

AN  
 INTRODUCTION  
 TO THE  
 STUDY OF ASTROLOGY,  
 In the Light of Physical Sciences

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## PREFACE.

Doubts and difficulties beset the paths leading to the door of knowledge. It is no wonder, therefore, that the science of Astrology should present the same example. Created by the best Intellects of the world, astrology has been the most wonderful and at the same time the most puzzling science for any one to pursue. With a view to explain the principles of astrology in the light of modern sciences, and to show correctly its place in the literature of the modern world, I first wrote an elaborate *Introduction* to my *Astrological Self Instructor*. This was very highly appreciated by the Continental and Indian public. Emboldened by its success, I thoroughly recast the whole *Introduction*, and thought that it may be separately printed for the convenience of those who wish to simply know, how astrology stands in the folds of modern scepticism, and whether it is worth one's while to read anything connected with it. I need only add here that, if the reader goes through my *Introduction* even casually, he will be thoroughly convinced of the existence of grand Truths in astrology, a knowledge of which would be highly useful to him and to all who are dear and near to him. A science which helps men to know their future and which enables them to adopt the necessary remedial measures to avert the coming evil influences, cannot altogether be the most uninteresting to any sane man in this world. A perusal of the *Introduction* will, I am certain, fetch its own bright *reward*.

Madras, }  
1—6—1900. }

B. SURYANARAYANA ROW, B. A.,  
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# INTRODUCTION.

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## WITH PREFATORY REMARKS.

I believe I am the first writer in India on the subject of Astrology in English. There were many who possessed better information and predictive capacity than myself but none of them apparently had the *nerve* to appear before the public and stand the chance of a terrible downpour of abuse and ridicule from the educated men and public newspapers. The very rapid sale of my little pamphlet on Astrology entitled "A short Compendium of Astrology in English and Canarese" (2000 copies) published in 1882, while I was a student in the B. A. class, and the subsequent great demand for more copies encouraged me to issue an improved and much enlarged edition. My book and the series of astrological lectures I delivered in my tours in the different intellectual centres, I am sure, have created a good deal of interest in the minds of the educated public in India, and I am greatly encouraged in this view by the kind suggestions of several able Continental and Hindu gentlemen who have written to me on the subject, desiring me to treat Astrology more scientifically and meet such of those objections against its belief as could be done with my varied knowledge and the limited time at my command. Astrology has been much neglected and very hastily judged and it is a great pity that it has not been properly and thoroughly investigated even by one single orientalist of any literary pretensions. My present attempts have been directed to produce a cheap and useful book, written in an easy and untechnical style and to introduce the beginners to the higher branches of the Astrological sciences without many of those difficulties, which generally beset works of this kind. Books treating on scientific and technical subjects should be as simple as possible if they are to be really useful to the general public. The public complaint that technical

books are not easier than what they are, is often groundless and unreasonable. Students in the commencement must work a little like students and sciences can never be introduced before the public as so many novel-like series for careless or slipshod reading. Within the narrow compass of this small book it will not be possible to attempt to reconcile satisfactorily the complicated formulas of Astrology with the half understood principles of the physical sciences. But anything said on this subject will not be out of place in a work of this kind. Astrology, like medicine, is a practical science, and therefore requires to be handled as such. Even the different religious systems of the world, which have not been scientifically explained or which cannot be so dealt with, have lost much of their hold upon the the enquiring minds. It is as it ought to be, and we might reasonably expect healthy results from such a state of things. Human intellect is stimulated, enlarged, and developed, and sooner or later we must be prepared to meet with those religious, social and intellectual changes which are the indispensable fore-runners of such critical times. The science of Astrology was assiduously cultivated by the best intellects the world had ever seen, and when so many geniuses, no mean ones judging them from their other works, believed in it, it would certainly be absurd to bring home to them the serious charges of ignorance and imposture. Vasista, Narada, Parasara, Vyasa, Jaimini, Manu, Varahamihiracharya, Sankaracharya, Gargi, Marichi, Romaka, Kasyapa, Brahma, Brigu, Angiras, Saunaka, Chandra, Surya, Poolastya, Poolaha, Atri, Bhaskara, Aryabhata, Kalidasa, Valmiki, Vatsyana, Satyacharya, Vidyaranya, Chanikya, Budda, Yavanacharya, Socrates, Plato, Aristotle, Diogenese, Shakespeare, Dryden, Homer, Dante, Goethe, Zooraster, Mohomet, Cicero, Cæsar, Ptolomy, Copernicus, Kepler, Tychohrahe, Bacon, Newton Confucius and other eminent men believed in Astrology and most of these have also written works on that subject. This is a matter which merits our careful attention. Most of these illustrious men lived a saintly life and are honored even unto this day for their intellectual greatness and for the disinterested labour they undertook with noble views to enlighten mankind and dispel the dark clouds of ignorance which are constantly hovering round the human intellect. They never stood in need of the fruits of their



imposture and consequently we find no selfish or mean motive to actuate them to write upon a subject which they believed or knew to be false. No man can be said to be competent to pronounce an opinion upon any subject unless and until he has devoted 10 or 15 years to its study and investigation. The opinions of many of the educated youths of the present day are without any value until we know they have seriously thought over the matter. It has become a sort of fashion to laugh at things which they cannot understand or to which they are not willing to devote much time. We need not blindly share in the belief ancients had for sciences of this kind, but what justification can we plead for rejecting them without a fair trial on our part to test their truth. If a just verdict is to be returned, the large mass of confusing evidence brought to bear upon this point should be patiently sifted and carefully compared. Recent scientific researches have shown that many of our much abused customs and manners were the result of a long and careful study of sanitary or hygienic principles, and not the arbitrary dicta of ignorant and self designing priests. I shall touch on these facts elaborately in my comprehensive treatise on Astrology, and show therein that what we call "superstitious and meaningless ceremonies and observances" instituted thousands of years ago, were not mere conventionalities, the result of social or priestly tyranny, but rules founded upon human experience and scientific knowledge. There are many questions which an astrologer is expected to answer but which he does not or could not answer. Because a phenomenon cannot be intelligently explained with reference to *known* scientific principles by some of the professors of any science, would it be fair on our part to reject it altogether? It might take generations or even centuries before we get a satisfactory solution for the various complicated phenomena of the earth. Our ignorance of the causes working to produce a phenomenon, does not destroy the phenomenon itself; and in these cases our duty is simple and plain. The first and the most formidable question with which an astrologer is generally assailed at the very threshold of his investigation is "how do the planets above influence the terrestrial phenomena below?" and if they do "is it possible for man to find out their exact influences?" I am constrained to say that this question involves a good deal of discussion

before an attempt can be made to answer it. In searching after scientific truths we need fear no discouragement. Neither one man nor one age can perfect a science. It is always progressing and such changes as lead to its progress must be noted down and their causes searched after. Therefore any attempt, however humble it might be, made to further its interests or explain its phenomena will not be labour lost. The obstacles may be very great indeed, but they need not discourage the sincere student of science. The question above referred to has three aspects in which it can be viewed, *viz* (1) planetary influences on the physical constitution of man, (2) planetary influences on his intellectual peculiarities, and (3) planetary influences on his successes or failures in life here and hereafter. These may be divided into further sub-divisions, but it is not desirable to go deep into those unnecessary details in an elementary work. Vedas have been declared to be the oldest books now extant, and almost all the Vedic passages are capable of being interpreted to explain the physical phenomena of the world. This perhaps will be a new revelation to many of the Orientalists who held to the opinion that physical sciences in Sanskrit were completely wanting. After explaining the physical phenomena, Vedas go a step further and deal with a nobler phenomenon the intellect of man, and its aims and objects with relation to its Creator. It is not advisable to plunge deep into the metaphysical side of this question and therefore avoiding all reference to it, I shall confine myself as closely as possible to the explanation of the physical phenomena. References to the great physical agents, *viz*, light, heat, electricity, magnetism, gravitation, cohesion, adhesion and chemical combination are largely found in the Vedic passages and these are fully explained in a treatise called the "Soudamani Kala." There are 12 lacs of Sutras called the Bhoutikati Bhoutika sutras and some thousands of which are in my possession at present. I obtained them from a Brahmin friend of mine who is a veritable encyclophedia of all the known sciences of the earth. I heard him with many other friends and the intellectual treats we had from him have not been matched by any we had the fortune to hear from the western scientists. These subjects have been most elaborately treated in our ancient books, but unhappily in a symbolic language, which is not generally understood by the ordinary pundits, and much less by the student who com-

mences his Vedic studies. I shall briefly explain some of the reasons which go to show that the physical constitution of man is under the direct influence of the planets. In approaching scientific subjects we must be as little prejudiced as possible and follow the reasoning carefully. This is a sublime subject and requires a very calm and patient study. By a close observation of our surroundings, we shall be able to draw some inferences which have a great scientific weight, and the value of which depends considerably upon the mode of observation and the intelligence of the observer. All the planets shine by borrowed light, from the Sun and hence in their influences upon mankind they considerably differ as they take away something from the Sun's rays and add something of their own in the processes of reflection and refraction. Further on it will be shown, that influences from different planets are required to develop the different senses of man. Quotations from the Vedas or Soudaminikala are quite out of place here, and those who are desirous to know about these subjects are quite welcome to open correspondence with me. Here I may take this opportunity of assuring my readers and others, that on topics connected with this branch of knowledge I shall always be willing to explain objections, as far as I am able to do, with the limited time at my command. Just as the time of one rotation of the Earth on its own axis constitutes a day, so also the time of one revolution round the Sun makes a year. The duration of such years depends on the system of calculation, but this will not be relevant to our point. The Earth turns as well as the great luminary the Sun, and this double rotation gives rise to all the complicated phenomena we observe around us. In the body of the Sun itself we see at intervals, huge dark spots, some of them many times larger than the Earth we inhabit, appearing in several places, sometimes moving regularly across the Sun's disk, sometimes disappearing rapidly in the spots they were first noticed, sometimes receding from the body of the Sun to tremendous distances, and then again falling apparently with great velocity upon the Sun's surface. These appearances and disappearances of the Sun-spots are not without their value in science and the reader will do well to bear these facts in mind. Such phenomena are common, not only to the great luminary, but they may also be noticed in the bodies of

the other planets. These dark spots appear and disappear, on some occasions at regular intervals, and on others apparently obeying no fixed laws. The Sun is the chief source from which we get all our light and heat, and the terrestrial phenomena is considerably affected by the distribution of these two agencies. The great natural forces of cohesion, adhesion, gravitation and chemical affinity have a universal application, and since these forces are constant and invariable, it is not reasonable to expect them to work continuously and yet produce no results on the Earthly phenomena. If these forces are universal, their influences must also be universal, and when we once grant the proposition that they are universal, the minutest atom in nature obeys them, as the largest compound brought into existence by the very same forces working in a thousand wonderful but mysterious ways. In the theory of Evolution, it is a question, whether there are any other forces than those already referred to which have been working to bring about the results therein named. The list of the forces enumerated above cannot be said to be exhaustive but may be taken as including some of the grandest *forces* working in Nature and assisting her in her work of creation, protection and final destruction or dissolution. We cannot say that these forces or agencies have been idle, that they have not evolved all the complex phenomena out of the simpler materials subjected to their influences and that they have not produced the grandest triumph of their working *viz.*, the formation of man with his most wonderful *Intellect*. The variety in human species as well as in the animals and vegetables, is then the direct result of these forces working under certain laws, which though general, have still their "Vagaries." as we may be phased to call them. We have first, the grand divisions in nature, *viz.*, Mineral, Vegetable, and Animal possessing distinct characteristics. These have been formed under certain given physical conditions, subject of course to the influences of the planetary rays. *Physical conditions* mean the action and reaction of the solar and the planetary rays upon each other and upon the objective phenomena of the earth. The disintegration of the rocks, the influence of the atmosphere, the work of cold and heat, the ravages of magnetic and electrical waves, the endless beatings of the oceanic waves, and the tremendous combinations of the various gases and their decomposition, are all attributable to the

rays of the Sun and the Moon, and when they have been doing so much work how can we say that these kingdoms are not under their influences? These grand divisions are divided into numberless genera, species, and individuals, and as they are brought into their present shape by the above named forces, they cannot escape the universal influence of the planetary rays and take the mould which they give them for adaptation and existence. No two individuals in the vegetable or animal organization in nature are alike and this wonderful endless variety is due to thousands of causes which have all been at work under the controlling power of the Sun's rays. By studying these causes alone man will never be able to predict their character, existence, development, and final destruction. No one can say that these are the results of blind Chance working without purpose, and not being subjected to superior controlling agencies from the planets. We get them from the enormous gaseous body called the Sun, and if this is granted as it must be, we have his direct influence on the minutest object in nature whether it is animate or not. Those who cannot see this simple fact in Nature, and who are determined not to see it through gross perverseness in intellect, deserve more pity than ridicule and such *brains* are really impregnable and cannot be assailed with any known laws of logic or reason. They must be let alone in the history of animal creation to sink into the lowest wrung in the ladder.

