

Tantrik Astrology
A Manual of Sidereal Astrology
by
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Introduction

THE FIRST REFERENCE to sidereal astrology I ever encountered was in Israel
Regardie's The Golden Dawn. Occultists of the Hermetic Order of the Golden
Dawn<197>such as Yeats, Crowley, Mathers and Westcott<197>were all

taught the esoteric value of the sidereal zodiac. Strangely enough, this point has often been overlooked by commentators and modern esotericists.

It seems that the Golden Dawn used the star Regulus as their fiducial or marking star for their sidereal zodiac. The Hindus, also siderealists, have fixed on Spica. However, there is continued debate amongst Hindu astrologers as to the true fiducial.

In tropical astrology, in vogue in the West for many hundreds of years, the start of the zodiac is taken to commence with the Spring Equinox. Owing to the astronomical phenomenon called precession, this starting point tracks backwards approximately 51" of arc per year against the background of the stars.

At one point, both sidereal and tropical zodiacs coincided<197>this was in the 3rd or 4th century AD. Since this date, the two zodiacs have inexorably separated from one another. The separation is not yet absolute as the signs share a common arc of approximately six degrees.

When a tropical astrologer states that the <169>Moon is in Aries 10 degrees<170>, what she or he probably does not realise is that the Moon occupies a point in the constellation of Pisces of about 16 degrees.

Siderealists and tropicalists talk and write as if they are referring to the same constellations, but a gap of 24 degrees separates the one from the other. A <169>rough and ready<170> method of converting between the zodiacs is by adding six degrees to tropical longitudes and subtracting a sign.

Astrological textbooks seldom draw attention to these disparities, yet when this matter is referred to, the defence seems to hold the position that as astrology is connected with <169>symbolism<170>, the zodiac has no real affinity with the position of the stars whatsoever. Such assertions bring justifiable ridicule on astrology from astronomers.

If we turn from tropical astrology to the sidereal astrology of the Hindus, a different set of problems faces us. Astrology is an Angavidya, a limb of the Veda. Its texts are not to be altered by mortals. The <169>father<170> of Indian astrology, the sage Varahamihira, flourished in the 5th century AD and, since this time, mainstream Indian astrology has scarcely changed.

Because astrology was held to be of religious significance by the Brahmins, its texts were given scriptural status<197>thus, they were not to be tampered with by mere mortals. This has given rise to a fossilised system where no account can be taken of the planets Uranus, Neptune and Pluto.

The 20th century has seen a major development with great significance for astrology and astrologers. Francoise and the late Michel Gauquelin, the French statisticians, undertook a mighty research project spanning 30 years. This research, conducted on scientific lines, while demonstrating that house division and signs of the tropical zodiac have no statistical influence, has, nevertheless, shown that angular planets do exercise influence over the affairs of human beings. The Gauquelin work is limited to a narrow field but the approach promises much for the future.

In the 1940s and 1950s a group of Western astrologers, led by Cyril Fagan, Rupert Gleadow and Donald Bradley, promoted the adoption of a sidereal zodiac and many of the insights of this group were admirable. Yet they had little effect on the course of astrology in this country and today have few adherents.

My primary interest in astrology has always been as a practical spiritual tool and this work is written with this in mind. I have attempted to synthesise the astrology of both East and West, drawing from my own experience and the works of the great and mighty astrologers of the past<197>of both hemispheres.

I have worked with astrology for the last 25 years and, as the first 12 years of my research involved the Western zodiac, I am familiar with the arguments of both Western and Eastern schools. Between 1976 and 1980 I learned Sanskrit to further explore the tantrik Kalachakra system and, more importantly, I was initiated in India by the Paramahamsha Mahendranath into a tantrik school of great antiquity.

The roots of astrology are certainly to be found in the quest for self-knowledge and realisation and I have spared no effort to re-align astrology with this foundation. Whether I have succeeded will be for others to judge but I write these words in the hope that astrology, once more, will become an inspirational and luminous synthesis of art, music, science and mathematics. I would not wish to suggest that this short work solves the many problems still remaining but trust that the research of open-minded people will aid in its restoration.

This book is called Tantrik Astrology because many of the concepts and ideas within have their source in the great tantrik systems of old. There is much more material that could have been used but space did not allow it. In particular, some of the yogic techniques used for liberation from the influence of Time cannot be done justice to in a book of this scope.

The Wheel of Time

A land of Shambhala has been mentioned in some Purana texts as the birthplace of the Kalki incarnation of Vishnu. Ptolemy speaks of one Shambhala in a city of Rohilkand in the east of Delhi. But the land of Shambhala of our text is undoubtedly different from any of these places...The country is of the shape of a lotus having eight petals.

<197>Shri Kalachakratantraraja, introduction

THE DIVISION of a circle into 360 degrees was inherited from the Babylonians<\$IBabylonians>. Each degree was made up of 60 minutes and each minute consisted of 60 seconds, hence there are 21600 seconds within this circle.

Towards the end of the last century, a vast storehouse of Babylonian tablets was unearthed which confirmed that the Greek respect for the <169>Chaldeans<170><\$IChaldeans> was well merited. The ephemerides uncovered were superior compilations which revealed an accuracy unattainable even to the savants of the 19th century. The pioneering work of various scholars has made barely a dent on this material, most of which is stored in the British Museum<\$IBritish Museum>. Sufficient has been translated to show that the Babylonian culture was, in large part, based on astrology.

To this day, our own measurements of time and space are based on the Babylonian model. It has persisted through three millenia. Excavations in the Indus Valley<\$IIndus Valley> have revealed a civilisation which appears to have had Babylonian and Sumerian elements. The opinion of modern

scholarship is that Indian astrology borrows much of its knowledge from Greek sources. Alexander the Great<\$IAlexander the Great> invaded India and brought it with him. This is undoubtedly true and traces of Greek astrology<\$IGreek Astrology> are to be found throughout Sanskrit texts on the subject. Yet it cannot be the whole story, for astronomical observation and astrology are mentioned in the oldest Upanishads<\$IUpanishads>.

When we examine the methods used by the Babylonians to measure great periods of time, we come to the realisation that they used measurements closely affiliated to the Hindu yugas. Hinduism is suffused with astrology and astronomy at least to the same degree as the Babylonian culture.

According to the Surya Siddhanta<\$ISurya Siddhanta> and to early Upanishads<\$IUpanishads> <169>Breath is Time<170>. All Hindu methods of time measurement were based on one unit called a prana<\$Iprana> or breath. Each prana was equivalent to 4 seconds of time and so there were 360 pranas in one nadi<\$Inadi>, 24 minutes of time in our measurement. A day and night consisted of 21600<\$I21600> pranas or 60 nadis. Each respiration or prana is either solar or lunar. All other time measurements are based on breath.

The Kalachakra

The significance of this connection between breathing and time is in the supposed identity of the macrocosm (the Kalachakra<\$IKalachakra> or Wheel of Time) and the microcosm (the human being).

There are important differences between this and other types of astrology. Certain assumptions are made, the chief being that the spirit is entirely free from Time, without any attributes whatsoever, an essence that is entirely unmodified by celestial influences.

There are Hindu and Buddhist forms of the Kalachakra and there may well be other types not yet explored. While there are important differences between these two esoteric systems, both share much in common. The unity of breath and time is stressed and emphasis placed on the 21600<\$I21600> breaths a person takes during one day and one night. Yogins of both systems maintain the possibility of becoming free from Time and the various celestial patterns. The entire cosmos is viewed as either a mandala or yantra at the centre of which is pure spirit. The planets, constellations and other aggregates ray out from this centre.

Kala or Time is regarded as the supreme energy by both schools and is also thought of as a divinity. While the tantrik Buddhists hold Kalachakra to be Vajrasattva<\$IVajrasattva>, the Hindu schools hold Mahakala-Mrityunjaya<\$IMahakala-Mrityunjaya> to be identical with Shiva<\$ISHiva>. Both forms of this deity are conceived of as being in sexual union with consorts.

In the Hindu Kalachakra tradition, the female aspect is Sakti<\$IShakti> or Energy. She is symbolised by the Moon as Shiva is symbolised by the Sun. From their sexual union of red and white bindus or potentials, proceeds the entire creation. This creation is the child or the microcosm. The Tibetan Kalachakra holds that the male aspect represents Prajna <\$IPrajna>(Wisdom) and the female aspect Upaya <\$IUpaya>(Means).

The body is held to be the field in which the ultimate truth can be realised. Being a microcosm, all truths are contained within it. It contains planets,

constellations, Sun, Moon and earth. The three gunas or qualities which are the basis of creation, maintenance and destruction, operate in this cosmos. The movement of the whole cosmos is related to the prana<\$IPrana> or vital breaths within the body. To become free from Time is to arrest decay and be one with Kalachakra and His Shakti.

Viewed from the Kalachakra perspective, yoga or practical work depends on returning to the essence beyond Time. Seen this way, human beings come into the world and through the influence of breath, identify with one or more celestial influences which may happen to be powerful at the time of birth. These identifications give rise to consequences which depend on the nature of the particular influences.

This is the fate of every human being, written in the pattern of the stars. But individuals can escape this fate, and become free from Time, one with the centre which is pure Spirit.

Numbers

Many writers have drawn attention to the significance of the number 108<\$I108> in tantrik Hinduism. For example, there are said to be 108 mudras, 108 lingas<\$Ilingas>, 108 beads in a rosary. Such examples may be multiplied. When referring to the spouse of Mahakala<\$IMahakala>, the well known Mahakali<\$IMahakali>, She is given the honorific title of Shri 108. Twice 108 is equal to 216 and this number is linked with the entire cosmology¹.

Elements in a Horoscope

A birth chart is the Kalachakra frozen for one moment in time. There are elements in a chart on which interpretation and understanding depends<197>the constellations, the planets, the luminaries, the elements, the angles, the aspects, the navamshas (ninths) and the nadis (150ths)².

Signs

The constellations appear to rise above the Eastern horizon. The planets and the luminaries appear to move relative to the background of the sidereal constellations. All the planets, but never the luminaries, sometimes appear to move in a reverse direction or retrograde.

