

Master E.K.

# WISDOM OF THE HEAVENS



KULAPATHI BOOK TRUST

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# **WISDOM OF THE HEAVENS**

**Master E.K.**



**KULAPATHI BOOK TRUST**

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Krishna Nagar, Visakhapatnam - 530 002. A.P., India

Phone: 0891 - 2565291, 2701531

e-mail : kulapathibooktrust@gmail.com

**The World Teacher Trust - Global**

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## FOREWORD

The heavenly bodies have definite influence on the earth and the earthy beings. The planets, the stars, the comets and the satellites keep influencing the earth. The whole activity of the earth is guided according to a definite plan which is yet unknown except to the seers. The seer is one who can see beyond the matter. He can see the interplay of the forces behind the matter. He can also see the one energy that continuously transforms into the force and the force interplaying manifesting as matter. He can also see the times of initiation of the play, its continuity and culmination. In the great drama of creation he witnesses the subcycles, repeating the aspects of the main cycle. This he understands as an aspect of time. The one who knows the time key is able to solve the riddles of life. He proceeds further and experience the splendour of life through the same time key. He is then said to have known the Veda.

The times of labour and the times of refreshments and also the times of remuneration can be known through the understanding of the time. Unwise are those who seek remuneration when it is time for labour. Through proper understanding

of the influence of the heavenly bodies on one's own self one would be able to adopt himself to right action in right time. Right action in right time with complete ease in action is described as Yoga by the Lord. "Yoga is skill in action", says Krishna. The keynote to such skill is available in the science of Astrology. Hence Astrology is the 'Eye' of the Veda.

The one who knows the functioning of the planets, their vibrations through their movement and their influence on the earth, can plan out his action in tune with the plan of the heavenly beings. He can set the sail according to the wind and sail smooth. The one who runs across the wind or against the wind invites problems. Hence the importance of wisdom of the heavens.

Master E.K. holds the master key to Astrology. His Spiritual Astrology is the beacon light to the students of Astrology in the East and the West. The one who seeks spiritual enlightenment, finds the right guidance through that book. Wisdom of the Heavens is another beam of Light coming from the Master to help the sincere seekers. The one who reads the 11 captions given in this book and understands them would be better equipped to transact in life with life.

**- K. PARVATHI KUMAR**

*Founder Chairman*

Kulapathi Book Trust

18th Aug. 1982  
Visakhapatnam.

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## My Message

"I have come down to earth not to be worshipped by the crazy dreamers as their God once again in a new name, but I am here to be realized by the workers as their own expression of work. I am yourself uttered forth as your own Master. Remember that you are not different from your own Master. You are in no way other than your own Master. You have no second to yourself - The "I AM" in you. Let East and West be fused in "ME", the "I AM" of all. Let you live, work and realize Me in you. "

— Master E. K.



## **Astrology and its Importance**

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

You may question how astrology helps mankind. The answer is many sided. It helps us to know all about ourselves and the world around. We can know when we are at our best to achieve and to achieve what. We can also know when we have to do certain things in life. We

can know when our good seeds sprout. Thereby we can nourish the former and eliminate the latter by our good work. It warns us of the broken road ahead. "Can we mend?" you can ask. Yes, "the mender is within you", says Chiero. Secondly astrology helps us to understand the scriptures in their right spirit. In our daily life the application is many sided. We can predict, diagnose and prevent a disease. The science gives us many clues for cure that are not comprehensible to the medical branch. Hippocrates says : "A doctor is a quack who does not know astrology."

"Do the stars rule our destiny? Are they more powerful than the God who created us?" You are logical in questioning so. The answer is that stars rule our destiny in obedience to the law of the Lord. The planets are the faithful servants of the Lord and serve as "The seven candles on the altar." The planets are the alphabet to read the plan of the Lord and they do not lay the law. "Then can we alter the Law of the Lord which manifests through the planets?" This may be your next question. The planets are there to help you and not to punish. Your effort gives you knowledge with which you can transcend that which is bad in your seed nature. "By the human effort, the wise embrace what is prosperous to them. Then man has his refuge in God. He is privileged by the same God, to throw aside snakes, fire and poison and the thorns from his path by his own effort. Those who

use God-given wisdom achieve the will of their hearts through human effort. Those who do not use will perish like the trees of the forest in summer fire. (*Vasanta Raja's book on Omens 1-18-20*).

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

“One ship sails East and another sails West

With the self-same winds that blow,

‘Tis the set of the sail and not the gale

That determines the way they go,

Like the winds of the sea are the ways of fate,

If we voyage along through life,

‘Tis the act of the soul that determines the goal,

And not the claim or strife. “

- *Elly Wheeler Wilcox*

“Is astrology a science or an art?” You can further enquire. It is a science while learning and art while applying.

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

Man cannot deny the sun shine, the moon light, the eclipses, new moons and full moons. He cannot deny the effects of the various seasons that are cyclic. The farmer knows his seasons of agriculture and the fisherman knows the tides for fishing. Man can foresee that there will be a sunrise tomorrow and if he does not kill himself in the name of religion or politics. Such experience forms the basis for the Wisdom of the Heavens. Whenever the basis is illumined by the sacred lamp of pure perception through the torch of quest, there is the development of the astrological science. Through this wisdom, man can foresee the will of his Creator and await His command. From the state of a fate-doomed creature, he is heaved under the one banner of the star-lit heavens to live as a hero, friend, adviser, guide and a brother of mankind. No real student of science can ignore any thing that is

new to him. With thanks he receives and through labour he is rewarded. From the animal level of trying to conquer man and nature he lifts himself up to a level of unfolding into nature to serve mankind. Then only he can be faithful to the mother nature in not using the secrets for his own destruction.

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

## Astrology of the Scriptures

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

The Vedas are packed with astrological wisdom. Astrology forms one of the six main keys to approach the wisdom of the Vedas. *Sathapatha Brahmana*, which is a key to the *Yajurveda*, describes the full significance of the *Day of Gods* ( Our Lunar Year ) with its 24 hours ( twelve new moons and twelve full moons of the lunar year) along with their full significance.

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

The *Lord of the Round* (which we call the year) who is the protector of this creation is what we call the year. To him there are two paths- one, the northern path (the upward path of waters ) and the other, the southern path (the downward path of waters). Those who mind the rights to fulfil their desires attain the lunar consciousness (reproductive cycle). They again return to the round path. The sages take up the southern path when they desire progeny. This is called the journey of the *Pitrus* (reproductive intelligences). Again there is the northern path which is solar by nature and which is followed through penance, celibacy, austerity, initiations and learning for liberation. Through this process, they seek the one spirit in them. They attain the Solar Logos. This is the abode of life pulsations, this is immortality, this is fearlessness, this is the path to the Most High. Those who follow this

do not condition themselves again by the cycles (*Prasnopanishad* -1 -10).

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

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

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

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

“The year itself is *Yajna* ( a self-less and not result oriented process - *Aranyaka Upanishad* ). This solar Yajna or the planetary activity of the solar system as seen from the earth is imbedded in man as a miniature. Man is



realised as an epitome of his universe. If one follows the activity of the cosmos it shows him the path of unfolding.

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

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

return to his Father. Then he needs a Light to show him the path. This is what we call astrology in its true sense. Through this light he knows what he has created for himself in the name of his past, what he is in the name of his present, and where to he is bound in the name of his impression of the future. With the aid of the astrological light he reads the language of The Law through his own planets and knows how to behave and how not to behave. He knows where he is strong and where he is to grow stronger. He also begins to follow the path and attains liberation. This is the real purpose of astrology that is prescribed by the scriptures of the ancient nations.