Admitting that we are under the direct control of the natural forces, we see that the Sun's rays have a great influence on our physique and character, because they determine the climate of a place. "The principal factor in the formation of climate" says an eminent astronomer "is of course solar heat, the climate of any place depending primarily on the lengths of the days and nights, and on the relative duration of the seasons. But climate is also greatly affected, by the nature of the surface, whether it be land or water. Water parts with its heat much more slowly than the land does, and it thus retains a store, which serves to equalize the temperature. On land again the climate depends to a very great extent on the altitude. Climate is also modified by winds which transport heat and moisture from one place to another and by marine currents. Climate determines to a very large extent the character of the animal and

the vegetable population of a country or its fauna and its flora." In studying the history of any place we observe a great many vicissitudes of climate, sometimes the area supporting a tropical or subtropical vegetation and at other times offering a congenial feeding ground for herds of various animals. Such differences of climate may be partly accounted for by alterations in the relative distribution of the masses of land and water, but some of these changes appear so extreme that geologists are not able to explain all the phenomena satisfactorily, and we have to seek their explanations in astronomical causes. Astronomy, therefore, is able to explain all the terrestrial and celestial phenomena and a study of this sublime science affords the greatest incentive for the expansion of the human intellect. We have seen that the Sun is a huge gaseous body, around which all the planets, as well as the Earth revolve. We have also seen that the surface of this huge body is spotted with dark patches which appear black in as much as they are less luminous than the intensely bright surface which surrounds them. These spots are neither constant in shape nor in position, sometimes they are completely absent, sometimes they slowly move across the disk, often in straight lines, but occasionally they move also in curved lines. Observations of these sunspots have established the fact that the Sun is not a fixed body, around which the planets, including the Earth, revolve but that it has a motion of its own on its axis and through space. Even in these sunspots, the surfaces are not uniformly dark. There are degrees of darkness and these are believed to be gigantic cavities, corresponding to different depths in the body of the Sun. The coarse mottling of the Sun's surface due to irregularities there, indicate lower levels where the spots are dark, and it is natural to suppose that in these parts, light is lost by absorption through the overlying atmosphere. During total eclipses of the Sun by the shadow of the Moon we see around the margin of the solar disk variously colored prominences, and from these red flames of fantastical shapes, may be seen darting forth to the extent of 100 or 150 thousand miles or even to greater distances. This will be a grand and most interesting phenomenon and well worthy of close observation. These flames generally consist of the gas hydrogen and it is a significant fact, that this gas which forms so large

a portion of the water of the Earth, should also play such an important part in the constitution of the solar outer disk. The Sun is more than 92 millions of miles distant from the Earth, and at this tremendous distance the effects of the Sun's rays are so powerful, that all the terrestrial phenomena are attributed to their influence. Spectrum analysis has shown the existence of a large number of elements in the Sun, viz, hydrogen, iron, zinc, magnesium, manganese, calcium, barium, lithium, sodium, nickel, copper, aluminium, sulphur, phosphorous and oxygen. This list does not exhaust the metallic and non-metallic elements found therein, and when we refer to the composition of the plants and animals on the surface of the Earth, we see we have all or many of them, which at present seem to be indispensable to their growth, development and destruction. The elements are, hydrogen, oxygen, carbon, nitrogen, sulphur, phosphorous, chlorine, iron, silica, manganese, magnesium, calcium, sodium, and potassium. But we cannot say definitely that this list is exhaustive, for if it were so, the chemist would be able to produce all the animals and plants without the help of Nature. We have not yet succeeded in discovering and analysing all the forces that are at work in the production of plants and animals and this circumstance must impress upon our minds the necessity of developing these sciences more and more to meet objections which may be raised against the so called *truths* of modern sciences. From the surface of the Sun enormous quantities of light and heat are continually being radiated in all directions. The Earth we inhabit, on account of its insignificant size and tremendous distance from the Sun, can only receive but an extremely small quantity of the total amount of the solar energy which is thus radiated into space by the great luminary. Calculations have shown that the Earth receives less than the two thousand millionth part of the total quantity of the Sun's light and heat. All our natural phenomena, which are entirely dependent upon solar heat and light are therefore effected by this extremely minute fraction of the Sun's stores of energy. When the huge globe we inhabit, with its inaccessible snow-clad mountains, immeasurable oceans, mighty irresistible rivers, grand interminable forests, and terrible seas of sand, has been called into existence, and, is maintained in all its various phases of life by this infinitesimally small quantity of the Sun's energy, what should be the fraction of the Sun's light and heat, that

would be required to call into existence, any mineral, vegetable or, animal individuality ? As the proportion of the mass which makes a man is to the proportion of the mass that forms our globe so should be the proportion of the Sun's light and heat to call the individual body into form to the proportion of the total quantity of his energy necessary to maintain the globe at the incredible distance of more than 92 millions of miles and separated from it by various atmospherical and ether envelopes. This quantity, I have already represented is less than the two thousand millionth part of the total quantity of the Sun's light and heat. Can it be conceived what fraction of the Earth a man is, and if we can, then, that fraction of the less than the two thousand millionth part of the Sun's energy will be quite enough to bring an individual into existence, and destroy him again. I shall here work out a few figures which show the extreme impossibility and utter hopelessness of conceiving this minute atom of the Sun's force, which is required to build up and destroy an individual. The Earth sweeps round the Sun on an orbit more than 180,000,000 miles in diameter and the stars remain all but unchanged in their apparent position. This clearly suffices to show the proportion of the tremendous distances at which the starry spheres are located and the insignificance of the earth and its measurements. The Sun's diameter is 850,000 miles. If the Earth is represented in mass as 1, the Sun's mass is 318,000 times larger than the Earth. The volume of the Sun is 1,260,000 times larger than that of the Earth, At equal distances, the Sun exerts 315,000 times as much force on any body as the Earth. So that if the mass of the Earth were as great as the Sun's, his dimensions remaining unchanged, an object which now weighs one lb would weigh more than 32,480 lbs. Now a man of average weight, would be crushed down by a weight of more than 20,000 tons. A body if raised but one inch and then let fall would strike the ground with a velocity three times as great as that of the swiftest express train we have.

Let us take an example by which we may try to have an idea of the inconceivable fraction of the Sun's stores of energy required to influence an individual and bring him into existence. Fixing the population of the world roughly at 2,000 millions, and supposing for instance that the Earth contains no more mineral, vegetable or ani-



real matter, and that it is solely composed of human beings, then we see that the solar energy required for one man will be two thousand millionth part of the minute fraction of the Sun's power that the

Earth gets from him, or  $\frac{1}{4,000,000,000,000,000,000}$  th part of the Sun's power radiated into space. We know there are animal species, each division of which contains millions, billions and trillions of individuals. Take the number of animals of all descriptions and say for argument's sake we have 1,000,000,000,000. Then the Sun's influence required for each individual of this class will be less than the billionth part of the fraction of the Sun's power which the Globe gets as its share among the planets, which, as we have already seen, is less than the two thousand millionth part of the whole power radiated into space. Therefore each

animal will have to get less than  $\frac{1}{2,000,000,000,000,000,000,000}$  th part of the whole. In this case, as in the preceding example, we have to imagine, for a moment, that the Earth contains no other than the animals whose numbers I have already given. Men must, of course, be excluded from the animal species. Take the birds of the Earth and try to find out their number. We are of course attempting to perform impossible things. Nobody has ever attempted to count or can safely count the numbers of animals, much less of birds and insects. Granting their number, for the sake of simple calculation, to be more than 1,000,000 times the number of animals, and supposing for a single moment that the Earth's mass is composed of bird matter alone, each individual bird gets one millionth into one billionth part of the fraction of the Sun's rays viz. less than two thousand millionth part,

or  $\frac{1}{2,000,000,000,000,000,000,000}$  th fraction of the solar power. Go a step further and find out the number of animalculæ in the world. It seems to be more easy for a man to attempt to count the grains of sand in the sea than to attempt to number the animalculæ, when we remember, that a drop of blood of the musk deer held by the point of a fine needle contains millions of corpuscles or living organisms. The reader will now be taken to find out the number of plants on the surface of the Earth. I am simply asking the readers to perform impossibilities. Who can count the number of plants, their branches, their flowers, berries and their fruits? If this im-

possibility is overcome, then each of the fruits will have that fraction of the solar heat which is represented by their total number multiplied by two thousand millions, the fraction of the solar energy, the Earth gets to produce its terrestrial phenomena. In this case also we have to suppose that the Earth is solely composed of vegetable matter and nothing else. But if we take the number of molecules, forming our earthy compounds mineral, vegetable and animal, and try to find out what fraction of the solar energy is wanted for each object, we have no mathematics which would enable us to comprehend their value. It would, I am afraid, be more easy for men to fly to the solar regions and compell the great luminary himself to give them some figures, consistent with his inconceivable colossal magnitude and power than to attempt to imagine to themselves these fractions of fractions, until they are lost in the wondrous regions of numbers. Human imagination recoils in attempting this impossible task and reason goes mad to solve an unsolvable problem. Imagine now, what will be the proportion of the mass of an individual, to the mass of the globe, and see if it is possible to find out the inconceivable fraction of the Sun's influence that is needed to call it into existence and destroy it again for redistribution in Nature.

Gravitation is not confined to Earth, but is exerted in various degrees by every mass of matter on every other matter in the Universe. When two bodies attract each other the greater the matter the greater is the intensity of the attractive force. The Sun is a gigantic mass of matter and attracts all bodies which move round him. Astronomers have discovered more than 250 planets, which thus revolve round the Sun, but by far the greater number are small and insignificant and have very little or no influence on terrestrial concerns. Eight of them are large planets of which the Earth is one, and as our observations are made to see the planetary influences upon the terrestrial phenomena, we are principally concerned with the remaining seven which the ancients had already marked by significant names. All these planets are retained in their orbits by their gravitation towards the Sun, which as already explained, forms the great centre of the solar system. Every thing upon the Earth's surface is subjected to terrestrial and celestial gravity and the other components of the Universe also exercise their attraction upon us. The origin, development and decay of compounds must therefore be determined by the balance of all these forces or attractions working in a

mysterious way. The rotation of the Earth combined with the attraction of the ocean by the Sun and the Moon, gives rise to tidal waves. I have tried to show above that all the phenomena of life is chiefly due to the Sun and my statements have been those which are universally accepted, because they have all been taken from scientific works. Without the Sun, therefore, there could neither be rain nor springs nor rivers nor lakes, nor oceans. Rains are dependent for distribution and intensity upon currents in the atmosphere and these are due to disturbances of equilibrium brought about by means of solar heat. If there had been no Sun to shine upon the Earth there could have been no winds. The Sun has been shown to be the real agent in the formation of ocean currents. So far as we know of vegetable or animal life, we see its manifestation entirely due to solar heat and light. In fact, the great changes experienced at the different epochs of the world's history, whether natural, political, social, moral, religious or intellectual, are entirely due to our varying relations with the glorious body with which every one of us is familiar, but about whose tremendous influence on the globe the greater we try to know the greater remains for us yet to know. It requires therefore no high stretch of imagination to conceive that our physical constitution. is under the direct influence of the Sun. When the globe we inhabit is under the direct influence of the Sun, and here we have to remember that only a very very minute fraction of the Sun's light and heat has been shown to have worked all these terrestrial phenomena, how can we say that the individual body, be it mineral, vegetable or animal is not under the direct influence of the all powerful rays of the same great luminary? When the globe itself is formed into its present shape by an infinitesimally small quantity of the Sun's power, it does not require a very high order of intellect to comprehend that the individual bodies composing the globe must also have been brought into existence by the smallest conceivable power from the same wonderful body called the Sun. It seems almost incredible that persons living on the surface of the Earth, should ever be able to learn anything about the chemical constitution of the Sun, which, by the roughest calculation, is more than 92 millions of miles removed from us; but such has been the power of the intellect of man that the most mysterious and difficult laws of the Universe have been brought within its knowledge and elaborately treated after a series of indisputable observations. Those who have

known something of gases and their tremendous powers under certain given physical conditions, will readily agree with me, when I say that owing their origin to the rays of the Sun, they have not been idling their time in the Universe, but that they have been doing their work most incomprehensively. There are gases in the earth and the atmosphere a single breath of which will kill a man or any other living animal instantaneously, and there are others, which when brought into contact with each other in the smallest quantities imaginable blow up not only ordinary structures but break the most hardy rocks in twain. With so many forces at constant work, we are not justified in asserting dogmatically, that we remain unaffected by their work and that the results of such work have been lost upon us. The Sun's rays acting upon the watery surfaces convert water into vapour, vapour rises into the atmosphere and is there condensed by means of cold blasts of wind, and falls down as dew and rain, rain supports vegetation and vegetation sustains man. Man is the creature of circumstances and wherever he is placed, he readily adapts himself to his surroundings with a wonderful flexibility which is not so richly possessed by other animals and it is plain therefore that he is influenced by them. A man exposed to the morning rays of the Sun gets soon bilious. We see here that there is some mysterious power in the morning rays which act on the biliary ducts in man. A person exposed to the midday sun not only finds that he has lost water by means of free perspiration but also feels very thirsty and fatigued. The influence is invisible but the result is thoroughly demonstrable. We feel exhilarated on fine mornings and evenings and dejected on gloomy ones. The great Amarasimha calls sunless days *Durdinas* or evil days. One exposed to the evening rays of the Sun grows healthy instead of bilious. The rays therefore undergo a remarkable change when the Sun travels in the sky. The apparent movement of the Sun and his heating powers increasing till noon and decreasing ever afterwards till sunset, have a direct effect upon all objects exposed to their influences and this is such a simple matter as to require no further facts to support it. The chemical effects of the refracted rays are considerably different under different circumstances and on different substances at different times. The calculations above given have already shown the minuteness of the Sun's power that would be required to effect changes in the composition of the