The influential Brihad Jataka<\$IBrihad Jataka> of Varahamihira<\$IVarahamihira> (c.520 AD), describes the constellations as the various limbs of the body of Kala<\$IKala> or Time. The signs of the zodiac represent the head, face, chest, heart, belly, waist, genitals, thighs, knees, legs and feet.

A constellation was called a Rashi<\$IRashi> in Sanskrit<197>the word means cluster. This could refer either to the stars of the group or because their nature seems to be a composite of planetary and solunar qualities. While the planets' influence is immediate and obvious, that of the constellations is in the background. The symbols sum up the combination of influences of planets, elements, triplicities and solar and lunar influences. Where planets are shown, the first is dominant. Like the planets, the constellations seem to be founded on the principles of the octave and thus show a pattern and a symmetry on yet another sphere. It is generally much easier to observe the action of the planets in a person than the actions of the constellations unless, that is, there are an excess of planets in one constellation.

Name	Planets	Element	Soluna	Guna
Aries	Mars/Pluto	Fire	Sun	R
Taurus	To know Earth	Moon	S	
Gemini	Merc/Nep	Air	Sun	T
Cancer	Pluto/Venus	Water	Moon	R
Leo	To dare	Fire	Sun	S
Virgo	Uran/Merc	Earth	Moon	T
Libra	Venus/Sat	Air	Sun	R
Scorpio	To will	Water	Moon	S
Sagittarius	Jup/Uranus	Fire	Sun	T
Capricorn	Saturn/Mars	Earth	Moon	R
Aquarius	To be silent	Air	Sun	S
Pisces	Nep/Jupiter	Water	Moon	T

In traditional astrology, the planets ruled the signs Aries to Pisces in the order Mars, Venus, Mercury, Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, Jupiter. This order followed the neo-Platonic scheme.

Particular planets were said to be exalted<\$IExaltation> in signs: Sun in Aries, Moon in Taurus, Mercury in Virgo, Saturn in Libra, Mars in Capricorn, Jupiter in Cancer and Venus in Pisces³. Of course, no account was taken of the trans-Saturnian bodies which began to be discovered from the 18th century onwards.

The Planets<\$IPlanets, The>

The eight planets are divided into solar and lunar pairs<\$IPlanetary Pairs>. Mercury, Jupiter, Venus and Mars are solar. Pluto, Saturn, Uranus and Neptune are lunar. Each of the four in each of the sets is associated with an element:

	Fire	Air	Water	Earth
Solar	Mars	Mercury	Venus	Jupiter
Lunar	Neptune	Pluto	Uranus	Saturn

The tantriks likened the birth of a child to the conjunction of the Sun (father) and the Moon (mother). However, there are three fundamental gunas or qualities<197>the third is often not apparent because it is a reconciling quality. In the I Ching<\$II Ching> it is represented by the ridgepole or the dividing line between Yin<\$IYin> and Yang.<\$IYang> The Hindus referred to this third force or quality as Sattvaguna<\$ISattvaguna>. In the case of the birth of a child, the child is that which reconciles father and mother. In this sense, neither father nor mother could exist without the child.

The Luminaries<\$ILuminaries (Sun and Moon)>

Moon and Sun have approximately the same diameter when viewed from earth and have equal power, although different significance, in astrology. The Moon reflecting the light from the Sun reveals a profound wisdom, which is that the Moon is as essential to the scheme of things as the Sun. Leaders cannot exist without followers, day cannot exist without night. The Sun and the Moon are twin aspects of the same thing.

The Sun

The Sun is the source of all light and heat on earth. It is taken for granted, yet without it, all would be extinguished. It is symbolised by Shiva<\$IShiva> (Mahakala), malehood and Yang. It is Kala.

Solar Years<\$ISolar Years>

The Sun has twelve digits, symbolised by the twelve constellations.

The Moon

The Moon's role is to reflect. It is symbolised by Shakti<\$IShakti> (Mahakali), femalehood and Yin. It is Kama or desire.

Lunar Fortnights

When the Moon opposes the Sun, it is Full Moon<\$IFull Moon> and when they conjoin, it is New Moon.<\$INew Moon> The tantriks<\$ITantriks> have classified the period between the New Moon and the Full Moon as the Bright Fortnight<\$IBright Fortnight> and the other period as the Dark Fortnight<\$IDark Fortnight>.

Each fortnight is divided into fifteen parts, termed Candrakala<\$IChandrakala> or digits of the Moon. The bright fortnight is called Sundari<\$ISundari> and the dark fortnight Kali.<\$IKali> These are two aspects of the primordial goddess. They represent growth and decay, birth and death, soft and hard and all other pairs of opposites. The third or reconciling factor is called Jvalamukhi (The Flame-Faced One).<\$IJvalamukhi> In tantrik ritualism, each of these aspects of the Goddess has a symbolism, yantra and mantra.

Sundari is also known as Lalita<\$ILalita>, She Who Plays. Her fifteen days<197>symbolised by attendant goddesses<197>are bright aspects, clothed in red, smeared with red paste and adorned with red flowers.

Kali's fifteen days have horrific and terrifying images, they are seated in the cremation ground, surrounded by skulls and fierce jackals.

Jvalamukhi, described in the tantra called Devirahasya<\$IDevirahasya>, is white in colour, smeared with ash. Her mantra is

Hamsa<\$IHamsa><197>signifying the union of Sun (Ha) and Moon (Sa) breaths. The meditation of 21600<\$I21600> breaths is particular to Her alone. Her yantra is hexagonal, Lalita occupies the topmost triangle and Kali the lower-most. Sundari and Kali are sexuality and death, twin aspects of the same energy or Shakti.

In the period of growth symbolised by the Waxing Moon, the unfolding days are Moon, Pluto, Air, Mercury, Jupiter, Earth, Saturn, Space, Venus, Water, Uranus, Neptune, Fire, Mars, Sun. This direction is reversed in the dark fortnight.

The Elements<\$IFour Elements>

The four elements partake of the nature of Sun and Moon in different proportions and have Solar and Lunar components:

Fire	Air	Water	Earth
Sun	Sun	Moon	Moon
Sun	Moon	Moon	Sun

The Hindu five elements are Space (Akasha), Fire (Agni), Air (Vayu), Water (Toya) and Earth (Ksiti). Within the Umbra Zonule<\$IUmbra Zonule>, the personal area for meditation, the centre is the symbol of Space or all-

pervasiveness<197>the hidden centre which contains the whole mass of stars and planets.

Angles

The angles are called the Ascendant<\$IAscendant> (Asc), Descendant<\$IDescendant> (Desc), Midheaven<\$IMidheaven> (MC) and the Lower Heaven (IC).

When a planet or luminary is close to one of these angles, it has its maximum effect, consonant with its nature. The Ascendant was described as the entrance to heaven, while the Descendant was the entrance to the underworld. The Midheaven is a point on the ecliptic culminating due south at any given time and the IC is the opposite point. The angles refer to the physical body.

Aspects<\$IAspects>

Three aspects are used<197>the conjunction<\$IConjunction> (21600' = 0'), the opposition<\$IOpposition> (10800') and the square<\$ISquare> (5400'). This is on the authority of Cyril Fagan<\$IFagan, Cyril> and the western siderealists as well as personal observation and in harmony with the principles of Kalachakra<\$IKalachakra>. For an aspect to be formed, a certain amount of leeway (orb) is permissible. We suggest about 7 arc degrees (<198>) as a suitable figure.

Aspects can exist between planets and luminaries in constellations and in ninthths. The three strongest types of aspect are solar, lunar and angular. Many of the lesser aspects such as trines, sextiles, etc. make conjunctions, oppositions and squares in the navamshas.

The Sun and the Moon are capable of aspecting the eight planets and these eight planets may also occupy the angles of a chart. The Sun and the Moon may also occupy angles or aspect each other<197>making a total of 27 chief aspects.

Navamshas<\$INavamshas>

There are 27 lunar mansions, each subdivided into four parts (108). The sidereal zodiac is divided into 21600 minutes of arc and apportioned into Candrakalas<\$IChandrakalas> (Moon digits). As each constellation is 1800' in extent, so in each there are nine candrakalas. These ninthths (Skt: navamsha) are associated with a constellation, starting from Aries and proceeding in order.

A luminary or planet may thus be described by its position, for example Mars in Scorpio, Libra navamsha.

On the authority of Vaharamihira<\$IVaharamihira>, the most renowned of Indian astrologers and Kepler<\$IKepler>, luminary of Western astronomers, the division of the mundane sphere into twelve Houses<\$IHouses> is completely rejected. The words constellation and house are taken in this work as synonymous. Varahamihira says:<197>

<169>The words rasi, ksetra, griha, riksha, bham and bhavanam carry one and the same meaning.<170>4

The implications of this categorical statement have been lost on astrologers who continue to read and interpret Varahamihira<\$IVaharamihira>'s 27 chapter masterpiece as if he advocated a scheme of mundane houses.

The navamsha chart is invariably consulted when Hindu astrologers make their predictions and is said to have a particularly close relationship with the

natal chart. The reason for the importance of the navamsha chart is its foundation on the number 108. The navamshas supplement the delineations of the natal chart and help to make-up for the lack of any house system.

Nadis<\$INadis>

A nadi is 12' in extent, each unit having a Solar and Lunar component. There are, therefore, 1800 nadis or 3600 half nadis in the whole zodiac.

Many Nadi Grantha<\$INadi Grantha> (Nadi books) are in existence, even today. A few have been published in Sanskrit, Tamil and Hindi, while many more exist as dusty and decaying MSS, mouldering in libraries.

The Nadi books are credited with fantastic authority and power. Hindus have regarded them very superstitiously, saying that they were the works of great sages able to foresee the births of all creatures in the present or Kali Yuga<\$IKali Yuga>. Some accounts seem to confirm the wisdom of these seers, able to obtain astounding details of people's lives, down to their names and the names of their pets (!), the major events in their lives, their past incarnations and much else.