## The Vedic Astrology

As we have already seen, the Wisdom of the Heavens dates far back enough to confuse the historians and the Indologists. In the Vedic tradition it is called "The Eye of the Cosmic Man." It is the most important of all the six limbs of the vedic wisdom. *Vedanga Jyotisha* is a primer written by the sage *Lagadha*. This little book contains all the fundamental calculations of the seasons and the various beginnings of the year which are used for different purposes. For example, when the vernal equinox (about March 21st) is taken as the beginning, the year is called *Vasanta* after the spring season. When the summer solstice (about 22nd June) is taken as the beginning, the year is called *Varsha* after the rainy season. When the autumn equinox is taken as the beginning (about Sept. 21st), the year is called *Sarada* after the moon season of the season of crops. When the winter solstice is taken as the beginning (about 22nd Dec.), the year is taken as *Hemanta* after the winter. These four points which serve as the four different beginnings of the year, stand ninety degrees apart from each other. Each of these four divisions is subdivided into seven equal parts. Thus

they had the zodiac of 28 equal divisions which are called *Nakshatras*. They decide the shapes of the physical bodies of all the living beings on this earth by producing various patterns and designs. "*Nakshatras form the shape*", says Purusha Sukta. They also form the shapes of the various atoms and crystals that form around the centre of this earth. The magnetism of the earth produces magnetic lines of force that are called *Pasas* (ropes) and the sun's daily path along the equator produces the spirals which work as a coil, enough to galvanize the beings of the earth with the current of the conscious force which we call life. All these theories can be found described in the Vedic texts like the hymns to *Purusha*, *Agni*, *Suparna* etc. The Vedanga Jyothisa of Lagadha gives only the astronomical side of the subject which is required to understand and follow the Vedic hymns. The *Brahmanas* which are the oldest explanations to the Vedic Texts describe various stories which form the required allegories for the explanations of the Vedic texts. These stories are called *Itihasas* which are latter taken and elaborated in the *Puranas*. All these stories explained the astrological significance of the Vedic texts. This significance does not deal with the art of prediction only, as it is done by the modern branch of astrology. They are used to unlock the nature of the spirals of time that unfold into the trends of the living beings through vast sweeps of time called *Yugas* etc.

Some of the stories imbed in their details the various workings of the solar year and the experiments of the sages to detect astronomical phenomena. For example, the ritual named *Gavamayana* (the path of the rays compared with cows grazing and proceeding) describes how 360 cows move around an axis and how they cross the *Vishuvat* (equinox) every year. Time as observed through the cycles of events is described as *Prajapathi* (the Lord who gives birth). Various periodicities of time are described as the various *Prajapatis* who preside over the creation.

For example, the *Prajapathi Daksha* is the father of 28 daughters (the twentyeight *Nakshatras*). He has given them all in marriage to moon. This means the moon goes round the Zodiac in 28 days forming the period of the menstrual cycle of the healthy woman. This cycle presides over fertilization, child bearing, protrusion and child birth. All these things put together form the *Prenatal Epoch*. The doer of the workings of nature is described in the Puranas as the Mother Goddess who is the 29th daughter of *Daksha*. Her name is *Sati*, the Lady of existence. *Daksha* performed the sacrifice which is the solar year. Since he failed to invite the Lord to the sacrifice, his head was cut and replaced by that of a ram. This means the sun cuts the equator from south to north at a point which forms the beginning of that solar year. The first month is Aries which is symbolised by the head of a

ram. Like this the Itihasas and the Puranas describe the nature of various types of the year with its sub-divisions formed by the movement of the sun and the moon. These stories enable us to understand the scientific symbols of the Vedic texts.

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

1) *Rasi Vidya* or the Wisdom of the beings of the Heaven,

2) *Jyotirvidya*, the Wisdom of Light and the Planetary Lights,

3) *Nakshatra Vidya*, the Wisdom of the Arcs of the ecliptic.

The book Vedanga Jyotisha seems to be the one composed to imbed the theories of Lagadha than of the authorship of Lagadha as is commonly supposed. The

following passage of the text (translated into English) substantiates the fact

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

Though post-vedic in origin, it contains all the astronomical requirements of a real vedic student. Hence it is a very famous work that is to be consulted by every true student of the Vedas. The book describes the various types of years, the divisions of the seasons, paths of the planets and the rotation of the solstice. The division of the year into the many starting points for the sake of commencing the various vedic rituals is the exoteric aim of the book. But the real spirit is to enable a student to unlock the centres and the keys of unity in the vedic hymns. There are two famous commentaries available to this book. One is written by *Sudhakara* as a key to astro-spiritualism of the ritualistic applications of the vedic text. This branch is known as *Yajusha Jyotishtam*. The other commentary is written by *Somakara*. It is a key to the sound application of the vedic mantrams. This branch is called *Archa Jyotisham*. This commentary is provided with a lucid glossary by *Muralidhara*.

The traditional wisdom of cosmogenesis of five divisions. They are called the collections of the cosmic book. They are enumerated as follows : 1. Cosmology, 2. Science of Light, 3. Science of Learning, 4. Science of birth, 5. Science of self-expression, Astrology comes under the second section, the 'Science of Light.'

The Science of the birth of Light from darkness is considered to be the base of astrology. This portion of the Vedic Wisdom is called *Aranyaka* or the volume on fire-churning. *Arani* is a symbol of fire-churning of the vedic rituals. Also that part of the vedic hymns which is called *Arunam* (the red ray) deals with the birth of red colour from darkness as the first emanation of light. Hymns on the Sun God also provide us an exhaustive information of the solar deity and the solar year to our earth. 'Sathapada Brahmana' is full of the details of the rounds of time.

A wonderful law of correspondence is given everywhere in the Vedas and the Upanishads about the astrological wisdom. It is about the flow of life currents and the consciousness of the human beings around our earth in accordance with the phenomena of the solar year. The northern journey of the sun which takes place during the six months between *Dec. 22nd to June 21st* is called the upward flow or *Uttarayana*. During the other half that marks the journey of the Sun towards the south marks the downward flow or *Dakshinayana*. The upward flow causes the upward path of the water on this earth by



way of evaporation. The downward flow marks the formation of clouds and the coming down of rain for the fertilization of the earth to bear its fruit. The consciousness of the human beings also marks these two phases.

The upward flow causes the creative consciousness of man while the downward flow causes the reproductive or the procreative consciousness. When man marches towards self-realisation and the realisation of God through a process of self-discipline and the regulation of his metabolic, mental and emotional activity, then he is said to follow the path of Gods. When the human consciousness begins to dwell in mind to respond through the senses in terms of enjoyment, he is said to follow the path of the Pitrus or the reproductive intelligences of this earth. Devas govern the creation of this earth and come down directly through the sun beams. The Pitrus govern the reproductive process of every man, animal and seed. They come down the earth through the beams of the sun and the Neptune via the Moon of our earth. Through a knowledge of the vedic astrology on these lines man is expected to follow the discipline of the two paths and tune himself with the cosmic consciousness by a disciplined way of regulating his activity. It is mainly for this purpose that astrology is used in scriptures.

The stories of Nachiketa, Bhrigu, the Son of Varuna, Janaka, the King of Videha contain many allegories of

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

*The birth of a solar system is described as follows:* First of all a point is periodically awakened in the latent space, then there is an instantaneous separation of that point from all the rest. It is the birth of objectivity as a first step. It is like a man who is being repeatedly awakened from sleep, starting his routine. The space around this point assumes the shape of a sphere. The path of the planets around the sun is also formed into a regular shape due to the same reason. As the earth goes round the sun, it describes the elliptic path which is described as the ring of the zodiac. This produces the effect of the sun going round the earth which is the apparent belt of the zodiac. This is the one which the astrologers take into account since all the phenomena on this earth are not as they are but they are as they appear. For example, the sun appears

to rise in the East, and we, the beings on this earth, have the sunrise. It is discovered that the belt of the zodiac can be divided into as many equal parts as there are the creative varieties on this earth. Only the main types of equal divisions are taken into account in the vedic astrology :

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

2. Another division is by the two equinoxes, the vernal equinox and the autumn equinox. This is also a division of zodiac into two parts which is called another bird. Two eggs have been produced by the mother nature to give out two birds. One egg produced one bird only with his anterior parts of the body developed. Another egg has produced the perfect bird, *Suparna*. These four points are called the *equinoxes* and the *solstices*. They occur respectively on *March 21st, June 22nd, September 21st* and *December 22nd* of every year. They divide the zodiac into four equal parts called the four heads of the Creator by the Puranic symbolism. They are also called the *four beasts* of the heaven in the ancient symbolism of the Old Testament.

3. Again the zodiacal ring is divided into twelve equal parts according to the twelve months of the year. This division also starts from the vernal equinox. This is

the only division that is followed in the modern astrology as the only division of the zodiac.

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

5. Another division is that from the vernal equinox. The zodiac is divided into three equal parts of nine sub divisions each. This gives us a total of 27 equal divisions called Nakshatras. In fact, the term 'Nakshatra' signifies any division of the zodiac into equal parts But subsequently this particular division is known by that name This division gives us a clue to understand the relationship between the moonphases and mental activity of the beings of this earth.

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

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

8. Again there is a division of 720 equal parts, which are called half-degrees. This gives us a clue to read the horoscope through periods of six months each. Like this we have many sets of correspondences with 'their respective clues in the vedic astrological wisdom.