individual object whether mineral, vegetable or animal. Every object in nature offers its surface to the action of the Sun's light and heat, or their modified pressure and their combined action is so powerful upon the smallest living or dead organism, that the changes effected therein have the same bearing on the combination and redistribution of the atoms as they have on the bulkiest or mightiest of the animals. These atoms enter into an infinite series of combinations, forming parts of organized bodies vegetable or animal, and after discharging their respective functions, they are thrown off again, mixing with the air, the soil, or other organised matter, and again and again running through these rounds of physical combinations. The constituent atoms of matter are thus constantly performing their circles of duties in the economy of nature, with infinitely more certainty and regularity than is observed in the best disciplined army or the most regulated Government. The minuteness of some of these organisms, animal, vegetable, or mineral may be noticed here, so that we can see at a glance, that the most inconceivable fraction of the Sun's light and heat is enough to work the greatest wonders. When a body is subjected to the action of heat or light its elements are readily decomposed and its constituent particles separated so that many of them combine with other particles of matter and form new substances possessing altogether different properties. The microscopic researches have disclosed most surprising examples of the minuteness of which organised matter is susceptible. That many species of infusoria are so small that millions of them collected into one mass would not exceed the bulk of a grain of sand, and that a thousand of them might swim side by side through the eye of a fine needle. In a variety of slate found in Bohemia, which consists almost entirely of these shells, a cubic inch contains 41,000,000,000. One cubic inch of this weighs 220 grains of sand, and one grain therefore contains one hundred and eighty six millions, and that therefore each of these would weigh

$\frac{1}{186,000,000}$ th of a grain.

A thread of spider's web four miles long weighs little more than a grain, and it has been ascertained by very delicate experiments that this thread consists of 6000 filaments. The diameter of the red particles in the human blood is  $\frac{1}{3,500}$ th part of an inch, and in some species of

animals it is hardly  $\frac{1}{12,000}$  th part of an inch. If a drop of the blood of the muskdeer be suspended from the point of a fine needle, it would contain about 120,000,000 corpuscles. Microscopic researches have disclosed the existence of animals, which are inferior in magnitude to the globules of blood; and yet, each of these living organisms is composed of members as admirably suited to its mode of life as that of the largest animal. Their motions display all the phenomena of life, sense and instinct. They move with the most surprising speed and agility, their motions and actions are not blind and fortuitous, and they are evidently governed by choice and directed to an end. Since they eat and drink, necessary for their existence, they must have been supplied with a digestive apparatus, and their muscular power far exceeds the strength and flexibility, relatively speaking, of the larger species of animals. These minute organisms are susceptible of the same appetites, and obnoxious to the same passions, as the superior animals, and though differing in degree, the satisfaction of these desires seems to be attended with the same results. A soap bubble floating in the light of the Sun reflects to the eye an endless variety of the most gorgeous tints of color, and each of these tints therefore must correspond to a certain thickness of the substance forming the bubble, and it has been shown by very delicate experiments that almost all transparent substances, when reduced to a certain degree of tenuity, would reflect these colors. At the highest point of the bubble, before it bursts, is observed a black spot which reflects no color. The thickness at this point is the  $\frac{1}{2,500,000}$ th part of an inch. The bubble at this point possesses the properties of water as essentially as does the water in the grand ocean that surrounds us, and consequently the ultimate molecules forming water must have less dimensions than this thickness. A mile of platinum wire would not weigh more than a grain of sand. If a piece of marble be reduced to a fine powder by grinding, and purified by careful washing, its particles, when examined by a powerful microscope, will be found to consist of blocks having rhomboidal forms, and angles as perfect and as accurate, as the finest specimens of calcareous spars. Even when the process of pulverization is pushed to the utmost practical limits, it is still found that the same forms are most remarkably reproduced. A grain of ordinary musk will impregnate the atmosphere of a room, with

its scent, for twenty years or more without suffering any appreciable loss in its weight ; consequently every particle of the atmosphere which produces the sense of the odour must contain a certain quantity of the musk. I can adduce further illustrations of the extreme minuteness of the atoms, which under the action of the Sun's light and heat, have been producing all the terrestrial phenomena. Here the work of the Sun's rays is well defined and directed towards the accomplishment of certain objects. How then can we say that our bodies are not under the influence of the all powerful rays of the Sun, when the smallest animalculæ are under his direct control, and exhibit the phenomena of life as we have been doing ? We can plainly see the solar rays falling on the skin, warming it, and affecting thereby our sense of touch, they illuminate it, and affect our sense of vision, they tan it, but the effect is not directly cognisable by any sense we possess though indirectly sensible both to vision and touch. In this way the different senses of the human body are created, developed, sustained and destroyed by means of the solar rays which not only act directly on our bodies, but also indirectly affect them by means of reflection from the surfaces of the other planets, which, as we know, shine by borrowed light from the Sun. Gravitation is not confined to the Earth, but is exerted in various degrees by every mass of matter in the Universe. When two bodies attract each other, the greater the mass the greater is the attractive force; and gravitation varies inversely as the square of the distance. The Earth is completely subject to the Sun's attraction, and consequently every atom in it, however minute it might be in magnitude, must necessarily be subjected to the same influence. The Sun is a gigantic mass of matter and attracts all the cosmical bodies which move round it.

The Sun not only draws all the cosmical materials towards himself but also imparts to them tremendous velocities, the greater the distance from which they come greater is the velocity he imparts to them. In their onward course they are subject to the influence of the other planets, the patrols of the solar system, and under such disturbing influences they must necessarily be compelled to follow either temporarily or permanently the directions indicated by the combined influences. In this continual rush of matter, this constant interchange of attendants, it is possible to recognize the progress of processes, ex-

exercising the most potent influence on the welfare of the terrestrial phenomena. It is also probable that the bodies which are finally drawn into the solar domain perform highly important functions in the economy of Nature. We have seen that everything on the surface of the Earth is subjected to terrestrial and celestial gravity and the other components of the Universe have also been shown to exercise their attraction upon us. The creation, development and decay of all compounds must therefore be determined by the balance of these forces or attractions. Recent scientific researches have strikingly shown us that in all terrestrial phenomena, we see the action of a certain proportion of the sunforce. One of the greatest modern astronomers thus writes upon the Sun's influence on the Earthly phenomena. "The Sun's rays are the ultimate source of almost every motion which takes place on the surface of the Earth. By its heat are produced all winds, and those disturbances in the electric equilibrium of the atmosphere which give rise to the phenomena of lightning, and probably also to terrestrial action and the aurora. By their vivifying action vegetables are enabled to draw support from inorganic matter and become in their turn support of animals and man, and the source of those deposits of dynamical efficiency which are laid up for human use in our coal strata. By them the waters of the sea are made to circulate in vapour through the air, and irrigate the land, producing springs and rivers. By them are produced all disturbances of the chemical equilibrium of the elements of Nature, which by a series of compositions and decompositions give rise to new products and originate a transfer of materials. Even the slow degradation of the solid constituents of the surface in which its chief geological change consists, is almost entirely due on the one hand to the abrasion of wind or rain and the alteration of heat and frost, on the other to the continual beating of sea waves agitated by winds the results of solar radiation. The effect of oceanic currents (mainly originating in that influence), though slight in abrasion, is powerful in diffusing and transporting the matter abraded, and when we consider the immense transfer of matter so produced, the increase of pressure over large spaces in the bed of the ocean and the diminution over corresponding portions of the land, we are not at a loss to perceive, how the elastic force of subterranean fires thus repressed on the one hand and released on the



other may break forth in points where the resistance is barely adequate to their retention and thus bring the phenomena of even volcanic activity under the general law of solar influence." The amount of solar heat received per hour at noon under the equator would melt 390,000,000,000, tons of ice. Expressing the same result by another method we might say that the Sun's heat received during one year would be able to heat an ocean of fresh water sixty miles deep from the temperature of melting ice to the boiling point. Yet this enormous annual supply of heat is but the 1—2,138,000,000th part of that which the Sun actually radiates into space in the course of a single year. I have already said that the rays of the Sun, in the morning, noon and evening produce perceptibly different effects upon the physique of man. Want of his rays makes us inactive and melancholy. The feeling of exhilaration on fine mornings and evenings are simply indescribable. Such sensations of pain or pleasure must be said to be due to solar influences. Pleasant moonlight acts powerfully on our minds and makes us happy. The Negroes of Africa owe their thick lips, ugly forms and curled stout hairs to the influence of the Sun's rays, as do the fair creatures of the North of Europe, their fine forms, regular features and inviting looks. The Patagonian owes his tall body to the solar rays as does the pigmy his stunted form. Fruits get racy by exposure to light and heat and flowers blossom under similar influences. All these facts have their scientific place and value. Food, clothing, climate, seed and other surroundings determine the character of not only the man but also of the animal. We thus see that we are incessantly acted upon by the invisible and inconceivable forces that surround us, and when we say that we are under their influences we do not require the readers to believe anything more than what they actually see and feel. I can multiply many interesting facts in this connection but I have already grown lengthy.

I now proceed to show the influences of the planets on man's intellectual peculiarities. This is a very important subject and volumes might be written in its elucidation. I have here neither time nor space to devote much to its explanation but the Introduction would not be complete without a few observations on this all absorbing subject. It is, not only a very important subject, but it

is also a very difficult one to treat. Without entering into the niceties of psychology or physiology in its definition of mind and matter, we all know that our mind is different from our body. The distinction is broad enough and is easily understood in a general way by all men of ordinary abilities. If "mind" is to be accepted as a something, which is not the result of our birth, breeding, education and surroundings, then we have to credit its presence in our bodies to some Unknown Hand, to which, we are quite welcome to give any dignified name as God, Nature, etc ; but if on the other hand we have to consider our "will" as the result of birth, breeding, education and surroundings, we can easily trace its work to the circumstances under which it has been first called into existence. This, I admit, is a very difficult problem to solve and I had better leave it to abler heads. I shall here, however, confine myself to its workings so far as we can trace them through our bodies and directly under the control of the nervous system. Brain is the seat of sensation and feeling, and these sensations and feelings are centered there by means of external impressions conveyed to it through the nervous system, which has its principal seat in the head and from which springs the Spinal-Column which distributes its net-work of nervous channels throughout the human body. In insects, birds and animals sexual union, with few exceptions, has been considered indispensable for the propagation of their species. In man it is found to be absolutely necessary. Whatever may be the process for the formation of the vital essence in parents, one thing is certain, viz. that without food and nourishment, the human body never acquires this active principle of propagating its species. After coapulation and impregnation, the mother requires generally more nourishment and delicate treatment than when she was not pregnant. It is therefore clear, that food, climate and other physical conditions are necessary for the development of the young foetus. Without entering into the details of such development, which are beautifully sketched out in the Pindotpathi Adhyam or *Treatise on the development of foetus* and in the astrological works, and which is irrelevant for our present purposes, we know that after a certain stage of growth in the womb of the female, the infant is thrown out by internal forces and it sees for the first time the light of the Sun. Henceforward the mysterious bond of union which served to meet all the demands of

nature, while the foetus was in the womb, is now severed and the infant will have to be cared for as any other object which has a separate individual existence. It is very material therefore to see, where the child is born, for much of its success in future generally depends upon its surroundings in the commencement. The matter of the *accident* of birth, as some are pleased to call it, is a matter on which the whole future of the man depends and therefore ought never to be despised by any sensible person. As its mother and father were under the direct influence of the Sun, as it had to be fed through the maternal channels since the commencement of its existence in the womb and as it is now under the direct influence of the solar rays, the babe even before its birth, experienced the effects of the planetary influences not directly but indirectly through its mother. At the time of its birth we see in it the rudiments of an undeveloped brain, ready to receive external impressions through the senses and store them in the brain cells for its future use. While the soul has been placed by astrologers under the direct influence of the Sun, the mind has been credited to the direct influence of the Moon. It is stated by scientists that as the Moon is nearer to us than the Sun, the influence of her rays is greater than that of the Sun. But the Moon borrows her light from the Sun and therefore can only produce such effects, as are attributed to the rays of the Sun, with this difference that as she has the power of reflecting the Sun's rays she does so with considerable change in their chemical and physical effects. The air is the same all over the world, but as it is considerably affected by the contact of local objects, so also are the rays of the Sun by their contact with other bodies. They give something of their own and take something from the bodies with which they come in contact. Water gives us an excellent example of the modifications by the nature of the soil on which it flows. When the solar rays are refracted, the spectra of light contain seven different colors, which not only bear no resemblance to the white light, which we see around us, but which also possess great differences in their heating and chemical effects. The seven colors into which white solar light is broken are represented by a short formula which can easily be remembered by the student, and every letter of which stands for the name of a color which begins with it. *Vibgyor* contains 7 letters, *V* stands for violet, *I* for indigo, *B* for blue, *G* for green, *Y* for yellow, *O* for orange

