac. It is worthwhile considering the significance of this sign when humanity is at the threshold of a new beginning, and a new cycle has to begin.

Ancient seers have given many different names for this sign. Apart from *Meenam*, they have given it the name of *Anthya*, *Mathsya*, *Prithuroma* and *Jhasha*. But, all these are synonyms of fish. In order to penetrate the veil of this symbolism, one will have to take the aid of various occult literature. Prof. B. V. Raman in his *Hindu Predictive Astrology* stated Pisces to be the feet of Kala Purusha; he mentioned that this sign is related to holy shrines, altars, sacred pagodas and scared places,

sacred rivers, tanks and fountains and all the oceans. Pisces, according to him, is connected with hermitages and localities frequented by Mahatmas. As the 12th bhava of Kala Purusha, the sign refers to Divine Knowledge and worship, *Moksha* and the state after death, besides many other things. It is characteristic of the Pisces-born that according to Prof. Raman, they are restless and fond of history, antiquarian talks and mythological masterpieces. They are just in their dealings and afraid to transgress the laws of righteousness. In these words Prof. B. V. Raman has very succinctly indicated what the ancient seers have mentioned at different places in various contexts. Even a common astrologer would affirm that Pisces-born are religious, god fearing, traditional and not necessarily happy in every-day life. The last mentioned characteristic is often difficult to explain. However, if we go deeper, if we study various suggestions given about the nature and significance of this sign, these problems could be comprehended in their true perspective.

The Hindu, Christian, Pagan and many other religions have shown much reverence for fish. The concept of fish-man was quite prevalent in ancient times. It is well known that the earliest Christian emblems, before they were ever attempted to represent the bodily appearance of Jesus, were the Lamb, the Good Shepherd, and the Fish. Fish was an inheritance from the Chaldeans, and it relates to the Babylonian Dag-On, meaning the man-fish. This was a symbol of the instructor and interpreter of the people to whom Dag-On appeared. It is also said that when the Christians were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clemens advised them in the following words: "Let the engraving upon the gem of your ring be either a dove, or a ship running before the wind (the Argha), or a fish". Even the very word Jesus is said to mean fish-god. And Jesus was a Perfected Being who appeared before the world to instruct truth and to guide the world from the deluge of materiality to the land of peace and safety.

In Hindu scriptures, the symbol is more directly explained. In *Hari Purana* and many other scriptures, the second aspect of Logos, Vishnu, who preserves the manifested world is said to take various Avatars (incarnations) for instructing and guiding the evolution of mankind. In one of his incarnations, Lord Vishnu, is shown as having assumed the

form of a fish with a human head when he was known as *Matsyavatar*. He had to do so in order to reclaim the Vedas lost during the deluge, *Pralaya*. It was this god who taught mankind to build houses, cultivate land, and to thank the unknown Deity whom he represented by building temples and instituting regular worship. In this way, it is clear that the ancient Brahmans connected their Messiah, Vishnu, with a Fish and a Deluge, and that the Babylonians also made a Fish and a Messiah of their Dag-On, the Man-Fish and prophet. In ancient times, the Messiah was very often designated as Dag or the Fish. The auspicious quality of fish is apparently therefore very much more ancient than the various exoteric religions. It refers to the inner wisdom—religion which teaches mysterious facts of occultism directly and without much veil.

As it has been mentioned earlier, Pisces is the feet of Kala Purusha but it is also called Prithuroma. Prithu was the son of Vena, a son of Agni, Fire. He was the first king from whom the earth derived her name Prithvi. *Vishnu Purana* relates that when Vena who was wicked by nature and who had prohibited worship and sacrifice, was beaten to death by pious sages and consequently robbery and anarchy erupted in the absence of a king, the Munis rubbed the right arm, suggestive of the potential of Pure Action, of the dead king to produce a son, and from it sprang the majestic Prithu, glowing like Agni suggestive of the Inner Fire which gives life to every creature. Pisces is the hair on the body of this fire-like king, indicating that this zodiac is an expression of the Divine Creative Power which sustains the entire world. The same idea is contained in the suggestion that this sign is the feet of Kala Purusha. Sustenance of the entire manifestation depends upon the feet, otherwise its movement and evolution will be in jeopardy. Even in predictive astrology, one finds that the Pisces-born individuals are full of responsibilities and they have to sustain very many individuals and organisations. In fact, the last degree of Pisces is the first degree of Aries, which very well indicates that the Pisces ascendants are born to give life and sustenance to those who have to begin a new cycle of activities, families and thought currents. They have more of the responsibilities than enjoyment in their personal life.

Pisces is indeed a mysterious sign; otherwise much would not have been said about it in different world religions. Prof. Raman has also rightly

indicated it to represent hermitages and places frequented by Mahatmas, Perfected Beings. Application of simple astrological principles would indicate that Pisces is fifth from Scorpio, the seat of Serpent Fire, the latent power of human beings known as *Kundalini Shakti*. Only after arousing this latent power which ultimately enables the individual to merge his individual consciousness with Universal Consciousness that the man becomes a Mahatma, an Adept, a Perfected Being. These Adepts have attained Nirvanic heights, which means that the spark has merged in the Flame, the drop has mingled in the ocean. In that condition, the Adept will be like a fish in water, practically merged in the ocean, the natural solvent for material impurities, yet maintaining his identity. The Adepts have attained perfect equilibrium, harmony: they have transcended the bondage of the pair of opposites. This is symbolised by two fishes clinging to the tail of each other implying that the polarisation has ended in them. When such Mahatmas have attained such glorified status, their activities would be of entirely different character than so far known to us; they would produce balanced mind, calm like the waters of a tranquil lake reflecting the images at the higher realm without any distortions. That is the situation represented by Cancer which is the fifth sign from Pisces. This is the reason why Pisces-born are philosophic, superstitious, good fearing and much concerned with the stupendous possibilities of mankind. They talk of mythological greatness, and want to arouse hidden powers latent in man. In the life of such individuals, one finds that normal psychological reactions are wanting. They have a will of their own endeavouring to create peace and harmony on their own terms.

The seventh sign from Pisces is Virgo, the symbol of sacrifice, tolerance and altruism. The Pisces-born must have this general background for their life activities. The 7th house representing wife, polarisation of the individual and the field on which one has to act, shows that the Pisces ascendants howsoever material they might be which may be due to several planetary dispositions, will always be yearning for altruism. Their life to a great extent would be of sacrifice. Lord Vishnu sacrificed his celestial freedom in order to help the world and to protect the wisdom of the Vedas. Similarly, the Pisces-ascendants would sacrifice their own pleasures and comforts so that some individuals, some principles, some tradition or some organisation could be saved. Often one finds the Pisces-born

individuals with the heart of gold but suffering immensely for apparently no faults of their own.

Jupiter is the ruler for Pisces. This planet has the quality of promoting the Bhava which it owns or where it is located. As ascendant lord, it will encourage the individual to grow and prosper in this world. Jupiter has the tendency to unfold the spiritual nature of the individual. Spirituality necessarily brings frustration when the ego is confronted with material shortcomings. For the Pisces-ascendants, the 12th and the 11th belong to Saturn, the most hardened materialist. The Pisces-ascendant can only get a material reward that he would not very much appreciate. Jesus could be surrounded with persons less evolved than himself which made him the lone worker in the field of spirituality. Vishnu created the world of matter on which human individuals could live the life of sorrow. That exemplifies the material surroundings of Pisces-ascendants while in the innermost centre of their being, they pine for spiritual glory and freedom. They want a good life and are given a miserable existence. This makes them constantly restless. It must be remembered that Jupiter as a benefic lord of a cardinal house loses much of its potential for bestowing benefic influence.

The Pisces natives are born to do good to humanity. The tenth sign from this ascendant is Sagittarius. This is the sign where the Inner Being of the individual compels the individual to work for bringing about radical changes in himself and in his surroundings. The horse in man or the beastly qualities in the human being must under the impulse of this sign be transformed into a saintly person thinking of higher values of life, showing an upward aspiration as suggested by shooting of an arrow heavenward. This explains the daily trials and tribulations facing the Pisces-ascendant. He wants to rise above the common mass. He is ambitious. He is never satisfied with existing conditions. In his endeavour to change his conditions, he often gets into difficulties. Inner peace is attained for the individual by bearing the cross on his heart; when the turmoil raging outside is considered a way of life, then peace descends upon him. That is the *tapas* for the Pisces ascendants.

Mercury has special relationship with this sign. Mercury is the lord

of its 4th and the 7th houses, so one can see that the higher and the lower mind, or to express the same quality in man by stating it as physical and spiritual intellect, will be vitally associated with Pisces. If harmonious relationship could be established between his different Principles and if the physical and spiritual intellect known in Hindu occult literature as *Manas* and *Buddhi* are perfectly controlled and harmonised, the saintly man will have a balanced life. Unless this control is established, there is every likelihood of his becoming a neurotic, cynical and unbalanced.

Worst trials for Piscians come from women, worldly pleasures and intoxicants. When the ego is attracted by worldly ways of progress and development, life becomes complicated for him. Venus, the lord of worldly pleasures and enjoyment, is not only a natural enemy of Jupiter, the ascendant lord for Pisces but it also owns the 3rd and the 8th houses from the ascendant. These are not auspicious houses. Naturally therefore to expect that this planet will be helpful for Pisces ascendants would be frustrating.

From these, it become logical to conclude that Pisces is a very auspicious sign which has been acknowledged so by almost all ancient religions. This is the sign where divinity helps the world of matter to come into existence. In everyday life, Pisces born individuals help others to grow and multiply. In return to their good turn they often get the crown of thorns. Any material reward they might expect in their life would only bring frustration to them. When their mind is harmonised and logical intellect is transformed into intuitive *Buddhi*, they would get flashes of real purpose of their life. These egos are born to help the orphan humanity to realise its latent divine qualities. Their life will be most happy and balanced when they work for some ideal and for the cause of human progress. Indulgence in sensual pleasures and adoption of the worldly ways of life would often be suicidal for Pisces ascendants.

The following examples of two individuals born under Pisces would show some of the principles enunciated above. Chart No. 1 shows an ego who is on the verge of spiritual unfoldment in order to become an occultist, but the ascendant lord located in the 7th while giving a peaceful and happy marital life has stopped the occult growth of the individual. Nonetheless, the individual has completely sacrificed his life for the family

welfare. The Sun in the 12th, Ketu in the 5th and Saturn in the 9th have made the person very much disappointed in life, but Mars, Rahu and Mercury in the 11th have given him much inner strength, courage, intellect and money

Ascendant	Moon		
Venus Sun	Chart No.1 14th March 1898		Ketu
Mars Mercury Rahu			
	Saturn		Jupiter

which were needed for others. Mother's death at an early age and himself bereft of father's protection during early adult life made him a lonely individual always carrying the crown of thorns on his head and a cross on his shoulders. But for him, however, the life of about two dozen families would have been ruined. Thus, for himself this life has been the beginning of a new spiritual incarnation which will fructify in lives to come, but for others to whom he has meant a new lease of life it may mean a material help.

Chart No. 2 is of a young man whom life has treated unevenly. Rahu and the Moon in ascendant itself have completely distorted his approach to life. He is a good person with Jupiter in the 4th but its lord Mercury is posited with depressed Sun in Libra, the 8th sign. His mind therefore is not clear and physical intellect has not been transmuted

Ascendant Moon Rahu			Jupiter
	Chart No.2 41th November 1930		Mars
Saturn	Venus	Mercury Sun	Ketu

into spiritual intellect. His problem arises because of Saturn in the 10th. His career has been chequered. But, the mutual aspect of Jupiter and Saturn, the most powerful planets for Pisces ascendants, towards the later phase of his life gave material prosperity. In this case also, the ego was born to wear the crown of thorns and for learning the bitter lessons of life whereby spirituality could be developed.

It should be remembered that all Pisces-born individuals have powerful personalities often verging on stubbornness which makes them unpliant and unreceptive to the advice tendered by others. When they get into difficulties, life seems frustrating and a new orientation takes place in a way which arouses the latent spirituality. It is in this way that Pisces is the instructor and interpreter in everyday life as well; it is in this hard way that the sign Pisces brings about the liberation and reclaims the Vedas, the store of divine wisdom, by knowing which everything else is known. Only when this consciousness dawns that the individual flame merges in the Nirvanic Flame. When the individual consciousness has merged in the Universal Consciousness, when the drop has mingled in the Ocean, then a new life begins to flow for the individual. He has then transcended the world of matter and has ascended to the realm of Spirit. That is indeed an auspicious beginning. The last point of Pisces is the first point of Aries. At that stage, a new creation begins, a new life manifests though at a higher level. In this transmutation, matter may dissipate, and the personality may melt away. This is the cause of sorrow for the Pisces-ascendants; this is the Path of Woe they have to tread. But, Pisces promises a new land, a new beginning. The two fishes clinging to each other's tail symbolising unity of the polarised Divine Energy is, at this stage, ready for fresh ideation, differentiation and manifestation to unfold fresh creation once again.

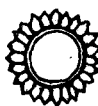
III

Planetary Influences



CHAPTER 19

THE SIGNIFICANCE OF THE SUN



THE Sun, the cause of day and night, the centre of all life, force, energy and giver of Prana to all beings has achieved much importance since ancient times almost all over the world. During the Neolithic age, he was worshipped in the form of numerous round symbols. The Europeans called the Sun, Apollo, whom the Greeks adored as the Sun-God. In Iran, Mithra, the God of Light, is the Sun-God. The Chinese regarded the Sun as the prime dispeller of evil spirits as they thought that infinite evil spirits play in darkness. In Japan, Dhyani Buddha, the great Sun, is the ultimate Buddha-reality. According to the Mexicans, the Sun is "Impalnesohuani", which means "He by whom men live". The Egyptians took the Sun as the governing deity as he causes upward and downward currents of ether and the annual waters of rain. The Chaldeans also worshipped the Sun.

The Hindus prayed to the Sun thrice a day. Every Sunday, Surya-Namaskara is done by many persons even today to regain their lost vitality. Whenever the Sun enters into certain significant zodiacs, the Hindus perform religious functions. They celebrate Sankranti when the Sun, after reaching the southern declination in the south, commences its northern course. Tamil New Year's Day is also celebrated when the Sun crosses the fixed Nirayana Vernal Equinox and enters Aries. The Christians celebrate the Christmas on that very day when the Sun changes its course in the sky and starts gaining power. Sundays were given holidays probably to worship this God of the sky.

In the *Rig Veda*, the greatness of the Sun is beautifully described. The Hindu Triad can be traced to the Sun in his triple aspect of producing forms by his genial heat, preserving them by his light, and destroying

them by the concentrated force of his igneous matter. He is also believed to represent the Creator Brahma, with His four faces surveying all the four directions, namely East, West, North and South, and causing the four seasons and the four elements, namely, Earth, Air, Fire and Water.

The Sun is figuratively called the son-in-law of Viswakarma, the Grand Architect of the Universe. According to the Indian mythology, Viswakarma caused the head of the Sun to be shaven leaving only seven tufts of hair on his head suggesting the limitation of the brilliance of the Cosmic Sun to the planetary level with only seven of his rays. This also corresponds to the Hindu mythology of the Sun as ever moving in a chariot drawn by seven horses which represent the seven rays of light *viz. Vibgyor*. Even the music has its scales of seven. Matter from Space—Akasa—to earth is of seven densities. The Solar system floats amidst the seven Lokas. The body of man is composed of seven tissues. The Septenary Principle pervading the universe and its inhabitants is due to the activity of the Sun.

The Sun is the father of stars. His diameter is about 110 times that of the earth and is nearly 2,719 thousand miles in circumference. The Sun and the Moon are the two luminaries considered in astrology as sovereigns. The Sun is said to be the king of the Planetary kingdom. He is also considered the soul of Kala Purusha. For all living beings the Sun represents the positive and the primeval fount and is constructive and creative. The Sun stands for the symbol of Spirit.

The Sun rules over Leo related with the heart of Kala Purusha. Everyone derives power of resistance and vitality from the Sun. It governs "Breath of Life" and gives force and self-will which makes one determined and decisive. It represents the individual, his moral and higher mental expressions. It further represents courage, valour, royalty, father, right eye, gold, east, glory in work, victory in war, success in any work relating to God Shiva and taking active part in temples. It governs the stars Krittika, Utraphalguni and Uttarashadha. It is dry, masculine, positive and is a hot planet.

The Sun is considered to be a person of 50 years of age, Kshatriya

by caste, typifying *Sattva Guna* and is bilious by temperament. He is the lord of the bones in the human body and has limited quantity of hair and possesses a dark red form; his eyes are reddish brown and is clad in red clothes. He has a square built body. He is valiant, wrathful, and has broad shoulders.

The Sun's abode is open place where there is light. He generates trees that are inwardly strong and at the same time tall. His taste is pungent. His grain is wheat. His precious stone is ruby. His number is one and four. He casts full glance only on the 7th house. He stays for one month in a zodiacal house and thus takes exactly one year to go round the path of ecliptic. He is never retrograde and has only direct motion. In Vimshottari Mahadasa, the Sun has only 6-year period. His friends are Mars, Moon and Jupiter. Venus and Saturn are his enemies and Mercury is neutral towards him. Mercury is the only planet which is not considered combust when close to the Sun ; other planets in solar vicinity shed their power and are considered weak.

The Sun is invariably strong in his exaltation, his own house, his Drekkana, his Hora, his Navamsa, his northern passage, the initial portion of Navamsa of friendly planets, his week day, i.e., Sunday, middle of the day, during the months of June and July and in the 10th house of a horoscope. According to the Indian method of horoscopy, the Sun is considered a malefic whereas he is not so from the Western viewpoint.

When the Sun is beneficial in any horoscope, his influence is very satisfying to the person concerned. He gives him name, fame, happiness, vigour, vitality, virtue, warmth, kingly personality, capacity to command and power to rise far above the status in which the person is born. The afflicted Sun, on the other hand, makes one proud, showy, ambitious, egotistic, boastful, arrogant, mean-minded, insolent. One puts the maximum labour to gain the minimum reward under the influence of an afflicted Sun. With weak and afflicted Sun one gets diseases of eye-sight and heart.

So far the general results of the Sun have been indicated which will vary according to the house it occupies at birth. No effect of any planet, however, can be indicated only on the basis of its general disposition.

Some astrologers consider the Sun as good in the 1st house whereas others have considered it bad. Prof. B. V. Raman's views, which seem more plausible, regard the Sun in the 1st house as bestowing righteous-mindedness, health though with biliousness and possibilities of eye disease, intelligence, good morals, political success, stately appearance, humanitarian instincts but lazy at work, fond of daring deeds, hot constitution, careless of reputation, strong will, capricious nature, generous, neglectful of personal credit or respect, good work, neither combative nor pioneering. Indeed, as Professor Raman has stated, the Sun in the 1st house is powerful and its influence, whether for the good or bad, will be far reaching.

The Sun in the 2nd house gives longevity specially because of its aspect on the 8th house but it may make the individual devoid of learning, modesty and riches and will also make him stammer. The 3rd house is a very auspicious house for this planet. Many yogas arise by the placement of this planet in the 3rd. This position gives the individual tremendous power for taking risks, initiative and expression of will-power. The individual shines among his peers and his difficulties vanish like dewdrops after the sunrise. The person becomes brave, wealthy, famous though inimical towards his relations.

When the Sun is in the 4th house, the peace of mind is a dream. The Sun in the heart of Kala Purusha will ignite fire in water and worldly attainments would be a far cry. Constant restlessness, disturbed emotion, and an ever-burning passion for the unattainable will make the individual widely known, specially because of its aspect on the 10th but the person would be very unhappy inwardly and in his personal life he would have neither happiness, nor relations and friends, and his material wealth will be very little. Naturally such a person will be philosophical and of weak constitution and he might squander his paternal property.

Even in the 5th, Sun is not good. Here the Sun makes the individual bereft of happiness, riches and children though the individual becomes a lover of fine arts.

In the 6th house, the Sun is very helpful for material prosperity. Any kind of opposition to the person having the Sun in the 6th will be

ruthlessly suppressed. The person would be lucky and famous ; he would also have good food, carriages, royal servants, good dresses and will have highly efficient executive ability.

But with Sun in the 7th, the person is bereft of wife; the people would find it hard to co-operate with him and he is like King Lear wandering alone (may be with his dog signifying his own lower nature) full of humiliation.

In the 8th, the Sun will bestow long life but his life may be uneventful unless he is keen to arouse his latent faculties. He may be sickly in constitution, defective in eyesight and poor.

Once again the Sun glorifies the individual when placed in the 9th. Highly significant for religious and righteous living, this disposition of the planet makes the individual god-fearing, learned and well-versed in esoteric and occult subjects and solar sciences. He will be blessed with children and will have self-acquired property.

Generally speaking, the 10th is a very good house for the Sun. It give sons, vehicles, wealth, strength, fame and denotes a highly successful life. As this is a significant house for the Sun to be, the next chapter discusses it in detail.

The 11th is very good for worldly attainments. Here the Sun makes the person wealthy, long-lived, a man of principles, and he attains great success and position.

In the 12th house, the Sun is inauspicious. It makes the person sinful, poor, neglected, bereft of wealth and worldly possessions, with no child and defective eyesight but makes him a good subject for occultism.

The influence of the Sun in different houses will, however, be modified according to the different zodiacs in which it is placed. Only by superimposing the effects of different zodiacs on various houses one could have a good idea of the effects of the Sun.

Aries is a good sign for the Sun; it is its place of exaltation. As indicated above, in the exaltation sign, the planet should give very

beneficial effect. In this sign, the Sun makes the person active with good personality and gives pioneering and impulsive spirit. The person could rise to great heights.

Taurus, the sign of Venus, the enemy of the Sun, does not offer a hospitable place for the planet. Here the Sun undoubtedly makes the person clever but lazy, ease-loving and may be sociable and fond of worldly ways of life.

Gemini is the sign where the Sun is active in his mental aspect and as such he makes the individual scholarly, intellectual, polite, wealthy and reserved.

In Cancer, the Sun bestows poverty, sickness, and unhappiness.

Leo is ruled by the Sun but here it makes the person stubborn, independent though it gives to the person good organising capacity and provides him opportunities for visits to solitary places and for doing humanitarian work. This is the house where the Sun makes mysterious Initiations possible.

In Virgo, the Sun arouses the desire to be praised though it makes the person cultured and frank.

In Libra, the sign of its depression, the Sun is wayward ; here it makes the individual interested in liquor and such other vices as drinks, arrogance and pompous behaviour.

The Sun in Scorpio gives the quality of adventure, impulsiveness, without principles, but with considerable surgical skill and military ability.

The Sun in Sagittarius makes the individual short-tempered, though rich and happy.

Capricorn is an unhappy sign for the Sun ; here the ring of Saturn very much annihilates the strength of the planet. Mean-minded and unhappy are such persons though witty, prudent and firm.

The Sun in Aquarius makes the person unsuccessful. In Pisces, the

Sun makes the person peaceful, rich, religious and loved by women.

These influences are accretuated when favourable transits of the Sun occur. Transits of the Sun are auspicious in the 3rd, 6th, 10th and the 11th houses from the Moon-sign provided no planet other than Saturn is located at that time in 5th, 9th, 4th and 12th houses respectively from the Sun. The Sun is inauspicious while transiting other houses.

Here, mention may be made of three powerful yogas in the present context, namely Vasi, Vesi and Ubhayachari yogas. These are connected with the planets located on either or both sides of the Sun. Planets in the 12th from the Sun will make the person influential and wealthy, while those beneficial planets which are in the 2nd house from it will make the person a good conversationalist, fluent in speech, wealthy, courageous and extremely charitable. Benefics in the 2nd as well as in the 12th from the Sun will make the person equal to a king, good, sympathetic and philanthropic.

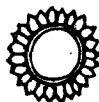
Astrologically, the symbol of the sun is ☉, of which the outer circle represents the area of manifestation or Buddhic matter which is the basis and life of our universe. The point is the Spirit, the Divine Spark present there in order to commence its evolution in Matter so that it may become omniscient and omnipresent on all the planes of its existence.

To Sum up, the significance of the Sun is immense and it is aptly remarked that a man endeavouring to interpret the influence of the Sun by reading a book or a scripture is like an ant trying to swallow the sky. Our efforts are, therefore, bound to be fragmentary. The reader will however do well to recognize that the Sun is the inner, the essential nature of the individual concerned. On the strength and quality of the Sun in his horoscope could be gauged the stage of the evolution of his soul.



CHAPTER 20

THE SUN ON THE MERIDIAN



THERE is much erroneous impression currently in vogue about the tenth house. Whenever any one desires to know about one's promotion, worldly success, name and fame, exoteric astrology directs its attention to this house. Following the ancient astrological tradition, astrologers in modern times have also time and again emphasized the 10th to be the significator of Karma. The problem actually arises as to how this house primarily concerned with Karma becomes important for the consideration of one's livelihood. Besides examining this question, here we would also endeavour to see the relationship between this house and the Soul—the Sun, or the very core of the Inner Man.

The astrological savants have described the nature of the 10th house in very many ways. But, they are all unanimous that this house is connected with *agya mana* (authority), *mana* (honourable status), *vibhushana* (ornaments), and so on. This house is popularly known as the avocation of Kala Purusha and as such all predictions relating to the livelihood are made in accordance with the disposition of this house. But, there is much more to it than this. The ancient scriptures have given many attributes to the 10th Bhava. By common agreement, however, as indicated in *Jataka Parijata*, the 10th Bhava is said to be related to one's authority, dignity, ornaments, clothing, activities, sleep, agriculture, renunciation, beneficent acts sanctioned in scriptures, means of livelihood, fame, head-learning and wisdom. These are such omnibus attributes that the central feature of the house is often missed. The modern critical mind, therefore, considers them to be without any logic and rationale. But, one should realise that these are merely hints for the discovery of the Real Man who is ensouling the terrestrial being, by knowing these hints his essential nature and thereby

his destiny in the world is known. From the many attributes, we shall consider only four to illustrate our approach. We wish to consider the attributes of *vasana* (clothing), *vyapara* (activities), *krishi* (agriculture), and *nidra* (sleep) in the present context. The real jewel contained in this Bhava revealing the divine purpose in the birth of the individual can be perceived only by transcending the exoteric lexicographic meanings of the terms and penetrating the veil of the symbols. It is said the *dharma*, *karma* and *tapas* are the three fundamental forces operating and guiding the destiny of each individual, and the quintessence of these three aspects which, in fact, is the reflection of the primeval nature of the individual, is contained in the 10th house.

Tapas has been defined as the sustained strenuous physical activity, sternly controlled and directed by the will to a given end, and dominated by concentrated thought ; it is the all-consuming fire, the fire of thought, the fire of desire, the fire which devours all. The Blessed Lord Krishna in the eleventh chapter of the *Bhagavad Gita* showed his fire to Arjuna which devoured all. Having seen that all consuming fire, the magnetic electrifying force ensouling the bosom of every created entity, which is sternly controlling and guiding it to the desired goal, the individual cannot but co-operate with the Divine Plan. Without knowing this plan, the individual will be blindly guided by this force, the voice will be so stern that the individual will have to obey the same ; when the Plan is seen, the glory of co-operation will be so enchanting that the individual will consider it his freedom, or fulfilment of his mission in following the same. This active co-operation is a reflection of the fire of *tapas*, the determination to follow the Path. *Tapas* gives renunciation (of personal desires) ; *tapas* makes the individual extremely vital (for doing his part as laid down in the Divine Plan) ; *tapas* takes the individual to dizzy heights of self-realization: *tapas* gives knowledge of the phenomenal world; and it enables the individual to establish the subtle magnetic link between the individual and the Absolute All. It is *tapas* by which the individual gains mystic wisdom, *gupta vidya* which is nothing but a flash or an intuitive understanding of the Universal Law, the Divine Purpose pervading all manifestation.

This *tapas* which is intense activity is inscrutably linked with *Karma*

and *dharma* of the individual. Astrologically speaking, *dharma* or religious philosophy of the man, which sustains him throughout his terrestrial journey, is signified by the 9th house. The 10th succeeding the 9th house, astrologically suggests that the fruition of the 9th house, is the 10th, that is to say, *dharma* must result in *karma* without which it would be merely empty profession devoid of any real significance. A perfect coordination of the 9th and the 10th, that is, the coordination between *dharma* and *karma* leads to one of the most effective yogas in astrology bestowing the greatest blessing of the Absolute All. When the lords of 9th (*dharma*) and of the 10th (*Karma*) are in conjunction in either of these houses, they confer a very auspicious yoga bestowing success in all undertakings. The rare efflorescence of humanity is born under this combination which is in fact the result of this *tapas* arising out of the integration of *dharma* and *karma*.