I have in my possession a copy of the Devakeralam Nadi.<\$IDevakeralam Chandrakalanadi> This work of three volumes deals only with a small selection of the nadis. At the outset, it is stated that the purpose of the book is to establish the correct time of birth.

The influence of a nadi at the Ascendant<\$IAscendant> is modified by the different planetary combinations also present. If the astrologer has one of these volumes which is reasonably complete, the time of birth is taken from the client, a chart erected and a handful of nadis close to the Ascendant examined. By asking the client different questions relating to significant events, place of birth and the like, the astrologer arrives at an approximation to the correct time of birth, accurate to within 24 seconds of time. This allows the astrologer to then forecast the future accurately:

<169>These nadis and their numbers were revealed to a Brahmin long ago. Without knowledge of the effects of a nadi, it is impossible to obtain the characteristics of the ascendant.<170>

<169>In ignorance of the ascendant, any results one may speak of are worthless. From the nadi may be obtained the details of the birth, combinations making one a king, giving great good fortune, the nature of the best kind of birth, fracture of limbs and so forth and reverses of birth, birth in poverty, the karma of an embodied being, knowledge about pilgrimages, the qualities of different periods of time, the fortunes and misfortunes arising from various periods and sub-periods, alleviation of the ill-effects of such periods and the different courses of action, what one gains in the world, knowledge about the life span and the nature of a death, combinations leading one to become an ascetic or causing one to wander, combinations relating to one's caste such as Brahmin etc. and knowledge about the birth of children, worship of devatas, the father's time of death, the kind of actions one's father has done according to the doctrine of sage Bhargava, the divisions and nature of one's own country and the characteristics of its ruler, the happiness of the kingdom and its destruction, of low beggars and high mendicants and the nature of epidemics.<170>5.

People consulting Nadi<\$INadi> astrologers have often noticed that predictions given from these books tend to be false while much of the other

information is valid. From this, they have concluded that these books are under some sort of a curse.

But, in our view, any nadi found in any of these works does not refer to the person consulting it at all. It is the chart of someone else, corresponding so closely to the present client that there are many correlations between the life of the person mentioned in the book and the client. This is based on the proposition that astrology actually has some significance and works. The nearer the two horoscopes are to each other, the closer the similarities in the two lives.

The Nadi books may be vast collections of astrological data collated by hereditary Brahmin families over long periods of time, constituting a database which even today we may make use of and expand with our own data.

Each of the 150 nadis has a name associated with the mythology of Hinduism. In Cardinal signs, the nadis run in order, in Fixed signs they start from the 75th and move forwards to 150 and again commence at 1 and in Mutable signs they start from the 150th and end at the 1st. Nadi<\$INadi> means pulse, river or channel of psychic energy. These pulses of energy depend on the breaths taken by a human during the day and night.

The Triplicities<\$ITriplicities, The>

The signs of the Zodiac are grouped into three sets known as Cardinal<\$ICardinal>, Mutable<\$IMutable> and Fixed<\$IFixed>. Cyril Fagan<\$IFagan, Cyril>, who fathered modern sidereal astrology, nicely compared these groups to the rim, the spokes and the hub of the wheel of life. The Cardinal constellations (Aries, Cancer, Libra, Capricorn) are the rim of the wheel, always on the move. The Mutable signs (Gemini, Virgo, Sagittarius and Pisces) are the spokes of the wheel while the Fixed constellations (Taurus, Leo, Scorpio and Aquarius) are at the hub.

The Cardinal signs include those folk who are too busy and active to stop and think. They accept the status quo and do their best to implement it. The ram, the crab, the scales and the goat are always in movement. Cardinal is Rajoguna<\$IRajoguna> in tantrik philosophy and active.

The Mutable signs are caught in the conflict of the pair of opposites. They generally lose interest swiftly. Each of the symbols of the Mutable signs expresses duality. Mutable is Tamoguna<\$ITamoguna> in tantrik philosophy and passive.

The Fixed signs, although not seeming to move at the hub of the wheel, move the world and all in it. They are not easily influenced. The ox, the lion, the scorpion and the pot (Aquarius) all tend to stay at or near one spot. The Fixed signs are represented by Sattvaguna<\$ISattvaguna> in tantrik philosophy and are reconciling.

Meditations<\$IMeditations>

Astrology is geocentric and is a science and art of relationships and harmonies. The individual is the measure of the cosmos.

The Earth, the Sun and the Moon are the most powerful factors in a horoscope, followed by planetary influence and then constellations. While reading a book may satisfy the mind, astrology studied as it affects others and ourselves gives greater satisfaction, wisdom and insight.

The whole sphere, the pleroma, is in constant movement. Each time factor, be it Sun, Moon or stars, may be taken in turn and studied in other people and in nature.

Some questions...How do these time factors affect physical appearance? How thought processes? How feelings? Looking at the effects planets have on others makes you more aware of how they affect you. Because these symptoms of time are not hard to find, it is not necessary to erect any horoscope or study any textbook to discover the patterns which already exist. Take one planet at a time and look for its effects in people you meet in your everyday life.

Because the spirit is not bound by a birth chart but instead enjoys the world through it, it becomes possible to assume the various characteristics of aspects, planets and constellations at will.

In the ordinary course of events, people may be unaware and ignorant of the time conditions which apparently bind them.

Earth is our physical and planetary body. The luminaries symbolise day and night. The Sun raises us and the Moon lulls us to sleep. The planets cause activities of various sorts, while the constellations are the starry background to earthly events.

When an aspect occurs, it is like a union of one time factor and another.

Folk tend to behave in groups as if collectively they formed a solar system.

Like Jupiter, they may have sub-systems of their own.

The physical body is represented by the four angles, the personality or image by the Moon, the <169>I am<170> by the Sun. The difference between Sun and Moon comes down to the difference between reflected and radiated light. The image (Moon) is often taken to be the whole person, but may simply be a reflection of another light.

Sleeping people, lulled by the harmony of the planetary movement, may seem to behave as unconscious agents for celestial phenomena. Some may wish to escape from this prison.

As a chart is a map of microcosm and macrocosm, it is unnecessary to be bound by what should be freely available powers and faculties.

Notes

1. That the cosmology was based on 108 and 216 is graphically shown in the following table, which is by no means exhaustive<197>

One day and one night	21600 breaths
One zodiac	21600 minutes
Seconds in a day	86400
Seconds in a lunar fortnight	129600
Seconds in half a day	43200
Minutes in a day and a night	1440
Minutes in a lunar fortnight	21600
Length of a Kalpa	4320000000
Length of Kali Yuga	43200 sidereal years
Length of Dvapara Yuga	864000 sidereal years
Length of Treta Yuga	1296000 sidereal years
Length of Krita Yuga	1728000 sidereal years

2. There are actually many other divisions in tantrik astrology which Indian astrologers consider of greater or lesser importance. The Shashtiamsha

(60ths) are used by the Nadi Grantha. One commentator on the Brihad Jataka makes the divisions coincide with the six chakras or energy-centres as follows: Muladhara Chakra, the decanates; Svadishthana Chakra the half-signs; Manipura Chakra the navamshas; Anahata Chakra the 30ths; Vishuddha Chakra the 12ths and, at the Ajna Chakra, the whole signs.

3. The Hindu exaltations differ slightly from those used in the West. The degree and sign positions are Sun 10<198> Aries, Moon 3<198> Taurus, Mars 28<198> Capricorn, Mercury 15<198> Virgo, Jupiter 5<198> Cancer, Venus 27<198> Pisces and Saturn 20<198> Libra. These are the highest exaltations while the opposite sign and degrees are the deepest debilitations of the appropriate planets.

4. Brihad Jataka I, IV. Adyar Library edition, 1951.

5. Devakeralam Candrakala Nadi, Appendix.

Yoga of the Kalachakra

<169>Time ripens and dissolves all beings in the great Self, but he who knows into what time itself is dissolved, he is the knower of the Veda.<170>

<197>Maitrayana Brahmana Upanishad

GIVEN THE IDENTITY of macrocosm and microcosm, what features exist in the microcosm to reflect the movement of celestial bodies in the sky? Tantriks accept the identity of the Macrocosm (the cosmos) with the Microcosm (the human body). This chapter examines the inner networks of the human body that mirror the movement of celestial bodies.

In the closing chapter of Tantraraja Tantra<\$ITantraraja Tantra>, a work of the Shri Vidya<\$IShri Vidya> tantrik school, Shakti <\$I>asks Shiva<\$ISHiva> to answer some questions which She finds difficult to understand. She wishes to know the true nature of Time and the nature of the planets.

Shiva answers that the two letters of the word Kala (Time) represent His body. He says it is not easily described, but He attempts to illustrate it. Day succeeds night due to the movements of the sun, the moon and other celestial bodies and so it is not correct to speak of Time as being identical with day and night. Other divisions are fractions of universal Time, but its one true nature is the Consciousness <\$IConsciousness>which has neither beginning nor end. The planets are forms of Consciousness which are inseparable from Time itself. They go round and round at different times in different places, causing change in the Elements. Such variations appear as the Universe. The Elements and their modifications are also destroyed by the planets.¹

When describing Time, the tantriks adopt an image. They say that in the centre of the earth is a mountain of gold. Earth extends for a great period from this and outside of Earth are seven oceans of different widths.

Surrounding this is the Kalachakra, <\$IKalachakra>constantly rotating clockwise, divided into twelve sections. The planets are all within this circle, circumambulating Mount Meru.

This image is metaphysical. The Keralese astronomer Parameshvara

<\$IParameshvara>(c. 1390) states in his Goladipika:

<\$IGoladipika><169>The statement that the seven islands and seven oceans are each, in order, double the extent of the previous, is taken by astronomers as given only for meditation, and not something to be verified by

observation.<170>2 . Parameshvara goes on to verify that the earth is spherical and gives the correct explanations for eclipses and other astronomical phenomena.

Astrology is geocentric but this need not imply that we are ignorant of the movement of the planet Earth around the Sun. Because we live on Earth, the geocentric viewpoint is entirely valid.