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

“The dawn, in oneway, is the head of the horse of wisdom”, says the *Bruhadarnyaka Upanishad*, which

discussed the import of the symbol horse sacrifice. This passage of the mantrams describes the whole space of the zodiac as the body of a big horse (the life principle) which is eternally sacrificed into the creation. The next passage describes the time of the duration of the whole day also as a horse. The 'horsiness' of space and time is the main import of the *Aswamedha* sacrifice. The brighter half of a day is solar by nature and is called the Golden Cup in the sacrifice; The darker half is lunar by nature and is called the Silver Cup. They are kept one inverted upon another with the golden cup above and below the horizon relative to the observer's position. Among the fixed stars of the heavens there is one star which is called the horse - head. It is in the constellation called Aswini. The horse-sacrifice speaks of the astronomical phenomenon which binds the horse (life force) in the heavens to prepare *Anna* (metabolic activity) for the whole year. "To perform the act of the ritual, the sacrificer brings which is called the horse, tied with a rope (line of force) made up of rhythm. It extends twelve measures for the performing of the sacrifice (the twelve months of the year). The year itself obtains the (formula of) sacrifice. Therefore it is said that the rope should be of 12 measures. At times it is of 13 measures (every three years of the lunar computation there will be a 13th month required to make an adjustment with the solar year.)"

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

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

The formula of the heavens is described in an interesting mystic passage in the Mahabharata, book-I, chapter 3. “There are two women spinning threads in white and black (manifestation and unmanifestation as expressed through the light and the darkness of the day and the night). The two women are weaving the cloth out of the fabric (the day having two halves). There is a wheel of twelve edges ever rotating (the days and nights are contained in a wheel of twelve months). The wheel is being rotated by six *Kumaras* (ever-young beings who

are the seasonal splendours). There is a person who is to be approached only through the eye (the cosmic person expressing himself as the Sun-God). Three hundred and sixty spokes are being rotated at Centre where there is a fulcrum (the fulcrum is the I-consciousness of the Sun-God). The six Kumaras are making the wheel of 24 nodes rotate around its own axis (twelve full moons and twelve new moons or the 24 nodes which give the formula of the song of the year, called *Gayatri*). The bearer of thunder, the preserver of the existence, the killer of limitation and the slayer of the impregnable layers is the one who rides upon the horse. (The bearer of thunder is called *Parjanya*, the God of rain. The preserver of existence is called Fire. The killer of limitation is Purusha, the I-consciousness. The slayer of the impregnable layers is the Sun, who drives away the layers of darkness by his rings of light.

The horse is the vital force which bears everything in equilibrium). The horse is the off-spring of the waters and is of very ancient origin. It is called *Vaiswanara* (the Man in the creation). We bow down to him who has this horse as his vehicle. He is the Lord of this passing universe. He is the Lord of the three worlds, physical, mental and spiritual. He is the destroyer of the cities (bodies or shapes).

As we see in the above passages, the astrological symbolism of the ancients is expressed through symbols



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

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

The science of the 'beasts of the heavens' is age-old and it is an absorbing study. The ancients have located the shapes of all the creatures on earth having their moulds in the constellations of the sky as they appear to the beings of this earth. Each group of stars presents through its combination a shape that is received by the earth during its journey around the Sun. The shape will be fertilised by the sun's rays of various seasons. The fertilisation takes place in the etheric body of the earth which exists as the aura around the earth which we call the atmosphere. All the atmospheric phenomena are due to this fact. The term 'horse' is the shape by which we recognise it. Into the shape flesh and blood are filled while the seed of the shape is being fertilised by the rays of the moon falling on earth. The shapes of all beings, living and non-living, are beings. Man is recognised by the shape of man and the tree is recognised by the shape of the tree. Any animal

is recognised by its own shape. Even the so-called non-living wall is recognised by its wall-nature that presents to us. The shape of the horse is the natural symbol to recognise and the name 'horse' is the man-made symbol which bears no truth with it. Thus we see the animal exists in its shape. These shapes exist on the arc of the heavens. The ring of the zodiac is divided into many arcs called Nakshatras. Certain arcs contain the shape of a particular animal to present to the earth "The Arcs of Nakshatras present the shapes", says Purusha Suktam. The shape of every animal exists in space around our earth which we call the zodiac. It is made flesh periodically in the concerned season. Even the shape of our very earth, like that of all the other planets and the Sun exists in space and comes down periodically. It is made flesh by the Logos of the Sun. Even the formation of the solar globe follows the same procedure. A spark comes out from the parent Sun through an urge which is conscious. It is lodged in the womb of space. It develops into its own existence with all the counter-parts. Around it the shape assumes the form of a globe."

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

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

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

There are the sacrifices of the shapes of all the animals in the Vedas and they should properly be understood and conducted with the help of the astrological

and ritualistic clues. Of course, they have been much polluted through time by those who tried to do these sacrifices by sacrificing the animals around them, and making themselves beasts in their behaviour.

At the first appearance of the sun every day in the East there is the emanation of the horse in the horizon. The dawn is always a stimulation point of the horses. The chariot of the sun is drawn by "the seven horses as one". The beginning of the year is made by the arc of the horse which is called the Nakshatra of Aswini. The beginning of the creation by the Devas is also conducted in the same way. It is said that Vishnu, the omni-present principle of the Absolute was in sleep. A germ was produced by the creator consciousness, Brahma. It could eat the thread of the bow of Vishnu. ( The bow is the arch of the heavens and the thread is the diameter which passes through the created centre. ) Then by the force of the bow, the head of Vishnu is broken and later replaced by the head of a horse. This is the origin of the horse-headed deity, *Hayagreeva* in the ancient Indian Pantheon. The endless circle of the ecliptic is marked by the germ and the marked point started the creation once again. Every year the vernal equinox marks the point of the beginning of the year. This allegory is given in the Purana called *Devi Bhagavatam*. The beginning of the year bears perfect correspondence with the beginning of the day. These two bear correspondence with the point on the Eastern horizon

at the time of the birth of any being on this earth. This point is called the Ascendent or the Lagna of the horoscope of that particular being. All the planets are calculated in relation with the Lagna. The space-globe around us will have its beginning and ending with the Lagna when it bears a perfect correspondence of all the configurations of planets at that time with the parts of the body of that being when it is lying folded in the egg in the mother's womb at the time of the fertilisation.

## Worlds within Worlds

To the naked eye the banyan seed is nothing more than a globule with some irregularity in its structure. To the mind it is a germinative unit. To the consciousness of the soul it is the potential where the whole banyan tree is printed on the plane of recollection. Similarly the space around us is an empty globe to the naked eye, the eye naked of mind. To the mind that is stimulated into comprehension the space globe is a seed of himself to everyone who observes it. That point of horizon where from the Sun appears every morning is the stalk of the seed in which he is himself lying through his span. To the consciousness of the soul it is the original of which this position the mother's womb was a replica at the time when he was established in the name of fertilisation. The germ of the father has a time to establish in the egg of the mother to inaugurate his own existence and the time and place of that occurrence presents the globe of space which gives the stimulation to the child in the mother's womb. The point on the Eastern horizon at the time of the fertilisation corresponds with the stalk of that particular egg in the mother's womb. Along the inner surface of the egg the

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

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

The position of the head bears a correspondence with the Eastern horizon and the zodiacal sign rising at that time, along with the planets therein. The umbilicus bears its correspondence with the VII house and the zodiacal sign that is setting along with the planets therein. These two points, the first house and the seventh house of the horoscope at the time of fertilisation work as two poles to distribute the matter of the tissues that form the physical body. The head centre which corresponds

with the first house works as a positive pole and the solar plexus which corresponds with the seventh house works as the negative pole to serve the purpose of the distribution of the matter of the tissues. The head centre is the first to form at the time of fertilisation and serves as the transmitting centre as a potential at first. It is thrown down in the course of the formation of the spinal tube along which the creator consciousness of the individual makes its sojourn to investigate the downward path.

The third book of Bhagavatham describes this as the journey of Brahma, the creator into the barrel of the lotus stalk upon which he is seated. Brahma questions to himself : "Where am I and where from this Lotus sprouts?" Then he makes a journey down the barrel to know the depth of the ocean upon which he is floating. Then he questions to himself as to how to create this unit creation. From the yonder skies of the cosmic existence he receives the feeling that he is not a separate entity from the rest. He is a part of the whole and he is a world within a world and a creator within the creator. This makes him understand that he is not the creator but he is a creator. He is made to create and not expected to create by himself. This gives him the plan for his creation which is but a replica of the plan that already existed around and within himself.