Tapas can also be compared with that process of self-realisation which the alchemists called *Ablutio* when *negredo*, the base-metal, that is to say, the terrestrial human beings, dissolved impurities in the scientist's crucible in order to obtain pure gold—the pure essence of the being. During the process of purification, one must turn one's gaze homeward. That is why, the ancient Aryan sages considered *pravrajya* (renunciation) to be an attribute of this Bhava. But, every one, under its impulse, does not get this urge for Liberation. Many want to go out and merge in the worldly activities in order to get power, authority, reputation, social status and so forth.

The Sanskrit word *vasana*, meaning clothing, gives a clue to the mysterious nature of this house. This word is derived from the root-word *vasam* which means the dwelling place. From this standpoint, the ancient seers considered the 10th to be the dwelling house of the Spirit. Even if we consider it to mean the vesture, the clothing, it suggests the 10th to be the medium through which the Spirit expresses itself. *Vyapra*, meaning commercial transactions, or the behaviour of the individual in the ordinary business of life also refers to the same act. When the Spirit descends to this earth, it acts in a certain way. When we find an individual acting in a specific situation, we try to visualize as to what type of man he is. This also indicates the nature of the indwelling spirit : the inner urges of the

being are expressed only through the outer behaviour of the person. Spirituality of the individual will be expressed through religious, philanthropic and righteous deeds. Inner tranquillity will be known by the outer glow, inspiration given to the weary and courage to the individual facing ordeals of life without any ruffle. So obviously, the daily intercourse in life, *vyapara* links the Inner Man with outer circumstances. This kind of relationship is very clearly denoted by the word *krishi*, agriculture. The ancient seers probably did not wish to distinguish between agriculture, trade, commerce and industry.

The word *krishi* has direct reference to the thirteenth chapter of the *Bhagvad Gita*, where the Lord Krishna considers the manifest universe as the Field, and the Spirit working on it as the Seed. Agriculture is the outcome of the relationship between Seed and the Field. The 10th house reminds of it when the Primeval Germ fecundating the Mundane Egg fructified as the manifest world. The terrestrial life of every individual is the result of *Purusha* and *Prakriti*—positive and negative polarised energies of the Divinity. How these polarised energies will behave in a particular situation is indicated by the house of karma, the 10th house. The word *nidra*, sleep, suggested in the present context, is also important, because it is only in the midst of our diurnal struggles for existence, while earning our bread, that we forget the divine heritage of ours ; we are at that time oblivious of the true inner reality. And, sleep, after all, refers to this oblivion. *Vasana*, *vyapara*, *krishi*, and *nidra* therefore, refer to the act of the involvement of the Divine Spirit in the terrestrial world and in the process forgetting one's divine inheritance.

Looking from another angle, the 10th house is the 9th from the 2nd, the 7th from the 4th, the 6th from the 5th and so on. Such relationships deserve careful consideration. When the ego takes birth on the terrestrial world, he has to do his *tapas* indicated by the 10th, but many hindrances and helpful forces influencing him have also to be reckoned with. The 2nd is the house of the inborn potential energy—speech and sight are symbolic expressions of the same. Inherited wealth indicated the result of past deeds which have to be enjoyed in a particular birth. This house is the 5th from the 10th, signifying that the *Prarabdha* of a man is the result of his *Karma*, activity, in this phenomenal world. But, as the 10th is the

9th from the 2nd, it is suggestive of the fact that the man's status in this life depends both on his past deeds as on the potential energy bestowed on him during a certain incarnation.

The 4th-10th relationship is, indeed, very mysterious. If the 4th represents Mother, the Divine Matripadma, the Mother-Deep, the Bythos, the Ocean of Immortality, the Ocean of Milk on which the Lord Vishnu floats on coiled Serpent Naga, its direct association with the 10th, the House of Father, Rajasic activities, the Divine Radiation and the rest is bound to contain some profound relationship. In fact, the 4th and the 10th are two aspects of the same relationship. Zenith (the 10th house) cannot exist unless there is Nadir (the 4th house); father (the 10th house) cannot exist unless the mother (the 4th house) is there to receive his germ and fructify the same in her *Hiranyagarbha* (womb); without this intimate relationship they would just be a man and a woman, not a father and a mother. Even the Sun (the 10th house karaka) and the Moon (the 4th house karaka), are said to be linked with sympathetic magnetic radiations. Interpreted astrologically, they suggest that the outer expression of the individual, his creative activities (represented by father, and the Sun), the glorious heights he can attain (zenith, M.C.) and the fruits and fruition of his activities (which take place in day-light) are reflections of the latent faculties, the inner potential energy, the depth of his primeval strata and his relationship with his mother principle—the material which enables the expression of Spirit in matter. The two polarised energies, the negative (the 4th house) and the positive (the 10th house) have to be considered together and as a matter of fact as one, in order to get a glimpse of the Eternal Being, of which any one incarnation is but a fragment.

Similarly, it has to be remembered that the 10th being the house of creation, action and the 5th that of creativity, the potential for action, the 6th-8th relationship between the two is meaningful. One cannot smoothly act unless the conditions necessary for the same are present. On what one does depend upon is the medium through which the activity is expressed. The poetic talents will be expressed only when those ideas are properly clothed in proper language. The desire to help can fructify only when one's limbs are well formed and healthy. The 10th house is the field, the seed and the corn taken together which are implied by the word *krishi*,

but the urge to sow is represented by the 5th. The 10th is an impediment for the 5th because it is located 6th from it ; obviously, the urge cannot have an easy success if the 10th house is not strong enough to meet the challenge of the 5th.

Thus, it can be seen that the house of livelihood is the house signifying the way the Inner Divine Fragment functions in this material world in all its intensity and the way it is influenced by all its past and future compulsions. But, all these relationships primarily refer to the circumstances or the milieu which provide the opportunities for the satisfactory interplay of the various principles of one's being ; it would be helpful to see the relationship of this house with different planets representing different aspects of one's life. In this connection, however, we shall consider here only the Sun for illustrative purpose.

In this context, we shall mention at the very out-set the importance of Amala Yoga, which is one of the most important astrological combinations. The conditions for this yoga are laid down by stating that the 10th from the Moon or Lagna should be occupied by a benefic planet, which will result in the person achieving lasting fame and reputation : his character will be spotless and he will lead a prosperous life. If we relate this yoga with the above description of the 10th house, we will readily see the rationale of this yoga. A good benefic in the 10th will relate the *karma*, *dharma* and *tapas* of the individual in relation with Divine impulses (*Daivi Prakriti*), which will naturally provide *sattwic* or harmonious radiations giving spotless character and prosperous life. This principle becomes clear when one studies the remarks given on this yoga. It is stated that *Amala* means pure and when the yoga is present, prosperity and affluence will be achieved though fair means while a malefic, in giving wealth, may make the means questionable. After all, the end justifies the means according to some and, therefore, Amala yoga makes one scrupulous as to the means he employs for earning money while a malefic in its own way, while causing wealth to come would not make one famous or a man of character. Obviously, therefore, the house of livelihood, the 10th house, indicates the sphere of action, the drama of the Inner Spirit on the outer mundane world and what role or eminence the individual would play or acquire would depend upon the zodiac of the house and

the various planets located therein, or connected with the house. Amala Yoga, as described above, clearly exemplifies this principle.

The Sun is the *karaka* of the 10th house. It is *karaka* for father, soul, gold, fame and government as well as for avocation. The Sun is the soul of Kala Purusha. It is the divine scintilla, the divine spark in man, which glows in proportion to his link with the Spiritual Source. In the 10th, it is always said to be good. One has to remember that the highest principle in man is represented by the Sun, so when the same is activated and is vitally influencing the mundane life of the individual, he must have crossed a long way in the evolutionary march of his soul. To consider the Sun in the 10th as always good by way of its being harmonious, beneficial and helpful for *material* prosperity would however be wrong. There are many circumstances under which the Sun in the 10th does not give peace and happiness from the worldly standpoint. What it would, however, confer would be innate power, royal temperament, the desire to be at the helm of affairs, to be always near the source of power—physical, intellectual and spiritual. Persons with Sun in the 10th house would follow the straight path directly associating himself with the centre of power. As a philosopher, he would be a Vedantist; as an ascetic he would be a Raja Yogi; as a science student, he would be more inclined to mathematics; as a literary writer his style would be short, crisp and direct; as a government official he would be more concerned with policy formulations and decision-making portfolios; and as a military General he would be a strategist. Whatever the form of his profession, in some degree or the other depending upon other planetary dispositions, he would establish a link with the Supreme, the Inner as well as the Outer Ruler. That is why the 10th house is connected with royal favour and authority.

Such results will have to be modified according to different ascendants. For Aries ascendant, the Sun on the meridian does not give smooth sailing. The individual has to cross many storms and rough waters before reaching the shore. He would have a very intense life; he would have the insatiable urge to climb to the highest peak; his ambition will never be satisfied with anything less than the Perfect. But, the lord of the 5th placed in the house of Saturn, a fierce enemy of the Sun, could not provide congenial opportunities for the fruition of creative urges of the

individual. He will have difficult professional career complicated due to family circumstances, mental setbacks and religious associations. The worst phase of professional life would be in the Sun main period. The individual will have to learn poise and stability in the present incarnation as his soul is caged and truncated; he has seen the glorious heights of life but has to dwell presently in the slum area along with morally and socially inferior types of persons.

Taurus ascendants are also in a way not much better placed. Chafing at the atrocities and inhuman treatment, frustrated and in deep anguish because his inferiors have become his superiors, he greatly resents this social anomaly. The intense desire to live a comfortable life, and be loved in one's social and family relationships will be so much thwarted by this combination that the individual may not be able to rise to the height commensurate with his natural talents. Often roaming from place to place, he might land himself in huge industrial combines or with one of the numerous international organizations, but never, never in his official career the Taurus-born will have a satisfying time.

Intellectually efficient, Gemini-born individuals could have considerable patronage from female relations and elderly persons in positions which might in many cases gradually see them much better placed than their brothers and friends but they would always feel that they could have done better if the circumstances were more favourable. This is the situation of unjustified frustration and ingratitude to the Divinity for the favours bestowed on them.

Quietly the Cancer ascendants would glide to the highest in any profession they happen to find themselves in. The good deeds of the past, the favour of the elders, their own ability to organize, synthesize and lead will be beneficial to themselves as well as to the office they happen to belong. People will be very much attracted to them. They are natural leaders ; people take great delight and feel it honour in obeying them.

A complex situation arises for the Leo ascendant. The Sun on the meridian to him would mean a very high social status, but often one finds that the events of his life would also acquaint him with darker side of life. He has energy, he is capable of hard work, but his involvement with

family obligations would create many impediments. Such a person must try to be a little more outward-turned, and not always think, directly or indirectly, of his own promotions. If modest, the person will be likeable having several lasting friends; otherwise he would be left to fight his inner battles alone in this life.

Virgo ascendants cannot make a good career ; his official career will be chequered. He will be analytical and his sufferings will be acute. Often selfishness is the cause of his troubles in office, but if outward turned and helpful to his friends and colleagues, he will be able to discharge his natural obligations well.

The Libra-born also have a feeling of frustration. They cannot make efforts for improving their karma, but would make serious struggles to gain all advantages that could come to them for their material affluence.

The persons born under the sign of Scorpio would attain high positions but with the help of communalism, regionalism, nepotism and personal favouritism. These persons are basically selfish, and all their efforts are directed to acquire greater power and preferment for their own sake. Scorpio Lagna, when not in such a well off position, does not enable the native to enjoy his position peacefully, the sin of using unfair means hangs on his heart. He has to learn that the Divine justice ultimately operates.

Sagittarius-born are better in the sense that they acquire a position with their own efforts, character and hard work. They are intelligent, though they have to suffer very frequently.

Capricorn-born will have to learn that the official career, howsoever high, would only be a means to achieve spiritual balance. Unless this is achieved, his heart would not be at rest. He will gradually learn that the life should be lived with detachment and with consideration for others.

Aquarius-born with the Sun in the 10th can rise to dizzy heights or they can descend to a dismal pit which would depend upon planetary dispositions. If the interest of the person is aroused in occultism, yoga, and other esoteric mysterious subjects, he could have rare stamina to

establish himself as the highest authority in the field. With adequate support from his wife and business partners, the explorations of the person can be of far-reaching consequences. But, for a self-centred person, this ascendant will create a prison-like situation from which he would find it difficult to escape.

For Pisces ascendant, the Sun on the meridian will be extremely satisfying. The favourable service conditions and all his talents and circumstances will be helpful for continuous upliftment; the individual will always be thankful to God for whatever He has given him. Generally contented, he will find that his material attainments will slowly and steadily make him spiritual minded.

In this way, it can be seen that the Sun on the meridian does not always portend happy auguries as commonly believed. It is, indeed, an important situation. This planetary disposition refers to the innermost nature of the individual being intimately related to his means of livelihood. Through this situation, the individual learns his most important lessons in his life. This, in fact, is the central core of every human being. The 10th is the house of *tapas*, which is the outcome of his karma on the one side and *dharma* on the other. In fact, in life, a true understanding of the significance of *tapas*, the fire generated during the course of living, is the most important knowledge to acquire and the most fruitful lesson to learn.



CHAPTER 21

MOON : THE PSYCHE



THE MOON, the luminous favourite of poets and lovers alike, Uncle-Moon of children and the main interest of the present-day space scientists, is not any the less important in astrology. The Moon is believed to be the queen of the planetary kingdom. In primitive days, soothsaying was entirely based on the position of the Moon. There is a complete set of books known under the Greek name *Selenodromia* and in Latin the set is known as *Lunaria*. Besides, there are many Arabic, Indian and Chinese treatises giving rules of prediction based on the position of the Moon at the time of the birth or the conception. The *Menzil* of Qumar of the Arabs, the *Nakshatras* of the Hindus and the *Siou* of the Chinese are such examples. These methods of prediction were, however, much different from those of the present day; they were not based on the zodiacal signs but on the 28-stations of the Moon. Undoubtedly, there have been several approaches to astrology which assign great importance to the Moon.

The Moon is the smallest planet, if it can be called one as such; it is smaller than the earth and it is only 250,000 miles away from us; its influence on earth and its inhabitants is immense. Flowers like lily and night-queen bloom in her light. Sexual urge in human-beings and animals is found to be intimately connected with the different phases of the Moon. In fact, the significance of the Moon is so great that it is called *Chakshusi* the eye-sight. The Sun and the Moon are considered as the two eyes of the universe. The fact that the Rasi Kundali is given so much of importance in the Hindu predictive astrology and in the *Gochar Paddhatti*—the method of prediction based on transit of different planets—is suggestive of the unique position of the Moon.

Excepting the Chaldeans who worshipped the Moon as a male god, the Moon is popularly considered essentially feminine, *karaka* of mother and all that the motherly affection suggests, such as gentleness, affection, emotional nature, sensation, clothes, pearls, agriculture and water. The Moon represents *psyche* in man; the Moon rules over the psychological constitution of the person comprising both the conscious and unconscious depths. And in this sphere, the influence of mother and early childhood is well known; the modern psychologists are also coming nearer a position wherefrom it could be possible to link the lunar position, the early childhood of the person and his psychological well-being with its profound influence throughout the life of the individual concerned.

A strong Moon is a benefic and a weak one a malefic. In night she is powerful. In the zodiac, she owns Cancer, a watery sign. She attains her exaltation in Taurus, the house of Venus, the planet of comfort, luxury and pleasure. She is debilitated in Scorpio ruled by Mars which is supposed to be fiery in disposition. She is friendly to Jupiter and indifferent to Saturn; Rahu and Ketu are her natural enemies. She is the fastest moving heavenly body staying only for about two and a half days in one house. In yogic literature this movement is given special importance. The aspirant may attune his meditational practice to the lunar position so as to gain quick results. The Moon aspects the 7th house and in the Vimshottari Dasa, the main period of Moon lasts a decade.

Astrologers have been advised by ancient seers to consider the position of the Moon before any further examination of the horoscope is made. Unless the benefic influence of the Moon is strong enough to bestow long life on the native and thus providing counter-force for *Balaristha*, no matter how many Raja Yogas there are in the horoscope, the astrologer is enjoined to postpone consideration of it. Evidently, in the fitness of things it is desirable at first to examine location of the Moon in the chart.

In the 1st house, a waxing Moon makes a person strong, spiritualistic and pretty-eyed. A waning Moon makes the person inert, stubborn, phlegmatic, with defect in speech, sight and hearing. The Moon in the 2nd produces big families and the person enjoys a joyous life. A person who has his Moon in the 3rd is strong, devoted to wife or husband as the case may be, helpful to brothers and sisters but cruel. In the 4th and 5th

houses the Moon increases the Bhavas of these houses; it is supposed to be very happy in these houses. In the 6th, 8th and 12th houses, the Moon gives bad effects; it produces many enemies in the 6th, ill-health in the 8th and defective bodily organs in the 12th. The Moon is very auspicious in the 7th; it makes the man gentle, courageous, possessor of a charming wife but very passionate. The person gets popularity, wealth, friends and relations if the Moon is in the 9th. In 10th the Moon gives success in all undertakings, makes the person charitable, intelligent and courageous. The person takes initiative in various activities. In the 11th house the Moon produces vast fortunes, gains and everything else that the house represents.

These effects may be modified according to the placement of the Moon in different zodiacal signs. The influence of the Moon in different signs may be as follows :

Aries: Courageous, passionate, unsteady in mind, liked by women.

Taurus: Tolerant, popular, firm in friendship, loved by ladies, happy in middle and end of life.

Gemini: Psychologist, scientist, ambassador, fond of women, sweet in speech.

Cancer: Astrologer, reliable and loyal friend, owns houses, gardens. It bestows a placid heart and motherly affection.

Leo: Energetic, few children, women-hater, proud, angry, diseased stomach, teeth and mental agony.

Virgo: Sweet-tongued, intelligent, clever in arts and *sastras*, begets daughters and resides in a foreign land.

Libra: Wanderer, rich, contented, helpful but rejected by relations, worshipper of gods, Brahmins and holy-men.

Scorpio: Respected by Royal family, sickly and concealer of sins.

Sagittarius : Poetic, liberal, intelligent, inherits property from father,

hates relations and is won over by fair means.

Capricorn: Enjoys pleasures of wife and children, showy in charity, lazy but learned, popular, wanderer, incestuous, shameless, cruel, and miserly.

Aquarius: Muscular built, adulterous, unhappy, hypocrite, debaucherous.

Pisces: Learned, fond of wife and clothes.

The influence of Moon is further modified by her association with different planets. For example, in conjunction with the Sun, the Moon makes the person adept in mechanical skill; with Venus makes the person interested in textile trade; with Mercury, sweet-tongued and lucky; with Mars when it is strong makes the native rich, but if the Moon is weak the person dislikes his mother and lives on money earned by women; with Jupiter it makes the person rich who loves and protects his relatives and overpowers his foes; in conjunction with Saturn, the Moon makes the person a philanderer and portends death or sickness of mother.

On the basis of above, it would be clear that the Moon's position as well as her conjunction with different planets influence the life of the native in a big way. But if the conjunction is with more than one planet or if the aspects of different planets on the Moon are significant the effect of the Moon will have to be accordingly modified. But here some of the yogas which are of interest are indicated to show how the outstanding yogas result as a result of the Moon's position with respect to different planets. Varahamihira has devoted a complete chapter in his *Brihat Jataka* indicating the various yogas of the Moon. The influence of Gajakesari yoga which arises as a result of conjunction or opposition of Jupiter with the Moon is formidable to opponents, makes the person an able speaker in large assemblies; he occupies a big post, is famous with keen intellect and is very capable. When benefics consecutively occupy the 6th, 7th and 8th positions from the Moon, they cause Adhi yoga whose result is that the person becomes a Commander, Minister or a King. Persons born in this conjunction are well-behaved, foeless, long-lived, enormously luxurious and free from every disease. Similarly there are other yogas

such as Sunapha, Anapha, Durdhra and Kemadruma which are quite important and must be looked for in a horoscope. Similarly for moral training, wealth, knowledge and intellectual sharpness, the Moon's position in relation to the Sun should be noted. The importance of Moon in matching the horoscopes for marriage is considerable.

Indeed a whole volume can be written on the influence of Moon in a horoscope. Like the main musical notes which ultimately produce great musical variations and different symphonies these basic characteristics of the Moon should be considered as fundamental. Ancient Rishis of India considered the Moon as of great significance; they thought that the Moon exercised great influence on the evolution of mankind. This is why they remarked, and rightly so, that *Indu Sarvatra Bijavaha* which means that the Moon is the seed of all astrological problems. Therefore while judging a horoscope the Moon's position should be carefully examined and an intensive study of the subject made. Essentially, the Moon reflects the psychic core of the individual.

Note : A detailed study on Moon is available in Solve Your Problems Astrologically which may be fruitfully seen in the present context. Besides the lunar relationship with Sun, it discussed the role of Moon in reflecting the solar radiance for the generation, sustenance and dissolution of all forms of manifestation as well as its relationship with the Septenary Principles in the Nature and Man, and the Law of Periodicity which are very significant in relation with Moon.



CHAPTER 22

THE MYSTERIOUS MARS



LET us pay tribute to the ancient Sanskrit literature in which the nomenclature of a thing was decided according to its essential characteristics. A Sanskrit name denotes not only the form of the described thing, it also suggests its basic characteristics, so that by knowing the name of a thing, one could also have an idea of its essential attributes. Keeping this principle in view, let us examine the names attributed to the planet Mars.

Mars is called *Bhumiputra* or the son of the earth; *Rudhira* or controller of blood and all its passions and *Lohitanga* or ruddy-complexioned. The Greeks called Mars, the fiery planet. The Hebrews gave it a name signifying “enkindled” and the Hindus called it *Angaraka* or the burning charcoal. In Varahamihira’s *Brihat Jataka*, Mars is also known as *Vakra* and is said to have fierce eyes, youthful appearance and generous disposition. Mars is also considered to be exceedingly fickle. Considering these attributes of Mars, one suspects it to be not only a very effective planet but also a very mysterious one. The occult ‘blind’ can be rent by attempting a reconciliation of seemingly contradictory attributes as having fierce eyes and generous countenance, or by synthesizing different synonyms of it given by ancient astrologers.

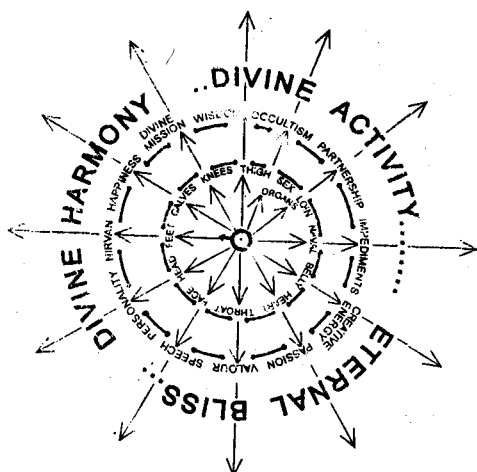
Fire suggests the Divine Spark inherent in every individual; it is the very essence of life—the Primordial Essence—which sustains every form of existence. *Rudhira* or the controller of blood sustains the physical existence of every human being, in fact, of every living creature. Fire and

blood are mystical symbols which have been used in various esoteric writings of the Indian and European Alchemists. Presently, even the psychologists have been exploring the realm of such symbols and have gone quite far into the subject. According to many, fire refers to Mind, and according to several others, it suggests the Serpent Fire—the *Kundalini Shakti*—which lies latent in the centre of the earth. This energy, in fact, is the offspring of the earth—*Bhumiputra*. While considering fire as the symbol of Mind, one should also bear that Mind is neither brain, nor thought. It is that creative power which is referred to as *Manas Shakti*. It is Pure Awareness which is vibrant with energy which is dynamic, scintillating still tranquil like the depth of the ocean. Indian scriptures are full of references to the power of such a Mind. In European mythologies also there is a reference to Prometheus stealing fire in a staff from the heaven. The staff symbolized the spinal cord, and fire, that divine essence, which distinguishes human beings from other animals. The analogy of this with the *Kundalini Shakti* which is said to be dormant in the spinal cord is very clear. The resemblance between the workings of the Serpent Fire and Mars is also striking.

Considered this way, hints given by occultists about Mars are illuminating. As such, it becomes the very nature of Mars to bring to the surface, the concealed powers and weaknesses of the individual, the latent diseases as well as hidden faculties ; the process of externalization appears as the aggressive qualities of Mars. Surgical operations, accidents, abortions, volcanic eruptions, rebellions, wars and such phenomena are expressions of inner turmoils coming to the surface. If Mars is well posited, its destructive attributes are modified, and only the finest masculine attributes are exhibited. To quote B. V. Raman once again, “If well-dignified, Mars makes one inherit a courageous and invincible disposition; unsusceptible to fear and danger, risking his life on all occasions and perils, yet prudent in a way”.

Mars functions differently under varying circumstances. The following diagram indicates how the inherent qualities of Mars influence the different houses of the horoscope. Association with different planets as well their aspects would modify the Martian nature and as such its influence on different houses would get modified. For example, Jupiter

in conjunction with Mars always tempers the fiery qualities of the latter. When in combination with Saturn, it gets its most destructive characteristics.



Such modifications in the basic nature of the planet should be kept in mind while predicting the influence of this planet, which is to bring out the latent Karmas of the native on the outer or the objective plane. Mars primarily represents centrifugal energy.

To illustrate the point, let us consider chart No. 1. In this horoscope a retrograde Mars in association with Ketu is placed in the eighth house.

Jupit.	Venus	Moon	Saturn (R)
Sun Mer.	Chart No.1 2nd Aug. 1914		Mars (R) Ketu
Rahu			
Legna			

The native suffered from cancer of the marrow in the spinal cord which infected the entire blood circulation. The poison generated in the spinal cord spread throughout the body and in spite of several surgical operations the native died during the sub-period of Mars, main dasa Rahu.

In Chart No. 2, Mars has given a

good professional result to the native. Rising from abject poverty during the main dasa of Saturn, the native rose to a very high position in Government. In this case, Mars has energized his Mercurian qualities of writing and intelligent use of speech to give him very high dividends.

Jupiter		Rahu	Moon
	Chart No.2 18th Oct. 1927		
Lagna			Venus
	Saturn Ketu	Mars Mer.	Sun

To sum up, we have attempted here to indicate the scope of deeper, analytical and far-reaching influences of Mars. Such basic qualities of different planets must be carefully and scientifically interpreted. Today there is an imperative need for freeing astrology from dusty cobwebs and placing it on a sounder and firmer basis in line with the peculiar scientific temper of this age. It will be fascinating to ponder over the hints given by astrological savants in their various writings and interpret them in diverse spheres—specially those of yogas in personal and mundane astrology—to get at the root of the essential nature of planets and discover hidden messages of these astral symbols.

In this way we shall know that each planet is a basic influence. The sun is one's inner-nature—soul, the Moon is the psyche, Mars is the expression of creative energy, Mercury is the mind-principle, Venus the unifying and sustaining quality of Vishnu, Jupiter the expansive condition, Saturn the veil of materiality while Rahu and Ketu are special Karmic forces. Only in their synthesis, the role of mysterious Mars can be rightly comprehended.



CHAPTER 23

THE NATURE OF MERCURY



ANCIENT sages considered Mercury to be intimately connected with Gemini and Virgo. These signs represent human beings ; in fact, only these two signs symbolize human forms whereas all other signs of the zodiac have non-human forms. Obviously therefore Mercury must have some very close connections with human individuals.

Mercury is connected with the two signs symbolised by human forms but these two forms are not identical : they represent two different facets of human evolution. It is said that the centripetal and centrifugal forces are at the root of divine manifestation. These tendencies are inherent also in sex functions. During the early stages of human evolution, sex differentiation and mutual attraction of the opposite partners, and a little later, friendliness and sociability for fellow-beings led to the development of human society. These are the early acts of human drama. At this stage the inner man is involving itself in matter. The highest urge of the individual at this stage of evolution is to immerse himself in the lowest matter. This is the path of *Pravitti*, going-forth in the realm of materiality. This stage of manifestation is represented by Gemini. The ancient astrologers visualized Gemini as a pair of human beings bearing a harp and a mace. What can symbolize better than this symbol the path of going-forth in the realm of matter ?

During the course of the soul's journey a situation arises when the individual looks to his Heavenly Father and longs to return to him. That is a turning point. Then begins the path of withdrawal, the *Nvritti Marg*.

This turning point is represented by Virgo. In ancient Hindu society the status of a virgin was very high : even the gods held them in high esteem. While meditating over this symbol one comes to realize the great potential of divine creation in a young Virgo. Furthermore, the Hindu way of life stressed the importance of motherhood ; the fullness of a women's life was achieved only in her procreative activities. Motherhood was the highest ideal to be aspired for. But, what is a Mother ? She is the very embodiment of self-effacement, dedication, suffering and sacrifice so that new life-force could be released for divine fulfilment. In life, when a disciple attains psychological motherhood—the Paramhansa stage—then only he is at the threshold of a new divine life. Astrologically, Virgo is a woman sitting in a boat carrying with her corn and fire. Boat symbolizes the eternal journey ; corn sustains life ; and fire is the spiritual essence of things. Association of Mercury with Virgo where Mercury is also exalted, indicates that stage of human growth where sacrifice is more important than acquisition of power and material attainment.