The physical body is the equivalent of the planet Earth. In it are the counterparts of oceans, rivers, trees, plants, minerals etc. The seven oceans are identified with the seven bodily tissues of Indian physiology. The body is like a tree, with its root at the top of the head. Just as the earth has an axis (Mount Meru<\$IMeru>), so humans too have an axis which passes through the centre of the body from the apex of the head to the base of the spine. Around this axis the planets rotate.

The axis is the place where Shiva and Shakti, the Sun and the Moon, have their union. A network of nadis<197><\$INadis>in this case, channels of vital energy, radiate out from the central point.

Two of these nadis are pre-eminent, the Ida <\$IIda>and the Pingala.

<\$IPingala> They are the Moon and the Sun respectively. The planets also have their own nadis. With each of the 21600 <\$I21600>breaths taken during a day and a night, the energy of life (the bio-energy or prana) pulses through this radiant system. This whole cosmos has come into being through the sexual union of Shiva (the father) and Shakti (the mother). Like the macrocosm, it has a definite extent in time and at the close or dissolution of the cosmos, these twin energies of Sun and Moon will once more be merged (death). So the entire life of a human being, just as the life of a universe, has a creation, a period of maintenance and a dissolution. This is all under the domain of Lord Kalachakra. <\$ILord Kalachakra>

According to the tenets of Kalachakra Yoga, the planets affect breathing.

While the Sun and the Moon rule inhalation and exhalation, the planets modify the way a person breathes. It is known to some that when breathing is disturbed it has a profoundly negative effect on the whole person.

Inhibition of breath caused by tense throat, chest and stomach muscles is often a way of escaping strong feelings. We are all familiar with the way we hold our breath when frightened or shocked. The effects of chronic tensions inhibiting breathing range from anxiety to loss of contact with our own bodies. While many have described the methods of pranayama, regulation of the breath, few have considered that these methods lack spontaneity and have no impact on the underlying tensions.

It is, however, conceivable to escape the influence of merciless Time. To do so is possible only to yogins capable of realising their identification with the different time factors. For such a purpose, the system of Kalachakra Yoga was devised. No ritual or initiation can bring this freedom. Initiation can only be an introduction to the work or a recognition that a certain stage has been reached.

To become free is a heroic and dangerous task involving all the thought, decision and action of a human being. First, we must become aware that we are enmeshed within this wheel and to do so must feel the extent to which our actions, thoughts and feelings are influenced by the different time factors.

In Hindu astrology, the planets are called grahas, <\$IGrahas>a word meaning that which has the power to grasp or to grip.

Each planet and constellation has its characteristic nature which we, in our egoism, presume is ours alone. If, for example, Pluto is strong and angular in our natal horoscope, we assume that the characteristics of detachment and withdrawal are unique to us as individuals. We may not notice the muscular tensions common to all who have Pluto strong in their charts and we are probably unaware of the effect that this planet has on our breathing.

We may act according to the dictates of this planetary tyrant all our lives and die without ever realising that freedom was possible. We will probably take pride in the characteristics of sensitivity and isolation that Pluto, in His mercy, bestows upon us.

It may be that all the neuroses and psychoses that humans are prey to have their origin in our unconscious identifications with celestial factors. To become free is to reject such identifications on physical, emotional and mental levels. Prana energy is unnecessarily bound up with muscular tension. Freeing even the smallest amount provides more energy for the task of becoming free from Time. The tenser a person is, the less alive she or he feels. Conditioning moves swiftly from the intellectual to the physical level. Once structured in muscles, the <169>knot<170> is forgotten.

The nature of consciousness allows identification with any time factor, whether it be aspect, constellation, planet or luminary. The reason why we have chosen to accept the pattern existing at our time of birth is due to innate ignorance, according to Kalachakra Yoga.

If we are microcosms, then, theoretically, we can access all qualities, all energies consciously. But the practice is harder as our breathing patterns are frozen into characterological forms, our muscles tensed in caricatures of the planets.

The following paragraphs show how each planet affects our expression and contributes towards lack of feeling.

Pluto <\$IPluto>

The person has little contact with her or his physical body. There is a tendency to withdraw from difficult situations. She or he feels that they do not really exist. Breathing is extremely shallow and restricted to the thorax. Muscle tensions are widespread throughout the body, but the ankles, joints and deep muscles of the neck are particularly tense. The face has the appearance of a mask, the eyes seem to be glassy. The person looks <169>as if<170>she or he is living. She or he lives in a state of terror. Often, this is carried to such lengths that any social contact is avoided.

Mercury <\$IMercury>

Dividing her or his being into <169>good<170> and <169>bad<170>, the person identified with this time factor denies bad feelings and can hence do no wrong. Feelings associated with the <169>bad<170> are ruthlessly suppressed and may lead eventually to a situation where paranoia (all those suppressed bad feelings) may occur. They seem to stare into space with their staring eyes, the result of not wishing to look within and feel remorseful.

Jupiter <\$IJupiter>

Puffed up with their own self importance, Jupiterians seek adulation from others. Vain, pompous and obsessed with their images, they fail to hide the

inadequacy for which such an identification is a cover. Their chest may be inflated with pride, their knees may be locked for support but their thin legs show that they do not really have their feet on the ground.

Saturn <\$ISaturn>

Giving the impression to others that they are inadequate, those humans who identify with this old devil are malicious, masochistic and mean. The muscles in their thighs are knotted, their shoulders are often overburdened with troubles of their own making.

Venus <\$IVenus>

Cunning and false friendship are the marks of an afflicted Venus. Venusians project an image of <169>niceness<170> which is false and demeaning to other people. Because they give too much of themselves to others, it means that their own nature is lacking and this is often expressed by a lack of backbone and self. Typically, they have soft features, a well modulated voice and a rounded form. Muscle tone is soft.

The inability to say no militates against Venusian characters. They are taken advantage of all too easily, building up in their hearts a bitter kernel which is as poisonous, in its own way, as prussic acid.

Uranus <\$IUranus>

The Uranian, determined never to allow herself or himself the luxury of feeling, attempts to control every possible expression<197>leading to stinginess, parsimony and obstinacy. Her or his own body becomes a machine and worth is measured in terms of productivity.

These are the bits and bytes of the mind which turn people into automatons and cause the surface of our lovely planet to be turned into a cremation ground. Measured by the standards of a Uranian, a human being is only useful if she or he is productive. This concept permeates western civilisation. Uranians often give the impression of solidity, with tense jaws, cold eyes and a clumsy way about them.

In a Uranian character we see a clear demonstration of the solar and lunar nature of the planets. Outwardly cold, these people are actually struggling to express themselves against the odds. It is their rigid body armour which prevents them and is their tragedy.

Neptune <\$INeptune>

To escape from ever being <169>pinned down<170>, the Neptunian prevaricates, confuses and baffles. She or he spends much time enticing others and then fleeing. They are like will-o-the-wisps or slippery fish. Inviting questions, they then refuse to answer them. Appearing less than what they are, at the same time they are more than how they appear. With their high, tensed shoulders and their frightened eyes, they seem more like gazelles than people.

If the behaviour of a Neptunian character could be summed up, he or she seems like a rather weak liar. However, it is fear which prevents the expression of the soul and this is not, therefore, a question of morality.

Mars <\$IMars>

The typical Martian just <169>does not care<170>. They say this so often that it becomes obvious to the clear-sighted that the aggressive posture is a sign of insecurity. They are proud of their abilities, ambitious and energetic<197>yet, strangely enough, they never realise that this attitude is

founded on fear, a fear of vulnerability and soft feelings that the average Martian will thump you in the face to avoid realising.

Martians often have good muscle tone and are slender and energetic. When anger fills their eyes (a regular occurrence), they look like the embodiment of death.

The Martian character is the antithesis of the Neptunian character. He or she will be blunt to the point of rudeness. But, like the Neptunian character, it is fear which prompts the outer defiance and rebelliousness. Break through the character and you will find, as with all the other planetary characters, a spirit shining free.

Notes

1. Tantraraja Tantra, Cap.36. This is one of the highest tantras of the Shri Vidya school. It describes the nature of Man and the Universe in thirty six chapters of one hundred verses each and, unfortunately, still awaits translation into the English language. Its cosmological nature centres around Mother Tripura as the Queen of the Universe with her fifteen rays, representing the digits of the waxing Moon. It also details magical and spiritual methods for freeing oneself from Time's enslavement.

2. Goladipika, III, 19. Adyar Library edition.

Octaves and Astrology

<169>The seven-tone scale is the formula of a cosmic law which was worked out by ancient schools and applied to music. At the same time...if we study the manifestations of the law of octaves...we shall see that light, heat, chemical, magnetic and other vibrations are subject to the same laws as sound vibrations.<170>

<197>In Search of the Miraculous, Ouspensky

IN THE 18th century, the astronomer Titius<\$ITitius> discovered that the order of the planets outwards from the Sun could be expressed by the simple progression 0, 3, 6, 12, 24, 48, 96, 192. The publicist of this discovery was called Bode<\$IBode> and hence it is now known as Bode's Law. One number of the series, 24, is not represented by any planet but corresponds to the asteroid belt between Mars and Jupiter.

For astrological purposes, the planets Mercury to Pluto (excluding Earth), can be placed on the Enneagram<\$IEnneagram>. This diagram is founded on the traditional wisdom that every natural process follows a similar pattern. The triangle in the centre of the diagram represents the divine triangle of the three gunas <\$IGunas, the Three>and also Sun, Moon and Earth.

The enneagram is symmetrical in relation to a diameter passing through its apex. One side of the diagram is active, the other passive<197>the whole diagram reconciles. We see from the diagram that Mercury-Pluto and Jupiter-Saturn are paired together, whilst Mars-Neptune and Uranus-Venus oppose each other. These crossroads, crossovers, junction points represent points where new influences can emerge.