In the womb of the mother the creator consciousness finds itself induced by its pair of creators ( father and mother) to create its own frame in the same old fashion



as that of the parent. Then the planets progressing from the time of fertilisation, will suggest to him from time to time through impression as to what chemicals he has to extract from the mother to form the content of the physical body. They initiate him into the mysteries of the numerical potencies by virtue of which he produces the limbs and their counterparts in fixed numbers. Example : His pair of eyes, pair of nostrils, pair of ears, lungs and thirty two teeth etc. Number-consciousness, shape-consciousness and mind-consciousness develop simultaneously to assist the reproduction of the frame and its growth. Here the planets work as the planetary Masters, who initiate the soul into the recollection from his past births. In the light of these things the soul worksup the sheaths required around him and enacts a drama of nine months during which time it assumes all the shapes of its past journey from the stage of amoeba to the present stage of human being. The planets also give a stimulation to the functional side of the metabolism, which is but a habit-forming nature to repeat the function in equal periodicities of time.

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

## **The Validity of the Zodiac**

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

When you see a group of people from the top of a building, you find some incidental shape into which the group is formed. A group of many thousands of people travelling may appear like a snake or like a row of ants when seen from the top of a mountain. The whole perspective of a city, town or a village may give the shape of a dog, a lion or a set of squares and triangles when seen from above. From an aeroplane cultivable fields appear like many squares in beautiful colours. Each shape contains thousands of units like houses, trees, rivers or mountains. The shape does not exist to the various units within the shape but it exists to the eye of the observer. At the same time the shape influences the eye and the mind without influencing the objects in the group. The beautiful face of an actor in a drama influences the mind of the audience fascinating it and making an impression which stimulates an emotion or a thought. At the same time, the emotion and thought do not exist to the anatomy or the biology of the face of the actor. Yet it is not false that the audience is influenced by the shape and a story is conveyed to the mind of the audience. Herein lies the truth of the existence of the zodiac. Everything around us presents as its own shape, as it appears to us without itself being influenced by the shape. The clusters of stars throw upon our mind's eye the various shapes in which they appear from a distance. The shapes influence the beings of this earth whether conscious or unconscious. The existence of the various articles and their arrangement in a room influences the mind of the person

working in the room whether he is consciously noticing the existence or not. When the arrangement of articles is orderly, the mind of the person works in an orderly way. If the articles in the room are clumsy, then the mind works in a disorderly and uncomfortable way. The order influences the work he does in the room.

The clusters of stars in the distant galaxies contain only the various suns seen from a distance. Each sun has his own solar system which is not visible either to the naked eye or to an instrument. Yet the shapes of the groups of these stars exist to the beings of this earth, though they do not exist to themselves. Each solar system receives its own shapes of the galaxies around itself as seen from it. Our earth is not merely a lump of minerals and some water. It is a unit of many forces at work. Magnetic currents exist in lines in all directions around the earth influencing the space that surrounds the earth. The space around a magnet is influenced by the magnetic lines it produces. This can be observed by the shapes into which iron filings arrange themselves when they come into contact with the magnet.

Similarly the lines of force around the earth globe influence the space around the earth and the result is that the earth globe exists as an equilibrium of many thousands of forces at work keeping the earth globe in poise. As the earth receives the rays of our sun it will produce electricity by virtue of its rotation around itself and describing its path around itself and describing its path

round the sun. The apparent path of the sun around the earth produces the various spirals which give the earth the induction of electricity. So the earth and the sun's rays combine to work to form the electro-motor unit. The rays of the sun emit the various phenomena of which the heat and the light and the spectroscopy are but a few items. Each has its own influence upon the earth while reacting with the magnetic lines of the earth.

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

As the earth receives the various shapes of the clusters of stars from a distance, it is influenced and conditioned by these shapes. Each shape contributes to the formation of the various nucleus of the atoms and cells. It also influences the formation of the minerals with all their

chemical properties and reactions to each other. It galvanises the life of this earth which produces units of matter into the shapes of the bodies of the various animals and plants. The formation of the anatomy of each animal is due to the shape it receives from a distance. The influence of the shape is so great that the parent produces the same type of anatomy in the body of the child. We find the shape of the skull, the number of the bones, teeth, eyes, ears, nose, lungs, heart, bladder and kidneys etc. are produced in the same shape and structure as that of the parent.

All these are the result of the influence of the shapes of galaxies around upon the manifestation of life on this earth. Thus the very existence of each of us as a unit of many forces is conditioned and influenced by these shapes every moment. This concept give us an idea of the predictability of behaviour about each being on this earth. Each being including the human being is born and bred up in its' own shape. It is conditioned by its own shape internally and externally. This gives the birth and the functioning of the mind with its subjective and objective activities. At the same time it also contains a unit force which is the resultant of all the forces. This unit force gives it a number of its own which is number one and which is felt as the IAM of it. This works as the individuality and the personality of each unit which evolves through births and rebirths. This is the basis of the belief of the zodiac influencing upon man.

## **The Influence of Planets**

Some people know, some people believe and some people doubt the influence of planets upon our life. The difference shows the degree of understanding according to the stage of mental evolution. It is like the difference between any two students in a class. The whole universe around us is like a class room with the distant sky as a blue board and the heavenly bodies are as if the hints of the teacher noted on it by a piece of chalk. There is much to know, between the lines, about the stars and the galaxies. Before that we have the presence of the planets in our solar system that are very near to us and that are communicating with us through their language of periodicities, speeds and orbs, through their interactions and reactions with our earth's matter. Can these bodies at a distance influence our earth and our lives on this earth?

We see how the teacher in the classroom stands at a distance from us and communicates the lesson through his explanations. How can the sound expressed through his vocal cords convey the import of the lesson by reaching us through our ears? How can this happen when there is

a gap of space between us and himself ? When it is possible that two people can converse with each other through the gap of space, the same thing is possible between us and the planets. The radiation of the lesson through the vibration of the sounds takes place only through the medium of space. The same thing holds good with the planets also. Each of us receives the influence according to his standard. To some people the planets are fate-makers. They believe that their future is conditioned by the planets and it is known by the position of the planets at their birth. This is true to them because they have not yet any plan in their mind about themselves. The laws of nature are injunctions to them. Their own response which is in terms of the inevitable language of their own emotions, instincts and reflexes condition their thoughts. This, in its turn, conditions their attitude. The whole process is recorded by the moving planets as they pass through the birth position of the planets in their horoscopes.

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

Some people doubt the influence of the planets while at the same time they react to the planets with the same degree of inevitability. They react to others in terms



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

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

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

In the next stage of spiritual evolution, we find another group of human beings tuning themselves with the planets and the forces of nature while trying to do their best in the interests of the whole planet of this earth. They have nothing of their own just as the clouds do not have some plan for themselves. Their activity is only to serve the purpose of the earth globe. The logic of what for we do and what do we gain is understood as vain and useless. For them planets work as Masters and advisers. They conduct their gatherings and meetings to convey the plan for such people. Each conjunction, square, opposition,

trine, sextile or transit between two planets in their horoscope means neither good nor bad to them. It means only a timetable and a programme needful. Such people find the place of one incident in the light of all the other incidents, the place of one person in the light of all the persons and forces at work.

As we follow the logic of the planets and understand the place of prediction, training, guidance and advice, we will at once realize the shallowness of the philosophy of fatalism. Ofcourse, fatalism has no place in the minds of the fatalists, who grow into man-hood from animal nature while they pass through the elementary school education of our earth. Since the career of a human being marks the life of not only a student but also a colleague of the teachers on this earth, he is expected to exercise his way of doing things and deciding the course of action by feeling the presense of his own will unlike the rest of the beings on this earth. Training the human being to do this is the ultimate goal and fulfillment of the planets as far as their work for the human beings is concerned. People who wait for the situations and those who expect 'the Lord to come down to earth to save them' in an objective sense have to wait until they begin to understand rightly. In the meanwhile, they will be undergoing the process of births and deaths along with the animals.

A unit human being, like a planet, is a unit consciousness equipped with a unit mind and physical

matter at hand. Those who understand in the physical terms do not see the truth. This is the reason why the astronomers who do not know astrology and the Science of Spiritualism cannot find any meaning in the orbs and cycles of the planets. It is also the reason why the scientists, natural philosophers, sociologists, psychologists, economists, commercialists and politicians, who have not grown into the dimension of spiritual awareness, find the human activity of this earth as a big riddle. They find panic in music and discord in concord. Astrology is the true key of spiritual wisdom which we call the \*'Science of Man'. The scriptures of all the nations of this earth contain this branch of wisdom and they need astrology as a master key to unlock the secrets of the ultimate solution to everything.

The Indian astrological tradition is an unbroken chain of thought which runs through the scriptures. The consistency of its logic through the centuries is one of its outstanding features. It enables us to understand that each solar system including our own is an integral whole and should be understood as one single personality. We can name this as the solar consciousness of this particular solar system which includes the various planets as the psychological potencies of the whole system. Every atom of our earth receives a print of the totality of the personality and begins to evolve into its degrees of awakening along with this totality. Consequently every atom is being

influenced by the totality every moment. The evolving tendency is also innate in the totality as an inherent trait. The evolution of each planet is guided by the ever attending planetary consciousnesses which work as guides. This is the true basis of the ancient most science, astrology.