We have said before that Mercury is vitally concerned with human beings. Etymologically also the ancient wise-men related man and mind together, and everyone even now considers the mysterious nature of man as inherent in his mind. Mind is fire, mind is thought, mind is Buddhi, mind has unfathomed depths. The unlimited reach of mind claims for mankind the crown of the God's manifestation. Whether we understand by the word mind, thought, intellect, psyche or any such thing, or whether we consider mind as the divine spark which makes the man what he is, that principle of divine creation which inheres in man is mind and it is intimately connected with Mercury. When that spirit is on its path of materiality the planet becomes closely related to Gemini; when it is on its spiritual return, it is symbolized by Virgo.

There is special relationship between Mercury and Jupiter. From whichever sign of Mercury we consider, we find Jupiter's sign placed as 7th from it. Sagittarius is 7th from Gemini and Pisces is 7th from Virgo. But we also know that Lagna (ascendant) and Kalatra Bhava (7th house) are positive and negative polarities of the individual's life. One does not have to stretch one's imagination very far to realize that *manas*—intellect—has to be energized by learning or wisdom in order to

be purposeful. After all, intellect is merely a vehicle and unless it is properly directed it is fruitless. The direction of intellect, whether on the path of involvement or withdrawal, has to come from Jupiter. When there is a favourable association between Mercury and Jupiter, one can confidently predict that the individual's efforts would be purposeful and directed to the ultimate destiny of the person concerned.

Saturn and Venus, mutually friendly planets, have important lessons to teach to the Mercurian individual. The signs owned by these two planets are the 5th and the 9th from those of Mercury. Considered from Gemini, Libra is the 5th and Aquarius the 9th : from Virgo, Capricorn is the 5th and Taurus the 9th. The 5th house represents the present efforts of one's personality; it reveals one's Karmas, *Kriyaman Karma*, the efforts of this incarnation. This house indicates how the procreative faculties of the individual on physical and non-physical levels of existence would be working. The 9th house represents *Sanchita Punya*—dharma—the results of the past efforts on the various levels of action. If the individual is progressing on the path of *Pravritti*, he is immersing himself in materiality, then the Venusian influence would be great. His activities would be very much guided by material temptations. That is not a very propitious influence for spiritual experiences. There is nothing in store of spiritual nature there and as such the 9th house would be material, sorrowful and Saturnian. But on *Nvritti Marg* represented by Virgo, when the individual has learnt the bitter lessons of sorrowful existence, he would take great delight in renunciation, austerity and self-discipline. For such a person, the 9th house must be auspicious. This house often becomes the snare and temptation leading even to the fall of the angels.

At this point, we would like to stress that the pitfalls on the path are also indicated by the horoscope. For example, for Gemini ascendants, Saturn is the ruler of the 8th house, the house of the hidden aspects of life, and Venus in the 12th which indicates wasteful actions. Concealed impediments, rigidities, deceits and wrong values of various aspects of life often lead to difficulties of Gemini ascendants who have a tendency to waste his present incarnation in pleasure haunts, whereas the danger for the Virgo-born comes from inaction. The 6th house representing the reaction to the individual from his immediate human environment

controlled by Saturn should be taken as warning : if the individual does not put forth his best efforts to overcome the Saturnian influence he would succumb to the immediate temptations and difficulties and his ultimate goal of achieving the soul's splendour would be lost. Such an individual must work incessantly and even at the risk of his personal discomfort for the good of his fellow-beings. He should be warned that the Venusian pleasures might ensnare him and he may then miss his glorious opportunity.

The Sun rules the 3rd house of Gemini and the 12th from Virgo. Both these are *badhaka* houses, the houses of impediments. The Sun is a malefic, but it represents *Atma*, the highest principle in man. The 3rd is also the house of *Vikrama* (prowess), *Veerya* (heroism) and *Dhairya* (firmness). When the Sun is placed in this house, it gets extra strength. Similarly, in the 12th house it might make the individual full of activities, dynamic and always moving about specially in the realm of spirituality, implying thus that the Sun, the soul-force of the individuals must be always in activities, dynamic and always moving about, implying thus that the Sun, the soul-force of the individuals must be always in action. The rays of *Atma* energizing *Buddhi* and destroying the clouds of confusion (inaction) and illusion (*Maya*) must lead the individual to spiritual heights. One must remember that Mercury is the only planet which has the special power to withstand the solar rays (the soul-force). Mercury provides a suitable vehicle for its action and does not get combust whereas other planets are not its vehicles therefore they could be combust. The association of the Sun and Mercury is beneficial in this way.

The Moon is lord of the 2nd house from Gemini and 11th from Virgo. Both these are the houses of gain. *Buddhi* can best fructify only when the emotional vibrations of the individual have been tranquillized. The Moon provides the circumstances best suited for the activities of *Buddhi*. When the Moon is auspicious, the individual's emotional vibrations are quiet. One must consciously avoid any disturbance in the mindstuff if the best Mercurian influence is desired.

For Mercury, Mars imparts special guidance. It rules difficult houses for Gemini as well as for Virgo. Mars leads the Mercurians to great

heights provided they have the fiery courage of Mars and cool tranquillity of the Moon to bear the cross of human existence. Without a favourable Sun, Moon and Mars, the Mercurian individuals are apt to be mediocres.

Here, in a synoptic way, we have tried to indicate that (1) Mercury represents the journey of the Prodigal Son—the journey to materiality and then, the inevitable withdrawal to divine principle, (2) intelligence of an individual must be linked with *Atma-Vidya* Divine Wisdom (Jupiter) in order to achieve the goal of his life, (3) trials and temptations represented by Saturn and Venus must be watched and necessary precautions taken to avoid the pitfalls, (4) the soul-force (Sun) must be permitted to work itself through the vicissitudes of life, (5) emotional vibrations (Moon) must be quiet and tranquil, and (6) the individual must have adequate *Parakrama* (courage) to carve out his destiny. It should thus be clear that after realizing that the Soul (Sun) will ultimately rend asunder all the difficulties on the path of manifestation and having full faith in the invincible efficacy of one's action (Mars) in overcoming all difficulties, the individual should cultivate wisdom (be married to Jupiter) and understand the significance of sufferings, trials and temptations (Saturn and Venus) and take advantage of his material environment (Venus) in order to attain the ultimate destiny of his present incarnation.



CHAPTER 24

JUPITER : THE GURU AND THE PRIEST



There are several aspects of this planet which must be rightly comprehended by the students before they delve deeper in its mysteries. The planet is considered the most benefic of all the planets. This however does not absolve it from any of its harmful effects. It has also been assigned the status of a Divine Teacher. It is also said to be the priest of gods. Nonetheless, under certain conditions Jupiter creates harmful effects. These are some of the contradictions. Such contradictions may lead to an understanding of the essential nature of the planet. In order to appreciate the inner or the basic impulses radiating from this planet we must have the general and popular understanding of the basic features of Jupiter at first, and then deal with certain esoteric aspects of the planet with a view to suggesting the quality of it which makes it the most benefic planet.

Jupiter has intimate relation with Moon and Mercury. Under certain circumstances when the Sun is far away from the Moon, the planet Moon, which in fact is not a planet, is considered as a benefic and so is Mercury. Apart from Venus, which as the priest of demons is considered the counterpart of Jupiter for the demons, Jupiter, Moon and Mercury are the benefics of the astrological world. While dealing with the esoteric aspects of Jupiter, we shall have to remember this fact very distinctly because the benefics have a special role to play in one's life which is very different from the malefics. The benefics do not necessarily grant the wishes of the people but they lead them towards a particular goal. The ultimate goal of

every planet is to reveal the divine plan for the human soul so that it is able with self-confidence and clarity to follow the path earmarked for it. The benefics do it gracefully, the easy way, while the malefics do the same the hard way.

As a result of Jupiter being a benefic, its influence is bound to be very graceful. In the planetary cabinet, this planet is given a very high status. This suggests that the influence of Jupiter must be considered very important in every one's life. Unless the period of Jupiter comes during the life of an individual, he cannot be expected to express the best in him. Jupiter is noble, benevolent and optimistic. Whatever happens to the individual during the course of Jupiterian period, there will be grace in reactions and the deportment of the person. He will not feel that he is going downhill. Jupiter is positive. This implies that whatever happens during the period of Jupiter, it will influence the individual to move towards his goal in a sure and easy way. Jupiter is dignified. An inner glow radiates during the influence of this planet. As a result of this radiation, the inner feelings, emotions and thoughts of the individual are linked with his higher principles which are the true guides of the individual and as such the person acts in a graceful manner. He will not associate himself with anything base in life.

Jupiter is manly. This is another aspect of its positive attitude to life. The man is one who acts whereas a female is the one who is feminine or absorptive. *Purusha* aspect of creation is the positive force while *Prakriti* represents the passive or the negative aspect of life-force. When Jupiter is said to be manly, it does not imply that it would make the individual under its influence combative and aggressive which are far from the effects of this planet. This expression only implies that the individual will be moving in the right direction to attain his destiny.

The most important wisdom of Jupiter is in the field of Truth. There is some hidden Truth behind the seeming realities of this phenomenal world. As an adviser to the seekers after Truth, Jupiter has a significant role to play. Truth cannot be realised merely by looking at a thing. Truth is always a state of the being, a subjective dimension of the things. In order to comprehend this subjective aspect, there should be a new kind of psychological orientation. This orientation is possible when the gaze of

the individual in turned inward. Subjective reality can be understood only when the persons are no longer interested in experiencing the external objects of the sense gratification. This is not an easy task. Persons will have to give up many of their usual moorings for this orientation. In this way, the individual under the impact of Jupiterian spiritual impulse making him see Truth as Truth will not necessarily have a very comfortable life.

Jupiter is the ruler of *dharma* and bestower of *Moksha*, the final emancipation. The life of a religious man is very difficult; when the inner voice goading the outer to proceed on the path of righteousness becomes compelling, the outer life of the individual becomes very difficult. An ordinary man with all his materialistic interests will not feel comfortable and well adjusted in the company of spiritual persons or of the evolved sages. The rate of vibration of the aura of powerful spiritual saints is very high and capable of destroying the very physical body of the worldly man. Only after such a destruction, the inner glow leading the individual to the Nirvanic flame of final emancipation is possible. The influence of Jupiter will enable the individual to bear these vibrations. For this purpose, the necessary energy and courage are imparted by this planet. Therefore it is said that Jupiter gives the fourfold *Purushartha* to the native. A satisfying feature of this process is that, the individual after the struggle will gain spiritual knowledge and wisdom, and such an understanding will lead him to the Sea of Bliss, which is after all the goal of all spiritual efforts and which is the true attainment of a truly religious teacher.

BASIC FEATURES OF JUPITER

Jupiter is the planet fifth in order of distance from the Sun and in size it is the largest planet of the solar system. As such it is called the giant of the solar system with a diameter of 88,000 miles which is nearly ten times the diameter of the earth. Mean distance between the Sun and this planet is 483,000,000 miles and it takes 11.86 years for its revolution round the Sun. Jupiter has a number of satellites, twelve of which are already observed by modern scientists. The occult view of Jupiter is really intriguing. It is supposed to conceal many of the mysteries of the universe and only after aeons of changes a King Star behind this planet will be perceived which will show some of the great cosmic changes taking place

of which the modern science knows little. The following quotation from A. P. Sinnett will give an insight into the basic occult nature of this planet of wisdom and righteousness:

“The whole of our system is imperceptibly shifting its position in space, the relative distance between the planets remaining ever the same, and being in no wise affected by the displacement of the whole system; and the distance between the latter and the stars and other suns being so incommensurable as to produce but little, if any, perceptible change for centuries and millennia to come, no astronomer will perceive it *telescopically*, until Jupiter and some other planets, whose little luminous points hide now from sight millions upon millions of stars (all but some 5,000 or 6,000) will suddenly let us have a peep at a few of the *Raja Suns* they are now hiding. There is such a King Star right behind Jupiter that no mortal physical eye has ever seen during this our Round. Could it be so perceived, it would appear, through the best telescope with a power of multiplying its diameter 10,000 times, still a small dimensionless point thrown into the shadow by the brightness of any planet; nevertheless, this world is thousands of times larger than Jupiter.”*

EARLY HISTORY

Being of such an importance, the early civilisations of the world were greatly attracted by this planet. It was given different names and attributes by different peoples of the world. The Romans called it by the name of Jove, the supreme deity of the nation. Jupiter to them was also the God of Heaven and of weather. To the Greeks, this planet was known as Zeus, the Father of Gods. The Egyptians named it Ammon or Amoun who was considered older than Amoun-Ra who is “Lord of the worlds enthroned on the Sun’s disc and appears in the abyss of heaven”. The Egyptians in this way gave to Jupiter an earlier existence than to the Sun. The Norse called it by the name of Thor, from the word *Thonar* which meant to thunder. This Scandinavian god was thought to be the son of Odin and Freya; and the chief of all Elemental Spirits, Odin was their god of battles, one of the creators of man, and he was regarded as one with

* *The Early Teaching of the Masters 1881 - 1883*, A.P. Sinnett, T P H Adyar, Madras, p. 162

Hermes or Mercury. Essentially, however, Odin in the pantheon of the Norsemen was considered to be the "Father of the Gods" and Divine Wisdom, and as such he was Hermes or the creative wisdom. Freya or Frigga was considered a manifestation of the nourishing Mother Earth sitting on her golden throne formed of webs of golden light, and with three divine virgins as her handmaidens and messengers, and she was occupied with spinning golden threads with which to reward good men. From this we can see the Norsemen approaching Jupiter on a very much similar line as that of the Hindus though in their expression there were some differences but these were only superficial in character.

The Babylonians called Jupiter by the name of Merodach and the Chaldeans also followed the same nomenclature. Merodach was also the Great God of Wisdom who resurrects the dead.

Among the Hindus, Jupiter, known as Brihashpati, is considered the preceptor of gods. Brihaspati is the name of a deity and also of a Rishi. The planet Jupiter which also goes by the same name is considered the personification of the Real Teacher—Guru—and is also the High Priest. He is as such also connected with exoteric rituals whereby the offerings by humanbeings reach gods, the *devas*. He is the husband of Tara, literally meaning all the stars and is the father of Mercury—Pure Intellect, *Buddhi*. He is also said to be the author of *smritis*, the ancient scriptures of the country which are said to be divine in origin but were recorded for the benefit of humanity.

These mythological references existing in various countries clearly indicate the very high position ascribed to Jupiter. All of them have also considered this planet as connected with righteousness, divinity, spirituality, and wisdom. They have also related it with the Sun, the Moon, Mercury and other stars in general.

ASTROLOGICAL DATA

Jupiter rules Sagittarius as well as Pisces. Both these signs are common signs. These common signs signify that the individuals under the influence of Jupiter in any of their signs will be liable to both the moving as well as static influences. Those who are under the influence of

moving signs, namely 1,4,7 and 10 are generally very dynamic, active, rapidly changing from one plane of activity to another. They are ordinarily of the *Rajasic* temperament. Those who are of immovable or fixed signs, that is, 2, 5, 8, and 11 are very quiet, conservative, traditional, difficult to convince and very slow and meticulous in moving from one place to another. Those under the influence of dual or the common signs, namely 3,6,9 and 12 are capable of both. Generally it would be seen that these persons under the forces of karmic impulses derived opportunities for having much experience of different sorts and these experiences gave them the food for further contemplation. They are very good in chewing the cud so to say.

Jupiter owns Sagittarius which is a fiery sign and Pisces which is a watery sign. As such, Jupiter is capable to induce both the fiery enthusiasm represented by the former sign but this enthusiasm if it is in the direction of spiritualism and righteousness, as signified by the very symbol of this sign, will be very much directed and guided by Jupiter. Similarly, those who are deeply contemplative and on the threshold of Nirvanic Bliss or final emancipation are also greatly helped by the Jupiterian influence.

Jupiter gets exalted in Cancer and its highest point of exaltation is 5° of Cancer. Its deepest debilitation is 5° of Capricorn. Cancer is a watery sign representing heart of Kala Purusha. The relationship of Jupiter with this sign suggests that this planet is best when the heart or the essential nature of the man is enshrined in the centre of the Heavenly Being and the activities are in harmony with the Nature's Plan. When the man is able to reflect in himself the Divine Purpose, Jupiter or the Real Guru will accord all the help and guidance necessary for his evolution. Jupiter is best when the disciple is aspiring towards a spiritual goal. But Capricorn being an earthly sign does not arouse much enthusiasm and attention of the Divine Teacher. When the person is engrossed in materialism represented by Capricorn which is an earthly sign, it would be futile to expect that Jupiter will be according the best influence for the growth of the person. Such an environment will not be conducive to the best influence of Jupiter. *Arohi* Jupiter, that is when this planet is moving from its debilitation to its exaltation point, suggests that the person is turning his gaze heavenward, his real home and, as such, helpful influence of this

planet will be felt. While under *avarohi* Jupiter, that is when it is moving from its exaltation to its debilitation points, the attention of the native is towards materialist prosperity. Under such a psychological frame, Jupiter is not very happy. Its influence will, therefore, be naturally feeble.

Jupiter is considered *Uchchavilashi*, that is, desirous of entering its exaltation point while it is in Gemini and as such when a person is aspiring to intellectualism in order to understand and appreciate religious life, the divine teacher Jupiter is eager to help him. Sagittarius is not the *neechavilashi* sign for Jupiter, rather it is considered merely debilitated in Capricorn. Jupiter is in its *Mool-trikona* between 1° to 10° of Sagittarius, and as such it is very auspicious there.

Jupiter is masculine and benevolent. A masculine planet is that which is helpful for initiating new action and work. The friends of Jupiter are Sun, Moon and Mars. Its enemies are Mercury, Venus and Saturn, the last one is considered by some as neutral. Jupiter is Brahmin by caste, that is, it is *sattwic*—harmonious—in its influence. It is biped. It represents *jeeva*, the individualised soul.

Jupiter aspects 5th and 9th besides the usual 7th sign. It gets directional strength in the first house or in the ascendant. Jupiter is considered a man of thirty years of age. Thus a strong Jupiter in any chart would show its good effect only after the middle age. According to Western astrologers, the influence of Jupiter is felt between the 57th year and 67th year of age. Probably it is so because the longevity of the Western people is more than that of the Indians. Or, there may be some other reason for the same which is difficult to say.

Jupiter's complexion is pale and yellowish fair. Its physical features are big, it has a fat body, huge belly, brownish hair and similar coloured eyes. It is *Karaka* for 2nd, 5th, 9th and 11th houses. It is the *Karaka* of progeny and in female horoscopes it is *Karaka* for husbands. Its deity is Indra and is connected with the *Rig veda*. Its season is winter. Its metal is gold and jewel is topaz. Its colour is yellow and it is fond of sweet things. It is also connected with phlegm of the body. Among the animals it is connected with elephants, horses and oxen. Among the birds, Jupiter owns peacock and its direction is north-west. It owns the places like temples,

educational institutions and buildings where religious discourses are held. Of the geographical regions in India, Jupiter owns the region stretching from Gautamika to Vindhya and also the Sindu.

Diseases caused by Jupiter are mainly abscess, cerebral congestion, dropsy, flatulence, hernia and liver complaints. One can win Jupiterian persons by mild approach, requests and prayers, good counsel or by appealing to their higher sense.

JUPITER IN DIFFERENT SIGNS

Jupiter in Aries gives the person a good family life and makes him powerful, wealthy, refined, cultured and strict disciplinarian. The good effects of Jupiter will be felt when Jupiter is occupying the sign between 0° to 3° 20 minutes, 10° to 13° 20 minutes and 26° 40 minutes to 30°.

In Taurus, it gives the appearance of being stately, handsome and bestows the native many good offspring. He is liked by all and is inclined to self-gratification. Good effects of Jupiter are found between 6° 40 minutes to 10°, 13° 20 minutes to 16° 40 minutes and 20° to 23° 20 minutes of the sign. In Gemini, Jupiter makes the person scholarly, pure hearted, and respected by elders and relations. Such persons have comfortable life. In Cancer, it would make the person dignified, wise, comfortable and faithful. In Leo, the planet gives a commanding personality possessed of good qualities of heart and mind and the person would also get harmonious surroundings. Such persons are often fond of forests and hills. Virgo is the sign where Jupiter makes the person fortunate, learned but often selfish.

In Libra, Jupiter gives a pleasing personality, open mindedness, and ability to acquire much money, but the person often gets exhausted from over action. He lives far away from home and gains money from jugglery and dancing. In Scorpio, the effect of Jupiter is not so good. It makes the person selfish and gives very few children. Such persons are often fond of showy religious deeds. They have weak health but they are clever, scholarly, renowned and thoughtful authors having a streak of vindictiveness.

Sagittarius, the best sign for Jupiter, makes the person mentally, physically and spiritually healthy and influential. He may get some property by inheritance. His experiences in life are very precious. In the following sign, namely in Capricorn, Jupiter is considered badly placed making the person indigent. He will have to do hard work without receiving adequate remuneration.

Aquarius is a controversial sign. Some are of the opinion that it is a good sign for Jupiter bestowing results similar to those of Cancer while others feel that this sign is bad for heart and speech. The person is not rich but he is philosophical, he is dreamy, and there is likelihood of his having liaison with female relatives. He becomes a controversial figure. If Jupiter occupies Pisces, the person occupies high position, gets good inheritance and is well off. There are chances of plural marriages specially if the planet is associated with malefics.

JUPITER IN DIFFERENT HOUSES

In Lagna, Jupiter is the best planet for exposing the best that is possible for the person. Below are given the effects of Jupiter in different houses.

First House: Charming and magnetic personality, scholarly, fearless, wealthy, respectful, long life, taking up any work only after properly thinking the different consequences of the action.

Second House: Pretty face, fluent in speech, plenty of money, and charitable disposition. If second house happens to be either Sagittarius or Pisces, the native will have plentiful of money and he will overcome the enemies. Otherwise, life will not be happy for him and he will have less money.

Third House: Many brothers with whom the relationship will be harmonious. The native will travel much, will be miser and will have quick grasp of details.

Fourth House: Exceedingly good for mother, loving friends, owns servants and good conveyances, good education, good inheritance,

contented life.

Fifth House: If the house is not fortified otherwise, not good for children though the person will be well versed in classics and traditional scriptures and will be able to have a large number of followers who will be able to mould their lives at his counsel.

Sixth House: Poor personal comfort, physically weak, has a large number of elevations in official career.

Seventh House: Ideal member of the society, beloved of parents, good wife but fond of women, his company is enjoyable.

Eighth House: Unhappy life, undignified, means of earning questionable, dirty habits, concealed diseases, fond of mysteries and detective novels.

Ninth House: Well read, famous, wealthy, high position.

Tenth House: Very good position, happiness in life and in official career.

Eleventh House: Influential, many friends, philanthropic, fearless, many good children; if Jupiter is alone in this house it obstructs the inflow of income and monetary earnings but if it is associated with or aspected by any other planet, it brings much money.

Twelfth House: unethical, licentious, does forbidden deeds, defective children, sinful but if the sign happens to be Sagittarius or Pisces the evil traits do not manifest.

JUPITERIAN YOGAS

Some of the best yogas in a horoscope are formed as a result of the Jupiterian influence. The most outstanding yoga relating to Jupiter is known as *Gajakesari*. If the Moon is in angle or *kendra* position from Jupiter, the person is formidable to his opponents, he is eloquent in speech, intelligent in his approach and able in his dealings. He occupies high status in life and is famous.

Hansa yoga occurs when Jupiter occupies its own house or is in exaltation and is located either in trine or in angle from the ascendant or Moon. The result of this yoga is a beautiful body and the person also enjoys a status like that of a king and is liked by many persons and he is religious in his disposition.

Saraswati Yoga occurs when Jupiter, Venus and Mercury occupy 1st, 2nd, 4th, 7th, 9th or 10th either jointly or severally while Jupiter is in its own, exalted or friendly sign. Results of this yoga are that the native becomes a poet, famous, learned in many sciences, skilled, rich, praised by others, and has a good wife and many children.

Adhi Yoga is formed when Mercury, Venus, and Jupiter are placed in such a way that they are in 6th, 7th, and 8th positions from the Moon or from ascendant. The person born under this yoga will be polite and trustworthy, will have an enjoyable and happy life, will be surrounded by luxuries, will have much influence, will inflict defeat on his enemies, will be healthy and will live long.

Sakata Yoga is one of the dreaded yogas formed by the sixth–eighth relationship between the Moon and Jupiter specially if none of them is in a *kendra* position. As a result of this yoga, the native loses fortune but may regain it; he will be ordinary and insignificant. He will suffer from poverty, privation and misery. He will be stubborn and hated by relatives.

MISCELLANEOUS

Some of the other influences of Jupiter which must be acknowledged by students of astrology are its benefic influence in transit and during the Mahadasa and Antar-dasa periods. During the transits, Jupiter is helpful only when it is transiting 2nd, 5th, 7th, 9th and 11th, from the Moon. During this period, auspicious events take place in the life and family of the person concerned. Usually 5th, 7th and 9th are proverbially good for prosperity and happiness. Often the birth of babies and occurrences like marriage and such other auspicious events can be confidently predicted on the basis of these transits. In 2nd and 11th, Jupiter gives much wealth and monetary income. Transits on 4th and 10th houses are not welcome because the native suffers seriously during these periods. During the course of Jupiter's transit over the fourth sign from the Moon, the native suffers

from relatives, change of place or job, mental worry and unsettlement. In 10th, there is usually setback in official career and there may be humiliation.

A good Jupiter enables one to be good and studious in its Mahadasa and Antar-dasa, specially if this period comes early in life when the native is in his formative years. If it comes in the middle age, a good Jupiter confers wealth, good wife and good children. It also gives pilgrimage to holy places. If the period comes at an old age, Jupiter bestows grandsons, better income, company of good people, *satsang* and holy discourses. The man also gets a large sum of money, and much respect, grace and religious opportunities. He is also able to help the society and individuals towards their betterment.

To know the worth of a man, whether he is evolved in soul and has good karma in store for him, the astrologer must cast his first glance on this planet of religion. If it has a good association with ascendant and the ascendant lord, if it has harmonious relationship with the Moon and the Sun, the person will attain a good status in life and would be an advanced soul taking birth under karmic compulsions.



CHAPTER 25 •

THE SIGNIFICANCE OF VENUS



MODERN scientists are very much interested in Venus. American scientists have sent spacecrafts flying past the planet. Russians have also acclaimed their Venus probe as “another victory of the Soviet science and technology” though the spacecraft burnt out fifty minutes after its landing on the scalding Venusian surface. Whatever the success or failure, this planet of lovers has greatly attracted even the scientists and much is being done presently to discover the mysterious and love-generating influence of the planet.

Venus is a very ancient planet known all over the world under different names. The Greeks called it Aphrodite connecting it with sexual impulses of mankind. The Babylonians called it Nana, Assyrians named it Ishtar, Hebrews knew it by the name of Astoreth and the Phoenicians, by Astarte. The West gave it two names—Phosphorus and Hesperus—linking the same with its luminosity and its appearing in the morning or in the evening as it happens in different parts of the year. It was the lot of the great Greek philosopher, Pythagoras, to remove the misunderstanding that these were two different planets and thus to emphasize that the rising of the star in the evening immediately after sunset or slightly before the sunrise was an astronomical phenomenon and not the appearance of entirely two different planets.

Venus is indeed a very bright planet and to the naked eye it appears as the most brilliant star. It is very much of the same size as the earth. It has a diameter of 7,600 miles, while that of the earth is 7,900 miles. Its

period of revolution around the Sun is 225 days against 365 days of the earth. It is covered with a thick veil of atmosphere. The brightness of Venus is due to the reflecting property of the atmosphere around it. The Hindus attached tremendous importance to Venus and thought it to be the teacher of the demons (*Asuras*) and called it Sukracharya.

Astrologically, almost all over the world, Venus is given the symbol of a circle put on the top of a cross. The cross (+) stands for the four cardinal points of the earth whirling it down in the realm of materialisation whereas the circle on the top of it represents our solar system. The position of the circle above the cross denotes the higher principles working for the evolution of the lower without being engulfed by the latter. That is precisely the function of Sukracharya who teaches the demons without imbibing the demonic qualities himself.

In the allegory of *Mrithasanjeevani* acquisition we have the story of the death and resurrection of Kacha by the powers of Sukra and the latter also resurrected by Kacha. Kacha was a son of Jupiter and he was commissioned by the gods to learn the secret of immortal life from Sukracharya who had found out the secret. When Kacha went to learn it from Venus, Devayani, the daughter of Sukracharya, fell in love with him. Kacha learnt the secret but was later on found out to be a spy for gods and was therefore killed by Sukracharya. Devayani implored her father to resurrect Kacha. It so happened that Sukracharya himself was later on killed and was resurrected by Kacha with the assistance of the secret learnt by him from Venus. The allegory shows that the divine spirit (Kacha) must get involved in matter (the daughter of Asura's Guru Sukracharya) in order to learn the secret of immortality and eternal resurrection but the latter, matter itself, can be raised to the divine status with the help of spiritual power learnt in the process. This experience comes through the lessons imparted by Venus.