Relating these planets and the diagram to the human body, we can conceive the starting point, above the head, as the white bindu. The planets emanate from the top of the head to the genitals along the Ida<\$IIda> and Pingal<\$IPingala> or Moon-Sun channels of psychic energy. Moon, Sun and Earth relate to the concentrations of nerves in the brain, the solar plexus and

the spine. They are the three chief Shaktis of Jnana<\$IJnana>, Iccha<\$IIccha> and Kriya<\$IKriya>. The 12 signs of the zodiac revolve around the centre of the axis at right angles to it. Above the head is a white lotus and below the genitals a red lotus. This whole complex is known as the Vajra Yantra <\$IVajra Yantra>to tantriks.

The following table is a major key to understanding the links between macrocosm and microcosm:<197>

90737 Pluto	Mercury	87.97
60181 Neptune	Venus	224.7
30688 Uranus	Mars	686.98
10759 Saturn	Jupiter	4332.6

Take the planets in order from Pluto inwards to the Sun but exclude Earth. The figures in the table show the sidereal periods that the planets take to revolve around the Sun.

In 1976, I happened to meet a young member of an esoteric order called Iadnamad<\$IIadnamad>. He happened to be interested in both sidereal astrology and the work of Wilhelm Reich<\$IReich, Wilhelm> and had correlated the planets with the bioenergetic stages in childhood in the order Pluto, Mercury, Jupiter, Saturn, Venus, Uranus, Neptune, Mars. These, he maintained, were grouped in the pairs Pluto-Mercury, Jupiter-Saturn, Venus-Uranus, Neptune-Mars.

The bioenergetic literature is rich in descriptions of character types. Alexander Lowen<\$ILowen, Alexander>, in his book Bioenergetic<\$IBioenergetics>s, says: <169>Each type has a special pattern of defense on both the psychological and muscular levels that distinguishes it from the other types...It is recognised that no individual is a pure type and that every person in our culture combines in different degrees...some or all of these defensive patterns.<170>1

In other of his and Wilhelm Reich's works, rather detailed descriptions are given of the types and Iadnamad was the first to realise that these descriptions tallied very closely to traditional planetary typology.2

We need not accept the theories of bioenergetics to realise that the different clinical types described by Reich, Lowen, Freud<\$IFreud>, Fenichel<\$IFenichel> and others form a large body of valuable observational data. For example, it is commonly accepted that many actors<\$IActors> exhibit oral tendencies<197>the oral or narcissistic type enjoys the kind of adulation available through theatre or film<197>and the research of the Gauquelins<\$IGauquelins, the> shows that Jupiter tends to be strong at the birth time of such individuals. The explanation offered by the various schools of therapies is that such oral tendencies are the result of deprivation at the suckling stage of infancy. Yet if such characteristics are the result of planetary influence, then the most that can be said is that such individuals, at birth, have a tendency to feel orally deprived. Or are we to conjecture that the child is the author of the deprivation?

The insights and attributions of Iadnamad<\$IIadnamad> owed nothing to astronomy and when I first encountered them I tried to relate them to the planets in their order from the Sun. But, as the table above shows, while

Pluto, Mercury, Jupiter and Saturn are paired together in the Iadnamad order, the other 4 planets are not. This is reversed if instead of starting the Solar sequence with Jupiter we reverse the order and start with Mercury:<197>

90737 Pluto	Jupiter	4332.6
60181 Neptune	Mars	686.98
30688 Uranus	Venus	224.7
10759 Saturn	Mercury	87.97

When Iadnamad first compared the nature of the planets to the bioenergetic types, he realised that the characters described by Reich, Lowen et al, overlapped in some cases. The correlations he uncovered were:<197>

Planet	Type	Level	Solunar
Pluto	Schizoid<\$ISchizoid>	Cerebral	Moon
Mercury	Paranoid<\$IParanoid>	Cerebral	Sun
Jupiter	Oral		
	Narcissist<\$IOral Narcissist>	Oral	Sun
Saturn	Masochistic<\$IMasochistic>	Oral	Moon
Venus	Passive		
	Feminine<\$IPassive Feminine>	Anal	Sun
Uranus	Compulsive<\$ICompulsive>	Anal	Moon
Neptune	Hysterical<\$IHysterical>	Genital	Moon
Mars	Phallic		
	Narcissistic<\$IPhallic Narcissistic>	Genital	Sun

The two sets of planets are Lunar and Solar respectively and, if the bioenergetic connection is valid, each set is again divided into pre-genital and post-genital:<197>

Pre-Genital	Pluto	Mercury	Jupiter	Saturn
Post-Genital	Venus	Uranus	Neptune	Mars
Pre-Genital	Pluto	Mercury	Jupiter	Saturn
Post-Genital:	Mars	Neptune	Uranus	Venus

Something striking about these relationships caught my eye. If Cancer was assigned to Pluto rather than the Moon, Virgo assigned to Uranus rather than Mercury and Pisces assigned to Neptune rather than Jupiter, this fitted the bioenergetic and astronomical pattern:<197>

Aries	Mars	Libra	Venus
Taurus	Venus	Scorpio	Mars
Gemini		Mercury	Sagittarius
Cancer		(Pluto)	Capricorn
Leo	Sun	Aquarius	Saturn
Virgo	(Uranus)		Pisces (Neptune)

This arrangement meant that constellations could then be paired along planetary lines: Pisces-Aries, Gemini-Cancer, Virgo-Libra and Sagittarius-

Capricorn. This formed a pleasing symmetry. If the traditional neo-Platonic planets were omitted from the table of constellations, the symmetry was complete: <197>

Sign	Diurnal	Nocturnal
Aries	Mars	Pluto
Taurus	(Moon Waxing)	
Gemini	Mercury	Neptune
Cancer	Pluto	Venus
Leo	(Sun during the day)	
Virgo	Uranus	Mercury
Libra	Venus	Saturn
Scorpio	(Moon Waning)	
Sagittarius	Jupiter	Uranus
Capricorn	Saturn	Mars
Aquarius	(Sun during the night)	
Pisces	Neptune	Jupiter

Schematicism is one thing but how do these diurnal and nocturnal attributions correlate with the nature of the signs themselves? There is no doubt that they are helpful to an understanding of both the symbolism of the constellations and their nature. And, for the first time, the octaves of childhood development, the planets and the constellations are shown to be inter-dependent.

For myself, the last 16 years have amply confirmed that Iadnamad<\$Iadnamad>'s original insights were valid. The nature of the trans-Saturnian planets in astrology has been difficult to fathom. Pluto was only discovered in 1930. But the descriptions of Mercury, Venus, Mars, Jupiter and Saturn are ancient and verified, to some degree, by the work of the Gauquelins<\$Igauquelins, the>. So we can discover the true nature of the trans-Saturnian bodies by comparing them with their opposites.

If Venus is soft, vulnerable and affectionate and Uranus is its planetary opposite, then we can confidently predict Uranus will be hard, invulnerable and cold. If Mars is aggressive, goal-orientated and thrusting we can judge that Neptune will be passive, not interested in goals and receptive.

Observation confirms such insights. Jung<\$IJung>'s extraversion and introversion and Reich<\$IReich, Wilhelm>'s narcissism and masochism are modern-day versions of the ancient classification into Solar and Lunar types. This owed its genesis to the science and art of the Kalachakra<\$IKalachakra> and the dictum of The Emerald Table<\$IEmerald Table, The> of Hermes Trismegistu<\$IHermes Trismegistus>s<197><169>That which is above is like that which is below<170>. Ultimately, it is based on the science of breath (pranayama<\$APranayama;Breath>) and that unique point unaffected by Sun and Moon breaths which is pure spirit.

Notes

1. Bioenergetics, Alexander Lowen, Penguin Books 1988.
2. See, for example, The Language of the Body, Collier Books, 1975; Love and Orgasm, Collier Books 1975, both by Lowen.

The Planets

<169>The Pythagorean vision of the world was so enduring...The very term philosophy is Pythagorean in origin...the essence and the power...lies in its all-embracing, unifying character; it unites religion and science, mathematics and music, medicine and cosmology, body, mind and spirit in an inspired and luminous synthesis.<170>

<197>The Sleepwalkers, Koestler

EACH OF THE planetary descriptions below is divided into sub-headings. The rulership signifies what type of things comes under the planetary heading. The quality attempts to relate a planet's nature to the other planets and to its position in the solar system. Next comes a description of the stage in childhood development the planet represents. The effect of the planet on people is noted and the bioenergetic type it corresponds to is given. Where the research of modern statistics has yielded fruit¹, a list of keywords is specified. Lastly, the planet's nature, according to Hindu astrology is described. Obviously, none exists for Pluto, Uranus and Neptune.

Planets may be classified as solar and lunar. The former category embraces Mercury, Jupiter, Venus and Mars and the latter Pluto, Saturn, Uranus and Neptune. The solar planets all share in the Sun's creativity and express it in different ways, they are all self-centred, extravert and narcissistic.

<\$INarcissism>Lunar planets are reflective, introverted and masochistic.

<\$IMasochism>

The planets are also grouped into four bodily realms<197>cerebral

<\$ICerebral>(Pluto/Mercury), oral <\$IOral>(Jupiter/Saturn), anal

<\$IAnal>(Venus/Uranus) and genital <\$IGenital>(Neptune/Mars). Each pair within these groups is opposite in nature. Each planet within the pair cannot exist without its opposite and is partly defined by it. <\$IPlanetary Pairs>

The Martian needs a goal to attain and this is provided by the object being hard to grasp (Neptune). What is wholesome and good (Jupiter) can only be defined in relation to what is unwholesome and bad (Saturn). Logic (Mercury) seeks to define and understand the illogical (Pluto). Love (Venus) seeks to dissolve differences (Uranus).

An important key to understanding the influence of the planets is to consider them as being in movement in the development of the human being. Called <169>Wanderers<170> by the Greeks, the planets move all the time. The world for a child is the father, the mother and itself. Sun and Moon produce the fertilised ovum and bring an incarnation to an end.

The eight planets form an octave <\$IOctaves>of growth, an octave in which the nature of the 12 constellations may also be understood.³

Sun <\$ISun>

Rulership

The being at the centre of any system, the individual, lions, fire, heat, vicious creatures, kings, forests, the <169>I am<170>, the heart, father, sculptor, day, gems, wheat, fragrance, virility, wool, raw flesh, charred sticks.