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

One truth about our solar system is the existence of cycles within cycles which are arranged in a beautiful pattern of time scales, and geometrical pattern in space.

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

The day is an epitome of the year and the year is an epitome of bigger cycles through centuries and Yugas. All the twelve signs of the zodiac appear to go round the earth once in every solar day and also once in every solar year. This gives us an idea of how the atom includes all the correspondences with the whole solar system. The

idea that the solar year exists, was perceived by the ancient seers through the 'Law of Correspondences'. Man could understand the existence of the year by observing the solar day from sunrise to sunrise. Just as the various parts of the solar day wield their influence upon the various phases of consciousness for the beings on this earth, the solar year produces the various seasons which reflect upon the fauna and flora on this earth. With this idea in mind, the ancients could discover the various divisions of the heavens into equal parts. The six seasons, the 12 months with their new moons and full moons and the relationship between the 'cycle of waters' and the solar year are all observed in the same way. The beginning of the solar year is marked at various points like the equinoxes and the solstices. The vedas describe the two equinoxes and the two solstices as the four different beginnings of the solar year. In popular astrology the vernal equinox is taken as the beginning of the solar year. From this point onwards the whole cycle of the year is divided into twelve equal parts, which are called the twelve signs of the zodiac. They correspond with the twelve groups of galaxies which we call the constellations.

Again the whole cycle is divided into 27 equal parts beginning with the vernal equinox. These are called the lunar mansions and they bear correspondence with the monthly rotation of the moon around the earth. The moon travels at an average speed of one lunar mansion a day,

the effects of which are enumerated in the ancient astrological lore of India. People are trained to have a selective use of the various days in the lunar month according to this division. Some lunar mansions are found favourable to do some kind of work and hence they select the days according to the nature of the work. The passage of the sun through each of these lunar mansions takes about 13 days, the effects of which are also described. These periods of 13 days form the seasonal and agricultural calendar of the Indians. They are accustomed to sow and reap according to these divisions. Since the various Vedic rituals correspond with the agricultural routine we find that the ancient ritualist of the vedic ages used these periods to select timings for the various rituals.

Another aspect of the science of correspondence is that the astrologer finds counterparts of these divisions in the physical body of the living being. For example, the first lunar mansion begins with the head of the human being and the last one ends with the toes. The position of any planet in one of these divisions at the time of birth marks the influence of that planet in that part of the physical body and we find the influence of that planet during the course of the span of that individual. For example, the location of Saturn in the first division which falls in Aries marks the Saturn centre in the head of the person born during those days. This causes a congenital dullness to the mental faculties of that individual which lives with him



all through his life. Every month the moon touches that point when the person feels the dullness more prominent. If Saturn is located in the ninth division which falls towards the end of the sign Cancer it creates a Saturn centre in the chest of the person. This causes phlegm troubles and respiratory troubles that are congenital. Whenever moon touches this point every month, the person feels the trouble more prominent.

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

A proper understanding of the three principles governing the whole creation can be found in the ancient Indian astrological symbolism. The principles are *matter*, *mind* and *consciousness*. The three planets that are the manifestations of these three principles are the earth, the

moon and the sun in order. The earth represents the matter state of spirit, the moon represents the mind state and the sun represents the consciousness state of the same spirit, which pervades the space globe. The rotation of the earth around itself represents the birth of the individual consciousness. It's rotation around the sun that shows us how matter is impregnated by consciousness to produce the cycles of time which we call the earth years. The rotation of the moon around the earth signifies the reflected light of consciousness which we call mind. The various angles produces by these rotations signify the various phases of mind that governs the beings on this earth.

New moon and full moon are the two nodal points which represent the ebb and the tide of the whole creation on this earth. We find the influence of these two phases upon the mind of the various persons on this earth. Indian astrology has found out correspondences of two different aspects of creation with the new moon and the full moon.

1. The phases of the mind.
2. The periodicities of the cycles of reproduction in the body of a woman.

The lunar months that are measured by the new-moons and full moons cause the cycles of menstruation and ovulation of the woman. The perfect conjunction of the apparent sun and moon in the sky marks the new moon. The duration of time between two new moons is called the lunar month. This is divided into thirty divisions

which are called Tithies (the elongations of the moon ). Apart from the days of the new moon and the full moon in each month we have twenty eight Tithies.

Fourteen of them belong to the white path or the increasing moon and the remaining fourteen belong to the black path or the decreasing moon. They bear correspondence with the fourteen Manus conducting the creation of the vast sweeps of time which we call the Manvantaras. Each of these elongations has its own influence upon the moods of the living beings of this earth. Many of the beings of the earth are but the sons of the earth and are bound by the moods of the mind before they can dream of the possibility of mastery over the mind and the senses. Many of them cannot remember themselves different from their mind and senses and hence the objects of the puppet show in the hands of the moon phases.

Ancient Indian astrology knows much of the influences of these Tithies upon the individual minds. Some of them are desirable and some are not according to the vibrations of either concord or discord they produce in the minds of the individuals. Even this they do not produce by themselves, but they stimulate that which is in store as the aggregate of the tendencies which are but the result of the force of habit which we call karma. It is more powerful than intelligence, knowledge and reasoning since it conditions the nature of the individual which is the triangle of forces formed according to the ratios of the three gunas

proposed by himself during his reactive response of the past births. The moon phases or the Tithies stimulate the corresponding activity which holds that particular group of tendencies. The result is that every one reacts to the environment according to the nature of the Tithi, irrespective of what he knows. A rich man spends his money not according to the need but according to his nature. It may be an organised utilisation or a criminal waste. Same is the case with the human span, the vital force and the value of environment. All the splendour of our environment is subject to one's own use or misuse. Thus the Tithis play the role of the strings of a musical instrument which can be played by a good or a bad musician. Since it requires a practical training to become a good musician, God finds that the majority of the creative beings are bad musicians playing the notes of discord and suffering. Everyone does things not according to the need but according to convenience or desire. The result is that many people feel the effects of what they do under the influence of the Tithies in a different manner.

The ancient seers like Narada, Parasara and Vasistha gave their observations and verdicts about the effects of these Tithies. Their teachings are recorded by the subsequent followers in the form of Samhitas (collections) with the degree of accuracy according to their ability to receive the teachings from those great lights. Leaving sufficient margin to the possibility of error that belongs to the composers still we have an imaginably abundant

bulk of teachings that can guide the whole humanity safe through the ravages of its idiocy to the goal of the one grand liberation.

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

As mentioned in the previous article we have much information about the lunar elongations (called Tithis),

found in the ancient scriptures and their commentaries. The Vedic literature provides heaps of valuable information about the Tithis. We can broadly divide the whole information mainly into three groups :

I. That which is available in the astrological books called Samhitas.

II. That which is found in the Puranas.

III. That which can be gathered from the vedic texts, Brahmanas and Upanishads.

The first section is direct and easy to comprehend though it is a bit conventional and the actual information not being very deep. The second section is exhaustive and profound, but we have to divulge many symbols and extract the significance therefrom. The structure of the theory of Manvantaras should be properly understood to have a broad comprehension of the significance of Tithis from the Puranas. The fourteen Manus correspond with the fourteen Tithis between the now-moon and the full-moon. There is a detailed description of the careers of Manus, their rulership, marriages, children, descendants and their deeds in detail. All these things correspond with the many effects of each Tithi. The process of divulging requires an elaborate research, but it is at the same time profitable of the yield. The third section is really very deep and profound. It gives the right keys to divulge the secrets of correspondence between the microcosm and

macrocosm. For example, the new moon educates us about the periods of menstruation and the full moon about the ovulation of the woman. It provides us with the real key of fertilisation and reproduction. It also informs us when to reproduce and when not to reproduce and also when it would be futile. Now let us deal with the information of the three sections separately in detail.

*The information of the Samhitas :*

Parasara names the Tithis in the following manner :

- |               |              |              |
|---------------|--------------|--------------|
| 1. Nanda,     | 2. Bhadra,   | 3. Jaya,     |
| 4. Rikta,     | 5. Poorna,   | 6. Maasa,    |
| 7. Mithra,    | 8. Mahabala, | 9. Ugrasena, |
| 10. Sudhanva, | 11. Sunanda, | 12. Yama,    |
| 13. Jaya,     | 14. Ugra,    | 15. Siddhi.  |

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

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

- 1, 6 and 11 are called *Nandas*;
- 2, 7 and 12 are called *Bhadras*;
- 3, 8 and 13 are called *Jayas*;
- 4, 9 and 14 are called *Riktas*;
- 5, 10 and 15 are called *Poornas*.