Venus has an important role in materialising the spiritual essence of the human being as well as in spiritualising and giving eternal life to the spiritualised essence of matter. Evidently, therefore the influence of Venus is great on both types of the human being; it is important for the men of the world still involved in matter for giving them the worldly pleasures and personal psychological satisfaction while for the men

aspiring after spiritual immortality it imparts the secret of immortality.

In exoteric astrology various characteristics have been indicated of Venus. It is said to be a feminine and a benefic planet. It is the planet of art and love. It rules over Taurus, the second sign of the zodiac which is earthly and fixed, and also over Libra, which is the seventh sign of the zodiac considered to be airy and moveable. Taurus suggests a pleasant personality and Libra indicates graceful manners, calmness and endurance. Venus is the planet of harmony, unison and relatedness. That is why the people ruled by Venus are handsome, kind, sociable and loving.

Venus is also connected with music, fine arts, perfumes, enjoyment of life, husband or wife, partners in business, wealth, clothes, ornaments, vehicles, treasure trove, poetry, happy events in life, south and east direction. Information regarding these things should be sought through Venus.

Venus is a child of seven years of age. He is said to be clad in a garment of variegated colours. His hair is black and curly. His body has the colour of *druva*, grass. He is very lovely in appearance and has broad eyes. He has treasured his virile power. Venus rules over the spring season. It is the planet of *Rajas* or passion propensities. The places related to Venus are harem, bedroom, dancing hall, theatre, cinema hall, gardens, fountains and such other pleasure resorts. He has close affinity with silk and rayon, industrial quarters, perfumes, and chemical factories and automobile industrial units.

Lucky stone for Venus is diamond and its metals are copper and silver. Its lucky colour is white cream and ivory. Its lucky day is Friday. Its lucky numbers are 6, 15, and 24 whose digits add up to 6.

Venus has its lucky stars connected with the constellation of Bharani, Poorvaphalguni and Poorvashadha. Its grain is cowgram. Venus governs eyes, generative system, throat, cheeks and kidneys. Bad Venus in a horoscope may give diseases related to these parts of the body. Venus gives the profession of musicians, dramatists, cinema actors and actresses, painters, jewellers, employment in transport undertakings and in silver, silk and scent factories. Venus also governs the colour sense of the man.

Permanent friends of Venus are Mercury and Saturn. The Sun is its enemy whereas Mars and the Moon are neutrals. Venus is strong in the 4th house. Qualities of Venus get very much changed when located in conjunction with other planets. For example, when it is with the Sun in any house, it would give some significant contradictions. If it is situated with Moon, its effect will be those of learned men, involved in the textile trade. With Mars, Venus could impart the qualities of a fighter and of an immoral man ; with Mercury, it bestows the quality of oratory, leadership of the masses, and with Jupiter, Venus makes the person clever, learned and it enables the individual to have an ideal wife, who is able and artistic. With Saturn, Venus makes the person a sculptor or a clerk.

Though the aspect of Venus is limited only to the 7th house, it has been assigned the longest duration in Vimshottari Mahadasa: of 20 years. Taken together with Saturn and Rahu, these three planets rule about half the total period assigned to all the nine planets taken together. It is important, therefore, to consider the influence of Venus and its relationship with Saturn and Rahu for the nature of life and the order of comfort enjoyed by the person during the span of life apportioned to him.

Venus is very important in the 1st house. There it gives a healthy physique, handsome appearance, happy disposition and scholarly temperament. The individual is reliable and long-lived.

In the 2nd house, Venus makes the person a poet, and endows him with riches, a pair of large eyes, and clever speech.

In the 3rd house, Venus bestows unhappiness and unpopularity and dissatisfaction in married life. The 4th is a very auspicious house for Venus. Here, it makes the domestic life of the individual happy with vehicles, jewels, and beautiful clothes. It makes the life peaceful and successful.

In the 5th, it makes the person wise, wealthy, blessed with many children specially daughters. Such individuals have the quality of protecting others.

In the 6th, the person has no enemies, no riches, and he is inconsistent and corrupt.

Venus in the 7th makes the individual passionate, romantic and a philanderer.

When this planet is in the 8th, the person is rich, rules the earth and receives unexpected legacies ; he is troubled in his mind and has disappointment in love affairs and becomes pious late in life.

Venus in the 9th makes the person honoured by the state. He has loving wife and many children. He is a lover of arts, though selfish and religious.

If Venus is in the 10th house, the person is an artist by profession, he has respect for divine persons and parents; he has carriages and is social, wealthy and has broken education.

Venus in the 11th makes the person rich, comfortable, romantic with many lovely children. He gains much popularity.

Venus in the 12th makes the person low-minded, sexual, unprincipled, clever, a liar and he has weak eyes.

It is interesting to see how the propensities of Venus change in different signs of the zodiac. In Aries, it makes the person extravagant, easy-going, dreamy, artistic, irreligious, and sad.

In Taurus, which is owned by Venus itself, the planet makes the person handsome, sensual, fond of nature, music and dancing.

In Gemini, Venus makes the person wealthy, polite, kind, and a good logician; it gives two marriages to the person and makes him love fine arts and he is generally a materialist.

In Cancer, Venus makes the person melancholic, emotional, sensitive and unhappy

Venus in Leo gives money through women and makes the person passionate, proud and jealous.

Virgo makes the native petty-minded, untruthful, rich and learned.

Venus in Libra gives rise to a statesman, poet, and a happily married person; an intuitive, philosophical and handsome person who gets plenty of opportunities for travelling.

In Scorpio its result is the birth of short-tempered and short-statured persons who are unjust, unlucky in love and not rich.

When Venus is in Sagittarius, the person is of medium height, happy in his own life, enjoying high status, and is respected, kind and frank.

Capricorn-Venus will make the body weak but will give a strong sex life and will make the native ambitious, unprincipled, haughty and learned.

In Aquarius, Venus gives middle stature, handsome appearance, witty temperament and sharp intellect, helpful disposition and the person will be liked by others. Pisces is a good sign for Venus where it makes the individual intelligent, learned, just, modest, ingenious, refined, respected and pleasure-seeking.

As far as transits are concerned, Venus gives significantly bad effects during it transits through the 1st, 2nd, 4th, 8th, 9th, 11th and the 12th if it is marred by planets in corresponding houses 8th, 7th, 1st, 10th, 9th, 5th, 11th, 3rd and 6th respectively, otherwise while transiting the 1st house, Venus confers on the native all kinds of enjoyment, in the 2nd it gives rise to financial gain, in the 3rd prosperity, in the 4th improvement of habitation, in the 5th well-being of children, in the 6th, trouble to wife, in the 7th loss of peace at home, in the 8th, wealth, in the 9th happiness, in the 10th, quarrels, in the 11th, gain and in the 12th, it yields to a tendency to florid adornment.

Venus causes many important yogas ; some of these which have been very significant are *Malavya*, *Bheri* and *Amravatra*. Under *Malavya Yoga*, which is formed by the occupation of a quadrant by Venus which should be either in its own or in its exaltation sign, the person becomes strong in body and mind, happy in his domestic life, wealthy with command over a large number of vehicles, endowed with clean sense-organs. He would be renowned and learned.

Bheri Yoga is formed when Venus is the lord of ascendant, and Venus and Jupiter are in mutual angles, and the lord of the 9th house is powerfully disposed. Persons born in this yoga are blessed with long life, freedom from disease, rulership over a vast area and wealth, and derives happiness from wife and children. He has exalted soul, generous disposition and religiously inclined temperament .

According to *Amravatra Yoga*, Venus and Jupiter should be in a quadrant, the ascendant must be in a movable sign and Saturn must be exalted in a kendra. Results of this yoga are unsullied name and fame, versatile learning, fond of sex pleasures but keeping passions under control, an authority in philosophy, a ruler or an equal to a ruler as far as worldly attainments are concerned.

Thus, we find that Venus has an important role in the horoscope of a person. Though it is considered as the teacher of the Daityas, it is one of the best benefics. Its main purpose is to spiritualise the person after his materialisation. Because most of the persons born in the present era are under the influence of materialism, Venus accentuates their materiality and bestows on them worldly pleasures mainly connected with sex and comforts of life. In happy combinations and under the influence of Jupiter or such other influences, Venus is capable of giving even a philosophic outlook on life.



CHAPTER 26

THE VEIL OF SATURN



IN an ancient book of instructions, a neophyte is warned that his feet will be washed in the blood of his heart before his soul can stand before the Holy Masters. It is for this reason that the path of occultism is strewn with many wrecks. If the candidate hopes to succeed, the hierophant instructs him to kill ambition, as well as desire of life and comfort. But it is difficult to do so. In doing so, his entire personality would dissolve. He will have to confront humiliation at every step and all attachments and possessions will have to be abandoned. Before the self attains liberation, all garments must be cast away. The basemetal must be transformed into pure gold. The occultist tries to reach this goal swiftly whereas a householder will slowly and gradually reach it. But everyone will ultimately come Home, and so will have to pass the test.

In this uphill task, the significance of Saturn is immense. This is the most dreaded planet. So is the path of occultism. This planet whether for the good, or for the bad, is very powerful and effective. Similar is the working of the laws of occultism. When an occultist succeeds, he attains the glorious heights ; when he fails, he reaches the abysmal depths, similar to the impact of Saturn. An understanding of the esoteric significance of Saturn helps an individual not only to overcome the difficulties of everyday life, but also to enable him to grow to his full stature.

The late Prof. B. Suryanarain Rao, a present day authority on astrology, described Saturn as “base, cruel, vindictive and lazy”, whereas the ancients called it *Suryaputra*, a son of Sun, the Soul of the Universe.

In predictive astrology, Saturn signifies sorrow, misery and misfortune despite having been taught and trained by Jupiter, the teacher of the gods and the most benefic planet. One cannot hypothesize that the karma of *Surya* (the Sun) was so bad as to beget such a worthless progeny who is dreaded by all, or that Jupiter was such an incompetent teacher that he could not bestow goodness to this planet. The anomaly can be cleared by examining the special characteristics of this mighty planet. An adept once stated that the best way to test a disciple was to give Dwellers at the Threshold *carte blanche* with the object of drawing out his whole inner nature, the nooks and corners which would remain in the dark but for the opportunity afforded by the test. Astrologers are fully aware of the tribulations caused by the influence of Saturn and how it draws out the inner strength of the man to work out his past *Karma*. It is well known that the individual under the impact of this planet is raised to great heights and then left dangling in the air as if the ladder is taken off his feet ! That is very much like the testing the Adept spoke of. If that is the function of Saturn, then, it is in fact, the greatest benefactor of humanity. Saturn helps to bring the person concerned closer to the goal of his life.

The most unique feature of the physical Saturn is a series of three flat and concentric rings each nearly parallel on the same plane as its equator. When Galileo, in 1610, viewed the rings of Saturn with his primitive telescope, he could not decipher the rings and felt that the planet had a small attendant on either side. About fifty years later, in 1666, Christian Huygens discovered the structure of the rings, which is meteoric in character. James Clerk Maxwell later on indicated that those rings could not be liquid or solid in character for such rings would be unstable. In 1905, W. H. Picking brought to light nine satellites of Saturn, all outside its rings but five of them could be considered as a class by themselves. In 1933, W. T. Hay discovered a very conspicuous bright spot near the equator. Many astronomers presently feel that what we see of Saturn is not a solid surface but a layer of cloud-like or vaporous matter, the mean density of which is less than that of any other major planet and that it has the unique feature of being girdled by three concentric circles.

In predictive astrology, Saturn has been assigned a tall body with eyes of a reddish brown colour, large teeth and stiff hair and limbs. Its constitution is characterised by phlegm and wind. It is the leader of Sudra

community. Of the metals, iron is ascribed to it ; among the places, it has the hillocks, heaps of rubbish and such neglected regions. In apparel, it governs rags and torn clothes. Saturn is called *Kona*, *Manda* and along with Mars has darkness as its distinguishing feature. Mercury and Saturn are considered eunuchs.

Saturn owns Capricorn and Aquarius, both watery in nature; it is exalted in Libra, the balance, and debilitated in Aries, the house of fiery Mars. Friendly with Venus, the planet of creativity, and with Mercury, the swift footed messenger of heavens and activiser of mind, Saturn is indifferent to Jupiter, the teacher of the *devas*, and is opposed to the Sun, Mars and the Moon.

Each planet imparts its basic characteristics to the nature of the house to which it is related, the judgement of which involves not only knowledge of the basic rules but an integral view of the entire horoscope and an intuitive perception of the influences generated. While judging the 1st house, need for caution is great. It is through this house that the Universal Consciousness, of which the various planets are the visual symbols is linked with the individual soul and marks the sojourn of his present incarnation. While predicting the influence of Saturn, it is necessary that the nature of Lagna, disposition of Saturn and the general strength of the horoscope are taken into account. Generally speaking, Saturn in Lagna has a great influence on the life and prosperity of the individual. Whatever the course of life, if Saturn is in the 1st house, the present incarnation of the individual is going to be very momentous from the standpoint of his soul. To an ordinary ego, such a placement makes him 'base, evil-natured, unscrupulous, material-minded, inclined to adultery specially among low type of women, fond of alcoholic and intoxicating drinks. The immersion in material conditions, *Pravritti Marg*, will be the grossest under this condition after which the soul will have the opportunity to reflect on the futility of such sense indulgences. The purpose of Saturn is to make the individual feel the futility of material attainments, *Bhoga Samagris*, so that the attention of the ego and with it that of the personality is directed Homeward. The futility of human endeavours, deep reflection and meditation, the great sense of frustration and the feeling of crucifixion have the main purpose of turning the individual efforts towards

Home i.e., Sunward. There is nothing farther than Saturn that an ego can go in the present scheme of life and Saturn marks the farthest point, the bottom so to say, from which the beginning of the *Nvritti Marg*, the path of renunciation, must begin.

In the 2nd house, Saturn may produce loss of landed property and wealth, impediments to speech and depressing conversation. In the 3rd house, there could be loss of brothers. In the 4th representing mother, home, education, and emotional satisfaction, Saturn may produce loss of mother, break in education, gloomy ring round the astral body leading to incestuous relationships and under this situation the person may be driven from one home to another, from one country to another.

Creative faculties of the individual, physical and intellectual, will be considerably inhibited by a weak and ill-disposed Saturn in the 5th house. In the 6th, Saturn makes the individual foeless but he may have complicated diseases. In the house of marriage, Saturn vitiates the marital felicity and creates complications. In the 8th house, it gives diseases like consumption and asthma which have their origin in suppression of emotions and feelings. In the 9th house, Saturn may make the individual interested in occult subjects but he may have to put on torn clothes, old garments and rags. In the 10th house, the person may attain a high status and his career may go to dizzy heights but sooner or later, he will be seriously humiliated and disgraced. Under favourable circumstances, the placement of Saturn in the 10th would enable the person to bathe in holy rivers, he may even give up his country and take *Sanyasa* and may become the head of a religious institution. In the 11th house, the person may become exceedingly rich and enjoy great political respect but he may have breaks in education, and will have no elder brothers or paternal uncles and good vehicles. Saturn in the 12th makes the individual skilful in arts but with defective limbs; he may have money but will use them for evil purposes.

Among the several yogas associated with Saturn, the most important are those that make the horoscopee an ascetic. Varahamihira states that "if the lord of the sign occupied by the Moon having no aspect of other planets on itself aspects Saturn, or if Saturn aspects the lord of the sign occupied by the Moon devoid of strength, the person thus born becomes an ascetic. When the Moon occupies a decante of Saturn or is aspected

by that planet, the Yoga leads to renunciation of the world. The same is the case when the Moon occupying a *navamsa* of Saturn or Mars is aspected by Saturn. In this yoga it may be noted that the affliction of the Moon, the planet of emotion and psychic experience by Saturn influences the person to take a detached and renunciatory attitude to worldly things.

In another yoga, it is stated that "when Jupiter, Moon and Lagan are aspected by Saturn and Jupiter occupies the 9th house, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th house and is not aspected by any planet, the person possessed of Rajayoga will take himself to the holy order before becoming a lord of men". In this yoga one may see the relationship between Saturn and the 9th house which would enable the person to be vitally charged with spiritual force but of a unique character. Usually under the influence of Saturn one does not follow any set discipline or holy order ; he propounds his own by renouncing all that is already established.

In the case of Herr Hitler (Chart No. 1.), Saturn is posited in the 10th house unaspected by any planet except Mars and the lord of 10th is associated with Jupiter posited in its own house. Hitler rose to dizzy heights, became a conqueror of vast empires but in the end the ladder was removed from his feet. Hitler had no personal attachments, he was

	Sun Mars Venus Merc.		Rahu
	Char No.1 20th April 1889		Saturn
Moon Jupit. Ketu		Ascdt.	

unaffected by the vice of sex and had become a great ascetic in many ways. Excepting that he directed all his feelings and emotions (4th house matters) for his own imagined goal (10th house affairs) and for that he perpetrated heinous crimes, he was an exceptional personality and in many ways exemplified how a Saturnian individual unless

well disciplined in the spirit of the *Bhagavad Gita* would end his life.

Dr. B. V. Raman (Chart No. 2), the internationally reputed author and editor of *The Astrological Magazine*, has the powerful influence of Saturn but of an entirely different sort. Saturn in this case is posited in the

4th along with the exalted Moon and is aspected by Jupiter placed in a friendly 10th house whose lord is in 7th with Mercury and Venus aspecting

Rahu		Moon Saturn	
Ascdt.	Chart No.2 8th Aug. 1912		Sun
			Mars Mercury Venus
	Jupiter		Ketu

Lagna, which Lagna is fully aspected also by Saturn. In this case, the nature of Saturn has become very much different. It is to be noted that the ascendant Aquarius is also ruled by Saturn. Aquarius makes the individual, if he has to be happy, immensely creative, the water of life is perennially outflowing from Kumbha. Prof. Raman is a great

philosopher who has established in the West as well as in the East the importance of astrology. His detachment became perceptible when his illustrious son B. Surya Prakash was snatched away while in early youth, a calamity which could rend any human heart but Dr. Raman showed exemplary fortitude on that occasion.

Chart No. 3 belongs to a young person who has experienced varied phases of life and depths of emotion. In this horoscope all planets, in one way or the other, are related to Saturn which is exalted and fully aspected by a strong but hostile Mars. Saturn, in this case, fully aspects Jupiter, the Ascendant, and the Moon—all posited in their own signs. Yet, the person had no wealth of any importance, but there had been signs of his international recognition as a writer on occult and religious subjects. His views are radical. What is most important in his life is non-attachment with everything around him, the powerful Saturn affects all aspects of his life. Saturn, in this case, has overpowered all other planets. It may be

	Ascdt Mars		
	Chart No.3 Rasi		Moon Rahu
Sun Venus Mere Ketu			
Jupit.		Saturn	

instructive to watch whether this person ultimately turns out to be a *Naga Sanyasi*, an ascetic in rags, or an affluent serviceman, or a propounder of some significant school of philosophy. But one thing has been clear in this case that though the person lost all interest in life at a very early age yet his inclinations oscillate violently between

involvement in sensual indulgence and occult experiences.

To sum up, the significance of Saturn in astrology is indeed great. Every occult student, not only from the days of the Egyptian and Eleusinian Mysteries, but from the early dawn of humanity, knew the vast potentiality of different planets, and specially of Saturn. They were taught how the influences emanating from different planets could be harnessed for the good of the world. They knew the ordeals of the disciple in realizing the Oneness of Life with its Primordial Essence, in God Unmanifest; they knew that these difficulties could be removed by the inner aspects of Saturn. But as the knowledge of occult subjects might prove to be a dangerous weapon in the hands of unwary, they deliberately kept the knowledge obscure. The ancient sages called *Sani* (Saturn) Suryaputra and among the seven days of the week put them—Saturn and Sun—together or at the extremities (both mean the same thing as is obvious in this case) but they did not disclose their inner meanings. They left many esoteric significances of Saturn veiled so that the deeper mysteries of life could remain safeguarded from the reach of the profane. Saturn immerses the ego under the deepest veil of materialism, but it is Saturn itself which rends this veil to illumine the mind with solar radiance, the inner ruler immortal.



CHAPTER 27

RAHU : THE PLANET OF MATERIALISATION-1



WHETHER Rahu is a planet or merely a point of tremendous power radiating special influence of a particular kind to the cosmos is not for the astrologers delving in planetary occult powers to decide. Maharishi Parasara postulated twelve planets for twelve zodiacs each enjoying a characteristic significance of its own. This seems plausible on the basis of correspondence. If there are twelve houses, twelve signs, twelve Bhavas, it is logical to assume that there would be twelve planets unless there is any special reason for it not being so. But, in the exoteric astrology, only seven planets are talked of. It is now said that Rahu and Ketu have been subsequent impositions and after the discovery of Herschel, Neptune and Pluto, they are also included in the list to make the total equal to twelve. But, this is merely a modern conjecture. According to Parasari astrology, there are seven visible planets and there are five invisible ones. These invisible planets are given the names of Rahu, Ketu, Dhuma, Parivesha and Indradhanus. All these invisible planets are considered *Doshaja*, which implies that these planets which are invisible are malefic ones. But, in order to understand the exact nature of these malefics one will have to go beyond the written words to reach at the central core of their being and then to examine the validity of the inferred conclusions for their universal application which have so far been intuitively arrived at. It is only by contemplative study that the hidden meanings of the invisible planets like Rahu and Ketu can be comprehended. Whether these planets are really *Doshaja* or not could be decided only on an

understanding of the real nature and significance of these planets and their influence on Cosmic Ideation.

Implications of attributing the adjective Doshaja or malefic nature to any planet must be carefully examined. Many astrologers are generally very casual in suggesting a planet as a malefic or a benefic, depending on what is the effect of the same. For example, a death inflicting planet is generally considered malefic or bad, and so is the one which gives disease or penury. In the wider span of soul's life extending over several lives, these small incidents have a valid purpose. In that case, our assuming any planet as good or bad reveals our own comprehension of the general scheme of events for the ego. When we say that a particular planet is death-inflicting, or that it would lead to ill-health or deprivations of certain kind, these are merely statements of certain tendencies which are likely to occur. When we consider such incidents as good or bad, that is a kind of value judgement. Such value judgements may not always be valid. When a long ailing man breathes his last, it is a redemption from trouble. When some humiliating experience directs the individual God-ward, this kind of insulting event may be considered in reality a boon. So goodness or badness of any planet is indeed only a matter of our understanding of the general scheme of life.

In fact, every planet, good or bad, is trying to unfold some hidden attributes of the individual, so that he could, over a series of lives, realise his divinity and finally become aware of his own *Atman*—Soul—and then begin co-operating with the divine plan for the world. For this realisation, the individual has to pass through sunshine and shade; sometimes, he has to pass through experiences of joy and sometimes of sorrow; sometimes he has to drink the cup of hemlock and sometimes of the elixir. Much of these experiences are created by our own karma, by our actions of omissions and commissions. But, all these are guided by the main objective of evolving the individual in spirituality. Whatever the circumstances, every event tries to lead the individual a little nearer to his ultimate Perfection, the Archetype, the goal of Divine Bliss which is attained by each individual in his own unique way, through his unique path of joys and sorrows. In that case, the planets ordinarily considered malefic are not necessarily hostile to the individual but they have a way

of arousing the latent divinity in the man; similarly, the objective of a benefic planet is to intensify certain virtues which may be helpful to the person in the long run. Thus, it is the method of operation which makes the planet a malefic or a benefic. While they operate and the person bleeds, the planets are never oblivious of the ultimate goal that they are aiming at; the individual ego might forget the same but the planets do not. So even when Rahu is considered a malefic, we have to understand it in the right sense.

From this point of view, it becomes clear that a planet is neither a malefic nor a benefic as such. Similarly, no event of life can be considered good or bad without relating that to any specific goal. When a planet is malefic, it only attempts to dangle the individual between his material thirst and spiritual aspirations so that when there is any material deprivation, then over a series of lives he realises the futility of worldly attainments in satisfying some inner cravings and also the transience of all worldly possessions. Once this realisation dawns on the individual, the limitations of material bondages begin to weaken and he begins to lead a different kind of life. He is said to be on the Path of Holiness—the *Nvritti Marg*. Then, he bears his karma cheerfully and with fortitude. He moves on perseveringly towards his goal. In this exercise, one has to realise that immersion in materialism and then its deprivation is one set of conditions which must be accompanied by deep and philosophical thinking. Such a deep contemplation over the events and experiences of life necessarily follows the experiences of deprivation or abundance. This, therefore, forms inevitably the second requirement on the path. Experiencing the event followed by chewing the cud are inevitably interconnected. Both these experiences are caused on the subjective plane of existence. The former arises due to frustration caused by *Tanha*, or the thirst for life and the latter due to contemplation. Frustration and contemplation both are subjective experiences. These two functions have been attributed to Rahu and Ketu. The former gives disappointment in material pursuits which leads to spiritual contemplation. Realisation of this basic principle probably led B. Surya Prakash to state that “as per classical authorities like Parasara, Gargi, Kalyanavarma, etc, it is the inherent nature of Rahu and Ketu to give a downfall in one’s position at the concluding portion of their period. Generally during such a time, all the plans and ideas of the native will be of an Utopian nature and setbacks

in almost all activities will be the result". This upsetting is in order to arouse the spiritual consciousness, which becomes the primary function of Ketu. Rahu and Ketu are together one whole: one exists only in relation to the other.

Rahu and Ketu are spiritually inclined planets, though their methods of arousing spirituality are different from each other. Both these planets are subjective. They deal with subtler principles of life. Both these planets are sure in creating their impact. They do not fail in their objective. It may be a matter of further investigations as to the cause of attributing shadowiness to these planets; probably, because of their operations on the subjective and subtler nature of the human being, these planets have been considered shadowy. Their impact is more on the hidden sides of life than on the outer or the physical side. These planets are considered malefic because they enable the individual to discover that material attainments, worldly status, riches, health, social relationships, as a matter of fact all forms of material prosperity will one day turn to dust and their futility will come to the fore. This is what Rahu does. Its actual influence and the way of arousing these perceptions are different in different individuals depending upon their past and upon their individual nature. That is why any prediction about the influence of Rahu is full of pitfalls.

While individual differences would persist, there are certain general characteristics of the planet. K. V. Sivarama Iyer has quoted a Vedic hymn in praise of Rahu and Prof. R. V. Vaidya has given one from *Smriti* while writing on Rahu which need careful study in the present context. These hymns might enable us to understand the shadowy nature of Rahu a little better. The Vedic hymn invokes as follows:

"Always ready to bestow on his devotees riches and plenty, friendly and loving, adorned with sandal paste, flowers and an umbrella—all of blue colour, armed with a sword and skin, seated south-faced on a throne and surrounded by all *siddhis*, may the dark blue Rahu be pleased."

The *Smriti* gives the following attributes to Rahu:

"Half-bodied, immensely powerful, troublemaker for the Moon and the Sun, born of a lioness, having a huge body like a mountain of lamp-

black, snake-shaped, terrible mouthed and devourer of the Moon and the Sun.”

From these, one deciphers certain important features of Rahu. The ancient scriptures have unanimously upheld Rahu as a powerful planet which is a menace to the Moon and the Sun. He is dark blue in colour and snake-shaped. He is adorned with an umbrella and is surrounded by all *Shaktis*. These attributes are very special but much of their implications however, would remain veiled unless one attempted to go beyond their obvious meanings. One has to understand their implications by approaching them on the basis of the knowledge of religious and metaphysical literature available.

Firstly, it must be acknowledged that Rahu is half-bodied—*Ardhakayam*—which recognizes the existence of its counterpart. Ketu is said to have special relationship with Rahu, yet the two have quite distinct characteristics. It is useful to consider Rahu and Ketu always together and conclude on the basis of separate effects of the two but their effects should be properly co-ordinated before making final assessment of the result. This is also suggested by the allegory that the two planets are head and the body of the same demon.

Rahu is dark blue in colour. In Hindu mythology, almost all the incarnations or avatars of beneficent divine powers from Lord Mahadeva to Rama have been attributed dark blue. The demons are given black colour. The blue colour is a representation of universality—*Akasa*—which is the subtle, supersensuous, spiritual essence which pervades all space. In many occult sacrificial mysteries, Akasa is the all-directing and omnipotent Deva. Akasa is also known as occult electricity, one aspect of the Kundalini. Immense power used for benevolent purpose is the keynote of all gods. On this analogy it can be assumed that the influence of Rahu would ultimately be good for the individual. As Lord Shiva destroys in order to create new forms, and Lord Krishna kills the demons and destroys *asuric* potentialities of the world, and Rama kills the great asura Ravana, similarly, the dark blue coloured Rahu destroys all the material proclivities of human individuals.