and *R* for red. The violet rays are the most refrangible, while the red rays are the least refrangible. The heating power of the refracted rays seems to be diminished towards the violet while they increase towards the red end; and hence it is probable that red objects, which absorb all other than the red rays, heat our visual organs considerably and affect them. On the other hand green objects refresh the eyes and strengthen them. Because at the green part of the band the effects of the two extremes seem to be perfectly neutralised. Nor are the heating and chemical effects of the rays confined to the visible spectrum, but extend far beyond the colors. The greatest heat is felt beyond the red rays, after which we see no bright colors but dark bands. Therefore the solar rays, besides illuminating and heating substances on which they fall, produce considerable changes in the appearances and constitution of many substances. The real nature of this action is not yet clearly understood by the modern chemist, but the observed results are modifications of the chemical condition of the substances acted upon. "It is worthy of notice however" remarks a great scientist "that we have a sense by which the action of the longer light waves corresponding to the red end and the parts beyond the red end of the spectrum recognized by us, and another sense enabling us to recognise the action of medium waves corresponding to the yellow part of the spectrum, and in gradually diminishing the waves corresponding to parts up to the red end on one side and the violet end on the other side, but we have no sense enabling us to recognise directly the action of the shorter waves corresponding to parts of the spectrum beyond the violet end. Is it not conceivable that some creatures, even among terrestrial beings, may possess a sense, enabling them to recognise the action of these short waves and that such a sense may give them powers as distinct from the powers we possess in virtue of the senses of touch and of sight, as the sense of sight is distinct from the sense of touch? A man born blind may not be more incapable of conceiving the nature of the sense of sight and of the powers it confers upon those who possess it, than those who have all the five senses are, of the powers which may be actually possessed by creatures having organs suited to appreciate the action of the shorter light-waves." The soul is considered higher by the philosophers and religionists of all ages and countries than the mind or will, and soul-strengthening rays can only come from the

Sun who is by universal consent, placed at the head of the planetary system. We have seen by experience, that idiots and lunatics are considerably affected on new Moon and full Moon days, more so on full Moon than on new Moon days. If we take a small needle and bring it before a magnet we see an invisible cause of motion on the part of the needle towards the magnet. We know the effect but not the cause. We call it magnetism but we do not know why that phenomenon is produced. In the same way, by the combination or contact of certain substances we see a force generated which we call electricity. Our nervous currents are identified with electrical currents and the greater the nervous energy the greater will be the willforce or strength of mind in man. Weak men have weak minds while strong men have strong minds. *A sound mind in a sound body* says the proverb. Here the word sound or strong will have to be interpreted with reference to nervous energy. It is not the quantity of flesh in the body that makes a man really useful or courageous, but it is the quantity and quality of the brain and the nervous system that make the great man he is. We have seen that the rudiments of the brain in the infant are constantly under the influence of the external as well as internal forces, which owe their origin and existence to the influence of the Sun's rays. The mind therefore takes its strength or weakness from the influence of the planets. Shall we say that the human mind is not affected by the sunstroke, mirages, heated atmosphere and poisonous gases in swampy and damp places? shall we affirm with any show of sense that it is not affected by the luxuriant growth of the tropical vegetation or the stunted shrubbery of the frigid regions? Shall we say that the mighty rivers, the seas of sand, the exhibition of vitality among the lowest forms of insects, the storing of electrical currents among the marine animals, the great virtues of the medical herbs, the powers of the plants and animals in the selection and assimilation of their food, and the convulsions of the Earth, with their rapid motions, sometimes from one end to the other, sometimes confined to narrow areas, leave no traces upon the human intellect and do not in the least affect human mind? He will be a grand sceptic indeed who can boldly affirm that his mind is not affected by the surrounding Nature and its constant work. That our mind is fully affected by the external forces is richly illustrated by the mental varieties exhibi-

ted by the different types of mankind. The formation of the brain matter depends on the past and present conditions of life and as these differ in different countries, we come across a great variety of intellectual phenomena which otherwise would be simply inexplicable. Europeans living in tropical climates exhibit a change in their intellect in the short space of two or three generations. Negroes in temperate Zones do the same and we can quote examples, wherein the brain of man, by change in food, clothing and climate has undergone material alterations, in some cases showing signs of clear deterioration and in others perceptible progression. How 'are we to account for this strange phenomena in the human intellect! Are we to suppose that these phenomena are not effected by the light and heat we get from the Sun? How can we account for these changes, if not by the influences from the Sun? When the Earth is itself formed into its present shape by the solar rays, what logical argument could we adduce to prove that the bodies on the face of the Earth are not affected for good or bad by those universal forces? We have seen that slight variations in the thermometer produce happiness or misery to thousands or millions of people. A trifling change in the weather brings on neuralgia, headache, bronchitis, sore eyes, fever, small pox, cholera, dysentery, plague and a host of other diseases. and when persons are affected by them by the change of weather through solar causes, shall we say that their minds remain intact and thereby escape the effects of these influences? We had influenza ten years ago sweeping all over the world and carrying away hundreds and thousands of people and can we safely say that it produced no change in the minds of men and affected none of their relations in the world. Can we say that similar visitations are not the results of changes in climate brought about by the solar rays? Some years ago the solar light from being pure white, exhibited a strange phenomenon and appeared yellowish. I may not be correct in attributing the prevalence of the influenza to the change and physical conditions thus effected in the solar rays then, but who can say that such changes in the composition of the Sun's light produced no results immediate or remote on the *flora* and the *fauna* of the country where it prevailed. During the last three years plague, famine and war have been doing a great deal of havoc among the people. These were foretold by me

long before they happened as also by some other European astrologers, and my predictions were solely based on the combinations of planets, and their various aspects. In by gone ages people had similar visitations. The Black Death in Europe in the middle ages was a notorious example of this kind. The wars prevalent show a similar influence. Statesmen may remain calculating, kings may be unwilling to enter the battle field but a sudden madness seizes the nation, and the standard of rebellion is raised and millions of people enter the arena with death floating before their eyes, and for months or years they go on killing and murdering each other, as if they had nothing nobler to engage their attention. We may call it the age of rebellion, war, or pestilence or anything we please ; but how can we account for such occurrences unless the combined action of certain planets influences the brains of people in a particular locality, state or country and makes them rush on a work which generally ends in their utter ruin and the distress of thousands of their beloved families? Not only villages and towns are ruined in this way but nations have ceased to exist and their names have been erased altogether from the pages of the world's history. We know that the quantity and the quality of the brain determine the mental calibre of each individual and these will be developed under the influence of the solar rays. I do not mean to say, that I have exhausted the grounds on which I base my opinion, but I have thrown several suggestions, which if carefully investigated, will give us much food and perhaps might give us better insight into the truths of astrological formulas than we know them at present, I shall here quote one or two remarks from eminent writers which illustrate the truth of my observations about the effects of climate and food on the mind of man. Referring to the Bengalis a writer says. "Living on rice in a hot steamy climate they are physically one of the weakest races in India. They are however industrious and intellectually occupy the foremost rank. One peculiarity about their dress is that they generally go bare-headed." "From their climate and food, the people (Beharese) are taller and stronger than the Bengalis." Here the writer admits that they are intellectually inferior to the Bengalis. The development of the brain therefore depends entirely on the influences exerted upon it both before and after birth by the great planets which go on

moving continually round the Sun. If on the other hand, we grant that there is a separate thing called "mind or will" which is not the result of these forces working on the body through the senses, but implanted in it by a Higher Power, it is very difficult for us to suppose that even such a thing, if it exists, could remain unaffected by the surrounding body which holds it, and which is entirely subjected to the several influences already enumerated in the preceding pages. In either case it must be granted that the intellect of man is directly affected by the surrounding influences both physical and mental. We know by science, that magnetism and electricity, which have been playing such important parts in the formation and destruction of the terrestrial phenomena, come directly from the Sun, through his rays, and when the latter are refracted, their chemical effects must necessarily be different on the different parts of the human system. The Sun is considered to be very powerful on newmoon days, and a reference to the world's history will tell us that the greatest men have generally died before newmoon days. In spite of the difficulties which surround the position of an ordinary man, he can rise above them by a large store of nervous energy or will force. The biographies of great men give us ample proofs of this statement. They were born under a favourable conjunction of the planets, and their mental energies, due to such influences, raised them far above their fellow creatures. Astrology says that a man becomes great when the horoscope has exalted planets in it and loses money when they have debilitated planets. Planetary exaltations and debilitations are demonstrable facts and those who watch the solar rays in April and May, find that astrology has spoken only the *Truth*.

In a forest we see some trees growing tall and majestic, while others almost springing in the very same beds showing all the symptoms of decay and stunted growth. Here the reasons for these marked changes are not clear and no amount of botanical knowledge will enable us to trace it to their final causes. Previous causes, which have been at work in the spot, must be satisfactorily explained before we can make an attempt to unravel the mysteries of this apparent deviation from a general law. In a field which is carefully ploughed, manured and watered, we see the same marked differences, certainly not attributable to defects in cultivation or weakness in the



seed but to something else which the scientist has not yet explored. In the same way forces, minute to a degree, produce wonderful differences in nature and these must be determined carefully before we can account for the variety we witness in this world. Astrology says that the mind of man is under the control of the Moon. The slightest obliquity in her rays, with other influences favouring or counteracting them, produces great and perceptible changes in the mind of man and the art by which we calculate these previous forces under a symbolic language constitutes the subject proper of astrology. The determination of the obliquity of the rays of the different planets expressed in the symbolic language of quadrants, trines, &c. enables the adept in this science to predict with certainty how they work out their results and what effects they produce upon the child. It is not the time of birth alone that needs to be taken into consideration, but the influences of the planets as they move along from day to day, from month to month and from year to year, must also be recorded. The combinations and permutations of these Planets, Zodiacal Signs, their divisions and sub-divisions and the Constellations of stars produce an endless variety in the life of man and, if properly worked out, can satisfactorily account for all the terrestrial and celestial phenomena by which we are surrounded. The seed is prepared under the influence of the Sun, the bed is prepared under the same influence and the child before and after its birth is placed under the same all pervading influence. The mind, whether it be the result of education and circumstances or implanted in the human body by an Unknown and an Unknowable Hand, must necessarily partake of the nature of its surroundings and be affected considerably by them. The intellectual peculiarities of man, therefore, are the direct result of the action of the Sun's rays. It has been alleged by scientists that our tastes and dislikes are due to the elevation or depression of the nervous centres and these elevations and depressions are directly traced to solar light and heat, magnetism and electricity. Mind cannot sit separately from our tastes and our dislikes. They affect mind and mind affects them. We have yet to consider how planets affect our success and failure in life. We know that the Sun is the fountain head from which we get all our electricity and magnetism. Our nervous cur-

rents have been shown to be identified with electrical currents. Electricity is divided into two kinds, positive and negative. Electricities of the same kind repel each other while electricities of the opposite nature attract each other. This can easily be illustrated by a simple experiment. If two substances, silver and sulphuric acid are brought into contact with each other, a force is generated, which can be induced in to a small pith ball by means of a copper wire. Similarly, charge with electricity another nicely balanced ball with the same kind of electricity and bring the two balls together. The two balls repel each other and fly apart. Now, instead of silver, dip zinc, we get another force of a similar nature, but exhibiting different properties and the two balls electrified by means of this process show an inclination not to meet each other but to fly away from each other as did the first set of balls. But if we bring a ball of the first electricity close to a ball of the second electricity, we at once observe a marked change in their behaviour. Instead of flying away from each other they attract one another, and remain in contact, until we separate them with the necessary force.

Here we observe certain laws. Electricity generated by the contact of silver with sulphuric acid differs from electricity derived from zinc and sulphuric acid. The first kind of electricity is called *Positive* or *North*, and the second is called *Negative* or *South* electricity. In the Universe, there is no object which is not pervaded by this great physical agent called *electricity*, and in all objects, whether animated or not, we see positive and negative electricities combining together, only with this difference that the quantities of these two kinds of electricities are not equal and constant in those bodies. There is also another fact in this connection which is worthy of notice and that is, that in nature, under certain physical conditions, which have not been clearly understood by scientists, these two kinds of electricities suddenly change their sides and exhibit altogether different phenomena. For the sake of convenience, we must call these objects positively or negatively electrified bodies, as positive or negative electricity preponderates in them.