Among these, the *Nandas* are good for pleasurable purposes. *Bhadras* are good for starting treatment, appointing subordinates and inferiors, especially those who look after watch and ward. *Jayas* are good to begin something for success and competition. Always the *Riktas* yield bad results due to negligence, mistakes and carelessness. *Poornas* yield good results when the work for the public good is undertaken. They are also favourable for sacred rites, Vratas and Yoga practice. Besides this Varahamihira has ascribed the following Lords to the Tithis:

1. Brahma for Nanda, 2. Vidhatha for Bhadra, 3. Vishnu for Jaya, 4. Yama for Rikta, 5. Chandra for Purna, 6. Shanmukha for Maasa, 7. Indra for Mithra, 8. Vasu for Mahabala, 9. Sarpa for Ugrasena, 10. Dharma for Sudhanva, 11. Rudra for Sunanda, 12. Adithya for Yama, 13. Manmatha for Jaya, 14. Kali for Ugra and 15. Viswe Devas for Siddhi.

The names of the presiding deities may be according to an ancient tradition, which is not in vogue at present. The significance of each of the presiding deities and the details of the results can be studied and enumerated with the help of the Puranic and the Vedic lore. Before doing this, we should take into account the month also. This gives twelve sets of results according to the zodiac, all signs in which the sun and the moon are placed on each Tithi. The twenty eight or twenty seven lunar mansions called Nakshatras are also to be taken into account. Each



Nakshatra manifests its own qualities when the planets go through it. This is particularly so when the moon passes through a Nakshatra every month. The agricultural produce and the rate of human births in each month depend upon the combination of the Tithi and the Nakshatra. The tides of the ocean, days of fishing and the rise and fall of prices in the market depended upon the same factors. The structure of the orthodox Indian Almanac is based upon these combinations. There are certain Nakshatras through which the sun and the moon pass when it is full moon and new moon. These Nakshatras are considered to be specially significant and more powerful than the rest in wielding their influence upon the biological kingdom of the earth.

From the time of one new moon to the next, the journey of the moon is divided into four quarters. The first quarter starts with the new moon. The second quarter starts with the increasing half-moon. The third quarter begins with the full-moon. The fourth quarter begins with the decreasing half-moon. These four points are the four nodal points in the lunar month and they wield much influence upon the moods of the mental beings on this earth. The mental beings are called *Manavas* or the children of Manu. (The Devas, Pitrus and other beings that work out the plan of the earth are not mental in their existence and are hence not classed as the children of Manu.) These four nodal points bear correspondence with the four nodal points of the solar year as follows :

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

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

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

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

## The Clock in Space

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

There are many aspects of wisdom concealed in the zodiac principle like the many would be petals of a

flower awaiting unfoldment in the bud. For example, the various apparent speeds of the different planets going round the sun represent the various functions of creation in different periodicities. The seasons show a periodicity arranged as a pattern of the six-petalled flower in the year. From this formula, the astrologers derived the sextile aspect and its influence. In one month, the moon goes round the zodiac once. Each month has a duration of 30 days. When we find the magnification of this periodicity in years, we find that the Saturn goes round the zodiac in thirty years. We can understand that the Saturn is a bigger moon in his functions. Both these bodies, Moon and Saturn cause coldness and contraction to the physical sheaths of the beings. The Sun goes round the zodiac once in every twelve months. Jupiter completes his rounds in twelve years. We can understand Jupiter as the bigger Sun. Both of these bodies, Sun and Jupiter represent the warmth, liveliness, affection and expansion to the beings. Like this we can arrange the planetary bodies into pairs serving the same purpose in two magnifications. Jupiter's cycle represents twelve years while Saturn's cycle represents thirty years. The L. C. M. of these two periodicities is the sixty-year cycle used by the ancient Indians to represent the recurrence of events on a magnified scale.

In each cycle of sixty years the planet Uranus occupies a different position and so too the Neptune. The ancients found the analogy of the sixty-years cycle

in the sixty divisions of the day which were called by the ancient Indians as *Ghatīs*. Each Ghati is further divided into sixty *Vighatīs* ( Sub-ghatīs ).

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

The cycle of sixty years finds its pattern in the zodiac of 360 degrees ( $60 \times 6 = 360$ ). If the day is divided into day and night on the equinox-day at the equator, we have  $360 \times 2 = 720$ , the total of sun-rises and sun-sets in a *Sayana Year*. ( The year of the circle )  $1/10$  of this gives the unit of 72 years which is the average time for the equinox to recede through one degree. The time taken for the equinox to recede through one sign is called the *great month*. Twelve such months make one great year. Again if we multiply 720 with 60 we get the number 43,200. Ten times this gives us a unit of time which is called *Kali Yuga* in the Puranas. Twice this unit makes a *Dwapara Yuga*. Three times of the unit makes

one *Treta Yuga*. Four times the unit forms one *Krita Yuga*. (Dwapara means greater by two, Treta means multiplied by three, Krita means multiplied by four). The four Yugas altogether include  $4 + 3 + 2 + 1 = 10$  units. These four put together is called one *Maha Yuga*.

Like this the ancient Indians knew the cycles in all possible magnifications. They could understand time as a flower pattern imbedding the petals of various scales of magnification. The ancient seers of India had the vision of the Law of Correspondences which they applied to all these units of time. The result is that they could find the place of the beings of the earth within each of these units of time. The result is infallible wisdom of prophecy which they could apply to the life of an individual, his routine, his daily time-table, the cycle of rebirths, the purpose of evolution and finally the influence of centuries upon the human beings, Yugas upon nature and Maha-Yugas, upon the Deva kingdom set upto the end of a *Kalpa* and Manvantara.

## **The Nature of Time**

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

Then you get up in the morning and begin to respond to your programme which is preplanned by you or by

something else. However, you find yourself conditioned by the programme and you will go on responding to the items that roll on approaching you. Your programme is always self-conditioned and it exposes you to others and your incidents with others, in accordance with your self-conditioning. Sometimes, why, manytimes, you find yourself confounded and jammed amidst the clusters of programmes and persons.

Sometimes you will get annoyed and irritated about others. This is because you forget that you are the cause of all this. It is really an art to know the clues for an easy way out of this confusion and tight corner.

The clue lies in the true science of astrology. Not always the astrology of the astrologers. Herein lies one important clue. The instrument of your mind and senses shows the time and nature of your environment. Observe the state of your mind and observe the mood and mode that are clouding or conditioning your mind. The person who approaches you at that time is having a similar mood, mode and conditioning. If you can read your instruments without getting identified with it, you will be able to read what the other man wants. You can thereby understand his situation, guide him and help him for a way out, whether it is in the form of a solution, an escape or a postponement. A solution is of course the best of the three, if only he can withstand it.

For example, if a person approaches you with a problem of his daughter's marriage, immediately observe the topic, that is occupying your mind. If you are spending



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

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

*"Whether the period or the other person is good or bad, your inner voice will show similarity."*

— VARAHAMIHIRA.

## The Measures of Time in the Zodiac

The zodiac symbolises both space and time. Time is the duration of the succession of events that occur in a cyclic order. The phenomenon of time occurs on the arena of space and space is a globe relative to any particular point of manifestation. The aspect of time, taken separately and studied relative to the zodiacal signs discloses the proportions or measures which contribute to the unity of 'the solar chariot' of the Vedic and Puranic wisdom as well as the Solomon's Temple of the masons.

The time taken by the earth to go round the sun once is called the solar year. This cannot be expressed by rounded numbers through any series of minute divisions or decimal figures. All the calculations relating to the day, the solar year and the planetary revolutions get their round figures only at the time of the great dissolution (pralaya). What all we can obtain is only an approximation of figures, as measures of time and this is enough for our purposes. These computations are reckoned by the seers of wisdom from a point on the equator. The duration of the period between sun-rise and sunset equals that between sunset and sunrise on the day of the equinox, that too only to an

observer on the equator. After the day of the vernal equinox, the duration of the day gradually increases with a corresponding decrease of nights at the rate of 24 minutes per month. That is when the sun crosses the annual meridian (enters Aries-zero), the day and the night are equal. When the sun enters Taurus, the day is prolonged for twentyfour minutes more and there is an equal decrease in the duration of the night. When the sun enters Gemini, the duration of the day is further increased by twentyfour minutes. By the time the sun enters Cancer or the summer solstice (Which marks the Western horizon of the year or the *abode of Varuna*), the day is prolonged further by twentyfour minutes. Henceforth it begins to decrease. The arc of 90 degrees from the beginning of Aries to the beginning of Cancer will cause the increase of the duration of the day by 72 minutes in time. Similarly, the 90 degrees of the arc between the beginning of Cancer and the beginning of Libra, will cause the duration of the day to decrease by 72 minutes in time and hence we have the day of the Autumn equinox when the sun crosses the nadir of the day of gods. Similarly, the 90 degrees from Libra to Capricorn will cause the duration of the night prolonged by 72 minutes in time. Again the arc of 90 degrees from Capricorn to Aries causes the duration of the night to decrease by the same 72 minutes in time. Of course, these numbers, as already stated, are mere approximations. The soul expansion and the unfolding of the spiritual consciousness will be aided by a thorough

knowledge of these computations, when one assumes the physical posture and the mental attitude as also the equilibrium of breath.