Quality

The Sun is the source of all light and heat on earth. It is taken for granted, yet without its dynamic energy nothing whatsoever would happen.

Childhood Development

The Sun represents the necessary individuality required for separate existence.

In People

Handsome, squarish body, eyes level, body lustrous, firm of temperament, impatient, fierce, a leader, hard, resolved, determined, short tempered, bright. If Sol is strong but afflicted, the person tries to impose her or his ideas on others.

Gauquelin Keywords

None.

Hindu Astrology

Devakeralam: The king, square, cause of the day, the fiery-rayed one, terrific, the significator of world bliss, pitta temperament, golden colour, quadruped, lord of the east.

Brihad Jataka: Yellow in colour, square appearance, pitta temperament, scant hair.

Yavanajataka: Handsome, square-limbed, sparse and fine hair, wide eyes, golden colour, inscrutable, firm, fierce, steadfast, a leader, decisive.

Moon <\$IMoon>

Rulership

What the person seems to be, the image, moods, taste, that which reflects, the <169>I am not<170>, the mind, friends, silversmiths, women, sleep, sexual intercourse, food and drink, coolness, wetness, flowers.

Quality

The Moon is without life, a dead satellite, yet its continually changing appearance is very alluring. It rules personality and image and these things wax and wane, according to the light source. Those with it powerful crave the light others emit and may often transmit this light in a new and fascinating way. The real source of light remains the Sun but the Moon rules the masses, because of their susceptibility to the influence of the few (the leaders or Suns). The Moon also rules the associations of thought, which are the reflections of the senses.

Childhood Development

An individual's ability to share, participate, reflect and be a member of society is signified by the Moon.

In People

Gentle, sensitive, soft, handsome, hair fine, body symmetrical and rounded, wide-eyed, sweet. Fagan says that those with the Moon powerful in their charts only live for the sensation of the moment. Like the Moon, they live by reflected light. Because the Moon is eternally in a state of desire, the appetites<197>sexual and otherwise<197>are conditioned by the constellation it occupies at birth.

Gauquelin Keywords

Amiable, many friends, simple, good company, good hearted, accommodating, disorderly, absent minded, imaginative, easily influenced, fashionable, worldly, nonchalant, poetic, dreaming, obliging, superficial, tolerant. The research studies showed the Moon to be positively significant for writers and, to a lesser extent, politicians. Negative significance was found for the professions of soldiers and champions.

Hindu Astrology

Devakeralam: Cause of night, fair, youthful, lord of the south east, salty, fortunate, kapha (phlegmatic) temperament, watery, body waning and waxing, intelligent, sweet of speech, lovely eyed.

Brihad Jataka: Round and slender, kapha vata (phlegmatic/windy) temperament, highly intelligent, voice soft and gently, lovely eyes.

Yavanajataka: Handsome, wise, patient, courteous, pleasing eyes, speaking kindly, clothed in white.

Pluto <\$IPluto>

Rulership

Top of head, isolation, the unexpected, hermits, detachment, the bizarre, darkness, the alien, masks, vampires, death, womb, shock, schizophrenia.

Quality

While Mercury rules logic and expression, the effects of Pluto are diametrically opposite. The planet of shock, Pluto rules the unexpected, the unpredictable, the illogical and the strange. Pluto deviates greatly from the plane of the ecliptic, giving it a new angle on the affairs of the world (solar system).

Mercury communicates but Pluto is the lone wolf.

Childhood Development

This planet symbolises the stage when a child is still in the womb. Though in the world, he or she is not of it. There is close identification with the mother, who, for the foetus, is the world. No separate identity has yet emerged. The faculty that Pluto represents is detachment.

In People

Plutonian people tend to be dark, detached and aloof. Rarely are they noticed and sometimes they seem invisible. Free from all bonds of society, they nevertheless have insight into the world of spirit. They are unorthodox, yet at the same time they can conceal anything. They may be recluses. If Pluto is afflicted or in a bad place, the person does not feel at ease in society and may possibly suffer from dissociation and hallucinations. This implies a loss of contact with their own body.

Schizoid Character

<169>The emotions of these persons generally appear to be inadequate...They behave 'as if' they had feeling relationships with people.<170> (Fenichel<\$IFenichel>). Body and mind held together by tenuous threads. Face masklike. Disconnected look.

Gauquelin Keywords

None. The Gauquelins were unable to find any statistical significance for those with Pluto rising and culminating at the time of birth.

Mercury <\$IMercury>

Rulership

The brow, logic, division, speech, union and separation, cleverness, crafts, ambiguity, adaptability, expression, merchandise, speed, communication, nerves, lungs, thieves, paranoia.

Quality

This planet rules all communication, whether by speech, writing or lecturing. It is the ruler of thought, the ability to compare two things and therefore, by extension, many things. It is, at its core, a dualistic planet. This should develop into the power of thought.

Childhood Development

Mercury rules the period when a child has just been born. While aware of separate existence, he or she is still closely connected to the mother. The arising of a sense of difference between child and mother is the basis for the concept of division and the source of logical thought.

In People

Mercurial people are clever, good communicators, skilled in crafts and language, enjoying ambiguity and tricks. If Mercury is afflicted, the person may be unsure as to whether the world is real and she or he is real. Given this mechanism, feelings may be projected onto the world. This type of narcissism, together with the overemphasis on calculation may lead to paranoia.

Psychopathic Character

Doesn't connect with own feelings, views others as elements to be manipulated. Apparent lack of feeling. <169>Far away<170> look in eyes. Many oral tendencies (see below). Very paranoid.

Gauquelin Keywords

None. As with Pluto, no results were found for the rise and culmination of Mercury at birth.

Hindu Astrology

Devakeralam: Villages, auspicious, always clever, temperament a mixture of the three dhatus, intelligent, dusky, lord of the north, fond of all flavours, son of the Moon, fond of ambiguities and puns.

Brihad Jataka: Tremulous voice, humorous and joking, of vata, kapha and pitta temperament.

Yavanajataka: Full and pure intellect, handsome eyes, good at composing poetry, at craftsmanship and at arts, unstable nature taking on others' characteristics and allowing own character to disappear.

Jupiter <\$IJupiter>

Rulership

The tongue, gullibility, assimilation, expansion, wealth, optimism, fortune, largeness, generosity, narcissism, greediness, gluttony, exhibitionism.

Quality

Jupiter is the gas giant of the solar system. It represents the good in every sense and its fundamental nature is expansion, but this bubble can burst. It is essentially wholesome and inclines towards the status quo, the establishment, the law and whatever is held to be <169>the best<170> in any society. It is orthodoxy, thence ruling caste, class and privilege. When Jupiter develops properly in a person, then it represents the faculties of happiness, assimilation and good humour. While Jupiter is <169>God<170>, Saturn is the <169>Devil<170>.

Childhood Development

In child development, Jupiter rules the stage when the world (the mother) seems to regard the child in high esteem. The child takes the centre of the stage, everything seems to exist for its comfort and well-being.

In People

When Jupiter is strong in the birth chart of a person, he or she may need the acclaim of others. Expansive and exhibitionistic, the person may seem vain, self-absorbed, leeching off others. Periods of high elation are inevitably

punctured and depression may ensue. Such individuals may be either compulsive eaters or anorexics.

Oral Character

Desire to talk, generally about self, usually in favourable light. Exhibitionistic, takes the centre of the stage. High level of verbal intelligence. Exaggerated picture of own abilities. Fond of indulgence in food.

Gauquelin Keywords

At ease, ambitious, opportunist, authoritarian, talkative, likes to assert himself, sense of the comical, communicative, debonair, spendthrift, gay, gesticulating, good humoured, independent, happy, worldly, prodigal, bantering, likeable, vain. The studies undertaken by the Gauquelins showed Jupiter to be significant for actors, journalists, politicians and soldiers.

Hindu Astrology

Devakeralam: A Brahmin, controlled of senses, happy, attached to the doing of sacrifices to gods, chiefly of kapha temperament, fond of sweet-tasting things, true to his dharma, lord of gold, moderately fat, student of Veda, lord of the north east.

Brihad Jataka: Large of body, golden of appearance, with high intellect, kapha temperament.

Yavanajataka: Yellow like ivory, short and fleshy body, deep voice, pre-eminent in memory, firmness, resolution and intelligence.

Saturn <\$ISaturn>

Rulership

Throat, scepticism, rejection, corpses, limitation, death, prisoners, old men, the devil, caution, responsibility, duty, beggars, eunuchs, care, servitude, ascetics, sorrow, masochism, horse-grooms, cowards, oil, pain, misery.

Quality

Saturn represents the unwholesome in life, the decaying, the poor, the unorthodox and the low. It is the opposite in nature to Jupiter. The geocentric nature of astrology should remind us that appearances can deceive. While Saturn teaches hard lessons, some learn the easy way and some the hard way. Saturn's lessons are strict and tough, the type of thing most people shrink from. Such things may teach us more than most. Saturn in a natural human being represents caution and scepticism.

Childhood Development

In child development, Saturn represents the bubble of self-esteem pricked by the realities of life. The growth of teeth see the self-centred Jupiterian stage punctured. The child sees that her or his self-importance was exaggerated and inflated. While the mother-world was the only source of food, now other food sources exist. Depression follows from this realisation. Movement is necessary so that this depression may be cleared and something may be offered to the world.

In People

Saturn represents the faculty of scepticism. If Saturn is strong in the chart, this scepticism, applied to the self, may lead to masochism. Saturnian people may have a sullen, morose or depressed appearance. Often shoddy in appearance, they may seem absent minded and often can be malicious and spiteful.

While their self-deprecation convinces others of their uselessness, the Saturnian usually understands a great deal. Serious, sceptical, philosophical and cautious, they may outlast more flamboyant folk. If Saturn is afflicted, the person may underrate her or his abilities, be masochistic and run down their own qualities.

Masochistic Character

Chronic sensation of suffering, tendency to complain, to self-damage and to self-deprecate, awkward and static, specifically when talking to others when they may seem backward.