I have already stated that our nervous currents do nothing more than carry these electrical currents, they are identified with them and

thus become the most important factors in the constitution of man. For man could do or say nothing without bringing into play those electrical currents in some shape or another. It remains for me to show how these affect our prospects in life, and make us successful or unsuccessful men. Our constitution is the result of our birth, breeding, climate and food, and these must affect the nervous system for good or bad. Apart from the strength of the seed that is sown in the soil, whose nature must also considerably affect its growth, other circumstances like ploughing, watering, manuring, exposure to heat and light must also be taken into consideration in the determination of its produce. In the same manner the nervous energy of the father and mother, the climate of the place, the effects of food, clothing and various other causes, determine the predominance of the positive or negative electricities in the constitution of the child born. Some places and objects have peculiar powers of storing large quantities of positive or negative electricities and this is most remarkably seen in the virtues of certain plants, which, on particular days, acquire this power of storing electrical currents to a very large extent. On the tops of some hills and mountains this storage of extra electrical currents is remarkably exhibited by constant electrical discharges. Rivers and ponds have a similar power of storing large quantities of magnetic or electrical currents. It is easy for us to call things absurd, which we cannot understand or explain, but it is not so easy to devote our time and energy to its study and explanation. It is very commonly believed by almost all the nations of the world, both in ancient and modern times, that certain herbs, when picked up on particular days, have great medicinal virtues or some magical efficacy. The last word means nothing more than that the virtue of the plant picked up under certain conditions performs wonders which could not have been achieved without its help. Among the Hindus, the new moon days falling on Sundays, are considered to be specially favourable for picking up of some herbs which have great medicinal properties and which are also credited with the powers of subjugating the wills of those with whom we come in business contact or *Rajavasyam*. It is possible, that since plants have special powers of storing up of electrical energy under certain conditions, we may, by

obeying the laws of Nature, add a large quantity of nervous energy, by keeping the plant with us and this increase in electricity must produce the result anticipated, viz. the subjugation of the minds of those with whom we come in contact and whose will power or nervous energy will be represented by a lesser degree. Mesmerism gives us a striking proof of such electrical energy. Here the process is simple and easily understood. Say a man is positively electrified, with an energy which is represented by  $x$ . He goes to a business man, whose electrical energy is  $2x$  and who therefore does not much care for one who has only  $x$  energy in him. The latter, to be successful in his competition, must increase his virtue, and this can only be done by the concentration and development of the willforce, or by such artificial aids which would induce into him a larger quantity of electricity than he possessed before. Now, by bringing in a plant with a certain amount of electrical power, he gets more than  $2x$  energy, and therefore can compete with or subjugate a man, who becomes his inferior in electrical strength. Mesmerism is based on this principle. The contact of energetic people with others of an inferior power, is always injurious to them, as by the nature of electrical currents, they are always induced from the greater body to the smaller as water always flows from a higher level to the lower, irrespective of its surface. Positive electricity has greater virtue than the negative and our popularity and success depend upon our store of these respective electricities, in places and conditions whose electrical currents are calculable. Our success in life may be defined to be the readiness with which a proposal is received by the party to whom it is addressed. If the proposal is not received favourably by the party to whom it is addressed, the person making the proposal meets with, what we call, a failure. How does this take place? If a positively electrified person goes to another similarly electrified, he is repulsed in his attempt even when backed by the strongest letter of introduction. But if, on the other hand, he goes to one who is negatively electrified, he meets with a ready consent, even should he chance to be a perfect stranger. Those, in whose horoscopes the Sun is powerfully situated, command more respect and possess a greater indescribable personal charm which recommends them to success, than those, in whose horoscopes the great luminary is badly situated. The Moon plays even a more significant

part. Where the Moon is debilitated, aspected by evil planets, or occupies bad *vergas* and has evil conjunctions, the mind of the person, whatever may be his social or pecuniary position, will be greatly disturbed and he will always try to be miserable. In the body of the work I have clearly explained what is meant by the Sun's exaltation, and his debilitation. We have often seen, that men with superior intrinsic merits, find no favour in certain localities while others with inferior capacity get on well there. The astrologer on consultation predicts, that they would find success only in a certain direction and that only with a certain class of people. As in medicine so also in astrology, a knowledge of the local circumstances becomes indispensable for a correct estimate of the planetary influences and their results. I can quote lots of examples from our daily life, which go to prove beyond doubt, my statement regarding the electrical theory above adduced. Take the cases of the favourites of an officer. There is an irresistible attraction by which the 'favourite' is attached to the officer, and as long as the attracting force acts powerfully, the officer acts like a tool and a fool in the hands of his subordinate. Ladies and gentlemen have their own favourites. Some cases present such strange inconsistencies that we cannot really explain the action by the light of any science we know of. A handsome, intelligent, well-matched woman takes a *fancy* to an ugly groom or a cookboy, who would be shunned for his deformities by even an ordinary street prostitute. Here we have apparently no reasonable cause to explain such infamous conduct. A gentleman, courted for his fine figure and handsome features by the best of the ladies, takes a *fancy* to an ugly repulsive girl, to whom he seems to be drawn by an irresistible internal force, which sets at nought all rules of decorum, family considerations or public reputation. The elopements we hear, the unequal matches we read, and the infamous scandals we are informed, confirm this view and these cannot otherwise be satisfactorily explained.

In all these cases, parties enter into the undesired friendship or combination with their eyes wide open and their judgments unprejudiced. When pressed hard to explain why they have been behaving in this scandalous way, they tell us that it is their weakness, and that they do not know how to mend it. Sometimes the attraction is so great that ladies leave their houses, risk all their honor and die in the attempt

to join their favourites. A remarkable instance of this is found in the life of Shelley, the greatest young poet England ever saw, wherein it is related that a London lady of great position and beauty fell in desperate love with him, went wherever he proceeded and died without ever being requited in her love. Such anecdotes are not few in the annals of the world's history. On the other hand we see, some persons hating the names before they have seen the parties or vowing revenge without the slightest cause for provocation. In large towns where we go for the first time in our life, we like some in the bazaar, while we shun others. There is of course no reason for this kind of attachment or hatred and if we carefully scan our own procedure, we find our individual conduct surprising and without satisfactory reasons. There is, what we call, animal magnetism, which is simply another name for electricity and this attracts or repels us according as it is positive or negative or north or south. We read of devoted friends, relations or followers. They risk all their own and never fear to get themselves into all sorts of troubles for the sake of their friends. They are not calculating or selfish and we can attribute no personal or mean motives to them. There is an irresistible temptation within themselves and they simply follow the impulse of the moment. Some of them repent afterwards, when the electricities change their sides, but others glory in their misery brought about by their so called devotion to their friends and relations. What they do in the case of one man they will not be prepared to do for another, even when they are likely to gain something from the bargain. It is with the greatest difficulty that they could be persuaded to change their views and in some cases it is simply impossible. Our tastes, on which partly depends our successes in life, are examples of the same unaccountable influences. In some cases they cost us a good deal and in others we gain much by them. When there are so many forces at work, sometimes in union, sometimes against each other, the results from such working will also be favourable or otherwise according to the nature of the powers that produce them. Good planets influence us for good and bad planets for bad and success in life means nothing more than the resultant force of all these agencies working on man. Two persons are bred and brought up together as very thick friends and remain so for a long time, all the while the electricities attracting each other

and making them love intimately. But suddenly they pick up a quarrel for a trifling matter and vow deadly revenge against each other, and may even go to the extent of killing one another. People, who watched them before this useless quarrel, commonly say that there was some *Vishaghatika*, poisonous or evil time and they fell out. On the other hand, when two deadly enemies meet each other, either accidentally or through the intervention of friends after a long time, and become reconciled, they say there was *Amritaghatika* or good time. These expressions are not absurdly used. They have their own signification and a clever astrologer will be able to tell men at what time, or in what place and in what manner they may expect these quarrels, or where and with whom they may regain their lost friendship. All these affairs make or mar human fortune. When an officer likes a man in a subordinate capacity, if the stars are good, what the subordinate says boldly will be taken for independence and his services will be appreciated by promotion to a higher grade, but when his stars are bad, the same expressions will be taken for impertinence and impudence and they will be interpreted to his prejudice, and it may result in his degradation, fine or dismissal. These are all matters which require an explanation from the educated public. The sayings of those, who have watched the phenomena in a particular department of the world, ought not to be rejected as altogether useless, until they make the same experiments and find them absurd. Relevancy and irrelevancy must be nicely discriminated. The statements of an expert or adept, on points in his department of knowledge, are perfectly relevant and deserve the highest credit. We can learn lessons even from a bull, and if it teaches us anything sensible, I do not see the logic of rejecting it simply because it comes from a beast. Gold will be gold whatever might be the channels through which we get that noble metal, and similarly knowledge must be respected, whatever might be the sources from which we get it, provided it is true and useful. A man who watches the beasts, and by observations, associates the happening of certain events with the performance of some acts by those animals, is worthy of our respect, because he adds something to the store of the world's knowledge and, however humble a contribution it might be, still it cannot and ought not to be rejected as useless. All our present sciences have had their origin in humble and

experimental ways. As the mighty rivers swell themselves by the addition of vast tributaries, and strike the observer with awe at their mouths, so also does knowledge strike us with admiration at the present time by its vastness, the result of the accumulation of individual facts, recorded by the indefatigable observers of all ages and all nations. The successes and failures of man were keenly watched by the intelligent classes at all times and were associated with the appearances of certain stars, combination of planets and the motion of the Sun and the Earth. I have simply drawn the attention of the reader to these singular facts, which find an easy solution in the electrical theory I have adduced, but which become inexplicable by the light of any known principles of human conduct. The Sun, shining through his millions and billions of rays, affects our body, our minds and our prospects in life. He makes man bold or timid, good or bad, learned or ignorant as he sheds a greater or less influence on the person in question. In entering the human body, the solar rays are not uniform in their effects. In some organs they produce health while in others they produce disease. In the growth of pulses, this influence is most remarkably illustrated. When they are about to fruit, the appearance of clouds, while the Sun is in a particular Constellation, or the fall of a few drops of rain at the time, destroys the crop by the sudden creation of numberless insects, which corrode into the seeds and affect the prospects of the landlord by the destruction of the crop. Appearances, at certain seasons of the year, of large flocks of birds, locusts or other feathered inhabitants of the air, or large numbers of caterpillars, also add to the misery of the cultivator. Have we any authority to say that these swarms of insects and birds are not called into existence by the influence of the solar energy, reflected in various degrees by the other planets and working in their own inscrutable ways? Before the rain or wind in certain seasons, some of the above named insects were nowhere, while after their appearance, they swarm like anything, and lead humanity to infer that they rise or fall with the appearance of certain parts of the solar rays. Modern science has been helping in explaining many of our absurd theories and great men have begun to see that some of the ancient Rishis were really men of extraordinary learning and superior intelligence, and the knowledge they possessed



approached *Truth* nearer than any others possessed by the leaders of modern thought. We have seen already, that the chemical effects of the refracted solar rays are different in different parts of the spectrum and we have also seen that the minutest surface exposed to the solar light, has as much power of refraction as the huge sky where we witness the appearance of the rainbow. Herein lies the secret of planetary influences. They fall on the bodies, they affect their color; they change their constitution producing health or disease and they make them pursue a certain path, which may or may not be to their advantage. When we go to sleep, we are advised to do so with our head towards the South and feet towards the North. We know that the red magnetic currents attract all bodies, which contain magnetism and scientists have shown the world that there is no object which is not pervaded by magnetism, and which at another stage receives the name of electricity. The advice comes to us in good spirit. We must protect our brain, on the strength of which depend our prospects in life here and hereafter, as much as possible from the effects of magnetic currents with a view to keep its efficiency. If the ancients had not known the effects of magnetic currents, how can we reconcile their various precepts? The effects of these currents are not perceptible in one day or even in one year. A morsel of food taken after a hearty dinner may not produce sickness all of a sudden, or even may not be felt heavily at all. In some constitutions it may do no harm. Disturbances in sleep for a few hours may not give man ill health at once. In some hardy constitutions such irregularities in food and rest may make no impression for even years together, but who can say that the constitutions have not suffered any injury by the extra morsel of food or want of sleep. In some cases the injury is immediate and perceptible, in others remote and imperceptible, nevertheless the injury is there and must be felt sooner or later according to the nature of the constitution and its power of resistance. So also these minute forces, working on men and through their nerves, produce effects which are sometimes perceptible and sometimes imperceptible. We have also seen some cases, where by dint of perseverance and hard work, people have succeeded. Here the process is intelligible. When the application is made, the electricities may even be in a repulsive mood, but gradually, by the development and concentration of the will-force of