The numbers in the digit of 24 minutes are very significant. Twentyfour denotes the number of hours in the solar day, as everybody knows. There is however a hidden side to it. A period of 24 minutes in the duration of the day ( the allotted time depends upon the season ) when used by the occultist for the practice of Pranayama, has considerable significance in his evolution. The number 72 of the 72 minutes is also very significant. For the procession of the equinoxes to cover up one degree in the zodiac, it takes 72 years (approximately). The apparent rotation of Jupiter around this earth zodiac is twelve solar years. Six such rotations would extend over 72 years. Six sets of 72 years give the duration of time for Jupiter to go round the apparent zodiac 36 times and for the procession of the equinoxes by 3 degrees. This period is 432 years which forms the base number for the computations of the great cycles of Yugas and Mahayugas.

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

1. The day is divided according to the formula :  $1 \times 24 \times 60 \times 60$ . One day is divided into 24 hours on the pattern of the lunar year having 24 lunations. Each

hour is divided into 60 minutes and each minute into 60 seconds and so on.

2. The second type of division is made according to the formula :  $1 \times 60$  . The one solar day is divided into 60 Ghatis. Each Ghati is divided into 60 Vighatis and so on.

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

It is a matter of great importance that the periodicities of various planets along the geo-centric zodiac follow correspondences. For example, the annual sun takes 30 days to complete a sign. The moon takes 30 days to complete a round. The days of the moon agree with the

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

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

For all spiritual purposes Aries is located in the meridian of the day of gods. The solar year is called the 'Day of the Gods'. Libra is located in the midnight of Gods. Capricorn and Cancer mark their sunrise and sunset. This is according to the Vedic and the Puranic wisdom. Aries and Libra mark the two ends of the line

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

## **The Principles governed by the Planets**

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



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

We work as personalities existing in the bodies. Each planet exists in the planetary body and works as an individual. For this reason we find the description of the planetary beings as personalities in the astrological text books of the ancients. These personalities influence the various planes of the existence of the earth and the individual from the earth.

According to the ancient textbooks of astrology we find that each planet represents a plane of consciousness in our personality. The sun is said to represent the centre of consciousness in us which we call **IAM**. The moon governs our mind, Mars governs valour while Mercury governs the intelligence. Jupiter governs wisdom and the sense of happiness. Venus represents the concept of beauty while Saturn represents experience. The planets at the time of

birth form a particular pattern according to which we are shaped as the arrangement of the various concepts in us. Since everything on this earth is continuously created and replenished by the sun, we have to accept that the sun influences our own creation individually and collectively. Since the reactions of our mind are all framed as the secondary and tertiary reactions of the sustenance in us, we can understand that the structure of the family and the society are also governed by the planets.

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

The position of the planets at birth gives us a clue to understand the nature of relationships. The movement of the planets and their mutual aspects represent the changes that take place among the relatives during the course of our span. In another plane, the sun represents our superiors and

bosses, while the moon represents the domestic circle. Mars represents competitors while Mercury represents our social contacts, business transactions and communications. Jupiter represents financial aid and sources of help while Venus represents persons who give us comfort and happiness. Saturn represents persons towards whom we have inevitable duties and responsibilities.

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

## Astrological Traditions

According to the Vedic tradition the apparent path of the sun and the planets with the horizon is divided into five equal parts each of which can be called a sign of the zodiac. The Ascendant at the birth (Lagna) is taken as the starting point and the whole zodiac of 360 degrees is divided into five equal parts of 72 degrees each. Then we get the five-signed or the five housed horoscope in the shape of a five-pointed star. In the Vedas this is called the *Pentateuch* of the Pitrus. The Pitrus are the group of Devas on the cosmic, planetary and the solar scales of creation. They preside over the coming down of souls into physical bodies, constructed by matter which is filled with the myriads of souls in the name of atoms and cells. The five-pointed star in the horoscope gives you a clue to understand your productivity on the biological plane. The possibility of begetting children, the possible number of children that are to be born to an individual (in the case of a female horoscope) and the type of children that are to be born are properly estimated and understood according to this division. Any deficiencies in child-birth and the

congenital defects of children that are going to occur due to the health conditions of the individual, are also understood through this chart. The position of planets in one of the five above said divisions gives us the nature and temperament of the children and the care that is to be taken to rectify defects.

The solar year is divided into five equal parts like this and they are understood as the five seasons of productivity. Satapada Brahmana describes this in detail. Some hymns in the *Suparna Sukta* of the Rig Veda give us good aphorisms to apply this astrological aspect to the seasons and to the individual horoscope as well. The whole of the solar year forms five centres to a given place and through these centres the place receives the energies of the five states of matter that are converted into the matter of the various kingdoms of the earth. The whole concept is highly scientific and the forgotten tradition is to be built once again before the modern astrologer can understand anything out of it. Again the circle of 360 degrees of the zodiac is divided into 6 equal parts which form six signs of the zodiac in another application. These divisions are called *Rithus* or the seasons, Ancient Indian astrology described six seasons in the year. The duration of each season is about 60 days. They are :

1. *Vasant*, or the Spring Season which runs from March 21st to May 21st.

2. *Greeshm*, or The Summer Season which runs from May 21st to July 21st.
3. *Varsha* or the Rainy Season which runs from July 21st to September 21st.
4. *Sarath* or the The Moon's Season which runs from September 21st to November 21st.
5. *Hemant* or The Winter Season which runs from November 21st to January 21st.
6. *Sisir*, or The Season of Leaf-Fall which runs from January 21st to March 21st.

Of course, this computation of the zodiac holds good only to the countries that fall within the tropical zone. According to this the seasons are decided and the service of man to the productivity of the earth is conducted in the name of agriculture and the garden farming. In ancient days agriculture was a ritual which meant many things other than bread. It meant a duty to man towards the element of earth and the training of man to tune himself towards his duties to the plant kingdom. A symbiosis was expected to be established by man between himself and the plant on one side and between himself and the animals on the other side. Agriculture and garden-farming were together considered to be the training for man required to understand the law of life and to practise the path of getting his subsistence out of the fellow-organisms while himself being useful to them. Since the bull was used for

tilling and the cow was used for milk, the pair was symbolised as the Sun and the earth respectively. Agriculture involves the training for the co-existence of man with the fauna and the flora of the earth under the guidance of the awareness of brotherhood of life. According to Janaka, the tiller-king, man, cannot lead a perfect life of realisation until he submits himself to the ritual of agriculture. Since the concept of this ritual abounded the life of the lawful citizen of the earth, there was much development in the astrological science applied to agriculture in those days. For this purpose the zodiac of the seasons was studied in detail. Even today the orthodox Indian knows about the cycle of six seasons, their application and significance.

The zodiac of 27 equal divisions which still exists in India in the name of Nakshatras, was also used as a supplementary fragment of knowledge about the ritual of agriculture. As the sun passes through each of the 27 equal divisions, it takes about 13 days and odd. Each such division is called a *Karthi*. The term 'Karthi' means 'scissoring' which means dividing the zodiac into 27 equal parts starting with '*Krithika*' the first big scissoring which starts with Mesha (Aries-Zero). Of course, there is a confusion about this in the subsequent centuries, when the latter astrologers (who were mere calculators without the concept of bodies in the heavens) called the first division 'Aswini' instead of 'Krithika'. The confusion was

due to the false concept of a stable zodiac which is different from the one that is annually marked by the point of vernal equinox. The sun passing through the 27 Karthis influences the crust of the earth in terms of fertility and productivity. He also influences the wind currents by regulating the temperature in the atmosphere according to the seasonal effects. According to this computation of the Karthis the ancients marked the astrological calender for reaping, sowing, harvesting, heaping and tending their cattle. According to the effects studied, each Karthi is described as having a presiding deity. The deities are as follows :

1. Agni for Krithika.
2. Prajapati for Rohini.
3. The deer's head of Prajapathi for Mrugasira.  
(Some interpret it, that the Moon is the Lord of Mrugasira.)
4. Rudra is the Lord of Arudra.
5. Aditi for Punarvasu.
6. Angiras for Pushyami.
7. Serpent for Aslesha.
8. Pitrus for Magha.
9. Bhaga for Purvapalghuni.
10. Aryama for Uttarapalghuni.