Rahu is snake-shaped. The symbol of serpent is basic in Indian occult literature. On the basis of this symbolism, even the great importance of *Kala-Sarpa Yoga* in astrology can be better comprehended. Serpent is not intended to harm or injure any person without any purpose. Only as a divine agent, it bites and terminates a particular life-cycle of an individual. In order to go deeper in this symbolism, we should recall that Rahu is described not as a short and venomous cobra, but as a long black serpent known as Naga. Incidentally, it may be mentioned that the Lord Buddha was considered descendant of the Naga dynasty of rulers implying thereby that there was also a wisdom-dynasty which ruled by radiating enlightenment. In fact, in esotericism, Naga means the wise-man or the Adept. Naga is the name in the Indian pantheon of the Dragon Spirit which inhabits in *Patala Loka*. He is ever a wise man endowed with extraordinary magic power and is regarded by the celestials as the tutelary spirit or god of the five regions—the four points of the compass and the centre. The primary function of Rahu is to arouse spiritual enlightenment by making the individual aware of his immeasurable latent faculties. Till that understanding dawns, the individual is troubled under the influence of this planet.

Under certain conditions these Nagas are said to represent Eternity of Wisdom or eternity itself. Esoterically, the process of cosmogenesis is suggested by the polarisation and differentiation of the union of positive and negative aspects of creation. There is no reason why Rahu-Ketu taken together should not be treated as the Eternity. This makes Rahu-Ketu highly occult planets representing the universal, divine, creative and ever active life-force. When the serpent is having its tail in its mouth, it is an indication of materialisation of the divine Principle. Astrologically, it is an indication of the great significance attached to *Kala-Sarpa Yoga*. After all, this yoga has reference to encirclement of all planets by Rahu and Ketu. When these two planets hem all the planets within their semi-circle, persons with this combination are said to be unfortunate because the influence of these planets under this condition would immerse the individual under deeper layers of materialism. In spite of their having various other fortunate combinations for expressing their noble aspects of life, the individuals, under *Kala-Sarpa Yoga* will not be able to transcend the bondage of worldliness. That is one of the reasons for considering this yoga as an unfortunate one.

The kind of serpent—Naga—represented by Rahu is considered very malignant because the influence of Rahu is very malignant. Whenever any individual suffers from the influence of Rahu, it becomes very difficult to escape its result. Diseases under the influence of Rahu are ordinarily those which cannot be easily diagnosed. Such maladies do not easily react to medicines.

Rahu is a menace to the Moon and the Sun. This attribute has been widely upheld to be true. Even astronomically, eclipses occur under certain relationship with Rahu-Ketu. Even in the Vedic literature, the sages considered this phenomenon to occur when *Swarbhanu*, who was none else than Rahu, devoured the luminary. According to *Aitreya Brahman*, on each Amavasya day, the Moon entered the Sun and this produced the phenomenon of the solar eclipse, which occurred only on that day when the demon Swarbhanu devoured the Sun and the Moon, then the Moon took a rebirth after emerging from the Sun's body. Even today, these Nodes are intimately connected with weakening of the strength of these planets.

This leads us to a greater revelation of the occult mystery connected with Rahu. As is universally accepted, the Sun, the Moon and the Ascendant are highly important for any individual. Rahu, and for that matter, even Ketu, is considered in a special way so far as their relationship with these three are considered. The fact of the matter is that the eternal life current of an individual which, in reality, is an aspect of the True Man or the *Atman*, can be understood only by studying the nature and characteristics of these three in all their details. When they are afflicted by Rahu, it does not result in merely another planetary conjunction with their special rules of interpretation. What this affliction portends is a Karmic fault. What it does is to lead to Karmic retribution so that the individual understands and appreciates the value of certain actions aroused by frustration. When the individual chafes under physical and psychological limitations, he would be in the right frame of mind (the influence of Ketu which always goes with), to begin evaluating special blessings of God and utilising them in the best possible manner. The Sun is the *Atman*, the Soul, whereas the Moon is the psyche, the astral vehicle through which the human consciousness flows to *Atman*. When the Moon

is afflicted by Rahu, the individual fails to establish any rapport with the highest nature of his being, his Inner Ruler Immortal. Consequently, suicidal temperament, ambivalence, easy prey to emotional storms, strong likes and dislikes become the primary characteristics of the individual. No stabilising force exists for such persons. Similarly, when the Sun is afflicted, that can be considered a serious catastrophe of the first order. Grace, royalty, balance, inner glow, creative genius, executive ability and such other attributes flow from the Sun. This happens because the experiences and abilities acquired in past lives are stored in the Sun. Under favourable conditions, these powers are put at the disposal of the individual for his use. This is his bank balance, put in his current account from which he can make withdrawals whenever he desires. When the Sun is afflicted by Rahu, the individual gets his past valuable bank balances blocked. He is starved of his legitimate rights. As a result of this blockade, the divine censor fails to operate. The individual, therefore, bereft of divine influence becomes materialistic, devoid of ideals and considerations for others. He begins enjoying his lower nature. Life-divine is of no attraction to him.

On a solar eclipse day, the affliction is complete. The psyche of the individual is merged in the Source, and there is complete separation between the individual's physical life and his spiritual counterpart. As such, he begins the life from the very initial ladder of evolution. That might explain a new birth of the Moon, implying thereby, a very rudimentary primitive life and unrefined emotional and psychological nature of the individual. That is why birth at the time of solar eclipse is not considered auspicious.

Rahu is adorned with an umbrella and is surrounded by all *shaktis*. Both these are indicators of mighty status enjoyed by the planet in the occult hierarchy. Rahu is Powerful. There are six kinds of *shaktis* which are very important for the evolution of the individual. These shaktis are (1) *Parashakti*, the supreme power represented by light and heat, (2) *Jnanashakti*, the power of real wisdom and knowledge, (3) *Ichchhashakti*, the power of the will, the will power, (4) *Kriyashakti*, the mysterious creative potential of thought force, (5) *Kundalini Shakti*, the universal life principle, and (6) *Matrakashakti*, the force of letters, speech and music.

Many black magicians who endeavour to acquire *siddhis* over the various forces of nature have to establish special rapport with this planetary influence. As a matter of fact, Rahu is that creative energy which has to take assistance from all these forces in order to carry out the task of Cosmic Ideation. The central subjective idea in the Divine Bosom can be made objective only with the help of various kind of powerful media. Rahu having been assigned this task, it is natural to expect that the various occult powers must be connected with it. This function is well suggested by the association of Rahu with Naga-Serpents which are put around Lord Shiva who has Shakti as his consort. If Rahu has to carry out the Will of the Great Lord Mahadeva, its association with the different kinds of *Shaktis* becomes imperative.

An obvious conclusion from this is that Rahu will certainly do to the individual whatever it is destined to do. Only by understanding, knowledge and co-operation, the adverse consequences of Rahu can be mitigated. If the best epithet for Rahu is "Earthly Dissatisfaction", the best way to confront this situation is to meet it directly and to accept its supremacy if the consequences cannot be avoided. Rahu knows the mysteries of *Akasa*, earth, water and fire. So why not co-operate with it and learn all the mysteries of life it has to teach?



CHAPTER 28

RAHU : THE PLANET OF MATERIALISATION-II



IN Hindu mythology, there is a very suggestive allegory in the story of the Churning of the Ocean. At this celestial ceremony, when the Devas and the Asuras were engaged in spinning out the various objects from the *Kshirasagar*, many items, including nectar, emerged. In order to delude the Asuras with transient material temptations, Lord Vishnu, assuming the form of an enchantress, began distributing the nectar, hoping that the demons would be captivated by the form and would miss the nectar. One of the demons was interested in the real thing for he knew its true worth and managed to partake a portion of it. On this discovery, the gods became annoyed and wanted to destroy him. The destructive disc of Vishnu could only cut the demon into two, later to be known as Rahu and Ketu, one having the trunk of the body and the other, the head of the original demon.

Without going very far into the mysteries of this allegory, one is reminded of the polarisation of the Primordial spirit at the very initial stage of the cosmic creation. Electricity and magnetism, attraction and repulsion, Purusha and Prakriti, subjectivity and objectivity, Light and Darkness, the Sun and the Moon are some of the expressions of this act of primeval polarisation. Though turned into two, Rahu and Ketu remain, in essence, one. This polarised energy is the cause of the Churning of the Ocean where these planets play an important role. From this churning, good and bad, spiritual and material, nectar and poison, and many kind of things emerged. Rahu and Ketu are intimately connected with bringing out diverse incidents in life. Rahu, however, is the material-ward push of

the polarised energy and Ketu, the spiritual-ward momentum. In *The Secret Doctrine*, it has been mentioned that “Father, Mother spin a web whose upper end is fastened to Spirit—the Light of the One Darkness—and the lower one to its shadowy end, Matter; and this web is the universe spun out of the two substances made in one, which is Swabhavat”. It would not be far from truth to associate Rahu with the lower one of the shadowy end, Matter, which causes the spinning of this mysterious web of the universe. Spinning of the mighty universe which is assigned to Rahu-Ketu is indeed a very stupendous task and in this assignment, Rahu has the portfolio of “materialisation” of the Divine, symbolised by the lower shadowy end for fulfilling this task, Rahu has been bestowed with all the creative potentialities—Shaktis—and Divine patronage—umbrella—which are essential wherewithals for completing the work assigned to it.

This aim is fulfilled in many ways. The effect of Rahu is therefore fairly difficult or predict, and that is why it is also considered a very “deceptive planet”. That is the reason why considerable controversy and vagueness exist about this shadowy planet. For the same reason, even the relationship of Rahu with other planets and zodiacs is not very clear. Whatever is given in various classical works is very veiled, fragmentary and not illuminating; one has to work out the implications according to one’s understanding and intuition. Many of the eminent astrologers have however cleared the ground to a great extent. Some of the basic characteristics of Rahu are already indicated by ancient seers and they have been well described by eminent astrologers.

Rahu is said to be the master of the first six houses of the zodiac, which are also considered to be the houses related to Self and Rahu is an earthly planet; this planet is said to have special connections with Aries, Taurus, Gemini, Cancer, Leo and Virgo. In Gemini, he is exalted but many astrologers consider Taurus as his exaltation sign. Gemini is also said to be his Mool-trikona. Virgo is his own sign though many astrologers consider Cancer to be a very favourable house for Rahu. Friends of Rahu are Mercury, Venus and Saturn and as such his association with Gemini, Taurus, Libra, Capricorn and Aquarius is of special significance. Rahu is *tamasic* and full of desire for earthly enjoyments and is represented as

Chandala or an untouchable. It is also said that Rahu is *Kala*—duration or time—which is very important for cosmic ideation. It is only through Rahu—duration—that the celestial nectar reaches the demonic kingdom; in this function, Ketu—*Akasa*, Space, Consciousness—also plays a well co-ordinated and synchronised role.

These basic features of Rahu will enable us to see the way this planet operates in any horoscope. The central and occult significance of Rahu has been well described by H. P. Blavatsky, the famous Russian occultist who founded the Theosophical Society. She stated that:

“Rahu mythologically, is a Daitya—a Giant, a Demi-god, the lower part of whose body ended in a Dragon’s or Serpent’s tail. During the Churning of the Ocean, when the gods produced the *Amrita*, the Water of Immortality, he stole some of it, and drinking, became immortal. The Sun and the Moon who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon’s head and the lower (Ketu), the Dragon’s tail; the two being the ascending and the descending nodes. Since then, Rahu wreaks his vengeance on the Sun and the Moon by occasionally swallowing them. But this fable has another mystic meaning, for Rahu, the Dragon’s head, played a prominent part in the mysteries of the Sun’s (Vikartana’s) initiation, when the Candidate and the Dragon had a supreme fight”*

Here is the mystery of Rahu, his fight with Vikartana, the son who usurped his father’s kingdom. Rahu and Vikartana wrestled with each other before the latter was entitled for entry into higher mysteries of life and light leading to greater power and wisdom. Rahu immerses the individual in matter and ignorance, and when the individual attempts to escape the bondage of Maya, the Great Illusion, Rahu tries to make the individual see whether all the shackles of illusion are weakened. This is very well exemplified by the various predictions relating to the planet when placed in different houses as well as in different zodiacs. Results of the house where Rahu is located get “immaterialised” that is the general rule. Depending upon the general disposition of the horoscope, special results can be predicted. Because Rahu intensifies the material bondage

* *The Secret Doctrine*, H. P. Blavatsky, T. P. H., Adyar Madras, Vol. III, p. 380.

and inclinations of the Bhava where it is located, it can even be considered as a Karmic affliction whose influence is very difficult to overcome or escape.

Rahu in Lagna makes the individual material-minded. He cannot soar very high in the realm of spirituality. Money, sex and worldly status and affluence are the usual cravings of the individual. He will have great weakness for foreigners and for doing undesirable acts. He may be unorthodox in his behaviour and manners. Even when spiritual cravings have taken roots, it would be generally born out of desire to enjoy greater power and prestige. In such cases, the individual is more concerned with psychic powers or *siddhis*, and he often indulges in black magic. Principles in life are not rigidly adhered to. Urge to freedom, specially in sexual matters, is more for licentiousness and enjoyment of prohibited pleasures. Among those who have highly spiritualized ego, Rahu in Lagna would enable them to attain Initiation, and the dawn of cosmic consciousness. Among the eminent persons who had Rahu in Lagna, mention may be made of Havelock Ellis, Henry Ford, Swami Sivananda. They have been eminent persons in different fields of activities but all of them kept their feet on the ground. Havelock Ellis rose to fame because of his preoccupation with sex, specially the unorthodox aspect of it; Henry Ford became important because he made money and Swami Sivananda, because he brought spiritualism to the Western and educated masses otherwise involved in material life.

Rahu in the 2nd is good for material prosperity. It raises the individual to very high positions. Wealth is no problem for such individuals who are materially inclined, but even if they are spiritually inclined, there may be no difficulties in attaining such affluent conditions. But in case the individual is intellectual and he has a message to give to the world, the Western world is the right place. Examples are also not wanting when Rahu in the 2nd created speech impediments. Speech of such individuals might be hoarse, crude and abusive. Examples of Emperor Nero, President Truman and Prof. B.V. Raman are prominent showing Rahu in the 2nd house. It is worth noting that the contribution of Dr. B.V. Raman is singularly well received in the Western world and among the persons mainly represented by Rahu. Prof. Raman has been highly successful in carrying the message of the East to the West.

Rahu in the 3rd gives courage, enthusiasm and humanitarian activities. Such an individual with Rahu in the 3rd would have the welfare of the humanity at his heart. He would be willing to sacrifice his personal pleasures and comforts for the good of his fellow-beings. It is the force with which Divinity enters materiality; it accepts material obligations so that the world of matter ultimately gains back its lost glory. For ordinary individuals, it might create difficulties in relation with brothers and sisters and such individuals may even be a menace to their collaterals. But, Rahu in the 3rd house is purposeful; it is the sign of courageous endurance of personal injustice. Among the notables with Rahu in the 3rd are Krishna, Jesus Christ, Prophet Mohammed, Karl Marx, Ramana Maharshi, General Eisenhower and the Duke of Windsor.

Beware of Rahu in the 4th house, for it creates a storm in the individual's life. There will all the time be Churning of the Ocean for him. Not a single event of life passes without leaving an important imprint on his consciousness. A snake in the bosom is always dangerous. One never knows when the emotional balance can be upset—suicidal temperament, constantly misunderstood, devoid of peace and love, having no home which could be considered a quiet corner, such individuals have to bear their cross throughout their life. Ordinarily, Rahu in the 4th gives a wandering life and the person is not able to settle down at any place. Among the notable horoscopes, Prof. Raman has indicated Marie Antoinette and Franklin Roosevelt as having Rahu in the 4th. Any one would concede that their lives were not peaceful; the nerves of both were very much strained. Marie Antoinette was always in the midst of intrigues, uncertainty, troubles through schemes and plots, deception and secret enemies and was ultimately sacrificed by bloodthirsty mobs for the sins of others. Franklin D. Roosevelt suffered from infantile paralysis. One had to bear the cross primarily on the psychological plane and the other on the physical plane still both bore the cross in their life.

Astologers have often decried Rahu in the 5th as creating difficulties relating to progeny. This is generally true but not always. What in fact takes place is the philosophic attitude relating to one's creative role in this world. When the individual is in the early stages of spiritual development, a denial of offspring to him is likely to arouse philosophic

approach to life. On the other hand, when this attitude is already grounded in the individual, denial of offspring may not be there and the individual could develop his creative faculties through different channels. Significantly, it is observed that Omar Kayyam, Guru Nanak, Akbar the Great and King George VI, all had Rahu in their 5th houses.

The 6th is an important house for Rahu which is supposed to do immense good here for worldly attainments of the individual. When Rahu is posited in the 6th house, this by itself is expected to overcome the impediments created by many other planets. This assurance needs deeper study to find out the basis of this characteristic of Rahu. The 6th pertains to health, service, food, enemies, debts, theft, ill-fame, etc. Such are the situations of which an individual is very apprehensive. When the mighty Black Dragon over-shadows this house, lesser evils would take to flight. Because sorrow is a reality, rather the first of the Four Noble Truths as enunciated by Lord Buddha, the demonic influence of Rahu completely veils this truth from the individual. This is rather an unusual approach to human life, but occult truths are often more mystifying than we ordinarily accept. The mysterious relationship between Rahu and the 6th house causes smooth sailing for the human individual. Lord Tennyson is an example of this sign.

Rahu in the 7th creates much marital complications. The nature of the problem would, however, differ from individual to individual. The way the individual comes across different human beings and forms alliance with them would also be unique. Whether with wife or in other kinds of partnership, the individual with Rahu in the 7th will not feel one with them. There is a hard crust of the individual which will impede the free flow of magnetism from the individual. His influence, good or bad, would be distinct and differentiated. In such cases, unless extreme caution is taken, there is a danger of such individuals being considered individualistic, egotistic and often vain. If the ego is strong in such a person, the marriage would be a failure; when the individual is intellectually developed, his philosophical ideas would be uncompromisingly unique and individualistic. Such an individual with Rahu in the 7th will exemplify the consciousness and general attitude of the being which is balanced between spirituality and materiality.

In the 8th, Rahu is a dreadful planet. Great Karmic forces operate on such an individual. The way the planet influences different individuals is difficult to predict. It would give rise to complicated and malignant diseases or to contemplative long meditations. *Siddhis* in Black Magic as well as yogic experiences can also be expected. One fails to understand the way Rahu would fructify here, which is the most mysterious of the houses. Even if the individual fails to have any offspring, or suffers from generative diseases, or contacts some malignant diseases difficult to diagnose, it should not be surprising. Whatever happens, there will be many hidden and unseen powers operating under this influence so that the individual's life will be out of the way and complicated in some unpredictable manner.

The 9th is an important house for Rahu. Needless to say that people would like to argue about spiritual impact of Rahu in this house. The 9th is the house of Dharma, the general philosophy of life. Rahu in the 9th is likely to make the individual extremely religious but atheist of a particular kind. These two are contradictory ideas and they do not express the idea very clearly. However, it is possible to consider that Rahu in the 9th will encourage a philosophic attitude, probably very logical, taking its stand from the material side, often following inductive logic and it might even altogether deny all that is theistic simply on the basis that we have not seen God. Rahu in the 9th will not enable the individual to merge in the divine, but he would have such a powerful personality that he would attempt either to make himself God or visualise the God in every human form. As far as self discipline is considered, such an individual might be exemplary but they are unable to forget themselves in divine ecstasy. Such individuals even materialise abstract spiritual philosophies; they will be better as philosophers than as occultists, better as dictators than as teachers. But, in any case, the individual may not be much spiritually developed and he would be on the lower rungs of human evolution. Rahu in the 9th house could even make the individual a debauchee, murderer, or a radical anti-social element.

In the 10th house, Rahu will conquer the world, either with physical prowess, intellectual power or with spiritual devotion. Ramakrishna Paramahansa has been a unique saint who, it is said, conquered the Divine

Almighty by his power. He killed with a sword his divine Mother who had given him enlightenment; he did so, so that he could attain *Nirvikalpa Samadhi*: he was the unique saint who claimed to show God to Vivekananda. But, such spiritual conquests are rare. Generally, Rahu in the 10th will make the destiny of the individual connected with the world of matter, the mundane world with all its consequential entanglements. Often such individuals will reach high levels of martial attainments. Chengiz Khan and Subhash Candra Bose exemplify the type who would conquer physically. Rabindranath Tagore, in spite of superb celestial flights of imagination, was deeply material. He was deeply in love with good things of life and all the rest. Mahatma Gandhi even vulgarised occultism and divinised politics and evolved a new way of conquering kingdoms. Evidently, Rahu in the 10th will lead the individual to great and sublime heights but the element of materialism cannot fail to leave an imprint on his activities.

Rahu in the 11th is highly propitious for acquiring renown. The 11th in the horoscope is the house of gains. A favourable Rahu in the 11th will help the individual in attaining his aspirations, whether the object of aspiration is material or spiritual. Rahu, the demon, could somehow or the other, gain nectar in spite of close watchfulness of the gods. Rahu in the 11th must fulfil the aspirations of the individual. Here, Rahu is in a unique position of bestowing either money or plenty of offspring. Whatever else might be the result of Rahu in the 11th, it must give immense worldly success. Alexander of Macedonia enjoyed control over a vast physical empire, he conquered wherever he went and annexed kingdoms to his own. The same gainful experience happened even with Sri Sankaracharya. He vanquished his opponents wherever he went and very successfully converted everyone of his adversaries to his own way of thinking. Rahu in the 11th is deadly for adversaries and highly favourable for all kinds of gains.

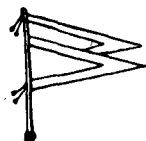
In the 12th house, Rahu takes the native to great spiritual heights. Even the angels and fairies along with innumerable unseen entities would be at the command of such persons provided he is spiritually oriented. He will spend all his material forces for the spiritualisation of the world. In the after-death realm, such an individual will have smooth sailing and he

may undergo many highly occult Initiatory ceremonies. Whatever the objective conditions during the course of his physical life, Rahu being a subjective planet, it bestows much power and energy which could be highly helpful for their use (expenditure) in the after-death life.

From the above, it would be seen that Rahu is a very mystical planet for deep study. It is often indicated that Rahu is a planet of mischief. It is said to stand for disruptive forces among the people. This disruption, mythologically, is due to the churning that takes place everywhere and with every individual and it was not limited only at the time of the cosmic creation. In fact, it is the "materialisation" phenomenon. This phenomenon completely colours the various planets with which it is associated and it also influences very vitally the zodiac where it is located. This principle is generally stated the other way round for certain special reasons. It is certainly very fascinating to examine the working of the planet in one's life; it could be illuminating if we studied the process by which the disruptive elements of the planet among the different persons could be worked out. These and many other problems relating to Rahu deserve study in great detail.



CHAPTER 29



KETU : THE MYSTERIOUS SPLENDOUR

ONE of the most abstruse and mysterious subjects in astrological rendering of the nature of planets is the delineation of the nature of dark planets like Rahu and Ketu. These planets are very difficult to describe and their influence so far is merely deduced indirectly. Whether the saying that Ketu resembles Mars and Rahu Saturn in their influence has any truth could be decided only when the nature of these two shadow planets could be clearly stated. But, in classical literature detailed description of these planets is not given. A few casual words and adjectives are given in books like *Jataka Parijata* and others. Generally Ketu is indicated as a deceptive planet. It is a planet of spirituality and incendiary nature. In order to find out the effect of a planet on such fragmentary information one will have to do much more serious research than is usually required for other luminaries.

The knowledge of the disposition of this shadowy planet in one's horoscope could enlighten oneself to live a more meaningful life by avoiding the usual pitfalls which would if avoided lead to greater happiness. In fact, the knowledge of astrology itself is helpful in that way but Rahu and Ketu have special importance in arousing spirituality in one's life, and as long as life is not oriented in that direction they inflict much pain but once guided towards the goal, they begin guiding the steps one has to take.

Ketu has been described as a mysterious lustre, a majestic ray of light which is unique in its action. One need not go into the controversy

of a dark planet issuing a ray of light, but let us accept what the sages have said and attempt to understand them. This mysterious light or splendour is of the nature of darkness. Its influence is malignant. It is said that Mars, Rahu, Saturn, Ketu and the Sun haunt mountains and forests. Synonyms of Ketu are *Dwajah* and *Sikhin*. These are obviously not self-explanatory words and ideas.

Among the various planets the significance of Rahu and Ketu is special. It is known that all other planets have objective existence and they can be clearly perceived whereas these two can merely be visualised. Obviously therefore the understanding of these two planets should be achieved on the basis of the various attributes assigned to them. These two planets influence the subjective side of the individual. As there is a link between the subjective and the objective, so the changes in the psychic or the subjective side of the individual ultimately influence the objective or the outer aspects of his life. In this way, whenever these shadowy planets influence the psyche of the person, their influence ultimately becomes visible. These influences however are only the indirect consequences.

Rahu and Ketu are often treated together and this has very much obscured the significance of the two. It is true that one is always in a certain fixed relationship with the other, but that does not take away the special features of these planets considered separately.

These two planets have their own uniqueness. It is revealed very well mythologically. After the churning of the ocean when nectar was obtained and the *devas* were partaking the same, the Rahu-Ketu unit entered among them and shared some of the same. When this deceit was discovered, this demon was beheaded and the head became Rahu and the trunk Ketu. Since they are parts of the same body, they have to be in a fixed relationship with each other, nonetheless as they are different limbs of the body so their propensities and functions are different. The trunk of the body will not function in the same way as does the head independently. It is therefore helpful to examine the special features of Ketu in order to understand the working of this planet.

Some of the special features of Ketu are given in the earlier pages.

In this context the three words namely *tamash*, *dwajah*, and *sikhin* are worth further exploration. *Tamash* is one of the three qualities of every thing in nature. Thus Ketu is an essential ingredient of everything that is present in the manifested world. It is an essential feature of manifestation. In Vedantic literature, *Tamas* is not considered as the ordinary darkness which follows every day but it is that *avarana shakti*, the veiling power, which covers the divine glory so that the real light of divinity is not perceived. In that way it is synonymous with ignorance. Ignorance or illusion is however, creative in a special sense; without illusion none can see the manifested universe. This ignorance, nonetheless, is an essential attribute of divinity. It is like butter in curd or life pervading everything. It is invisible but without it nothing can be perceived. That is why it is given the adjective of *dwajah*, which does not only mean the flag or the standard or the distinguishing mark but it also means an emblem, a sign, a symbol. In this way, Ketu is a symbol of that which pervades everything as a result of which the invisible spiritual glory of the Supreme becomes visible as a world of manifestation. Ketu objectifies divinity and enables the individual ego to perceive it.

Having accomplished the materialisation process, Ketu functions like an arrow (*sikhin*) whose main objective is to rend asunder the material veil. It is significant to note that *dwajah* also means the organ of generation irrespective of the type of animal and its sex. It is the generative organ which implies that through Ketu something inner would see the light of the day. A new form will be created. In that way, it is not proper to consider this planet as malefic. Anything that creates is *Subha*, or auspicious. People are however apprehensive because Ketu is a religious mendicant (*sikhin*) and no one wants to be so. As long as one is surrounded by ignorance it is natural to feel suffocated, exhausted and fatigued both physically and mentally which are the attributes of *Tamas*. A person who is under its sway will not be able to see that he is ignorant and illusioned. Consequently, he will fail to appreciate his divine mission. He would therefore consider mendicancy as a malignant influence. This *tamas* also engenders pride and hypocrisy. The peacock pride (*sikhin*) is therefore another condition created by Ketu.

Ketu is a mysterious splendour in spite of such malignant influence

engendered by it. This is so because it is a means of regeneration; it creates a new self out of the old. This it does by a process which is intimately connected with mountains and forests. These are the places where hidden mysterious knowledge is imparted to the neophyte and he becomes an Initiate. By a succession of several Initiations, he joins the Occult Hierarchy which is the real ruler of the world. By preparing the individual to receive such mysterious knowledge in deep forests and secluded mountains, Ketu creates a new man out of the old. In this procreative function it operates neither like a male nor a female, it functions like brightness which illumines all, it is beauty which is inherent in everything and it has to be perceived by inner development of the poetic sight. It is the splendour or the light which is inherent in everything but at the same time it is an attribute of the divine. In that way, Ketu is a link between the divine and the material. In this linkage it is the body which acts under the impact of mind which is Rahu. Ketu signifies the vehicle or the means by which spirituality in man is aroused. That is to say if it is in the 10th house, then something in the profession of the person would arouse the spiritual urge; if it is located in the 5th house, then it would be the suppression of paternal instinct which would lead the individual to this goal. In this way it is suggested that Ketu is the means of spiritualising the individual. Ketu is the occult light which shines mysteriously and with unique splendour.

Though it is difficult to indicate the effect of any planet in any house because it would be guided by many different factors yet the following can be suggested as the main traits of Ketu in different houses of the horoscope.