the applicant, the nature of the electrical currents found in the man to whom the application is made for help, might be turned and after a certain time they yield themselves to the superior force of the applicant. Some have succeeded, in this way, while others have failed. In the latter case, the will force of the applicant never rose to that level from which it was able to induce its own currents to subjugate those of the party from whom he expected his success in business, and the result was failure even after long perseverance. We commonly talk of a man of uncommon determination, undaunted energy and unparalleled perseverance. Here the terms are convertible. They mean that the person who possesses these, is determined to overcome all obstacles by the development of his "will power," and thus gain his object in the end or perish in the attempt. If such conduct does not determine our prospects in life, to what then, can we attribute them? In the change of opinions, dress, manners, wives, country, religion, modes of life and tastes, we see the electrical currents playing the most important part. It is effected in this way. Certain nerves in the brain have been identified with certain tastes. The undue development of such nerves at the cost of others, make men pursue a particular line of conduct. Nervous currents have already been shown to be under the influence of the planetary rays and these produce development or depression according to certain given physical conditions. Thus a particular nerve, whose growth at the cost of other nerves, helped men to pursue mathematics successfully may, after a time, be depressed by the action of the solar rays by refraction, and another nerve might now be developed, which changes their inclination or taste and makes them pursue logic instead of mathematics. A man born with a great store of nervous energy, which will be the case, if the Sun and the Moon are favourably placed in his horoscope, will get on in spite of all the difficulties that surround his position, while a person placed in the most favourable circumstances, will lose his all, if he does not possess nervous energy in the shape of a strong will or mind, which will be the case when the Sun and the Moon are not favourably situated in his horoscope. All the influences above explained come directly from the Sun and his attendant planets and we are entirely subjected to them. In fact, we could not have taken our

present existence, if it had not been for the universal influence of the planets. Now the question is whether the ancients, who have bequeathed this brightest gem among the sciences which have been called into existence by the intellect of man, had studied the physical sciences with all their complicated rules and thus obtained a deep knowledge of their phenomena or whether they were blessed with that "divine sight" with which they were able to see the past, present and future. We are not concerned with the religious side of this question and therefore avoiding all reference to it, we have to judge their powers from what they have given us in other departments of scientific knowledge. Ancients possessed a deep knowledge in mathematics, astronomy, logic, grammar, medicine, psychology, philosophy, physical sciences and religion. With all the present civilisation we have not surpassed nor even, equalled them in many of the above subjects. The astronomical tables found in the possession of Tiruvallore astrologers and taken to France in the last century, have now been found to be more correct than those given out by the best of the European astronomers of the present day. "Fabulous" cycles of years given by the Hindu astronomers in their Almanacks have been receiving greater and greater confirmation from the hands of the geologist and the astronomer, while those named by the Biblical and half informed writers, have been held to be utterly worthless for scientific references. When we say that the ancient Maharishis, who have left us such splendid monuments of human skill and energy, were sufficiently acquainted with the principles of the physical sciences, I do not think we give them any more credit than what they so richly deserved. There is nothing improbable in supposing them to be acquainted with the laws of light, heat, magnetism, and electricity and when I say "nothing improbable," I do not think I have put forth any wild theory which requires to be knocked down at once by the modern scientific youngmen, who treat so lightly our ancient sciences, without the least effort on their part to go into their details. A Congress of the Rishis seems to have been held, with the object of thoroughly investigating the physical phenomena and at its head stood Maharishi Mathanga with Soubhari for his assistant. They framed more than twelve hundred thousand *sutras* or short verses, each containing a

good deal of meaning, but very concisely written, for the sake of remembering the same with little or no effort. A small portion of this work is with me and should circumstances allow me, I shall try to publish their contents shortly for the benefit of the Indian and the European public. In the portion of work I have seen, the *Sutras* refer to *Soudamini Kala* or treatises on electricity and magnetism. It also gives us the composition of the Sun, of the several planets, of the composition of the Earth, its minerals, its plants and its animals, with chapters devoted to the physiognomy of man. The chapter on electricity is beautifully written and when translated, will reveal to the Western mind, that the hair-splitting and speculative philosophers of the East had also a good knowledge of the elements and the laws which controlled them.

This part of the work goes under the name of "Bhoutikati Bhauhika Sastram" and means a treatise on the principles of physics and chemistry. They had also *Vadum*, a treatise on chemistry and their works show us ample signs of splendid progress in this department. The Committee that sat to inquire, says the book, into the Final Cause of the Universe was unable to trace its existence in the terrestrial or celestial phenomena and betook itself to the *yoga* practice, wherein they seemed to have excelled all other nations of the Earth in the acquisition of a knowledge, which has not been even to-day completely accepted by the western scholars. Their ignorance or non-recognition of the existence of this grand source of knowledge called *Yoga*, of course, in no way affects its own intrinsic merits. I need not dwell upon this branch of knowledge, as it is familiarly known to every educated Hindu. It has been my special privilege, to see a few of the most advanced Yogeas, and the feats they exhibited in my presence, are some of those for which no explanations, are even suggested by the best scientific publications. The ancient Rishis, therefore, were not ignorant of the physical sciences and could not have made such wonderful progress, had their knowledge been circumscribed in the department of natural sciences. They paid a great deal of attention to the study of the heavenly planets, and the Zodiacal and planetary light which emanated from them, and by careful observation and close study,

extending over thousands of years, and by the special development of power by the *Yogic* devotion they practised, they were able to deduce certain principles, which, when applied to the horoscope of man, predicted his past, present and future events to a remarkable extent. Times, manners, customs, civilisation, politics and religion have changed and with them there must also be changes in the sciences. Otherwise they will be out of tune as it were to their surroundings unless they were perfectly made.

The Sun moves, the Earth moves, the planets move, the dark spots in the planets move, comets and meteors appear and disappear, new stars come into existence, while old stars have disappeared and in this apparent combination of influences and movements, new countries, new seas, new mountains, new rivers, new customs, new governments, new minerals, new vegetables and new animals have been called into existence, while some of the old ones have disappeared altogether from the surface of the Earth. All this is due to the motion of the Earth and our varying relations with the stores of solar energy, which seem to be indispensable for our existence and that of the Earth on which we inhabit. In those days of astrological ascendancy, the observations of the Hindu astronomers seem to have extended to India and its neighbouring countries, and here and there in their works of recent date, we find references to Yavanacharya or Yavanaswara. Some English authorities have supposed that such allusions referred to Ptolomey of Greece or the Greek astronomers collectively. But from the little I have seen of English Philology, the British Philologists generally seem to have an unfortunate knack of creating the most absurd combinations to answer their philological suppositions. The most absurd instance being in the conversion of poor Hamilton's Bridge in Madras, into Umbton's Bridge, and then going through the process of English translation, and seriously calling it the Barber's Bridge, the word Hamilton being first corrupted into Umbton (in Tamil a barber) and then seriously translating it into Barber's Bridge. There is no necessity to pervert these terms. Yavanas were the ancient Persians with whom the Hindus had extensive dealings and the name Ivan, a town in Persia might easily have given occasion for the Persians to be called Yavanas or Ivans. The Persians were celebrated for their early and splendid state of civilisation and it was

no wonder that their astronomers should have been quoted as authorities by the Sanscrit pundits of the more recent times, whenever there was difference. Men went on improving by deductive or inductive methods as their experience or genius helped them and astrology had attained perfection long before the Westerns claimed any elements of civilization or enlightenment. Thousands of years ago, we had our government and our sciences well cultivated. There were no foreign conquests to disturb their peace and the knowledge they acquired made them the first nation on the face of the Earth. Foreign conquests did subsequently a good deal of mischief, and the unhappy turn, some of the Mahomedan invaders had, for burning valuable libraries, resulted in the complete destruction of many scientific books of great merit. Such of the books and apparatus which escaped this general wreck, were stored in underground rooms, so common in the houses of the ancient Hindus, and these were eagerly devoured by the white ants, which proved in many instances more terrible than the "bearded conquerors" themselves. Thus it was a sail for Hindu astrologers between Scylla and Charybdis, which ended in the utter loss of a great many of their valuable books and scientific instruments. People might laugh at the idea of our ancients possessing any machinery, but they will be entirely mistaken if they think they had none. I am not one of those that would praise the past days as "golden" and cry down the present as "iron." But in judging of past civilisations, we have to make very large allowances for the destroying hand of unsparing Time. The Hindus were a compact nation of highly civilized and intelligent men, and could not easily have believed in a science, which had no basis in solid truth and whose predictions could not have been verified daily in their political and social lives. The ancient astrologers were men of very superior intellects and their predictions were invariably fulfilled. They were men of great religious efficacy and their knowledge of *Jyotis* (First Light) enabled them to sketch the future with remarkable certainty. This could never have been the case had there been no truth in astrology. After the Mahomedan invasion, the Hindu pundits lost their ascendancy and became a set of mean flatterers and wilful liars. The political subjugation continued to produce its injurious results, and what they lost once in the shape of self respect and confidence has never been regained by them afterwards.

Various causes were at work, and resulted in the production of a new set of astrologers, with such honorable exceptions to whom my remarks do not apply, who are worse than useless and who make a precarious living by repeating an elaborate set of lies, which must be the disgrace of any man in any profession. If there is any sublime science in this world, it is astrology and the following qualifications have been laid down as indispensable in the astrologer for making successful future predictions.

- (1) An astrologer must not be actuated by mean or malicious motives.
- (2) He must be contented (through advanced wisdom and not through incapacity).
- (3) He must have an high proficiency in mathematics.
- (4) He must be well versed in the technicalities of astrology.
- (5) He must have a good command over the language in which he wishes to interpret his predictions.
- (6) He must be highly intelligent.
- (7) He must have a good knowledge of the times and circumstances in which he is placed.
- (8) He must be well initiated into the mysteries of astrology by a proper Guru, and above all, he must be thoroughly honest, truthful and religious.

These are not qualifications which we generally come across among the ordinary class of astrologers, and unless, these are largely encouraged and maintained in the class of astrological adepts, the lost credit is not likely to be regained.

The literature now passing under the name of astrology—except such as has appeared in standard books—is anything but satisfactory, and every fool, who is able to learn a few useless *slokas*, sets up an independent shop and attracts customers by his astrological jargon. The greatest wonder is, that there is an absence of anything like a fair public opinion on these important questions. The attempts of the ignorant and illiterate classes to encourage their own worthless astronomers and astrologers, have been doing a great deal of mischief to the real progress of the astrological sciences. Both the professors of astrology and those who consult

them are much to blame. The one set for their want of knowledge, and the other for their undue anxiety, to consult without offering a fair remuneration, and thus indirectly encouraging, by miserly payment dishonest and worthless men. Without entering into the grand project of establishing an institution, where astrology might be pursued as a science, with such instruments as the nature of the subject requires, the Hindu gentlemen would be conferring a great boon on themselves as well as on the science of astrology, if they only, as a preliminary step, begin to discourage the prevalent practice of consulting every quack who appears before them, and whose knowledge of the science has not been properly tested and proved. In my experience, I have come across a set of cheats, who possess a peculiar kind of knowledge, by which they readily predict most faithfully the past events of our life, but fail most miserably in their predictions of the future events. To a scientific astrological mind, this kind of prediction presents a most difficult problem to solve. When the past can be faithfully portrayed why not the future? is a question that has been often raised in my mind. So far as my meagre knowledge goes, I see no ground for making such onesided predictions and especially with such surprising facility. On enquiry and questioning, I found out that it was not by astrology that they were able to make such predictions, but under the guise of astrology, they put forth some kind of knowledge, which at present is utterly unknown to me. It may be thought reading, but if so, have these quacks mastered it when highly cultivated minds find a difficulty in explaining that phenomenon? These men cheat the poor and the rich classes alike and also come round the intelligent section of our community. Even granting such powers of past prediction exist, the uses of astrology are not answered and what has already been enjoyed, becomes perfectly useless to know again. Others there are, who are honored for the sake of the distinction their ancestors had attained, but such days are gone and it is by merit and not by birth, that a man will have to be judged in these days of no God and no Higher Power tendencies. If there are sentimental people who pity the fallen greatness, they may help them for their pitiable condition but cannot honor them for their present stupidity. There are others still, who, from an intimate knowledge of the local circumstances, make correct guesses and induce people to honor them as



astrologers. I need hardly say they do not deserve any public help. They touch upon a tender cord of the ignorant masses, *viz*, belief and realize large sums. This is as it ought not to be.

It is very easy to ask a lot of questions, in astrology or in any other branch of science, but not certainly so easy to answer them in the light of known scientific principles. Those who consult their horoscopes forget that astrologers have the same set of digestive apparatus, with which they themselves have been provided, and while they give them all the mental worry imaginable, these gentlemen never consider it their duty to pay them for the same, so that the bodily apparatus might be kept in a working state for the mental work. Such kind of treatment, even from the highly educated classes is condemnable on two points, (1) because it considerably lowers the efficiency of astrology as a paying art, and (2) because it makes the astrologers careless and indifferent in their calculations and predictions, since they see no sufficient remuneration for serious mental work. Honest mental work must be paid with scrupulous self respect and so long as this is lacking in the consulting public, there is very little chance of really able men to take to these disappointing and thankless avocations. There is another important point on which I should like to say a few words before I conclude my Introduction. Many have asked me and it has struck me too, that "even granting that astrology is a true science, and can be satisfactorily proved as such, will the mankind be in any way benefitted by its cultivation and consultation?" Here, there is room for much discussion on both sides, and numberless arguments might be adduced in support of them. I shall however state briefly a few of the arguments leaving the readers to draw their own inferences. Astrology has been considered to be a practical science and like medicine requires to be proved by experiment.