Gauquelin Keywords

Formal, reserved, conscientious, cold, methodical, meticulous, modest, observant, not talkative, timid, precise, reflective, retiring, reserved, wise, melancholy, timid, industrious, silent, sad. When compiling their statistical evaluations the Gauquelins found Saturn to be positively significant for scientists and doctors.

Hindu Astrology

Devakeralam: Attached to sudra women, lord of the west, cruel in authority, lame, old, tall in body.

Brihad Jataka: Lazy, look resembles death, slim and tall, gross teeth, vata temperament, hair on body and head coarse.

Yavanajataka: Strong but stooped, thick black rough hair, nails and teeth broken, mean and irritable, does bad acts, malicious, used to hatred, dressed in black, has discarded joy.

Venus <\$IVenus>

Rulership

Harmony, mirrors, synthesis, fragrance, placidity, girls, marriage, perfume, joy, cosmetics, softness, peacocks, prostitutes, pavilions, jewellery, clothes, artists, pearl, woman, love-song, affection, debauch.

Quality

Venus is the morning star, bright and beautiful in the sky. Exploration has shown it incapable of supporting life. Externally beautiful, it governs affection, softness, grace, beauty, charm and love. This is a soft planet, its opposite is Uranus which is hardness itself.

Childhood Development

Venus represents a stage when the child realises he or she has something to give and gives freely. Movement is necessary so that the child does not give too much. When development takes its natural course, Venus represents the faculty of synthesis.

In People

Graceful, pleasant eyes, lovely hair, good form, often beautiful, liking music, singing, the arts, beauty and love. Generous to a fault and hence popular with others. If Venus is powerful but afflicted, the person gives too much, never says <169>no<170>, spends money extravagantly, concentrates too much on outer appearances.

Passive Feminine Character

Female: Psychological prostitute, softness of manner and expression, lips sensuous, seductive. <169>Daddy's girl<170>.

Male: Playboy, soft of voice, facial expression soft, rounded in outline with narrow shoulders, manner of movement never self assertive. Urinary fixation. <169>Mummy's boy<170>.

Gauquelin Keywords

Affable, amiable, attractive, benevolent, charmer, pleasant, gentle, gracious, elegant. While the Gauquelin research did not reveal a strong link between professions and Venus in a zone of high intensity, it appears that artists, poets and writers are more likely to have Venus rising or culminating at birth.

Hindu Astrology

Devakeralam: Lucky, watery, rajas temperament, fond of juicy things, feminine medium body, Brahmin, dusky of hue, lord of the north west, liking music, well nourished body, living on islands, beautiful eyes.

Brihad Jataka: Ease loving and happy, beautiful body and eyes, vata kapha temperament, black curly hair.

Yavanajataka: Graceful, pleasing eyes, body beautified by brightly coloured garlands and clothes, likes music, dancing, singing, play and sexual intercourse.

Uranus <\$IUranus>

Rulership

Tools, analysis, control, metal, domination, machinery, screws, electronics, counting, computers, hardness, regimentation, hierarchy, compulsions, excitement and thrill, novelty, deviancy.

Quality

The ruler of hierarchy and the bits and bytes of computers, Uranus revels in control, dominance, territory, productivity, systems, classification and differences. This is the sphere of the robot, mechanisation, industrialisation and big business, in which softness and feelings have no part as they are unproductive.

Childhood Development

Uranus represents a constraint on giving. The child hangs on to everything. Everything is <169>mine<170>. Loss of any thing is perceived as a loss of self. The child resents attempts to take anything away from it<197>particularly its productions. Movement is necessary for the experience of sexuality to shatter the illusion of territory. Uranus, in a centred adult, represents the power of analysis.

In People

Solid body, giving the impression of an immovable object. Actions are often unexpectedly clumsy. Eyes may be tense, cool and appraising and mean. However, such individuals will probably excel in management, production and systems. The danger is that the general principle may extend into every area of life. If Uranus is strong but afflicted, the person may be mean, fussy, counting everything, never saying <169>yes<170>, too territorial, hard, afraid of losing anything.

Compulsive Character

Male: Seeks power, petty dictator, hard-working, industrious, productivity and accumulation of money dominate. Orderly, rigid, conscientious, parsimonious, anal fixation. <169>Father-figure<170>.

Female: Physically awkward, superficially submissive, resentful, list-maker. <169>Mother-martyr<170>.

Gauquelin Keywords

None. No links were found between profession and Uranus rising or culminating at birth.

Neptune <\$INEptune>

Rulership

Base of genitals, nets or traps, romance, dreams, smoke and smoke-screens, passivity, hallucinogenic drugs, indecision, diffusion, confusion, mist, serpents, being chased, princesses, seduction, hysteria, elusiveness.

Quality

Where Mars is direct and goal oriented, Neptune is elusive, confused, misleading and will not be pinned down. For this reason, Neptune rules all that may be hard to grasp, including smoke, fish and mists. To catch a Neptunian, bait must be offered. The direct approach will not work. Neptune is hard to define as its strength is in being everywhere at once. It is the power of imagination.

Childhood Development

For a growing child, Neptune represents a stage where the territorial nature of the previous stage is destroyed in a growing sense of others. Fantasy, in a sexual way, is the theme. The loved one (father or mother) is assumed to completely reciprocate this fantastic love. Movement is necessary for the achievement of independence.

In People

A female with Neptune strong is shapely, often with large gazelle-like eyes, perhaps long hair. The male has an appearance of athleticism and may be taller than average, with good muscle tone. Skilled in manoeuvre, Neptunians are adept at dodging and weaving. It is often hard for others to understand their ideas as they seem so confused and vague. Sensitive and passive by nature, they develop panicky or hysterical feelings if forced into the open. They generally manage to escape and evade difficult situations.

If Neptune is strong but afflicted, the person will be too much of a dreamer or a romantic, an idealist, becoming easily flurried.

Hysterical Character

Male: Understanding and sympathetic nature. Broad shoulders and narrow hips. <169>Brother<170>

Female: <169>Its most outstanding characteristic is an obvious sexual behaviour, in combination with a specific kind of bodily agility with a definitely sexual nuance.<170> (Reich, Character Analysis)

<169>Physically, the 'hysterical female' has an attractive body that is well shaped and properly proportioned, clear eyes, and an alive manner.<170> (Lowen, Love and Orgasm). <169>Princess<170>.

Gauquelin Keywords

None.

Mars <\$IMars>

Rulership

Genital tip, anger, stamina, vigour, sportsmen, blood, knives, robbery, murder, army, conquest, recklessness, wounds, fractures, brothers, fire.

Quality

The red planet Mars rules athletic and competitive prowess, recklessness, anger and heat. The goal is all-important. To achieve this goal and conquer all

is what obsesses the Martian individual. All interest in this object wanes when success is achieved.

Childhood Development

Mars is the final stage in an octave of child development. The child sees that her or his loved one belongs to another. The child feels rejected and in anger realises that sexual feelings should be focused on someone other than the mother or the father. This leads to a certain degree of independence and a realisation that the world is a larger place than merely father and mother.

Mars represents the quality of action and vigour.

In People

Hot, hasty, slim, impulsive, fierce gaze. Speech is direct and to the point. May give the impression of being aggressive and tough. Muscular, wiry, succumbing to temptation easily, an expert fighter, someone used to taking, destroying and opposing. If Mars is strong but not in a harmonious constellation, the person may be overly independent, aggressive, obsessive, emphasising sexuality over love, easily offended and quick to anger.

Phallic Narcissistic Character

Male: <169>Physically, the phallic male has a well-shaped body that is distinctly masculine, good muscle tone and posture, and a quick and lively manner of expression.<170> (Lowen, Love and Orgasm)

<169>The phallic-narcissistic individual is characterised by his drive, i.e., by his aggression.<170> (Lowen, The Language of the Body). <169>Knight-Hero<170>.

Female: Sisterly, adolescent quality about the body, contemptuous of males, masculine or boyish features. <169>Sister<170>.

Gauquelin Keywords

Active, eager, quarrelsome, reckless, combative, courageous, dynamic, energetic, fiery, untiring, fighting, aggressive, afraid of nothing, straightforward, strong, daring, valiant, full of vitality, lively, self-willed. Mars was found to be statistically significant for athletes and those in the army and negatively significant for painters and musicians.

Hindu Astrology

Devakeralam: Cause of conflagration, hot, angular, lord of the south, male, adolescent, square, a warrior, golden, face and body ruddy, cruel eyes, slim waist.

Brihad Jataka: Cruel eyes, youthful, generous, pitta temperament, impulsive, slim waist.

Yavanajataka: Hot and passionate, vehement, terrifying, short and slim, firm of limb, speech direct, a hero used to killing, taking and opposing, dressed in red, violent.

Notes

1. See, for example, Cosmic Influences on Human Behaviour (Futura, 1976); The Spheres of Destiny (Corgi, 1981) and The Cosmic Clocks (Peter Owen, 1971), all by Michel Gauquelin, for complete discussions on methods and results. The descriptions under Gauquelin Keywords are from these works<197>what is interesting is that the Gauquelins compiled the list of keywords by using biographies of notables and listing frequencies of, for example, <169>kind<170> or <169>aggressive<170>. The key words are, therefore, independently compiled using statistical methods. Comparing them

to the traditional attributions of the planets they studied is a very illuminating vindication of ancient astrology.

Constellations

<169>For those who are authorities say that this world of the immovable and the movable has its essence in the Sun and the Moon. In them are seen its coming into being and its passing away; even in the circle of the constellations does it have its essence in them.<170>

<197>Yavana Jataka, I.28

THE SYMBOLS traditionally associated with the signs of the zodiac are the key to understanding. They repay meditation. A constellation was called rashi<\$ARashi;Constellation> (cluster, collection) in Sanskrit, a term that might have been applied because they were collections of stars or because their nature was a composite of different things.

Sometimes, the influence of constellations may outweigh that of planets. For example, having three or more planets in a sign may cause the nature of the sign to dominate a character. From the viewpoint of the Kalachakra,<\$IKalachakra> a yogin<\$IYogin> needs to see the limitations imposed by identifying with signs.