In the 1st house, Ketu bestows an unusual aura by which the individual is distinguished from others in some way or the other. The personality traits of the individual would be distinct carrying the special imprint of his inner uniqueness. At certain levels of development it would appear as pride and at other levels it will be extreme degree of humility. A special feature of this situation is that the individual prospers well in adversity but he cannot enjoy affluence. There is inner dissatisfaction in him. He feels that there is a mission for him to fulfil. Such a person feels that he should be a channel for something new, something grand and

sometimes satisfying. Failing to achieve his aspiration, he feels dejected, unhappy, exhausted and often feels like committing suicide.

The 2nd house Ketu gives profound learning to the individual though the course of education may not necessarily be smooths and uninterrupted. He becomes ambitious and feels that he is destined to create a new world for which he is prepared to give up his personal happiness. The individual will not be affluent, his throat may be affected but he will feel a sense of mystery in life and an immensity which overshadows man. Such a man will not be charmed by wealth and luxury but anything providing enlightenment will be highly appreciated by him.

In the 3rd house, Ketu gives outstanding courage which leads him to achieve marvels even in hostile environment. Such an individual is very active on inner planes. He can be a formidable rival who can use uncommon deceptive practices in order to achieve his goal. He will be self-reliant, ambitious, perseverent, persistent, and capable of putting enormous efforts towards attaining his desired object.

In the 4th house Ketu gives a restless spirit. The individual feels at home in a new fairy land of his own; he can dwell in a world created by himself. Sometimes it is a world full of denizens of the invisible world, sometimes it is a world conquered by oneself. Imagination of such individuals is great and its flight very wide. It is immaterial as to what is he ; he may be a doctor, painter, poet or anything else but he will be a man of imagination and his uniqueness will be due to his this faculty. He finds peace and serenity in the realm of higher worlds of his imagination and in oneness of humanity.

Ketu in the 5th house gives special type of creativity. The individual may have a few children but somehow or the other his creativity either in the realm of matter or in that of spirit would be enormous. This would give him great pleasure, may be affluence as well. When Ketu is posited in the 5th house, great occultists are born under that influence. Some of these persons see the future like an open book. But, it is not possible to have that level of occultists always. In such circumstances, the individual may have perverted intellect capable of great argumentation and thereby encouraging illogical activities. Generally speaking the individual with

Ketu in the 5th wants to build a new social order.

Intense spirituality arises due to Ketu in the 6th house. Such an individual goes to the very root of cosmic power. He is capable of great spiritual upliftment; he is entitled to mysterious Initiations. On lower levels, he becomes fanatic and dictatorial.

The 7th is not a favourable house for Ketu. Here, it makes the individual incapable of maintaining consistent partnership with anyone. For married life, it is not good; it makes the partner intolerant. Sex life is not of a moral order; he fails to discipline himself. In the 8th house also Ketu creates unhappiness. Morals are uncertain and his end is often sad. This however gives those qualities and faculties which enable him to take up unconventional and philosophical work.

Ketu in the 9th will enable a man to attain a position at the helm of affairs particularly in the field of religion, philosophy and spirituality. It provides immense scope for acquiring a non-traditional view on life. Such persons are supported and assisted by some loyal friends or disciples. It is a life when changes in the individual from materialism to spirituality take place.

Ketu in the 10th makes the individual suffer for the actions of his past life. He endures much hardship; he has to work harder than the rest of his fellows but he does not receive commensurate reward by way of worldly positions and status.

The 11th is the house of illusion, Maya. Here, Ketu gives a life of disillusionment and the person suffers from poverty and develops chastity and austerity. In return sometimes he gets the privilege of discipleship of some great beings which completely revolutionises his life and he achieves renunciation. His worldly bondage is thereby reduced.

The 12th Ketu gives austerity and worldly dissatisfaction but in the end the individual gets liberation. This is the best house for this planet where its spiritual influence is most satisfying and the individual enjoys lasting peace and serenity in the after-death world.

One can similarly see that the effects of Ketu in different signs of the zodiac are also very significant.

In Aries, it makes the individual mainly materialistic, gives plenty of money, wealth and social status but makes him selfish, proud and much concerned with his personal social status.

In Taurus, it imparts new directions to one's philanthropic activities. The individual is greatly involved in spiritualising the society. Under this sign the spirit moves in the world of matter to impart new light and wisdom. Life of such individuals will very much influence the life of others.

In Gemini, Ketu makes the words very effective. Under this influence, celestial music is carried to the world though the voice of the person may be melodious or it may be the voice of the silence. In both the cases the effect of such expressions would be colossal. Under this impulse through the activation of intellect the higher influence is carried to the world of matter.

Cancer makes Ketu specially fit to make the heart of the individual one-pointed. When it is directed towards any subject, whether it is music, religion or science, the individual scores a very high target. Ketu here is the ray of occult light, a mystery, an impact of the Higher on the consciousness of the individual which enables him to express it in different ways as the case requires.

Ketu in Leo is in its true form giving outstanding uniqueness to the individual. A new direction in human thought and culture will consequently result. Impact of such an individual will be enormous.

In Virgo, Ketu's impact is towards developing latent faculties. The individual does much uncommon deeds and goes down in the history for his independence of spirit. He is often a man of integrity and courage.

Sex life of the individual is not his strong point when Ketu is in Libra. He would also be swollen headed, uncompromising. But he would be an undisputed authority on some subject or over a realm of empire; he would be a bad mixer and selfish.

Ketu in Scorpio is a sign of the chosen few; it is a sign of the man with a mission. He brings the higher to the lower. He is the Lucifer who brings light to the world.

When Ketu is in Sagittarius, the individual acts from a centre, his life is coordinated and he is idealistic. He is willing to sacrifice the lower for the higher. He is selfless, social and altruistic.

Ketu in Capricorn makes the individual well qualified for entering schools of higher mysteries. He is ready for higher levels of yogic meditation.

In Aquarius, Ketu gives affluence and money comes in a mysterious manner. It comes in such a measure that divine consciousness is completely clouded and the person remains ignorant of spiritual forces in life.

In Pisces, Ketu makes the person profoundly occult and he enjoys peace and serenity. When the individual under this combination endeavors for material attainments, he gets disappointed; when he is on the spiritual path, he gets easy success and much invisible help comes to him.

In this way we see that Ketu is a highly occult planet whose whole endeavour is to spiritualise the individual in very many ways. It provides the vehicle for the spiritual downpour of divine energy; it enables the individual to attain closer relationship with occult schools which ultimately enable him to enter the higher levels of Initiation. How this training is imparted is mysteriously connected with the placement of this planet in different signs of the zodiac and in different houses in a horoscope. By no means it is malefic if the aim of the individual is to enter occultism and higher realms of divine life. For material affluence this planet is malignant and a bad influence.

IV

Miscellaneous Impulses



CHAPTER 30

Wider Demensions of Astrology



OFTEN an image of beauty transforms the individual to a different realm of experience. A golden sunrise, a starry night, the solitary evening star, smoke curling up from a lonely village-hut, snow-clad range of expansive mountains and even thickly grown trees far away from the din and bustle of human habitation often arouse deeply mysterious vibrations which touch the very inner-most core of the human individual. Saints have often gone into raptures on seeing rows of swans flying against a clear blue sky, or a couple of fawns frolicking on the green meadows, or by hearing the murmuring ripples of a slow flowing river. Dancing daffodils, singing nightingales, or the flying doves have aroused depths of poetic expressions and even epics have been written stimulated by such experiences. Sweet girls running after a single butterfly have inspired world famous paintings. But these only reveal that the nature is full of mystic depths which only sensitive minds register. They reveal the profound, almost transcendental power which makes all things new provided one is open to it. The universal elixir is always present in nature. Such transforming experiences can hardly be cultivated, but they are always lurking at the threshold of meditative solitude to dawn on the individual consciousness whenever it is in a reflective mood. They are like flashes upon the inward eye when one is in vacant or in pensive mood. J. Krishnamurti has stated that nature has the capacity of taking out the individual's personal sorrows when the latter has completely abandoned himself to it. H.P. Blavatsky has mentioned that there is a power that maketh all things new and it lives and moves with those who

know the Self as One. Such experiences and statements could become real only when one could get the thrill of the experience by oneself. Notwithstanding the sayings of others, it would be of immense value if the Universal Spirit expressing itself through the personal experiences of the individual could be realised and recognised in every day life. In that case, we could feel that every being and every event is a part of the Universal Consciousness. In that case, it would appear that everything is a part to the Inner Ruler Immortal pervading all. Our approach to life, then, could be theistic.

This cosmic principle linking the individual with the One Universal Spirit has been beautifully described in Hindu astrology. What Nietzsche stated as "the image slumbering in the stone", the Alchemists considered as "the stone that has a spirit", and the primitive religions called "God", the Hindu astrologers have called *Kala Purusha*, the Heavenly Man. Etymologically, the word *Kala Purusha* means Cosmic Creative Principle operating in Time. In common parlance, it describes the Manifested Deity, the Heavenly Man, and so on. According to this concept, every human individual as well as every part of the universe becomes an expression of the Supreme Will. This anthropomorphic conception of the Heavenly Man shatters all ideas regarding isolation of an individual from the rest of the universe. Everything in fact is related to everything else.

All differences between the man and the universe are based on what the Vedantists call *Maya*, the Great Illusion. Paracelsus, van Helmont, Cornelius Agrippa and many others admitted the existence of *divine sensorium* establishing an inter-relationship between the distant stars and the terrestrial entities with their psychological and psychic propensities. The *divine sensorium* makes the cosmos a "conscious sentient whole". Pythagoras has rightly taught that God is Universal Mind diffused through all things. This Pythagorean doctrine of the Universal Mind needs deep contemplation in order to consider whether it is the same idea as *divine sensorium* or *Kala Purusha* or whether it is a new concept altogether. Pythagoras was a great mathematician, geometer, and astronomer. He was also the highest of the metaphysicians and scholars who had studied esoteric sciences with the Brahmins of India and astronomy and astrology with Chaldeans and the Egyptians. Pythagoras is known as Yavanacharya

among the Classical Hindu astrologers, and as such he could not be oblivious of the mystic concept of *Kala Purusha*, which establishes the identity between the Universal Mind and the Cosmos. Therefore there is every justification for assuming that the Universal Mind of Pythagoras which is similar to the concept of *divine sensorium* is the same as *Kala Purusha* of the Hindus. This concept is indeed the bedrock of all esoteric wisdom and it is an essential principle on which the entire superstructure of predictive astrology rests.

Samuel Grebstein once mentioned that astrology is a highly occult and practical science and that it was related to the abstruse metaphysical subjects like Relativity. The Einsteinian Theory of Relativity is related to Space and Time. Space, according to Grebstein, does not measure, rather it has reference to the electro-magnetic gravitational pull between the different bodies. About Time, he said that it was a by-product or an outcome of motion. Without events there would be no time. Astrology which extends beyond Time and Space influences objective as well as subjective phenomena, and as such, on the basis of Grebsteinian argument, it could be suggested that the dynamic interrelationship between the various planets in motion "causes" the different types of events. This conclusion, however, should not be accepted uncritically.

The parameter of astrological field of operation transcends the wide expanse of the physical universe and it penetrates the innermost recess of every human-being. Evidently, therefore, astrology does not deal only with physical planets and their interrelationships, rather it is an esoteric knowledge whose finer implications could be known only to high Initiates. In this context, the concept of *Kala Purusha* is very significant. *Kala Purusha* or the Manifested Deity extends beyond Space and Time. He contains all—the entire Space and Eternity. He includes within himself the subjective as well as the objective reality, the manifested as well as the unmanifested phenomena. Everything that exists or that can exist at any time, everything that has been perceptible or that could be sensed only by paranormal senses of cognition are not only mysteriously related to *Kala Purusha* but they are in *Kala Purusha* Himself. What the occultists call the *Astral Light* is in fact very closely connected with this concept. It is useful to investigate the occult nature of *Kala Purusha* and relate the findings of this exploration with the problem in hand.

The entire universe is demarcated in different regions. The firmament is subdivided into twelve areas of 30 degrees each which represented different zodiacs. Every astrologer is aware of these zodiacal signs and their meanings and constitution. These signs suggest the differentiation in the nature of *Kala Purusha*. As a matter of fact, speaking with an occult bias, *Kala Purusha* cannot be limited within 360 degrees of geometrical extension, but it is a symbolic way of indicating that *Kala Purusha* mysteriously pervades everywhere. In Him, we live and move. Different zodiacs, however, are energised by different vortices of life-force. From an unknown direction, an energy pervades the whole of the universe, *Kala Purusha*, but in a mysterious way the different signs have been differentiated to discharge various specialised functions representing the physiognomy of the cosmic man. For example, it is said that Aries represents head, Taurus the face and so on. The impulse of action in *Kala Purusha* is represented by the different forms of energy contained in different planets. At present, we do not wish to discuss how and why any planet becomes a repository of any special form of divine energy, but we shall be content merely by saying that these planets are so. This forms the subject matter of another work entitled *A study in Astrological occultism*.

In order to show how mysteriously *Kala Purusha* is related to microcosmic as well as the macrocosmic evolution, the next chart may be related with the principle of evolution and involution and examined how the ancient sages of India had put much deeper meanings into the different zodiacal signs and the planets ruling over them. It may here be indicated that the involutionary forces extend from the first to the seventh zodiac and the forces of evolution begin with the seventh and end up with the twelfth. The different signs on these paths indicate the different levels of experiences that the ego must receive in order to equip itself for the next phase of its unfoldment. This course indicates that the scheme of involution relates to immaterialisation of the Divine Spirit into form-al world of matter and the next phase of evolution relates to the path of withdrawal suggesting the process by which the divine energy is liberated. The former is known as the Path of Forthgoing and the latter, the Path of Withdrawal. The first is the *Pravritti Marg* and the second, the *Nvritti Marg*. Both the paths are contained in *Kala Purusha*. Similarly, the three *Gunas*, namely *Sattwa*, *Rajas* and *Tamas* are also contained in him.

A little thought would indicate that the division of the zodiacs in the two separate groups suggestive of different paths on which most of the individuals are treading reveals many of the hidden aspects of the planetary disposition. One significant feature of this grouping is that the three malefics, namely, Mars, Saturn and the Sun owning Aries, Scorpio, Capricorn and Aquarius, and Leo are not placed contiguously. The Sun has the unique feature of concretising the divine outpouring and limiting it to such a form that the human beings are "individulaised". It is at that stage of divine downpouring that Adam ate the forbidden fruit and was expelled from heaven. Corresponding to this stage of involution, there is the level of Sagittarius under the lordship of Jupiter which "divinises humanbeings". In the journey of Soul from the Divine origin when it reaches this crossroad, religiosity and spirituality develop. But, the supreme planet of Initiation is Saturn. None can truly become an occultist and an Initiate without the favourable influence of Saturn, and Saturn has been assigned the most crucial position on the *Nvritti Marg*. The Fall of the Angels is explained by the fact that Saturn rules and guides trials of the neophytes. This characteristic of Saturn has made it very mysterious and one of the planets with highly esoteric nature. Because these opposing forces are contained in *Kala Purusha*, the concept is not anthropomorphic but it is suggestive of being the Spiritualising Principle. Astrology therefore does not attribute goodness or badness to anything; there is no evil *per se* in astrology, but it discloses certain divine principles of causation extending over lives after lives.

The planet Sun is considered debilitated in Libra and is exalted in Aries. From the scheme suggested, it could be realised that these two signs are the downmost and the topmost points in the chain of cosmic manifestation. The Sun which symbolises *Atma* in an individual can never feel happy and liberated when it is engrossed in the grossest of materialistic bondage. Similarly, he could not have any better position than the one when he is merged in the Divine, *Paramatma*. It is through the placement of the Sun in the horoscope of the individual that he is related to his Father in Heaven, *Kala Purusha*. On the psychic perception of this relationship, the accuracy of the astrological predictions about the future of the individual also depends. This interrelationship also gives an indication of what line of yoga the individual should take up. This

knowledge is also useful in revealing those attitudes in the individual which could give him adequate strength in confronting the trials of everyday life. These aspects of the subject are very fascinating as well as useful. Astrology has been given out by the ancient seers precisely for such purposes which could help merging of the individual in the Universal Consciousness and for this, the knowledge of *Kala Purusha* and the relationship of the individual with Him is very fundamental.

PHYSIOGNOMY OF KALA PURUSHA

	<i>Zodiacal Sign</i>	<i>Corresponding Human Parts</i>	<i>Corresponding Regions of the Earth</i>	<i>Corresponding Spiritual Efforts</i>
♈.	Aries	Head	Surface of the earth containing precious stones and yielding valuable minerals	Latent Divine Energy
♉.	Taurus	Face	Farms, Stables, Cows and Forests	Manifestation of Divine Energy
♊.	Gemini	Throat, Bronchial region	Gambling Houses, Pleasure Haunts and Gardens	Self-seeking Energy.
♋.	Cancer	Heart	Ponds and water fronts	Directed outflow of Divine Energy
♌.	Leo	Belly	Deep Mountainous Caves, and Dense Forests	Initiation in Divine Mysteries
♍.	Virgo	Navel	Pleasure lands, pleasure Rooms of Women	Forthgoing evolution, Sex Energy
♎.	Libra	Intestines	Bazar of a city abounding all kinds of valuables	Depth of Involution in Materiality.
♏.	Scorpio	Private Parts	Regions abounding in flint or holes of noxious reptiles	Energizing Serpent Fire Withdrawal of Sex Energy
♐.	Sagittarius	Thighs	Camps, Barracks containing Horses, Chariots, and Elephants	Transformation of Materiality into Divine Energy
♑.	Capricorn	Knees	Rivers and other Water-abounding regions	Trials of a Neophyte
♒.	Aquarius	Calves	Receptacles of Vessels in a House	Renunciation
♓.	Pisces	Feet	Rivers, Seas, and similar other reservoirs of Water	Ascension to Divine heights. Man becomes an Initiate and then an Adept.

CHAPTER 31

ASTROLOGICAL SYMBOLOGY

Those students of astrology who find predictions based on planetary combinations and their disposition according to classical texts difficult to comprehend and mystifying would discover considerable material in astrological symbols which could be enlightening. They provide them enough scope for pondering over them in order to acquire basic insight into the various impulses generated by the planets, signs of the zodiac and the lunar mansions or *Nakshatras*. These symbols could even throw light on their underlying rationale. Properly understood, these symbols could establish an important link between the esoteric religions of the world, the hidden principles of the cosmic ideation and the evolution of human beings.

In approaching astrological symbols, it is necessary and important to recognise their limitations as well as their common origin. Many of these symbols have arisen in diverse societies and at different periods of history. Consequently, these symbols would not be identical in their representation, but having the same esoteric source of their knowledge all the adepts of the world would have the same knowledge to impart. So the outer expressions of a sign or differences in names should not make any vital difference in the real significance of the basic impulses described by them. Initiations in occult mystery schools have the uniform rules and all of them impart the same wisdom to deserving seekers. As the knowledge and comprehension of the seers of the subject depended upon their spiritual attainments and the levels of initiations in these mystery

schools scattered in different parts of the world, there had been the minimal chances of any error though local and superficial variations could be found. These symbols, as well as the secrets made available to the seers at these initiations contained inbuilt defence against their vulnerability. These can be understood by any person according to his own individual spiritual understanding and attainments on which depends his insight. These symbols open vast possibilities for right type of earnest students but they have also inbuilt mechanism by which their accessibility is defended against the unwary. These symbols are therefore like *mantras* and *tantras*, objects of meditation and reverential use with a view to learning secret knowledge and acquiring power over nature.

There are many kinds of astrological symbols. Primarily they are geometrical figures, natural or man-made figures, and allegorical stories woven around them. Religious myths have played an important role in the determination and evolution of these symbols. Differences in cultural and religious *milieu* influenced the identification of any specific symbol for any astrological planet, signs of the zodiac, or for the lunar mansions, but as the essential features of these had been imparted to ancient seers of all lands and all times from the common fount of esoteric wisdom, there could not be any real variation in the meaning of these symbols. Whatever the origin of the symbols, a careful study of the symbols could therefore reveal the basic characteristics of the astrological impulses radiating from the planets, zodiacs, *Nakshatras* or any other astrological determinants. Whatever could have been the aim for selecting these symbols, whether natural objects like lotus, or a pearl, insects like crab or scorpion, animals like bull, or a horse, or a loin, plants like Ashwatha tree, or man-made objects like a balance or a potter's wheel, the external appearance of these are superficial for meditative purposes in order to discover their real, inherent meanings; for unraveling the inner and deeper significance of these objects in life, sometimes one has to look for their synonyms, and even search for the several meanings of the word and the wordvalues of the letters used and so on. The guiding factor in the discovery of the keys to the meanings of symbolic expressions is the consistency in their applications. Once a particular key is used for interpreting the meaning of any symbol, it should be able to throw similar light on other symbols as well when so used. In this way, depending upon the level of

understanding and the extent of the expansion of one's consciousness, it could be possible to get an insight into the hidden meanings of symbols directly. Approaching this way, the student could be able to intuit the meaning assigned to the symbols by the ancient seers depending upon their depth of understanding of the nature of the objects thus used. Their implications are tremendous in understanding alchemical works as well as Gnosis. In astrological studies of symbology, it is helpful to know the cosmogenetic philosophy as well as the evolution and constitution of man. Such studies when related to the symbols often reveal their hidden meanings and implications, which when applied in different contexts show the appropriateness of their selection. The depth of revelation depends upon the kind of keys one has used; profounder understanding of the occult wisdom and of the interplay of the finer forces of nature yields keys of more inner secrets provided the seeker has already attained corresponding level of spiritual understanding. Thus, the revelations, made at any level cannot be assumed to be final. That is very true in understanding occult subjects like astrology, alchemy, and mythological stories of various world religions.

There are many kinds of symbols, as indicated above, but here we propose to discuss a few geometrical symbols used in relation to astrological planets. In discussing the nature of planets, the geometrical symbols are useful for the reason that social and religious differences in the meaning of these symbols in different countries could be minimised considerably. But, because other symbols cannot always be overlooked, specially when the signs of the zodiac and the characteristics of the lunar mansions are examined, we shall be required to pay due attention to such symbols as well. Among the geometrical symbols, the cross, the circle and the arrow are very important. The circle appears in various ways in the symbols for Sun, Moon, Mercury, Venus, Mars as well as in many others. Almost all the planets have some portion of the circle attached to them in some way or the other. Cross appears prominently in the case of Venus, Mercury, Jupiter and Saturn. Arrow is connected with Mars among the planets, but in the signs of the zodiac one finds it linked with Scorpio, Sagittarius, and among the *Nakshatras* arrow symbolises Aridra, and Purvasadha. An understanding of these geometrical figures and how they are useful in representing certain abstruse occult forces could enable us

to apply them to astrological predictions.

These three kinds of symbols primarily represent certain stages of cosmic ideation and the path of return to the source from which everything began. A cross which is primarily composed of two lines intersecting at their middle points is a very ancient symbol representing regeneration. Madame H.P. Blavatsky has stated that the form of the cross did not originate with the Christianity, rather it was known and used for mystical purposes thousands of years before the christian era. According to her, it formed part and parcel of the various rituals in Egypt and Greece, in Babylon and India, as well as in China, Mexico, and Peru. It formed a cosmic, as well as a physiological (or phallic) symbol. The form of the cross has varied considerably from one country to another and from one period to another, and its use has also been very much different. As Tau, it had been used even as a magic talisman. But essentially, the cross is considered as a symbol of eternal life, the four points representing succession of birth, life, death, and immortality. As a symbol of dual generative power, it was laid upon the breast of the Initiate after his 'new birth' was accomplished. It was variously considered as a magic sign signifying that the newly born adept has achieved his spiritual birth, has enabled union between his astral soul with his divine spirit and he has been ready to ascend in spirit to the blessed land of light and glory. It was a symbol of the revealed mystery of life and death. It is said that the *Brahmatma*, the chief of Hindu initiates carried on his head gear two keys arranged like a cross to remind him of this symbol. In some Buddhist worship places in Tartary and Mongolia, the entrances of a chamber, generally containing the staircase leading to inner shrines, were ornamented with a cross formed with two fishes. In some monuments of Chaldea, Persia and even in India, there have been inscriptions of double or eight-pointed cross. There is a Masonic tradition that Solomon's temple was built on three foundations, forming the 'triple tau' or three crosses. A.F. Orchard has recorded the symbol of cross engraved on rocks in Egypt and Central Asia, while the ancient cave temples for example of Ellora, Elephanta, Varanasi and Mathura were cross shaped. Thus, the universality of the symbol of cross would suggest that the symbol of cross associated with various planets and other astrological signs cannot be overlooked and considered unconnected with the esoteric philosophy underlying this sign.

The widespread use of this symbol in astrology would make one feel that the several planets like Venus, Mercury, Jupiter, and Saturn, (besides several others about which we shall discuss later), must have been very intimately linked with the essential occult significance which this symbol in various religious and mystic traditions was expected to disclose. In order to discover the significance of this symbol for our purpose, it would be useful to shear its frills and study the central principle it aimed to describe. In its bare skeleton, the symbol consists of two lines, one horizontal and another vertical, both intersecting one another at the middle.

H.P. Blavatsky has stated that the union of Spirit and Matter symbolised as an emblem of Life Eternal in Spirit on its ascending arc and in Matter as the ever resurrecting element by procreation and reproduction as in a cross, in which the spiritual male line is vertical whilst the differentiated matter-line is horizontal. What the Sankhya philosophy denoted by *Prakriti*, the female counterpart of the cosmic creative energy, and *Purusha*, the masculine positive cosmic creative energy, are represented by the horizontal and the vertical lines of the cross thus expressing the fundamental cosmic ideational process in essence. The horizontal line thus standing for *Hiranyagarbha*, the Golden Egg, Mother Nature, Psyche in man, and so on, contains within itself all the elements and attributes, *Tanmatras*, *Indriyas*, *Bhutas* and *Triguṇas* (namely *Rajas*, *Sattwa* and *Tamas*) which form the cosmic bricks for the creation and evolution of the cosmos and the man. It is the combination and permutation of these that the various levels of existence arise through which the consciousness or the Spirit operates to achieve its destiny (of divine immaterialisation or being veiled under Illusion—*Maya*, and the final release, *Moksha* or *Nirvana*).

The horizontal line consists of atoms each of which is impressed with its destiny once it is activated by the radiance of Divine Thought, the spirit in manifestation; it is like an ovum awaiting impregnation for the fruition of its inherent, latent potential though by itself it is not capable of fructification. The vertical line is considered as *Purusha* in *Tapas*, in penance, which does not mean isolation, but self-imposed restrictions in order to fulfil some cosmic purpose. In this process of self-imposed restrictions, the Absolute having differentiated itself in *Mool*, *Prakriti*, Primordial Matter, and *Daivi Prakriti*—Primordial Spirit, or consciousness

begins immersing itself in different layers of material veils thus limiting its capabilities for functioning in complete freedom. Nonetheless, the Cosmic Male, the Vertical Line, remains positive, creative, without which matter is inert. The vertical line in this way represents the positive, creative potential, which can become actuality only in union with matter, the horizontal line. The Cross therefore is a symbol of manifestative process. It shows how the Unmanifest during the materialisation process known as procreation, generation, cosmic ideation, assuming motion becomes an emblem for cosmic evolution. It is for this reason that the Cross is said to be the Sign of Life, the Tree of Life, the hammer of creation, continual motion and revolution, the whirling of the Great Breath, the Invisible Cosmos of Forces. It is supposed to be the symbol of God as well as a symbol of man, a symbol of sacrifice and of creation, of generation and re-generation; of life and death; Rebirth and Immortality; union, separation, and re-union; past, present, and future and eternity; night, morning; sleep and waking; male and female, and all the pairs of opposites, and of the androgynous dualism of every manifestation of nature. It is a symbol of the descent of Spirit into Matter as well as the Fall of mankind into generation. Having discussed the various implications and representations of the symbol, A.F. Orchard has very rightly stated :

“The Cross is the symbol of the Sun, Moon and Planets. It is at one and the same time Spiritual, physical, cosmogonical, anthropological and magical, with seven keys to its inner meaning. This compound key contains the seven great mysteries of cosmos. It is the Alpha and Omega of universal creation, the Force evolving from pure Spirit and ending in gross matter. It applies to measures, animal reproduction, geometry, numbers, astronomy.

When the symbol of Cross is studied under astrology, one will discover many possible keys in order to comprehend the essential nature and attributes of the astological forces represented by the various planets, signs of the zodiac and so on. These keys are bestowed to the students only at different degrees of Initiation in Mystery Schools which is hedged with rigorous conditions of pledges and probations. As long as these real keys are not available, one will have to be content with whatever is available intuitively. This preliminary precaution is applicable even in the case of other symbols, such as the circle and the arrow.