It is no use to get a prescription from a doctor, however clever he may be, but it will be of the greatest use for a person to get such medicine as would give him immediate relief. Similarly, there is no use of consulting astrologers when their predictions are not fulfilled, and when they are not able to prescribe suitable remedial measures by which, the evil influences of the planets may be successfully averted. This subject opens a grand vista of debatable points, and I shall state

a few arguments which may directly bear upon this vital question. Medicine has been cultivated as a science from time immemorial, but the results are far from being satisfactory. The percentage of cures is not encouraging, and in spite of the enormous sums spent upon medical experiments, in princely salaries to its adepts and in keeping splendid establishments for its cultivation, such simple and all prevalent diseases as fever, dysentery, small-pox, cholera, consumption and leprosy have not been explained and successfully treated. It is all very well to say that the average length of man's life is now greater than what it was before, that wonderful cures have been effected, which the ancients had never dreamt of, and that the general health has been improved to a considerable degree. It may be so. But that is not much for the enormous sums spent upon the science and its supporters. Still, it is a science and every medical man whether he *cures or kills*, is entitled to have his bill paid in preference to all other claimants on the property of the deceased. This anomaly arises from the fact of the stamp of government being upon it. When a person is killed by the stupidity of the doctor or disagreement in the medical opinion, the punishment for the doctors would be the immediate payment of their dues in preference to any others. The Doctor does his best, he rapidly changes his prescriptions and the quantity of nourishments is largely increased but all the same the patient as rapidly sinks under these good offices and dies by their combined chemical action. This is very queer, but medicine as a science stands in this position at present. I have personally witnessed several cases, where the treatment facilitated the loss of life, but where men received payment all the same. In my humble experience and observation, nearly half the numbers that present themselves in the hospitals go back without being relieved and if more cures are effected than this low percentage I have named, it is by the general prescription of *aqua pura* and the help of mother *Nature* and not by the known skill of the medical profession. I do not mean to say that medicine is useless or cannot be improved as a science, but what I do mean to say is, that it has been praised to the skies as a science beyond its real desert and place in the scale of sciences. While every noble attempt has been made to raise medicine to the level of a science, (without success) nothing worthy of record has been done to test astrology as a

science. The ancients studied these two together and they thought that the one could not be satisfactorily understood without the aid of the other. It is surprising that astrology, much as it is degraded, has stood its ground against so many hostile attacks to root it out altogether. In spite of the quacks, into whose hands it has unfortunately fallen, its predictions have not been such as to create a genuine dislike in the minds of those who have really taken pains to master its details. There is a duty on every educated gentleman, whether European or Hindu to do something for this fallen science, or to keep it in reserve until it has been given a fairer trial. "To know the future" has been the greatest ambition of man, and how can we say that such a priceless knowledge will not be worth our while to acquire. The most commonplace argument senselessly adduced by many of the so called educated social reformers is "that we are better off as we are, and that a certain knowledge of the future will damp the spirits of those who consult their horoscopes". This is simply sleeping over our knowledge. There are many diseases which are declared to be incurable, and which when they attack a person, do not kill him at once. A knowledge of the coming evil, will not kill such people before they die. We all know for certain, that we will and we must die. We also know that we may be snatched away any moment from the midst of our dangers or our enjoyments. But how many of us die before legitimate death comes to us. In cases of incurable diseases, the patients know that they are subjected to forms of diseases, before which the medical men simply blink, but they do not die because they are subject to them. When an incurable disease sets in, will the doctor pollute his lips by making a false statement that the patient is not suffering from it and that he will live for one hundred years to come? If not, what difference could it make with the patient between the statement of an astrologer who says, that the planetary period is bad and therefore he must suffer from it, and that of the doctor, who says that the patient must shift for himself as best as he could, since medical science has not explained even the nature of such a disease? Sudden dangers, it is true, kill some persons, but let them only smoothly be informed of the fact beforehand, the sorrow distributes itself and makes its keenness as little felt as possible. "South Sea Bubbles" often burst, but the share holders

do not die all at once. History has taught us, that human nature is very pliable, and accommodates itself to the exigencies of every case. Do we not know that our children will die as well as our wives ; but this knowledge, than which nothing can be more certain, or more disagreeable, would not kill everybody that knows it. What does an astrologer say about the horoscope ? He simply interprets the language of the planets by the symbols used and predicts the events that happen to men in future. He foretells our death, our sickness, our failure and our success, or that of those who are dear and near to us. What is there here that is not known to us, and for which we are not prepared ? Will Insurance Companies teach us anything more than these facts ? Every sensible man must be prepared to meet those calamities which he sees around him. He knows, that he may have to share the same domestic misery as his neighbour, and he calmly waits for the events to come in their turn to him. It is not in the power of an astrologer to bring any fresh stores of trouble on the man who consults him, because an astrologer simply acts as an interpreter.

If a man thinks that death and misfortune do not, dare not invade his homestead, if he believes he is above mankind in the enjoyment of his pleasures, if he is not bold enough to meet the stern realities of his life, let no such coward ever consult his horoscope. Astrology is not intended for weak, worthless or cowardly men. If a man, suffering from some disease which requires a severe surgical operation for its cure, dies at the sight of the surgical instruments, surely they were not intended for such a man, and the doctor cannot be arraigned before the court for committing or abetting murder. But the ordinary run of mankind are proof against such information and they coolly bear even death sentences. Men, with halters round their necks and death floating before their lustreless eyes, have shown utter contempt for death and if the predictions of an astrologer are more horrible than the death sentences of the law administering judges, let not such timid men ever consult their fate. Where ignorance is bliss it is folly to be wise. Knowledge always destroys our peace by creating one thousand and one doubts and difficulties and if, for the sake of this, it is not desirable to cultivate it, then it might be conveniently sacrificed for the so called peace of mind which is nothing

but ignorance and guilt rolled together and which is not prepared to see the light of knowledge and wisdom.

If a person is afraid to meet a cat in his kitchen, there is no hope for him, and starvation is the only alternative that is left for him, but if a man has the courage to meet a tiger in a jungle, he has every contrivance to safeguard his person against its attack and guns have been provided to kill it. The torments and anxieties of people who commence some bread giving work, when the results are not known, can better be imagined than described and what a precious thing it would be to know the results beforehand. Would it not prove a grand acquisition to our store of knowledge to know whence we have come, what we will be here and whither we will go? Can such a science be called stupid or absurd? Why? we have metaphysics, philosophy and many other subjects which give us no practical help and the study of which adds no comfort to our material enjoyment. But the intellectual treat they give us, compensates for all the labour we bestow upon them before we pick up a sufficient knowledge. The intellectual pleasure in astrology is the greatest we can imagine and as it affects human interests, working in a million different ways for their accomplishment, it is worthy of pursuit by the greatest as well as the meanest of mankind. Every branch of knowledge has its own advantages and disadvantages. If the railway carries many, it kills some, if horsemanship gives agility to our limbs, it breaks them too at times, if the gun protects us from dangers it kills some by producing accidents, if wealth gives us comforts it carries its own anxieties and discomforts, if hunting gives us excitement it exposes us to many dangers, if education gives us respect it makes us weak and prematurely old, if marriage gives us bliss it brings with it a host of domestic miseries, if power gives us delight it endangers our position, if royalty has its "glorious retinue and the paraphernalia of state" it has its own cares too heavy for ordinary heads to bear. In fact there is hardly any line or walk of life which has not its counterpart in misery and which must be endured for the sake of the advantages that it might confer on the party striving for its possession. Astrology stands on a better footing. The remedial portion worked out in the pages of astrology, is the outcome of the best intellectual labour

of the greatest Maharishis. This places Hindu Astrology on the highest level, and no other science in the West or East could approach it in utility or interest. Planets are so many indicators of previous Karmaic results, and when the precise natural results are known, their flow may be diverted or altogether removed by a careful study and knowledge of the previous causes. If let alone, water in any place takes its natural course under the laws of gravitation, but when persons want it at a higher level, they have to bring in such useful engineering skill which enables them to raise its level and take it for cultivating lands on a higher level. Necessity is the mother of invention and when the evils are definitely known, a knowledge to remedy those anticipated evils is sure to spring up. The remedial portion has been tested in a large number of cases by me and has been found to be never failing. Men can manage to live one hundred years—the natural term given to them—if they are not carried away by *Augantaka Mrutyus* or misfortunes and accidents. *Kala Mrutyu* (Proper Death) comes to man after his hundredth year. But very few live up to that old age and preserve their bodily energy. Four kinds of remedies are suggested—(1) *Medicines*, (2) *Japas* (3) *Homas* and (4) *Danas*.

The last three involve a large number of scientific points to explain them, and I would specially refer my readers to my *Astrological Magazine*, *Sarwarthachintamani* and *Lectures*. I have explained at length the intimate connection between Karma results and, how they work and how they can be overcome. Performance of any one of these remedies for the evils arising from any other cause will not be of any use, and hence the miserable results so often experienced, when the remedies do not remove the real causes of danger. That door must be shut from which the thief is expected to enter. The guarding of other passages may be good, and will safeguard the property from various fresh dangers but the thief is not thereby prevented from his nefarious work. In man there are two important Sakties (Forces) one of which is *Parasakti* and the other is *Grahasakti*. The first is the *Brahmasakti* and *Vedas* and *Mantras* (when properly initiated) place extensive powers in the hand of man to avert the evil influences indicated by the *Grahasakti*. This subject is a complicated and extensive one and I would ask the readers not to judge of these in an off hand fashion.

The remedial portion of astrology is the most instructive and most useful and I cannot introduce this grand subject in a subordinate capacity in the hasty sketch of an elementary *Introduction*. I cannot close my *Introduction* without quoting a few remarks made by an eminent European writer on the intellectual greatness of the ancient Hindu writers who, gigantic as they were in other branches of learning, did not consider the study of astrology detrimental to the progress of their nation or inconsistent with their avowed principles of utility. Astrological predictions did not damp their spirits and the few monuments spared to us by the destructive hand of Time show that they were, not only the greatest thinkers but also the greatest actors. The eminent writer referred to says "our first study is of the Hindu. I have called the mind of this race.....the Brain of the East, isolated from muscle and nerve. By this I do not mean that either of the latter elements was absent. On the contrary many of the tribes into which these Aryan Hindus were divided.....have shown very decided military tendencies, while the race as a whole, is agricultural and nowise wanting in industry or perseverance, as their development of the physical resources of the country and the wonders of their architecture amply prove.....The latest philosophical and religious systems lay prefigured in the depths of this Hindu Brain. It exhausted most forms of devotional mysticism and subtle speculation. In these spheres it left its pupils little to learn from Zeno or Aristotle or the controversies of later theology? It created one of the most artistic languages and one of the richest literatures in the world. It compiled elaborate Law Codes in large numbers and besides its voluminous Bibles gathered immense treasures of sacred lore, ritual philosophical, devotional. Its poetic productivity was prodigious. Its great (the writer is wrong in his figures. Ramayana has 96,000 and Mahabharata 400,000 lines of poetry. 36,000 slokas of Valmiki form Yoga Vasista (Gnana portion) or 144,000 lines in addition to Ramayana) epics Ramayana and Mahabharata, containing the one 50,000, the other 200,000 lines glow with a luxuriance of imagery which contrasts with the *Iliad* or *Æneid* as the stupendous vegetation of India differs from that of Italy or Greece. All that this colossal people have dreamed or done in philosophy, mythology, ethics, imaginative or didactic thought, is here transmuted into song