11. Savitha for Hasta.
12. Twastha for Chitra.
13. Vayu for Swathi.
14. Indra-Agni for Visakha.
15. Mitra for Anuradha.
16. Indra for Jyestha.
17. Asura for Moola.
18. Waters for Purvashada.
19. Viswedevas for Uttarashada.
20. Vishnu for Sravana.
21. Vasus for Dhanistha.
22. Varuna for Sathabhisag.
23. Aja, the one-legged for Purvabhadra.
24. Ahirbudhni for Uttarabhadra.
25. Pusha for Revathi.
26. The pair of Aswins for Aswini.
27. Yama for Bharani.

These names had been coined by the ancient astronomers of the Vedic centuries according to the effects they produce upon the fertility in the crust of the earth and the current of winds that are regulated by the Sun

travelling through the concerned degrees of each division. In the original chart, described in the Vedas, there were two types of divisions:

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

The first set included Abhijit, presided over by a Deva called Gandharva. The first set of 28 divisions is out of use while the second set of 27 divisions is still in vogue in the Indian Calenders. In fact these two sets form two different divisions of the zodiac for two specific purposes. The first set of 28 depends upon the four equal divisions of the zodiac x 90 degrees each (forming the first cross joining the arms which formed the first square). Each of the 90 degrees sector subtended seven Nakshatra divisions. The four sectors included  $4 \times 7 = 28$ .

The second division of 27 equal arcs depends upon the trisection of the zodiac. The whole zodiac is divided into the equal parts forming a triangle; each side of the triangle contains 120 degrees which subtend 9 equal divisions each. The three sides of the triangles include  $3 \times 9 = 27$  divisions.

## Influence of Karthis

The passage of the Sun through each Nakshatra includes an average period of 13 days duration and each is called a Karthi. Along with the cuspal periods the Sun describes the solar year of 365 and odd days while he travels through the 27 Karthis. Each of these Karthis is presided over by a deity, who is characteristic of the seasonal effects of that particular Karthi upon the fauna and flora of this earth.

*For example :*

1. The Sun passing through the Karthi of *Krittika* marks the kindling of the fire of life on this earth through the solar ray in the form of summer.

2. The Karthi of *Rohini* marks the incidence of the solar ray through the eye of the bull. During this period the minerals of the earth get charged and fertilised by the various creative activities of the solar energy. Bull is the symbol of fertilisation.

3. The Karthi of *Mrugashira* marks the period of first showers upon the fertilised earth. During these days

the Indian farmer begins his work in the fields, following the first showers.

4. The Karthi *Arudra* marks the period of Rudras who preside over the five senses of the beings belonging to the animal and human kingdoms. These degrees mark the conception and the development of the senses.

5. The Karthi of *Punarvasu* is characterised by the Mother Goddess of Earth named Aditi, the Mother *Ceres* of Greek mythology. She presides over the phenomenon of the first crops springing up.

6. The Karthi of *Pushyami* is presided over by *Angiras*, the *sound principle of space* which exists as the charge of the clouds descending into the atoms of the earth as thunder. It presides over the sense of hearing in animals and humans and the formation of food essence in the plants. Life in the form of electricity descends into the plants as the functions of chlorine to form chlorophyll, the green pigmentation of the plants which stores the solar energy as food material through photo-synthesis. Sound vibrations effect the human and animal kingdoms through the arrangements of the lines of force which enable the animals and human to assimilate the food of the plants and keep up the metabolic activity. The sound vibrations we produce, work as vehicles of communication in the form of language. They also set up the release of energy

in the form of electricity which produces the capacity to assimilate the food.

7. The Karthi of *Aslesha* effects the storage of energy into the forms of matter with its fundamental units as spirals which settle down in coiled patterns like the bodies of serpents. Hence the fundamental unit of vital force exists as *Kundalini* principle in matter.

8. The Karthi of *Makha* is presided over by the formation of the first grains among the plants and the formation of the seminal tissue in animals and humans. These are the means of the production and reproduction of the tissues. For this reason, the Pitrus or the reproductive Gods preside over this Karthi. It is also interesting to note that this Karthi falls in the sign of Leo, the fifth of the Zodiac, which denotes romance and offspring.

9. The period of *Poorva Phalguni* marks the production of the stalk of the grains and plants. It also marks the formation of the vertebral column in the embryo.

10. The Karthi of *Uttara Phalguni* marks the formation of the nodes in the plants of the cereal and the various bones of the vertebral column and the ribs in the animals and humans.

11. The Karthi of *Hasta* indicates the formation of the ears of corn and the formation of the hands in the human embryo. This Karthi imparts the capacity to grip

(which is characteristic of the human beings) and is symbolised by the trunk of the elephant. Lord Ganesha, the Puranic prototype of the Vedic God Savitha is worshipped here.

12. The Karthi of *Chitra* is presided over by the divine etcher and carpenter, *Twasta*. This marks the formation of the shapes of the various grains preserving the shapes and careers of their parents for their germination into posterity. In the human and animal kingdom this imbeds the power to preserve the species.

13. The Karthi of *Swati* indicates the splendour of the season of-Sarat, During this season many of the cereals strengthen the seed while the ears of corn are well-formed and gather grain in them. The days are good to sow certain seeds of reap certain harvests. It is good to take up a journey on an important business, to start a political campaign or to declare war. Preparing weapons and jewels is also done under this division.

14. The Karthi of *Visakha* is good to gather grains, to collect money, articles or goods, to get decorative material and house equipment. Purchase of foodgrains, vehicles, carts, artistic pieces are also done here.

15. The Karthi of *Anuradha* is good to settle and perform marriages, thread marriages, to conduct big

journeys, pilgrimages, to build temples, ritual halls and houses.

16. The Karthi of *Jyestha* should be selected for competition, to defeat the enemy, to file a civil suit in the court, to wage a war, to play a brake between two enemies, to prepare weapons, to open fire places, kitchens and furnaces, to inaugurate activities of mining, metalurgy, goldsmithy and blacksmithy. It is also good to begin learning the fine arts.

17. In the Karthi of *Moola* it is good to construct farm-yards, granary houses, agricultural implements, afforestation, planting of commercial trees, digging wells, lakes and tanks, reaping some cereals, preparing idols for the temple and architecture.

18. In the Karthi of *Purvashada* it is good to learn cheap magic like jugglery, imprisoning the culprits, crime detection, digging wells, lakes and tanks, inflicting various kinds of punishments, cutting the trees, hunting wild beasts etc.

19. The Karthi of *Uttarashada* is good to start austerities, appeasing rites, rituals, auspicious functions like marriages, purchasing fancy, stationery, antiques, clothing, house planning, lighting the houses and thread-marriages.

20. The Karthi of *Sravanam* is good to perform thread marriages, the first haircut of the child, to make arrangement for water supply, to purchase cattle, horses and vehicles, to build temples, farm-yards, military bases, to grow gardens, parks, forests and to cut stones.

21. The Karthi of *Dhanista* is good for war preparations, making jewellery, purchasing animals and vehicles, to prepare weapons, to build boats, launches and ships, to begin trade with pearls and silver.

22. The Karthi of *Satabhisham* is good to begin liferisking professions like military training, wrestling, boxing, judo and circus. It is also good for the trade and purchase of the earthenware, metalware, to purchase cattle and to improve farmyards.

23. In the Karthi of *Purvabhadra* it is good to arrange marriages, austerities, rituals, to construct temples, public houses, jewellery shops, cloth shops, to entire new houses and perform holy baths.

24. In the Karthi of *Uttarabhadra* it is good to renovate or decorate various places, temples, parks and lakes, to construct new houses, to perform marriages, thread-marriages and all other auspicious gatherings.

25. In the Karthi of *Revathi* it is good to perform



all auspicious gatherings, rituals, worshippings and austerities.

26. In the Karthi of *Aswini* it is good, to take up journeys, long tours, picnics and expeditions. Also it is good for treatment, beginning of education, purchase of animals, artistic pieces, cloths and decorative material.

27. In the Karthi of *Bharani* it is good to start shooting, hunting, driving, fighting, wrestling, boxing, judo, circus and anything of risking nature.

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## **MASTER E.K.**

**(1926 - 1984)**

Kulapathi Ekkirala Krishnamacharya known as Master E.K. among his followers, is the New-Age-Teacher, Healer and Yogi. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the under current of every topic drives the reader into synthesis. He gave practical training to all sections of the society. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centers are opened and operated to serve community.

Master E.K. is a multi-cut diamond. He is a poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.

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