It is very difficult to establish the sequence between the evolution of cycle and cross symbols. In many ways, both can be studied as a simultaneous process in cosmic ideation. However, one may say that the cycle symbol is less sophisticated and is direct expression of some primeval process of the cosmic manifestation. Circularity in an observation is an indication of some order in the perceptive intelligence. In it, there is harmony, relationship and reference to the centre from which the curving contour seems to have arisen. Moreover, in nature there is no straight line which could be directly and naturally recognised by an individual. Only at a later stage of intelligent contemplation, when hypothetical relationships and thought processes were superimposed on various observations that one begins to think of straight lines (of which the Cross is made). In man's inner experiences, in expression of nature's movement such as the flight of birds and growth of trees or the flow of rivers, the movement of the Sun, Moon, stars and the galaxies, there is circularity rather than linear movement. Man from the earliest times has recognised nature and its operation as connected with circle while straight lines composing triangles, hexagrams and other tantric figures evolved later in order to establish control over nature's finer forces. These have been the expressions of man's conquest (and understanding) of Nature. Thus, whenever man realised the greatness of Nature, he began to think in terms of cycles ; whenever man thought of his own supremacy, he used straight lines and their various combinations. For that very reason, probably, from the earliest dawn of history, the Absolute, Incognizable, the Supreme, the Divine Unity, the Cosmic Rhythm and such other phenomena were expressed by circles. In that sense, one could consider the circle as the primary symbol of cosmic ideation.

A circle consists of a central point and the circumference; both together form a unity. Even the circumscription of the outer ring only, by itself, could mathematically determine the location of the central point. So whenever the ring of the circle is described as a symbol, it assumes the existence of a central source but the very fact that the central point is dropped signifies a purpose which for general purpose refers to the area covered rather than the unity prevailing between the centre and the circumference, that is, the creator and the creation. A circle is divine unity, from which all proceeds, whither all returns. H.P. Blavatsky has

recorded these two symbols, namely the circle and the circle with its centre, as the two earliest representations of the cosmic indication. She said : "An Archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific and unknown process—is before the writer's eye. On the first page is an immaculate white disc within a dull black background. On the following page, the same disc but with a central point. The first, the student knows, represents cosmos in Eternity, before the reawakening of still slumbering Energy, the Emanation of the world in later systems. The point in the hitherto immaculate disc, Space and Eternity in *Pralaya*, denotes the dawn of differentiation. It is the Point in the Mundane Egg, the Germ within which will become the Universe, the ALL, the boundless, periodical cosmos, a Germ which is latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns; its circumference indicates the abstract, ever incognizable Presence, and its plane, the Universal Soul, although the two are one." From this, it could be seen the appropriateness of the symbol for the Sun, which in its mysterious splendour is the Supreme as far as human beings and their world are concerned. It is said that the circle is the delimitation of the area for manifestation, which in fact should be the first thrill in the Unmanifest Absolute while entering into *Tapas*, penance, for manifesting the cosmos from within itself, and the Circle with the point in it, the first differentiation of the Absolute so that it becomes the prime source of visible existence ; "Aditi in THAT". The symbol of the Sun is not merely a physical representation of the visible planet, but it describes the esoteric evolutionary impulse that led to its manifestation. Otherwise, the point in the centre in the symbol of the Sun would have no meaning.

In considering the symbols like the cycle and the circle (that is, cycle with a central point), one has to recognise that the ideation of the absolute in its unmanifest state to the manifest state is a very complex process which transcends the intelligence of the highest adepts. A pondering over the Sun symbology that is, the circle with a central point, would give some understanding of this process. The objectification of the subjective potential expressed as the swelling of the Mother Nature in its multifarious forms, motion expressed as time and duration as well as involvement in different permutations and combinations of form and

motion resulting from the basic qualities of attraction and repulsion, these three though dissimilar for our comprehension and in their results are basically three results of one and the same ideational change. Polarisation is an act which causes all these, but the act of polarisation itself is dual in nature. In the process of Unmanifest becoming manifest, the subjective becoming objective, the sexless becoming the masculine and the feminine, the act of polarisation, attraction and repulsion, as well as motion occur simultaneously. Thus the manifestation of the central point, or the act of centralisation of the attention of the Absolute arouses many of the complicated network of forces. The movement in the point exposed as a line—horizontal and vertical—begins to move as a line in a linear dimension but, as a plane, so to say, the blades of masculine and feminine forces begin to pervade without any hindrance in different directions. The cosmic particles constituting these blades or the planes are each surcharged with centripetal and centrifugal energy-particles which cause attraction between the positive (male) and the negative (female) forces, that is, between the vertical and the horizontal energy-emanations which being drawn in love relations are simultaneously thrown in repulsion or in hate relations. Thus, a perennial war between the so called gods and no-gods and, a kind of balance or harmony, is established between the diverse forces. Only when the unrestricted motion of these forces is circumscribed by concentrating on any one point, on the extending or expanding blades of energy-particles that these forces begin whirling round the centre to make it finally a sphere rather than a circle. In fact, what the symbol shows as a circle is a sphere which for representational purpose is shown as a circle. This approach would show the aptness of the symbol of a circle for the Sun because the physical Sun has also a definite quality of keeping the various globes at a distance while keeping them within its zone of gravitational pull thus finally maintaining a beautiful harmony in the solar system.

But for astrological purpose, we have to penetrate deeper in the symbology in order to discover the attributes of the planets which have been assigned full cycle or a part of it. It is now not difficult to recognise that a point has two main properties; one, it is the swelling of the inner without thus that which is within, unmanifest, becomes external, manifest, pervasive and is expressed as the circumference. In actual life, the point

represents the quality of generations : it enables the divine potential in man to flower which under favourable conditions expands in all directions. Second, it is the point which can sustain and provide the necessary impetus for every linear movement, whether horizontal or vertical. The existence of point together with the circumference shows the swelling of Spirit and of various other kinds of energies, positive as well as negative, but within the restricted field of activity. As a symbol of the Sun, this sign suggests intense activity, both physical as well as in the realm of thought and intelligence, the negative influence is felt by way of anger; destructive tendencies, frustration; there could also be grace and irresistible constructive impulses along with severe urge to destroy. The circumference is always a limitation to the urge of the point in the centre to grow. Key words of this symbol could be considered *spontaneity* that which is within is swelling without, that which is *subjective is becoming objective, there is expansiveness, perfection*, attracting and repelling simultaneously, *frustration* if personal expansion is obstructed.

While a cycle is an integral whole (here we are thinking only of the cycle, that is, the circle without the central point), it is represented even as a serpent swallowing its tail, or the Tibetan Mandal, of which Professor Carl Gustav Jung gave much prominence. It is also seen as rhythmic movement, periodicity, cyclic rise and fall, and the dimensions of activity extending from the highest realm of manifestation to the lowest depth of hell. It is the universal life. But, the different portions of the circumference have radically different characteristics, as the cycle that relates the heaven and the hell in one chain will have its different links touching different portions of this manifestation. The distinguishing features of the different sectors of the circular arc are important because in several planets which are quite different from one another different portions of the arc are associated. In Mercury, the arc moves from left to right in an upward direction, while in the case of Jupiter it is that portion of the arc which is moving from right-hand side of the cycle upwards ; in the case of Saturn two arcs of the cycle are joined in a very different manner. Unless we are able to get an idea of the special features of these arcs, the symbolism of these planets could not be very enlightening. For this reason, if we follow the cyclical movement of the circle carefully, we shall find that the upper arc is the movement of the spirit towards immaterialisation while the arc

concaving left-ward is connected with the involutory movement of the Spirit when it is increasingly embedded in matter. The lower sector of the circular arc shows the Spiritward urge after the immaterialisation process is getting saturated. The arc convexing righthand side represents the return movement of the arc, of the homeward journey of matter, or the release of Spirit from the shackles of gross layers of materialisation. These sector-wise divisions become very important when we examine their association with Mercury, Saturn, Jupiter and such other planets or with the signs of the zodiac.

So far we have seen the details of a cycle, a circle, a cross but the significance of an arrow, which appears only in the case of Mars among the planets but in several cases of the zodiac and *Nakshatras* we have not yet examined the significance of their symbols. In *Munkakopanishad*, the significance of arrow as one-pointed human effort has been spoken of. Almost in all parts of the ancient world, arrow was the symbol of manly qualities whereby man could achieve something not ordinarily possible for ordinary individuals. In the Upanishad mentioned above, the disciple is urged to shoot his arrow pointedly and with attention and concentration to his ultimate progenitor, the Atman, and for this purpose detailed allegorical references have been made. Arrow is primarily an instrument for achieving noble aims as well as for punishing the wicked, or for defending oneself. It is an instrument necessary to express one's prowess. Arrow is primarily a pointed effort towards an object which has to be hit, attained, brought under subjugation as a result of one's concentrated and controlled attention produced and power. These are the qualities when radical and important changes occur in the evolving entity.

Note : A detailed discussion on astrological symbols is given in our study on Myths and Symbols in Vedic Astrology (Passage Press, U.S.A.)

CHAPTER 32

NAKSHATRAS : THE TWENTYSEVEN WIVES OF THE MOON

Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

The Revelation: I.3

One of the most abstruse though very rewarding has been the subject of *Nakshatras*, or the Lunar Mansions, which have acquired such an outstanding significance in the Hindu astrology that it based on them almost all their astrological prognostications. The subject has indeed been very ancient. In almost all the ancient civilisations where astrology had played an important role, the subject was known and due credit given to them. The Chinese had known them under the name of *hsiu*, four of which divided the sky into quadrants, were known as far back as the 14th century before Christ while the knowledge of the 23 ones mentioned in *Yiieh Ling* has been traced back to the 9th century before Christ. Even in Mesopotamia, the system of the Lunar Mansions was known to the astrologers. As far as India is concerned, the existence of this knowledge has been traced back upto the pre-Vedic period, which according to some authority takes the subject atleast to 25,000 years ago. Its recorded history can be found in the *Atharva Veda*, which gave a complete list of the *Nakshatres*, but what is more important is not merely the recorded history of their nomenclature, but their various associations and relationships with cosmic deities who played their distinctive role in the cosmogenesis.

This aspect of the subject has however remained very much veiled, probably because its knowledge could reveal certain aspects of the creative phenomena which are susceptible to much abuse. A study of the subject in its cosmogenetic perspective by unravelling the primary characteristics of these *Nakshatras* with the help of Indian mythology, metaphysics, religion and ethics could probably disclose a more intimate relationship existing between human individuals and cosmic forces. The various propitiatory practices as well as astrological guidance to diurnal and other mundane activities included under the *Karma Kanda* of the Hindu ethics are established on the basis of this relationship.

The Hindu astrology, and specially the topic of *Nakshatras* are so much intimately connected with the system of Indian philosophical thought that their proper understanding would necessarily require an intimate knowledge of esoteric implications of various Hindu mythologies. S.M. Ahmed Hashmy has very rightly emphasized that the Indian astrology, religion, and mythology are so much mixed up that it is not possible to separate them. The entire astrological nomenclature is symbolic. The Hindu astrology has assigned so much importance to the various *devas*, angelic hosts, and the planetary regents that the prognostications are never considered in isolation of the eternal life of the individual. The celestial hosts ever-active in discharging their divine responsibilities bring out the latent destiny of individuals, as well as that of the society, nations, mother earth, solar system and the cosmos. In this context, the affirmation of Eliphas Levi that "God sows the idea of the Infinite, and the rays of the Suns bring to birth the germs according to the Plan", is certainly very appropriate. The process of Cosmic Ideation, the transmission of the Idea to the planetary regents, from them to the terrestrial system and then, to the human individuals is indeed a very complicated one which could be effectively explained only in the language of allegories, mythologies and symbols. An attempt has been made here to indicate the significance of Hindu *Nakshatras* in their wider context on the basis of such correlations.

Nakshatra is a sanskrit word explained in many ways. H.P. Blavatsky thought it to consist of *naksha* (= to approach) and *tra* (=to guard) which implied that these lunar asterisms were the abodes of gods devoted to guarding and guiding the cosmic, solar, diurnal and terrestrial evolutions. From its root-derivative, the word however meant the

development. These vibrations also affect the cosmos during the course of its evolution from its earliest manifestation to dissolution. As far as our globe is concerned, the Moon has a special significance and as much for the earth and its inhabitants, the relationship between the Moon and the *Nakshatras* is of great consequence.

To enable the students to comprehend the primary characteristics of various *Nakshatras*, they have been classified in a synoptic way in *Table 1* which at the face of it may look very baffling. The information given in this table treats the *Nakshatras* as if they are humanbeings living in a traditional Hindu society with their various social and functional stratification, but these traits should be considered as some of the clues for the understanding of their esoteric nature. It is interesting to note that matching horoscopes for marital compatibility, prognostications regarding recovery of lost property and suggestions relating to auspicious time for commencing a journey, house construction and such other activities based on these characteristics of the *Nakshatras* work out admirably well. The wider perspective of *Nakshatras* is given in the diagram which attempted to show the relationship of these *Nakshatras* with other evolutionary forces. The diagram should be taken merely as suggestive meant to simplify several complicated relationships and to compress some data for their immediate visual reference. In this diagram, the main emphasis has been to show the relationship between the asterisms and the three Basic Attributes, namely, *Rajas* (Activity), *Tamas* (Inertia, Ignorance) and *Sattwa* (Harmony, Essence) which regulated all the activities of the universe. As the Hindus have a well integrated approach to occult matters, the Vedantic view of cosmogenesis forms an essential part even of astrology. In order to show this relationship, the diagram is set on the general background of Creative Illusion—*Maya*—which has been depicted as the all pervading Darkness, which is born of Ignorance, *avidya*. The relationship between *Maya* and manifestation has been carefully described by Sankaracharya, the greatest exponent of Advait Vedantic philosophy of India who lived in First Century B.C.. He stated that *Avidya* (Nescience) or *Maya*, called also the Undifferentiated Energy, is the power of the Lord. It is without beginning, is made up of the three *Gunas* (attributes) and is superior to the effects (as their cause). It is to be inferred by one of clear intellect only from the effects. It produces creative illusion of many kinds. It is *avidya* which brings forth the whole universe. This universal

cause—*Maya*—is shown in *Diagram I* differentiating itself into the three Basic Attributes of *Sattwa*, *Tamas* and *Rajas* which in turn are further re-arranged according to their affinities with the 27 lunar asterisms. These asterisms in their secondary circulatory motion again realign themselves with these Basic Attributes thus there could be rings within rings ; each attribute having traits of all the other attributes in their secondary, tertiary and subsequent differentiations.

The diagram suffers from two major shortcomings : First, the two-dimensional diagrammatic representation of a multidimensional relationship, besides leaving aside many significant finer aspects of the subject, inevitably makes the entire relationship very crude and oversimplified. Second, these asterisms, besides their relationship with the three Basic Attributes, are also very intimately linked with the four primary motivational impulses, namely; *Dharma* (righteousness), *Artha* (wealth, self-centred considerations), *Kama* (passion, sex), and *Moksha* (liberation). These impulses do not directly arise from the three Attributes, but they enter the lunar asterisms from altogether a new dimension. These have not been shown in the diagram, but this may be noted that the asterisms have been also categorised into the four primary impulses as given below. *Diagram I* however gives the names of presiding deities, characteristic symbols, planetary lordships of asterisms as a whole as well as of their four quadrants.

Categorisation of Lunar Asterisms into Four Primary Motivational Impulses

Dharma	Artha	Kama	Moksha
Ashwini	Bharani	Krittika	Rohini
Pushya	Punarvasu	Aridra	Mrigashirsha
Ashlesha	Makha	Purva-Phalguni	Uttara Phalguni
Vishakha	Swati	Chitra	Hastha
Anuradha	Jyestha	Moola	Purva-Ashadha
Dhanishtha	Shravana	@	Uttara-Ashadha
Sat-Bhisag	Purva-Bhadra- pada	Uttara-Bhadra- pada	Revati

@ Abhijit was an asterism considered among them presided over by Brahma, the Creator of the Universe, with which even the Lord Krishna associated himself, but later on, for some unknown esoteric reason, it was dropped out and now only 27 asterisms are taken into account for astrological purposes.

During recent years, specially as a result of the advance made in astronomy, much controversy has arisen concerning the validity of "fixed" zodiacs and thereby invalidating the Hindu approach, and thereby urging the need for periodical readjustments but the Hindu astrology is based on a system of 'fixed' zodiac wherein astrological signs corresponded to the astronomical constellation of the same name. The zodiac, under this system, has for its starting-point Aries 0° in the same constellation. As long as the beginning points of the lunar mansions, the signs of the zodiac, and of the vernal equinox synchronised with one another, no discrepancy between the two systems, namely, those based on the 'fixed' zodiacs and those on 'moving' zodiacs was expected. But as soon the shift in the solar system causing what is known as "precession" of the equinox occurred, the synchronisation between the three was disturbed. The point of intersection of the celestial horizon and the path of the ecliptic considered as the first point of the zodiac under the moving zodiacs shifts by about less than a minute every year. The slow retrograde motion of the equinoctial point along the ecliptic radically alters the relationship. What was the first point of the third lunar mansion a few thousands years ago became gradually the beginning of Pisces later on. The precise magnitude of this shift has also remained a very controversial point. In order to have a clearer perspective of the Hindu astrology, it will however be necessary to have a correct appreciation of both, the effect of the shifting signs as well as of the precise degree of precession. This is important because the Hindu system depended very much upon the Moon's position in a *Nakshatra* which sets the periodicity of events in the life-history of a person. But the fixation of this point is connected with determination of the precise magnitude of the precession.

S.M. Ahmed Hashmy has very well analysed the differences between the sidereal and the tropical zodiacs. He has indicated that the whole region defined by the group of stars known as Pleiades or *Krittika*, the third Lunar Mansion, lies wholly in the astronomical sign of Taurus and not partly in Aries as claimed by the sidereal zodiac of the regular size. Another glaring example of the same characteristic is indicated by Scorpio. This astronomical constellation has three sub-constellations: the head is known as *Anuradha* (δ or Δ Scorpii), the heart as *Jyestha* (Antares χ or Scorpii), while the tail is *Moola* (λ Scorpii) whereas the astrologers have always based their prognostications on the assumption that *Moola*

formed entirely a part of Sagittarius. On the basis of such spread-outs taking into accounts the varying magnitudes of *Ayanamsa* or the degree of precession, Ahmed Hashmy has shown that the Hindu astrological asterisms, or the *Nakshatras*, are not identical with astronomical constellations. Ahmed Hashmy has rightly concluded that the Hindu's astrological nomenclature is symbolic: "The astrological nomenclature is given not because they are referred to a frame of fixed stars but because of their intrinsic symbolic importance". The Hindus always believed that the deity presiding over a *Nakshatra* as the most important influence, and not the astronomical stars in the asterisms. It would be erroneous to believe that the Indian seers did not know the occurrence of precessional motion caused by the gravitational force of the Sun and the Moon upon the earth. In fact, they had the knowledge of twelve *Adityas*, the Suns and were aware of several types of gravitational forces being exerted on our terrestrial globe. As a result of these influences, they had worked out the details of the perturbation of the Polar Axis as well as of the swing of the same in a circulatory motion causing great cataclysmic and geological changes besides various other movements of the solar system spreading over millions and billions of years known as *Manavantars* and *Kalpas* of which the modern astronomers know very little. Some of the "imaginative speculations" of the ancient Hindu seers are getting vindicated by recent scientific explorations and studies. For example, Dr. Henry Pratt, M.D. in his *Pricipia Nova Astronomica* postulated the existence of four Suns, including one as the Polar Sun on the Polar Axis besides other three which are on the same astronomical plane as the physical Sun that we see everyday. Dr. Pratt's equatorial, polar and the central suns are yet hypothetical inferences unconfirmed by scientific observations. Even his conclusions have not been given as much serious consideration as they deserved. The hypotheses of Dr. Pratt are based on known occurrences whose explanations have not been forthcoming so far in a satisfactory manner, but he claimed that those unexplained phenomena could be effectively explained on the basis of the influences expected from these three additional Suns which he postulated. Once Dr. Pratt's conclusions are proved and accepted by the scientists, the heliocentric solar system could be liberated from its present fixed axis, and the whole system would become a cosmic itinerant whose presence in any known corner of the cosmos would be merely a matter of temporary expediency. When this is realised one could well imagine that the visual synchronisation of certain

planetary relationships would be only temporary and in order to understand the basic impulses which they radiated one will have to study certain other sources of energy causation. In order to explore such a possibility, one will have to deny the proposition that the astrological influences flow from a particular star as such. The Hindu system of astrology is very emphatic in denying such causal relationships.

In such an event, the significance of precession of equinoxes would be lost and a new set of considerations would emerge. Events like this would not sufficiently justify any radical modifications or readjustments in the Hindu approach to astrology. The Hindu system of fixed zodiacs is based on the idea of certain divine impulses radiating through different cosmic ideational centres which are not effected by temporary shifts in astronomical objects. Dr. B. V. Raman, the doyen of the modern Indian astrologers, very aptly remarked:

The sidereal basis of the Hindu zodiac brings into relief the relative importance which the ancient Maharshis have assigned to the remote stars and hence to other Suns than ours, in shaping human destiny, in spite of their lively consciousness of the circumstances that our immediate overlord is our own magnificent Sun. These adepts were better aware than the modern astronomers, of the shifting character of the Equinoctial point, and the facility it afforded as a landmark for noting the position of celestial objects and the further calculation that were deducible therefrom.

Dr. B. V. Raman further stated,

“But the means of astronomy were by no means the ends nor even the methods of astrology, and hence the help, which the shifting vernal equinox afforded in fixing readily the celestial latitude and longitude of the planets, did not induce the Hindu astrologers to mistake its vocation and dignify it to the position of the vital centre of astrological zodiac”

Much of the difficulties regarding the moving and the fixed zodiacs could be eliminated if the astrological effects are not expected to depend upon the angular positions of the physical planets in relation to the astronomical location of the earth. As the Indian occult approach is to

treat such objects as highly magnetic beings capable of interacting on the principle of radio-activity, affecting one another based on the law of affinity, the basic constitution of the affected and the affecting objects which would take into account not only the visible but other dimensions of their existence, becomes important. In that case, the view taken of these astrological objects is not location-based ; it is a view taken by a person who could be considered outside our stellar system at all.

The nature of Hindu astrology becomes still more abstruse and "difficult to comprehend" when we begin to consider the principles on the basis of which the periodicity or the actual timing of an event is considered. The determination of the ruling period of any planet at any given time in the life history of an individual or an organisation has often been considered as the best bet of the Indian astrology. On the basis of this calculation, the astrologer decides as to the planet which would be controlling the events of the individual at any given period of time.

This calculation is important because all the planets do not affect the individual in the same way throughout his life. For such calculations there are many systems, though the most prevalent in the present age is the period analysis according to Vimsottri System under which all the nine planets of Indian astrology taken together are assigned a span of 120 years. Under this system; Ketu has been allotted 7 years, Venus 20 years, Sun 6 years, Moon 10 years, Mars 7 years, Rahu 18 years, Jupiter 16 years and Saturn 19 years. It has been an enigma as to the basis on which these periods of specific number of years have been assigned to the various planets ; even the sequence according to which their ruling period has been assumed is not given according to any exoteric reasons though during recent years astrologers have been trying to speculate reasons for the same. The rationale of these principles has however eluded them. An interesting feature of almost every period analysis, including that of Vimsottri System, has been their determination on the basis of the position of the Moon in any of the asterisms and the presiding planet of that asterism. What is still more fascinating is that the precision of timing of events on such calculations works out fantastically accurate. It is astounding, specially when there is so much controversy regarding the fixed and moving asterisms.

The importance of lunar asterisms could be appreciated even otherwise. In astrological prognostications, the disposition of various planets is significant in deciding the nature of events. But, a special feature of Hindu astrology is to consider even the characteristics of different asterisms in this regard. The effect of any planet is decided on the basis of its position in any specific asterism, the very degree of its location is important, but more than this, it is also important to find out the ruling planet of that asterism and its disposition. Thus, in many cases, the planet in any constellation does not bestow the effect of its own but of the planet ruling the asterism in which it is placed. Predictions based on this principle also worked out very accurately and in many cases they have been very revealing.

Under the Hindu system of astrological calculations, the *Nakshatras* extend over 13° 20' each, beginning with Aries 0°; these asterisms are further sub-divided into four quadrants of 3° 20' each. The asterisms as a whole, as well as the different quadrants of each asterism, have been assigned to different planets arranged in some order. The principles according to which the sequence or their lordships are decided are not revealed in exoteric astrological texts but their efficacy in astrological predictions can be confidently vouched and testified by all students of the subject. A simplified synoptic view of these *Nakshatras* along with their planetary lordships, presiding deities, and the basic impulses flowing through them is presented in *Table 2*. Only on a synthetic study of Hindu scriptures, mythologies and various occult literature like *Yoga Sutras*, *Mantra Sastraas* and *Tantric* literature, one could obtain a comprehensive view of the special magnetic radiations of lunar mansions. The hints so far given in exoteric astrology are merely suggestive of the basic principles on which cosmic and human evolutions are guided. On the knowledge of these principles, it could however be possible for the individuals to orient their life in order to fulfill their destiny.

Table 1
Basic Characteristics of Lunar Asterisms

<i>Asterisms</i>	<i>Sex</i>	<i>Caste</i>	<i>Yoni or Species</i>	<i>Temperamental Categorisation</i>	<i>Animal Type</i>	<i>Direction</i>
Ashwini	Male	Vaisya	Horse	God	Quadruped	South
Bharani	Male	Outcaste	Elephant	Man	„	West
Krittika	Female	Brahman	Goat	Demon	„	North
Rohini	„	Sudra	Serpent	Man	„	East
Mrigshirsha	„	Farmer	„	God	Quadruped (2) Human (2)	South
Aridra	„	Butcher	Dog	Man	Human	West
Punarvasu	„	Vaisya	Cat	God	Human (3) Aquatic (1)	North
Pushya	Male	Kshatriya	Goat	„	Aquatic	East
Ashlesha	„	Outcaste	Cat	Demon	„	South
Makha	„	Sudra	Rat	„	Forest-Dweller	West
Purva-Phalguni	Female	Brahman	„	Man	„	North
Uttara-Phalguni	Male	Kshatriya	Cow	„	Forest-Dweller (1) Human (3)	East
Hastha	Female	Vaisya	Buffalo	God	Human	South
Chitra	„	Farmer	Tiger	Demon	„	West

Table 1 (Condd.)

<i>sterisms</i>	<i>Sex</i>	<i>Caste</i>	<i>Yoni or Species</i>	<i>Temperamental Categorisation</i>	<i>Animal Type</i>	<i>Direction</i>
Swati	Male	Butcher	Buffalo	God	Human	North
Vishakha	Female	Outcaste	Tiger	Demon	Human (3) Insects (1)	East
Anuradha	„	Sudra	Deer	God	Insects	South
Jyeshtha	Male	Farmer	„	Demon	„	West
Moola	„	Butcher	Dog	„	Human	North
Purva-Ashadha	„	Brahman	Monkey	Man	Human (1/2) Quadruped (3 1/2)	East
Uttara-Asshadas	„	Kshatirya	Mongoose	„	Quadruped	South
Shravana	„	Outcaste	Monkey	„	Quadruped (1 1/2) Aquatic (2 1/2)	North
Dhanistha	Female	Farmer	Lion	Demon	Aquatic (2) Human (2)	East
Shat-Bhisag	„	Bucher	Horse	„	Human	South
Purva-Bharapada	Male	Brahman	Lion	Man	Human (3) Aquatic (1)	West
Uttara-Bhadrapada	Female	Kshatriya	Cow	„	Aquatic	North
Revati	„	Sudra	Elephant	God	„	East

Table 2
Astrological Relationships of Lunar Asterisms

<i>Asterisms</i>	<i>Symbols</i>	<i>Presiding Deities</i>	<i>Primary Impulses</i>	<i>C H A R A C T E R I S T I C S</i>	
				<i>one the Evolving Side</i>	<i>on the Materialistic Side</i>
Aswini	Head of a Horse	<i>Ashwini kumars</i> : Physicaians of the gods	Regenerative Potential	Leadership	Thirst for Sensation
Bharani	<i>Yoni</i> : Female Sex Organ	<i>Yama</i> : The God of Death	Preservation of the Germ	Investigation into Occult Laws	Excessive Indulgence in Sex
Krittika	Razor	<i>Agni</i> : The God of Fire	Primordial Light	Dedicated Divine Service	Quarrelsome and Selfish Action
Rohini	Chariot	<i>Brahma</i> : The God of Creation	<i>Hiranyagarbha</i> : The Great Deep	Engineering the Divine Power	Social Progress and Love for Wealth
Mrigshirsha	Head of a Deer	<i>Soma</i> : (Moon)	<i>Tan Matras</i> : Subtle Elements	Intelligence	Egotism; I-ness
Aridra	precious Stone; Human Head	<i>Rudra</i> : The God of Destruction	<i>Mahat</i> : The Universal Intelligence	Study of Esoteric Laws	Conflict

Table 2 (Condttd.)