.....The earlier Hindus had well organised governments, much lauded by the Greek writers, to whom we owe our earliest reliable notices of India, for the wise and thoughtful manner in which the interests of trade and agriculture were protected, the wants of strangers as of the sick and needy, supplied and the defences of the state secured. The law books contain minute regulations for freights and markets and just rules for partnerships and organizations in trade, for testing weights, measures and money, and punishing dishonest dealing. And the organization of the village communities, throughout Northern India, from very early times was an elaborate system of local Self-Government, that showed how large an amount of personal and social freedom could be maintained, even under the depressing shadow of caste.....India has at all times been famous for its domestic and foreign trade. In the early days of the Roman Empire, it was the great commerical centre for the merchants of Italy and Egypt, as it was at a much earlier period for all Asiatic races from Phoenicia in the West to China in the East. The oldest codes record a very advanced system of commercial exchanges among the Hindu tribes, regulated by wise and just provisions and a high respect for trade is shown by the permission granted to the Brahmans, in violation of caste, to earn their support by assuming the functions of the Vaisya or mercantile class. In more than one epoch, the resources of India, natural and industrial, as well as intellectual, have made the wealth of great empires. Its delicate tissues, its marvellous colors and dyes, its porcelains, its work in metals and precious stones, its dainty essences and perfumes have not only been the wonder and delight of Europe, but in no slight degree helped in the revival of art..... the intellectual life of India was profoundly felt throughout the ancient world. Greece, Persia, Egypt even, went to sit at the feet of these serene dreamers on the Indus and under the banyan shades, from the time of Alexander downwards and there they marvelled at the power of Philosophy to achieve ideal virtue. And what treasures of European fable, legend and mythic drama further testify to the extent of our indebtedness to India in the sphere of imagination and fancy down to the magic mirror, the golden egg, the purse of Fortunatus, the cap of invisibility?.....They loved to press beyond material successions or conditions to general forms and essential



processes, pursuing with special success, those studies that afford the largest field for abstraction and contemplation, the orderly movements of the stars, the laws of numbers, the structure of language, the processes of thought. They made much progress in analytic arithmetic, and not only applied algebra to astronomy and geometry, but geometry to the demonstration of algebraic rules. They seem to have invented numerical signs and the decimal system, the zero itself being of Sanscrit descent and the old Hindu figures being still clearly traceable in those of the later Arabic digits. The introduction of these numerical signs in place of the alphabetic characters, before used by all other nations of antiquity, a change ascribed by old writers to the Pythagoreans, those orientalist of the Greek world, but probably an importation from India through the Arabians of Bagdad, was the finest ideal impulse ever given to arithmetical studies. The decimal system was developed in India as a speculative calculus so earnestly, that special names were given to every power in an ascending scale of enormous reach. The fifty-third power of *Ten* was taken as a *unit* and on this new base another scale of numbers rose till a figure was reached consisting of this *unity* followed by four hundred and twenty-one zeroes, And these elements were applied to the solution of ideal problems such as 'the number of atoms containable in the limits of the world taken as a fixed dimension,' representing mathematical reality none the less for being so utterly past conception... ..Eighteen centuries ago at least, the Hindus had elaborate systems of arithmetical mnemonics, based on numerical values attached to *Letters* of the alphabet. "They reached a stage of algebraic science, which was not arrived at till the close of the last century, and if their writings had been known a century earlier they would certainly have created a new epoch? Aryabhata, their greatest astronomer and mathematician, (The writer is wrong. Aryabhata is only a Tantraic and so classed by the Hindu writers as a third rate man) in the fourth century B. C. determined very closely the relation of diameter of a circle to the circumference and applied it to the measurement of the Earth. They invented methods also for solving equations of a high degree. In the time of Alexander they had geographical charts and their physicians were skilful enough to win the admiration of the Greeks.

Their investigations in medicine have been of respectable amount and value, lending much aid to the Arabians, the fathers of European medical science, especially in the study of the qualities of minerals and plants. In much of their astronomy, they anticipated the Arabians; their old Sidhanthas or systematic treatises on the subject indicating a long period of previous familiarity with scientific problems. And in such honor did they hold this science that they ascribed its origin to Brahma. They made Saraswathi, their goddess of numbers, the parent of nearly a hundred children who were at once musical modes and celestial cycles. They gave names to the great constellations and noted the motions of heavenly bodies three thousand years ago. The Greeks appear to have derived much aid from their observation of eclipses.....A siddhantha declares that the Earth is round and stands unsupported in space. The myth of successive foundations, such as the elephant under the tortoise is rejected for good and sufficient reasons in one of these works, as involving the absurdity of an endless series. If the last term of the series is supposed to remain firm by its inherent power, why may not the same power be supposed to reside in the first, that is in the Earth itself? Aryabbatta appears to have reached by independent observations the knowledge of the Earth's movement on its axis and to have availed himself of the science of his time in calculating the precession of the equinoxes and the length of the orbital times of planets.....They alone among nations have paid honors to grammarians, holding them divine souls and crowning them with mythical glories. Panini in the fourth century B. C. actually composed four thousand *sutras* or sections, in eight books, of grammatical science, in which an adequate terminology, may be found for all the phenomena of speech. His works have been the centre of an immense literature of commentation surpassed in this respect by the *Vedas* alone. No people of antiquity, investigated so fully the laws of euphony, of the composition and derivation of words. The Hindu Grammer is the oldest in the world. The Nirukta of Yaksha belongs probably to the seventh century B. C. and quotes older writings on the same subject. In whatsoever concerns the study of words and forms of thought, the Hindus have always been at home, anticipating the Greeks and accomplishing more at the outset of their career than

the Semitic races did in two thousand years." We have to remember that this praise of the Hindu intellectual greatness and invention comes from a gentleman, who at best has taken only a very superficial view of the whole range of Hindu thought and knowledge, and which was transmitted to him by many perverted channels in the shape of English translations of original sanskrit works, and by very superficially informed Orientalists. Many of the Orientalists have created a literature of their own and they have a clever knack of quoting, in support of their own statements, passages, not from the original works, or from their learned commentators, which would not support their views but from mistranslations made by men of their own guild and mood.

In the treatment of ancient sanskrit works, how an Orientalist becomes a better authority by his misunderstandings and mistranslations than the well read Hindu Pundits, is a question which had better be left to the intelligent public to judge? They commence late their study of sanskrit, create a strong *forte* by their jingle of word quibblings and then try to command the Hindu scholars in sanskrit by their self constituted authority. The meek Hindu Pundit, quietly laughs within his sleeves at the display of their empty scholarship and takes his leave by a low *salaming* process. Race and color prejudices have a good deal to do with the formation of our judgments, and when a great *European* scholar writes so much about the ancient Hindus, with such imperfect means of getting at truth at his command, and making allowance for the tremendous periods of time we have to pass over, to gather our knowledge, we may once for all advise our social tall-talk reformers to think twice, nay ten times, before they open their lips to censure our native sciences. Sciences are not made of common nonsensical talk, and he who thrusts his head into the jaws of a scientific contest must be prepared to be crushed by its terrible teeth. We cannot consistantly now say, that a nation so great, and so well advanced in the different branches of knowledge, as the Hindus of old, could be guilty of propogating a set of lies, which they knew to be such, among numberless generations; and its greatest men seriously taking all the trouble to write more than four hundred thousand stanzas in support of that science. I have already grown lengthy but the vastness of the subject, coupled with the numerous side issues which had

to be settled beforehand, compelled me to occupy more space than at first I was willing to spare. I shall recapitulate here, for the benefit of the reader, the principal facts, already mentioned, so that he might at a glance see whether astrology has a scientific basis to calculate.

The Earth moves round the Sun, as well as the Sun on his own axis. All the planets revolve round the Sun. The Earth receives an infinitesimally small quantity of the Sun's stores of energy, and this has been shown to be sufficient to account for all the terrestrial phenomena. Light brings heat, electricity and magnetism. Gravitation is universal as also the forces of cohesion, adhesion and chemical attraction. The Earth has been formed into its present shape by the action of the Sun's light and heat and these two great physical agents influence every thing on the Earth's surface. The oceans are under their influence as well as the atmosphere and marine currents. Metallic and non-metallic elements are common to the whole solar system. All these have their relative influences working in a thousand wonderful ways. Man is the result of previous forces working under definite laws, with such local modifications as are found to be necessary in each individual case. His physical constitution is under the direct influence of the Sun, because the seed that produced him, the bed in which he was nourished, the food with which he is fed, the clothing he wears, the water he drinks and the air he breathes, are the result of the Sun's rays working in Nature in their own inscrutable ways. His brain cells and his nervous system are greatly affected by the time, place, seed, food, climate and other conditions of his life and his intellect is entirely dependent upon the quantity and quality of the brain cells derived from those sources. Vision would be worse than useless if there had been no light, and ears would have been useless without vibrations in the air, due to solar rays and so also his other senses, each of which has been made to work under the direct influence of a particular planet. All the planets shine by 'borrowed' light from the Sun, and while retaining something of their power, they add something of their own and thus influence mankind in various ways. As the rain-drops are affected by the nature of the soil they fall upon, and are influenced by its properties, so also the planets, though shining by borrowed light shed influences peculiar to their own. The Moon

exercises great influence over men and affects considerably their minds. Lunatics, idiots and madmen exhibit marked changes on full Moon and new Moon days. Sick people always pass restless nights before new Moon days and if they are seriously ill, every one despairs of their life until they pass the new Moon day. The world's greatest men believed in astrology, and could not have done so, had they not been practically convinced of the truth of the astrological formulas. No motives could be traced to them for passing a set of lies on countless generations yet to come. Electricity has been declared to be the great physical agent, which pervades through the whole Universe and which is the cause of the production of the strangest phenomena. The intellect of man is nothing but a result of the nervous currents, which pass through the human frame, and which, when largely concentrated, form what is called the "mind" or willpower. Will may be a separate 'something' 'state' or 'power' which might have been placed by some Supernatural Power in the human frame. But whatever it might be, it cannot remain for any length of time unaffected by its surroundings; and the food and climate are very important factors in the determination of our mind or willforce. Will, is therefore under the direct influence of the Sun's light and heat and might have been called into existence by their combined chemical action. The greater the influence of the Sun, the greater is the nervous energy or willforce in man. The Sun is the great fountain head from which men get all their electricity and magnetism. When he influences men powerfully they become powerful, when his influence is weak they become worthless and insignificant men. Electricity is divided into two kinds, positive and negative. Similar electricities repel each other while opposite electricities attract each other. The preponderance of these electricities, in objects in Nature, depend upon a thousand circumstances which cannot be detailed here. In Nature rivers, mountains, lakes, elevated grounds, forests, plants, villages, towns, cities and even individual houses, gems, animals and wells have the power of storing large quantities of positive or negative electricities, due to causes working previously there under certain previous and present conditions. They have also been shown to possess the power of changing their sides, positive becoming negative or *vice-versa*. Our tastes, our successes our

failures and our energy depend on these electrical currents. Almost inconceivable fractions of the Sun's light and heat have been shown to be sufficient to produce the greatest perceptible changes in Nature. The minuteness of the atoms of matter and organisms has been attempted to be given, and these inconceivable forms of living beings, cannot have been produced by any other powers we know of than that generated by the solar energy. We have also seen, what minute fraction of the solar force is enough to keep the Earth as it is, with all its flora and its fauna, and now we have to conceive, an inconceivable fraction of this infinitesimally small fraction of the solar power, that is needed to bring an individual into existence and destroy him again for redistribution in Nature. The revolutions of the planets round the Sun, their absorbing and reflecting powers of light and heat, the rotation of the Sun on his own axis, the presence or absence of huge dark spots darting forth vast flames of hydrogen gas from the body of the Sun for thousands of miles, and their fall again upon his disk, the passage through space of the Sun at a tremendous velocity along with the other planets, the nearness or distance of the Earth from the Sun in her revolutions round him, all these and many more causes must account and satisfactorily explain the different historical periods, changes in social life, political convulsions, differences in morality, alterations in taste, intellectual developments, the creation of new species, the extinction of old ones and in fact every other thing for which we find no record in the past, or no parallel in the coming future. It has been shown that the gigantic minds of the ancients, were sufficiently large enough to store in vast quantities of knowledge of all kinds, and possessing as they did an acutely critical turn of mind, they could not have been deceived by the tissue of an elaborate system of falsehood invented by the self-interested priests. There is a wide gulf of difference between our modes of procedure and theirs, but to approach a subject persons may have several ways and means at their command, suitable to their knowledge and local peculiarities. The degradation of the science of astrology has been shown to be chiefly due to the political convulsions, the ignorance and greed of astrologers, the unpardonable anxiety, parsimony of the persons who consult them, and the difficult nature of the science, which requires profound knowledge

and patient research before predictions could be ventured by the astrologers. Truth was held in the highest veneration by our ancestors, and the sin of desertion from its sacred shrine by the modern astrologers, has been visited upon them. The mean jealousy that characterises the modern Hindu and his unwillingness to see others making rapid intellectual advances, have not been without their poisonous fruit, and if astrology has not been as successful in its predictions, as it ought to have been, the fault lies more with the professors into whose hands it has fallen, than to any radical inaccuracies which are found in its countless pages. Experience must be the backbone of every science and a handful of experience is worth more than cartloads of theoretical knowledge. The rapid sale of my work encouraged me to issue a much improved and enlarged edition and a similar appreciation of my present humble labours will induce me to go more deeply into the subject of astrology. A self taught man, I had innumerable difficulties in mastering the technicalities of the subject and if I have succeeded in producing a useful book for the public, I shall consider myself as having been more than amply repaid for the trouble I have taken in its completion, for the pleasure of the reader is always the pride of the author. I have carefully examined the remedial portions suggested by the astrological writers to avert the evil influences of the planets and have great confidence—from personal experience—in their efficacy to give undoubted relief if properly performed. The difficulty is to know exactly the sources of danger, and in the employment of capable agencies to do the work under the prescribed forms. I shall always be happy to offer my advice on this most important question.

B. SURYANARAIN ROW B. A.

M.R.A.S., M.A.S.B. etc.

MADRAS  
1st June, 1900, }