1	2	3	4	5	6
Punarvasu	Bow; House	<i>Aditi</i> : "Visible Infinity"	Union of Sound (<i>Naad</i>) and Divine Consci- ousness (<i>Bindu</i>)	Discipleship	Accentuation of <i>Kama-Manas</i> (Passional Nature)
Pusya	A Flower; A Circle; An Arrow	Brahmanshpati (Jupiter)	Spiritual Magnetism	Tranquil Mind	Emotional Insta- bility
Ashlesha	Serpent	<i>Nagas</i> : The Serpent God	Differentiation of Life-Energy	Initiation in Esoteric Mysteries	Treachery and Immorality
Makha	House, Palanquin	<i>Pitris</i> : (Manes)	Metempsychosis Transmigration of Soul	Regal splendour; Prestigious office	Servitude
Purva- Phalguni	A couche; Platform ; Fireplace	<i>Bhaga</i> : The God of Fortune	<i>Trishna</i> : Thirst for Experience	Conquests and Domination	Debauchery, Gambling and Black Magic
Uttara- Phalguni	A Small Bed	<i>Aryaman</i> : Wooser	Siddhis : Latent Powers	Ambition	Black magic
Hashta	Palm	<i>Savita</i> : (Sun)	Duration : Time	Public Service (for personal end)	Earning Bread Any-how

Table 2 (Contd.)

1	2	3	4	5	6
Chitra	One pearl	<i>Tvastra</i> ; Celestial Architect	Space, Dance of Shiva	Urge to Build	Pig in the mud
Swati	Coral	<i>Vayu</i> Air-God	<i>Akasa</i> (Sky)	Passion	Pleasure
Visakha	Potter's Wheel	<i>Indra & Agni</i>	Psychism	<i>Tapas</i> Purificatory Austerities	Experience of Restrictions
Anuradha	Lotus Flower	<i>Mitra</i> : (A Sun)	Spirit-Matter Mix	Occult Power for Selfish Ends	Depth of Material Whirlpool
Jyestha	Ear-ring, Umbrella	<i>Indra</i> : The Lord of gods	The Serpent Fire	Divine Bene- diction	Arrogance
Moola	Tail of Lion : Elephant's Goad	<i>Nritta</i> : (A Demon)	<i>Mumukshattwam</i> Urge for Libration	Karmic Nemesis	Cruel, Possessive
Purva Ashadha	Tusk of an Elephant	Water	Reflecting the Divine	God's Grace	Pride
Uttara- Ashadha	A Small Cot	<i>Vishwadeva</i> , Universe as God	Cosmic Unity	Humility	Self-Centredness

Table 2 (Condd.)

1	2	3	4	5	6
Shravana	Ear, An Arrow	<i>Vishnu</i> , The Preserver	The Great Silence	Meditational Attention	Obedience
Dhanistha	A Musical Drum	<i>Vasus</i> *	Radiation of Life-Force	Occult Attainments	Deprivation of Material Conveniences
Sat-Bhisag	100 Flowers	<i>Varuna</i> : Regent of the Ocean	Maintenance of Law (Nature in Bloom)	Blending of Consciousness	Psychological Pain
Purva- Bhadrapada	Sword	<i>Ajai Ekapada</i> (One footed Goat)	Cosmic Stability	Fearlessness	Anguish, Sorrow
Uttara Bhadrapada	Number 2 ; A Twin	<i>Ahirbudhanya</i> , The Serpent of the Deep	Unveiling the Wisdom, Liberation	<i>Kaivalya</i> : <i>Nirvana</i> , Liberation	Complete Disin- terestedness ; Listlessness
Ravati	A Fish	<i>Pushan</i> **	The Dissolution: <i>Nihil</i>	Equanimity	Complete Destruction

* A class of Vedic deities who are like the Sun and eight in number,

** Pushan is a Vedic deity vibrating throughout the sky.

CHAPTER 32

ALL IS ONE LAW

Etymologically, astrology means Wisdom of the Light. In Hindu philosophy, light is regarded as a state of the mind pervaded by *Sattwa Guna*, which makes it a principle of harmonious relationships. Light is also regraded as the Supreme Spirit, the light of Brahma contained in every living being. By following the inner light within oneself, which is often perceived in intuitive flashes, one can obtain the knowledge of subtler principles operating on and within oneself, one could ultimately even get a glimpse of the Highest Being, the Great Architect of the cosmos. This science of luminaries though connected with the planetary movements and their influence on terrestrial growth and development essentially refers to the cosmic drama played every moment in the manifested universe. H.P. Blavatsky has therefore very rightly stated that in astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit.¹

Knowledge of astrology has ever remained esoteric, not to be divulged to the uninitiated in the hidden mysteries. However, many hints have been given in exoteric astrology so that the proper use of various keys suggested in different occult writings could reveal to the deserving student unfathomable depths of the hidden knowledge. In exploring this realm of the mystery science, one will have to be guided by Hindu mythology, Vedantic discourses and Yogic literature. These sources could

1. *Isis Unveiled*, H.P. Blavatsky, Theosophical University Press, California, 1960, Vol. I. p. 259.

reveal to us the latent faculties of the individual and the stupendous glory destined for the mankind. They could even show the basic laws of nature and the abstruse principles of anthropogenesis.

An attempt will be made here to deal with a very limited aspect of this subject. Because all occult literature has emanated from the same source of Wisdom-Religion, it is natural to expect that identical laws governing human life would be indicated in all of them. The available theosophical literature has abundantly laid bare before the contemporary human society much of these laws. One great source of knowledge has been the *Mahtma Letters sent to A. P. Sinnett* and to some other early leaders of the Theosophical Society. In fact, *The Secret Doctrine* could be considered as commentaries on knowledge coming from this source. Approaching these laws from the astrological standpoint, one finds a mysterious identity between the two. The very structure of a natural chart on which the superimposition of different signs of the zodiac and planetary dispositions at the time of the birth of the individual reveals almost his entire life containing within itself the vital principles governing Nature. Incidentally, it could also be seen that the Theosophical Seal is practically identical with the structure of the Hindu horoscope, which endeavours to link the incarnating ego with *Kala Purusa*, the cosmic Man, for predictive purposes.

To make the subsequent analysis more intelligible, it would be useful to recapitulate a few of the broad principles of cosmic evolution which operate at all levels of manifestation. *The Book of Dzyan* describes these occult phenomena in a very abstruse manner, often beyond the comprehension of ordinary human beings. *The Mahatma Letters* have simplified them to some extent. Nonetheless, they also need much serious contemplation before they are well understood. But an encouraging note has been sounded by the Mahatma K.H. who stated that "Nature follows the same groove from the 'creation' of a universe down to that of a mosquito."² By following the process of manifestation in any one realm of creation, it could therefore be easy to comprehend the rules pertaining to others as well. All levels of manifestation from the subtlest to the grossest

2. *The Mahatma Letters, Transcribed and Compiled by A.T. Barker, Rider and Co.* London, 1948, p. 70.

are governed by the same law, therefore anthropogenesis and cosmogenesis may not necessarily be classified as different subjects of study. For this very reason, Hindu astrology approaches the genethliacal and horary as well as States and mundane predictions on identical principles. The Mahatma Letters have emphasized that All is one Law.³

The impact of polarisation makes this law appear differently under differing conditions. Hindu scriptures refer to the act of polarisation in the very first chapter of genesis. Brahma, who is the impersonal, supreme and incognizable Principle of the Universe, from the essence of which all emanate, and into which all return, out of one half of his body created *Vach*, the subjective creative force, and out of the other created *Viraj* which became his material nature. *Vach* is the creative urge and *Viraj*, the *upadana*, the vehicle through which creativity is expressed. Says Manu: "Having divided his body into two parts, the Lord (Brahma) became with the one half a male and with the other half a female."⁴ *Daivi Prakriti* and *Moola Prakriti* are also stated to be the two aspects of the Absolute All. This polarisation itself is the first act of Cosmic Ideation which by the mutual interactions of the two parts led to the subsequent levels of modifications. Hindus have named these polarized Principles as *Purusha*—Male, and *Prakriti*—Female; T. Subba Row called them Centrifugal and Centripetal Forces and the Chinese philosophers named them *Yin* and *Yang*. In essence they are positive and negative poles of magnetism; electricity, heat, motion and all kinds of beings have arisen from this Creative Duality. Astrologically, Taurus represents this stage of manifestation where love and hate prevail in their pristine form. Even the Mahatma K.H. once stated that "Love and Hatred are the only immortal feelings."⁵ All forms of subsequent manifestation result from such feelings of affinity and antipathy : "*akarshan* (attraction) and *Vikarshan* (repulsion) are the laws of nature..." says the Master K.H.⁶

This approach postulates evolution of every form of manifestation

3. *Ib.*, p. 73.

4. *The Theosophical Glossary*, H.P. Blavatsky, The Theosophy Co., California, 1952, p. 365.

5. *M.L.*, p.124.

6. *Ib.*, p. 35.

to be a continuous process. There is, as such, no mutation in nature; all forms of psychological and biological growth maintain continuity with the earlier levels of manifestation. A new creation is therefore denied by occultists. The Mahatma M. mentioned that "Nothing in Nature springs into existence suddenly, all being subjected to the same law of gradual evolution."⁷ He has even suggested the futility of using the word "creation" and has stated that "our planet and ourselves are no more creations than the iceberg now before me but that both the planet and the man are states for a given time; that their present appearance — geological and anthropological—is transitory and a condition concomitant of that stage of evolution at which they have arrived in the descending cycle."⁸ From this, it is evident that the same essence pervades all, and in essential features everything is identical with everything else. This implies that the same life Principle links all in a unity. Secondly, by logically following the present line of thinking one could lay down that each moment emanates from the One Source from which everything has proceeded. The Divine Will is, therefore, functioning in every aspect of creation.

The way the polydimensional world of existence has been caused by this polarized creative duality—attraction and repulsion—has been well explained by H.P. Blavatsky. Accepting the allegory of the Churning of the Ocean as being full of profound esoteric significance, she has mentioned it as the veiled description of the process by which the higher is transferred into the lower. She stated :

".. For everyone and everything that is born in a Manvantara, there is 'war in heaven' and also on the earth .."

'At the Churning of the Ocean' by the gods, the Nagas came and some stole of the *Amrita*—the water of Immortality - and thence arose war between the gods and the Asuras, the no-gods, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect, - one out of the seven meanings.

7. Ib., p. 70.

8. Ib., pp. 72-3.

The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind."⁹

Devas (gods) and Asuras (no-gods) are, in fact, the two forces of attraction and repulsion which churn the Great Deep—the Bythos—which leads to the formation of the universe as well as the human individual. This cosmic principle of anthropogenesis has been veiled in the very structure of the natal chart on which by the superimposition of the signs of the zodiac and the planets, and by relating the individual to the Cosmic Man, one finds out the destiny of man. Four cardinal houses in a chart, namely, first, fourth, seventh and tenth are considered very vital for assessing the worth of the incarnating ego. Among these, the Fourth House represents Nadir at the time of the birth of the individual, but is extremely significant for predictive purposes. This house relates the individual to his hoary past. Exoteric astrology describes it as the significator of mother, land, house, vehicles, temperament, and the power of comprehension. Esoterically, however, this house reveals the different terrain the ego has traversed during its descending cycle. Through this aspect of the natal chart, the human individual is related to the very source from which he has been reeled off, and which like a discerning guardian has always been sending intuitive flashes for his guidance.

Esoterically, the Fourth House represents the Hiranyagarbha, the radiant golden egg, the womb which has been described in *The Secret Doctrine* as the luminous "fire mist", the ethereal stuff from which the universe has been formed. It refers to virility, the potency which could germinate into the Tree of Life. Apart from the fact that this house has been related to the mother in exoteric astrology, there is great similarity in other ways between this house and that stage of evolution which has been described in the *Book of Dzyan* as follows:

"Darkness alone filled the boundless all, for Father, Mother and son were once more one and the Son had not awakened yet for the new wheel."¹⁰

9. Transactions of the Blavatsky Lodge of the Theosophical Society: Discussions on the Stanzas of the First Volume of *The Secret Doctrine*, The Theosophy Co., California, 1923, pp. 109-110.

10. *The Secret Doctrine*, H.P. Blavatsky, T.P.H., Adyar, 1938, Vol. I p. 101.

The fourth House describes the Bythos of the Gnostics signifying the Great Deep or the Chaos of *The Secret Doctrine*; the Hindus named it *Kshira Sagar*, the ocean of milk—the pure essence. Astrologically, the Fourth is the house of Space, Duration and Water. The very fact that almost all the scriptures of the world religions have emphasized the significance of water in relation to the beginning of creation and have described the universe as emerging after deluge in water, demonstrates that water is the essence from which everything has been created. Its identity with Space and Duration is also meaningful. Akasha, which is the first differentiation of the Cosmic Ideation, has been considered as universal space in which lies inherent the eternal ideation of the universe in its ever-changing aspects on the planes of matter and objectivity. Akasha is also related to the concept of *anima mundi* as well as to that of *astral light*. All these concepts, as can be seen from the following statement from H.P. Blavatsky, refer clearly to the deeper aspects of the astrological cardinal house representing Nadir:

"This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only the elements of his physical being, but even the 'breath of life' itself in a latent state, ready to be awakened. This is derived from the 'incubation' of the Spirit of God upon the face of the waters—chaos; in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his 'homunculi'; and this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in Nature."¹¹

We will now proceed to another step in cosmic evolution. This stage relates to the polarisation into Father and Mother Principles. Astrologically, the Tenth House representing Zenith and related to Father has, in fact, intimate connection with the Fourth. As will be shown later, these two houses are two in one. This stage of creation is described in the following way by H.P. Blavatsky:

"... The last vibration of the Seventh Eternity thrilled through Infinitude. The Mother swelled expanding from *within without*

11. I.U., Vol. I, pp. 133-134.

like the bud of the lotus. The vibration swept along touching with its swift wing simultaneously the whole universe, and the germ that dewilleth in Darkness, the Darkness that breathes (moves) over the slumbering waters of life. Darkness radiated Light, and light dropped one solitary Ray into the Waters of Mother Space. The ray fructified (recalled to life) the 'Eternal Virgin Egg'.¹²

In the present context, it is relevant to find Blavatsky stating that "The sun is older than any of its planets, though younger than the Moon."¹³ It might be suggestive of the fact that the destiny of the individual indicated by the Tenth House follows what has already gone before as is indicated by the Fourth house. The vibration that sweeps the waters of space (Fourth House) is indeed the operation of the fundamental law of attraction and repulsion in nature. Astrologically, the Tenth House represents Zenith, Father, Destiny and the future Karma of the individual. Sun is closely associated with it as Moon is with the Fourth. It also signifies the *Purusha* aspect of creative energy. The Male-Female Principles by their mutual interaction churn the chaos enabling the Mother to swell and expand from within without. The future destiny of the individual is really an extension of the past lying in the bosom of one's inner being. In fact, the two dimensions of time are like the two wings of a bird existing as unity in Duration (Fourth House). The Mother and the Father Principles, Nadir and Zenith, are not different from one another. Father does not exist without a mother; Zenith is non-existent in the absence of Nadir. In fact, the polarisation of Mother-Father Principles points to the basic nature of the One Law. Even H.P. Blavatsky has indicated that "The centripetal force could not manifest itself without the centrifugal in the harmonious revolution of the spheres; all forms are the product of this dual force in Nature."¹⁴

Hindu astrology affirms that the individual child has been reeled off from the Absolute All, the *Kala Purusha*, as a result of the spinning of the Web by the Sun and the Moon. Churning of the Ocean takes place as

12. S.D., Vol. I, p. 102.

13. Transactions, p. 145.

14. I.U. Vol I., p. 318.

a result of the interaction of Father (Tenth House) and Mother (Fourth House) Principles. Consequently, the ray of the Radiant Essence falling on the Golden Virgin Egg germinates the same. The ascendant represents the incarnating ego who is finely balanced between his past karma (Fourth House) and the future archetype (Tenth House). The fourth House representing the *Hiranyagarbha*, the Mother Principle, is associated with Tenth, the Radiant Essence, in order to start the materialised existence of the being. *The Secret Doctrine* has stated that

"Father-Mother spin a web whose upper end is fastened to Spirit (*Purusha*) the light of the great Darkness and the lower one to matter (*Prakriti*), and this web is the Universe, spun out of the two substances made in one, which is Suabhavat."¹⁵

The ascendant is intimately related to the Self; physical characteristics of the individual as well as the Soul's growth are indicated by this house. For the harmonious equilibrium of the ego, the polarisation of not-self is necessary. The Seventh House is the counterpart of the First; the First House is the man and the Seventh, his wife. The former is the creative force similar to the Father Principle which enables the child to be ultimately the father of the Man. The Seventh is the field on which the ego acts: the creation unfolds itself by creative energy (Spirit) working on matter. If the First House resembles the Radiant Essence, the Seventh has a mysterious relationship with the Great Deep, the *Hiranyagarbha*. The wife is the man's spiritual counterpart: both are truly duality in unity. Father-Mother having given birth to Son, the Holy Ghost must be given in marriage for polarisation. For this purpose, Eve was carved out of the ribs of Adam. In Hindu mythology, Brahma is stated to have married his own daughter, Saraswati. All these refer to the same process of polarisation as its various stages of manifestation.

The relationship between the man and the environment in which he is placed is also indicated in another way. The seventh is also considered as the house of death : it is the position where the Sun sets on the western horizon, meaning thereby that the Divine Fragment, the Ego, must after performing the allotted task sink in oblivion to complete the Cycle of

15. S.D., Vol.I, p. 103

Necessity. Esoterically, the Seventh represents the physical and psychological limitations which the individual may not hope to transcend in an incarnation. First-Seventh relationship is well described in the thirteenth chapter of the *Bhagavad Gita* where the Blessed Lord Krishna taught Arjuna the difference between the Field and the Knower of the Field. Desire, aversion, pleasure, pain, intelligence and determination constitute the Field, but they also represent "Personality". This personality indeed is the mould through which consciousness of the Knower of the Field (First House) has to function. Personality is the impediment to the mind for the true understanding of the Self. The wife is said to be the greatest *Maya*, the most difficult fetter to overcome in the spiritual growth of the being. But it must be noted that husband-wife relationship like Father-Mother Principle is also that of duality with Unity where attraction and repulsion play an important role. These four cardinal houses, in fact, represent the Heavenly Cross on which Spirit has been crucified for material evolution : this is the process by which the Cosmic Being, *Kala Purusha*, breathes life into matter so that the creation of the microcosm becomes possible.

Creativity is an inherent quality of Divinity. Cosmic Ideation is an expression of the Divinity. This creative principle operates both in the realm of Spirit and Matter. The same is represented by the interlaced triangles formed by the First-Fifth relationship of the houses beginning with the cusp of the First (Self) and Seventh (Not-Self) Houses. Astrologically, the Fifth House is considered as the house of the offspring. But man functioning on the various planes can have physical children as well as astro-mental offspring. Building of thought forms, concretisation of ideas, ideation, projection of oneself on the astral plane as well as production of *Mayavi Rupas* are also expressions of the same faculty. This is the house which enables psychic *siddhis* to be achieved. Fifth from the Fifth House is the Ninth House, which represents spiritual wisdom which arises out of physical and mental experiences. Acquisition of occult powers should ordinarily result in Divine Wisdom which arises out of physical and mental experiences. Acquisition of occult powers should ordinarily result in Divine Wisdom which forms the second angle of the Spiritual Triangle. Understanding of this wisdom or the knowledge about the Knower of the Field, which is really the true wisdom, enables the individual to merge himself in the Nirvanic Flame, the drop merges in

the Ocean, the individual mingles in the Original Source (First House). This completes the Spiritual Journey.

As the creative urge of the human consciousness— Spirit— represented by the ascendant leads the individual through his material pilgrimage ultimately to the Real Self, the Nirvanic Flame, the Pure Subjective Being, so the material counterpart of the human spirit, the Seventh House representing his personality, material sheaths, or wife, creates the Triangle of Matter which leads to further materialisation of the personality. Fifth from Seventh is the Eleventh House representing money and material attainments. The vow of chastity is the first great effort towards the releasing of the impact of the Seventh House; the vow of poverty releases the spirit from the bondage of the Eleventh House. Fifth from Eleventh is the Third house which creates the bondage of social obligations. Friends, colleagues, society and similar other social and family obligations are indicated by the Third House which represents the third angle of the Triangle of Matter. Contempt for the illusory joy of comforts and of society would liberate the individual from the shackle of the Third House. Indulgence in society, wealth and sensual pleasures would involve the ego in deeper layers of materialism. In order to escape them, the occult student has been advised to cultivate the habit of "poverty, chastity, contemplation or inner prayer; contempt for wealth and the illusive joys of this world."¹⁶

In this way, the very structure of the Hindu natal chart describes how the individual emanating from the *Hiranyagarbha*, the Great Deep, (Fourth house), as a result of the falling of the Ray of the Radiant Essence (Tenth House), and as a result of the law of attraction and repulsion attains his individualisation consisting of Self and Non-Self. The divine creative urge inherent in every form of creation leads these polarised entities to give rise to Spiritual and material evolution according to the constitution of their being. By overcoming the impact of personality through chastity, poverty and calm indifference one may lose the objective existence but retain the subjective one which in Buddhist parlance means entering *Nirvana*.

16. I. U. Vol. II, p. 287

GLOSSARY

Adept Brotherhood : Fraternity of those who have reached the stage of Initiation and became a Master in the Science of esoteric philosophy.

Antaha Karana : The core of the being; the seat of thought and feelings

Archetype : The prototype or the primeval mould to which each form of creation, animate and inanimate, is incessantly evolving.

Bhutas : Elements, viz., *Prithvi* (earth), *Aapas* (water), *Tejas* (light), *Vayu* (air) and *akasa* (ether) which constitute the manifested universe.

Bythos : A Gnostic term meaning 'Depth', or the 'Great Deep', chaos. It is equivalent to space before anything had formed itself in it from the primordial atoms.

Brahma : the Cosmic Creator

Chakra (s) : A wheel, a disc or the discuss used by Vishnu generally. In yogic literature, it stands for cornucopias in human body which when activated energised supernormal powers in man.

Dwadasamasa : The twelfth division of a zodiac. Each such division consists of 2° 30' of the sign.

Hiranyagarbha : The radiant or the Golden Egg, the Cosmic Womb. Esoterically, the luminous 'fire-mist' or the ethereal stuff from which the universe was formed.

Indriyas : The external means for deriving experiences of the phenomenal existence; these are ten in number, five are sense organs which are used for perception and are known as *Jnana Indriyas*, and five are used for action and are known as *Karma Indriyas*.

Initiation : The admission (and revelation) into solemn ceremonies representing the passage from mortal life into finite death, and the experiences of the disembodied Spirit and Soul in the world of subjectivity.

Jagdamba : The World Mother.

Kala Purusha : The primeval unmanifest Deity externalised in objective time and space duration. A concept used in astrology to represent anthropomorphised Universal Cosmic Power pervading each atom of the manifested universe (including every individual and all his actions and events)

Karma : Physically, action; metaphysically, the Law of Retribution , the law of cause and effect, or Ethical causation. The One Universal Law which guides unerringly all other laws, productive of certain effects along the grooves of their respective causation. *Sanchita Karma* represents the reservoir of total karma, *Pratibha* represented the portion of it allotted during any specific incarnation, while *Kriyamana Karma* is that which is presently being created.

Kshira Sagar : The Ocean of Milk churned by the gods for obtaining nectar; the Sea of Immutability on which Lord Vishnu rests (floats) during his external existence.

Kundalini : One of the finer forces of Nature which generates certain light in those who sits for spiritual or clairvoyant development. It is a power known only to those who practice concentration and yoga.

Luminaries : The Sun and the Moon

Maha Kalpa : The great age; the period between two great Deluges; a *Kalpa* comprise 4,320,000,000 years.

Mahesh : The Regenerator of all; with Brahma and Vishnu, he forms the Hindu Trinity.

Mantra : A Vedic hymn or sacred prayer; A charm or spell or incantation; a formula (or prayer) sacred to any deity.

Moksha : Liberation. Final emancipation, deliverance of the soul from recurring births and transmigration.

Maya : Illusion, enchantment, unreality; philosophically, matter, wealth and worldly attainments; another name of *Prakriti* (matter).

Monad : The Unity which represents the unified triad (*Atma-Buddhi-Manas*) or the duad (*Atma-Buddhi*) which represents the immortal part

of man which reincarnates in the lower kingdoms and gradually progresses through them to Man and then to the final goal - *Nirvana*.

Monotheism : The doctrine or belief that there is only one God, or only One Ultimate Cause.

Mool Prakriti : The Primordial Substance

Mrithasanjeevani : The nectar or a charm (*Mantra*) for reviving the dead.

Navamsa : A ninth division of a zodiac, each such division comprises of 3° 20' of the sign.

Nirvana : Liberation from involuntary cycle of births and deaths.

Nvritti Marg : The path of withdrawal whereon the self begins to retrieve its pristine nature and attains its ultimate Destiny of *Nirvana*.

Oçcult Hierarchy : An esoteric Order of Divine Powers working at different levels of manifestation.

Prajapati : Lord of Creation. An epithet of Brahma, but Brahma himself created ten *Prajapatis* to superintend the creative process of the universe.

Prakriti : Mother Nature. The natural condition or state of anything. The original source of the material world.

Pravritti Marg : The path of involvement in matter and immersion in the illusory world of attraction and repulsion, the polarisation giving rise to ensnarement of *Maya*.

Principles : Fundamental life-essence differentiated to vitalise various aspects of one's personality.

Purusha : The Supreme Being. In Sankhya philosophy, *Purusha* represents the Soul (as opposed to *Prakriti*) and is neither a production nor productive, it is passive and a looker-on of the *Prakriti*.

Purusartha : Any one of the four principal objects of human life, i.e., *Artha* (money, or meaningful and self-seeking action), *Dharma* (righteousness), *Kama* (passion, desire, sex) and *Moksha* (Liberation).

Quaternary, Lower : It consists of physical body, etheric double through which vital-air (*Prana*) circulates, the passional body with desires, and the lower mind which functions actively as rational mind or intellect.

Rajas : Activity.

Ray : A beam of light. The special Path on which each individual has to finally attain his goal, liberation.

Samadhi : Meditation

Sanyasa : Renunciation

Sattwa : Harmony

Serpent Fire : See *Kundalini*.

Siddhis : Accomplishments, six in number.

Sushmna : The central sex-less vital air, aspect of *Kundalini* in the spinal column, the other two such *Nadis* (nerves) being *Ida* and *Pingala*.

Tamas : Darkness, sloth, inertia; one of the three Basic Attributes (*Gunas*) of Nature (*Prakriti*), the other two being *Rajas* (Activity) and *Sattwa* (harmony).

Tanmatras : Prime qualities of sound, touch, sight, taste and hearing behind the five elements (See *Indriyas* and *Bhutas*).

Tantras : A spell, a charm of occult nature to produce abnormal results.

Tapas : Penance

Tattwas : Elements

Tau : The Path of Salvation and consecration

Upanishad : The esoteric doctrines interpreting the Vedas by the Vedantic method. They treat very abstruse, metaphysical questions, such as origin of the Universe; the nature and the essence of the Unmanifested Deity and manifested gods; the universality of mind and the nature of the human soul and ego. They are supposed to be more than 150 in number though now only about 20 are left unadulterated.

Vedanga : Limb of the Vedas; certain classes of works regarded as auxiliary to the *Vedas* and designed to aid in the correct pronunciation. inter-

pretation and understanding of the text, and in the right employment of the *Mantras* in ceremonials. These are six in number viz., *Siksha* (the science of proper articulation and pronunciation), *Chanda* (the science of prosody), *Vyakarana* (Grammar), *Nirukta* (etymological explanation of different Vedic words), *Jyotisha* (astronomy and astrology), and *Kalpa* (the ritual or ceremonial).

Vishnu : The Cosmic Preservative Principle; one of the Hindu Trinity, the other two being *Brahma* and *Mahesh*.

Vidya, Para and *Apara* : Spiritual knowledge, esoteric and exoteric. Traditionally, Vidya comprised three *Vedas*, *Dandaniti* (the science of government), *Anuwikshiki* (logic and metaphysics), *Verta* (the arts), to these Manu had added *Atma Vidya* (the wisdom of the Self) and *Guhya Vidya* (esoteric wisdom). Presently Vidya comprised four *Vedas*, Six *Vedangas*, *Mimamsa*, *Nyaya*, the *Puranas* and *Dharma Shastra* aggregating to Fourteen.

Yajna : Sacrificial observance or rituals for spiritual purposes.

Yoga : The system of philosophy established by Patanjali which teaches the means by which the human soul may be completely united with the Supreme Spirit and thus secure absolutiion. In astrology it refers to planetary conjunctions and other relationships leading to lucky (and unlucky) results.

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