A person with Scorpio strong may think herself or himself into holes and fight to maintain this position. It is not that her or his arguments are right, more an astrological reaction to the situation of apparent attack. People with Fixed signs dominating their charts will tend to be fixed in their ideas and opinions. Those unconscious of the significance of the Kalachakra seem to collect around themselves objects associated with powerful constellations and act out these starry realms in their daily lives.

Only a thumb-nail sketch of the constellations has been given for each sign. This is because it is felt important that their meaning be divined by personal observation.

A separate diary could be started for each constellation which could be added to as you meet more and more representatives of the types.

Aries<\$IAries>

Planets

Mars represents the aggressive side of Aries whilst Pluto gives the tendency to isolation, Fire the ardent nature, Sun the extroversion, Cardinal the need always to be on the move.

Symbol

The ram is a leader who has to stand alone in his flock. He appears frightening, with his large horns and his attitude, but this is largely propaganda<197>we should never forget he is essentially a sheep. He needs subservient people (sheep) in order to stand out from the crowd. While he leads the way (for sheep), he is unable to resist a carnivore's superior strength and aggression.

Hindu Astrology

Aries, according to the Hindu classification, rules land, fire, weapons, blood, red, copper, minerals, smelters, battles, children, spears, flags, thieves, generals, sheep and armies.

In People

When Aries is strong in a birth chart, the individual will be dominant, imperious, restive if under the rule of another, egocentric, proud, intolerant of competition, loathe to admit a mistake, censorious of others, disliking criticism, proud, ruthless, idealistic, extreme, unsentimental, radical, dictatorial, brusque, rude, domineering, interfering, fitfully lazy, ill at ease with equals or superiors, militarists, terrified of death or injury, honest, thrifty, disliking sharp practices, impatient at having to wait, preferring independence to servility.

Self assertive and aggressive, the individual may not welcome others' suggestions. Given to radical solutions, someone with Aries strong always likes to be in the lead and doesn't like to follow. A slave-driver, he or she is able to get others to work for her or him.

Solar Digit<\$IAmsha (Solar Digit)>

Amsha<\$IAmsha>, the gods' given share to the sacrifice.

Taurus<\$ITaurus>

Planets

The Earth element represents the down to earth nature, Moon the passivity. Fixed in their ways.

Symbol

The constellation is feminine and the cow may be a better symbol than the bull. A cow is docile, easily domesticated, fixed in its ways, stubborn, gentle, placid and can be pushed around (sometimes with difficulty). As with the other Fixed signs, the cow tends not to move around a great deal.

Hindu Astrology

The sign symbolises parks, garlands, women, woods, gardens, wells, milk, grass, flowers, city squares, oxen, ploughs, fields, carts, wheels, perfume, works of beauty, ornaments, things of worth.

In People

If Taurus is strong in a birth chart, the person is a peace-lover, tame, docile, contemplative, patient, tolerant, steady in application, simplifiers, quest for knowledge, rarely read fiction, worship truth, is soft, gentle, persuasive, amiable, shrinks from violence, sensitive, sensible, free of sarcasm, a family lover. Kind and placid, she or he may be persistent in clinging to ideas, not liking contradiction, fond of comforts and steady in nature.

Solar Digit

Tvasutri,<\$ITvasutri> the shaper ruling craftsmanship.

Gemini

Planets

Mercury represents the man, Neptune the woman, Air the intellect, Sun the extroversion, Mutable the constant indecision.

Symbol

The traditional symbol is that of a naked man and a naked woman. The man holds a club and the woman a lyre. The man is ruled by Mercury and the woman by Neptune. A person with this constellation strong is ambiguous in nature.

Hindu Astrology

Gemini rules sexual intercourse, gambling, games, amusements, crafts, singing, smiles, instrumental music, exercise, writing, soldiers, conversations,

advice, manuscripts, couples, weapons, herbs, teachers, tradesmen, comedians, craftsmen, dancers, tricksters.

In People

The sign bestows youthfulness, dexterity, good communication skills, cleverness, wit, skill in music and dancing. Geminians may be athletes, writers, mathematicians, dancers, astrologers, broadcasters, journalists and writers. With a somewhat amoral temperament, they are good at buying and selling, hate to part with money, hate being alone and their opinions change from moment to moment. Restless and seldom at ease, they crave variety and so like travel. They like books, are quick-witted and sprightly, have good memories and learn easily, although their knowledge may be rather superficial.

Solar Digit

Mitra<\$IMitra>, friendship, the link of human with human and solidarity.

Cancer<\$ICancer>

Planets

Pluto represents the false appearance, Venus the softness within, Water the emotional bias, Moon the introversion, Cardinal the need to be constantly on the move.

Symbol

The crab is very soft and vulnerable and always, in some manner, wears an assumed appearance. Charitably this can be called camouflage, uncharitably, fraud. In response to a problem, she or he will move sideways and has pincers which look more threatening than they actually are. Even ordinary crabs are able to change their shell colour to suit their surroundings. They never face their problems head-on. Very sensitive to situations, which may be taken to be symbolised by the movement of currents in their environment.

Hindu Astrology

Rules women, ascetics, rivers, lotuses, lilies, cold wet and soft objects, sweets, mirrors, crocodiles, crabs, frogs, turtles, trees, water plants, white birds.

In People

Merchants, traders, imaginative, dramatists, actors, painters, poets, inner insufficiency, live in make believe world that they may be able to convince others actually exists. Love home, children, mother country, generous to own. Love all mass gatherings, hyper-sensitive, moody, touchy, like mysteries, grimace a lot, self-conscious, able to assume a disguise.

Solar Digit

Pushan<\$IPushan>, the nourisher, ruling inner security and prosperity.

Leo<\$ILEo>

Planets

Sun represents leadership, Fire represents the ardent nature, Sun the extroversion, Fixed the importance of not moving from a position.

Symbol

A male lion is fitfully active, preferring to let lionesses do the hunting, scarcely stirring, yet very irritable, fast and fierce if disturbed. Then he is able to move and act powerfully. His worst enemy, like most life-forms on this planet, is the human race. He takes his own power for granted. Terrifying when roused.

Hindu Astrology

Rules peaks, fortresses, poison, bones, sticks, skin, flesh, hair, hide, thread, claws, tusks, fangs, horns, hunger, thirst, dry lips, teeth, hunters, arrows, creatures which lead, hill tribes, aborigines, swords, weapons, disease, anything that is strong.

In People

Egotistic, vain, regal, splendid, showy, ostentatious, lusting for honour, takes own royalty for granted, great faith in self, rarely atheistic, loyal, large-hearted, liberal, magnanimous, honourable, lordly, brave, disliking meanness or smallness, egocentric, thirsting for fame, off-hand with money, kingly, speaks with authority and dignity, likes pedigree, heraldry, castles, fortresses, architecture, attracted to danger, liking heat.

Solar Digit

Aryaman,<\$IAryaman> chivalry, nobility and honour.

Virgo<\$IVirgo>

Planets

Uranus represents the fussiness, Mercury the quick-wittedness, Earth the down to earth nature, Moon the introversion, Mutable the changeability.

Symbol

A virgin standing in a boat and holding wheatsheaf and flame. Apparently, she knows nothing of sexuality. Can we believe this?

Hindu Astrology

Virgins, health, shyness, blushing, women, incense, cosmetics, jewel-boxes, lamps, ships, bodices, needlework and tapestry, poetry, birthmarks, beauty marks, coolness of affection, eloquence, tales, singing.

In People

Conscientious, adhering to principles, intelligent, learn easily, versatile, expert with fingers and toes, lack ambition, lack drive, lack independent action, make good librarians, teachers, nurses. Like uniforms and love uniformity. Addicted to details, respectable, meticulous, expert in home and kitchen, poor lovers, very jumpy, pre-occupied with health, slim, youthful in appearance.

Solar Digit

Vivasvat<\$IVivasvat>, the resplendent, ruling righteousness and morality.

Libra<\$ILibra>

Planets

Venus represents the softness, Saturn the moroseness, Air the intellectual, Sun the extroversion, Cardinal the need to be always on the move

Symbol

The set of scales is always on the move but always up or down. Whatever is put in one side causes the other to rise. One pan is Venus and the other is Saturn. Both have their passive side, waiting for something to be put onto them.

Hindu Astrology

Balances, measures, wares, streets, clothes, guides, brokers, exporters, playboys, playgirls, artists, diplomats, hair-dressers, fashion designers.

In People

Peace loving, good looking, sullen, bad memories, absent minded, good sense of taste, decorators, exuberant, cheerful, like art galleries, not egotistic, good lovers, charmers, peace makers. Librans are diplomats and this is a cunning

(Venus) art. They move between gloom and despondency (Saturn) and happiness and cheer (Venus).

Solar Digit

Bhaga<\$IBhaga>, the receiving of a share of things.

Scorpio<\$IScorpio>

Planets

Waning Moon represents the darkness, Water the emotional depths, Moon the introversion, Fixed the refusal to move

Symbol

A scorpion, a bee or a wasp. The soft interior is covered by a hard carapace, the exoskeleton. The joints of this armour can be pierced and are its vulnerable points. Every person with Scorpio strong has these points. Find them and the person squirms, fights back. A scorpion moves forward to attack even against superior force.

Even when copulating they are ready to fight. Their sting probes into secret places and can paralyse. Men and women fear them but need only stamp on them to remove the threat. The bee loses its life with its sting and some Scorpio people do have a sense of self-sacrifice. Digging themselves into intellectual holes, they may be teased by prodding them with a stick.

Hindu Astrology

Holes, ants, serpents, those killed by weapon or poison, the maimed, the struck down, the reviled, crawling insects, scorpions, mongooses, lizards, anything that lives in holes, murderers, the corrupted, implements of war, magic, ash.

In People

Good fighters, rash, outspoken, fight for fighting's sake. Like personal combat, stirrers, persevere in attack, not malicious, have to fight to survive, fight with all and everything. Reckless, suffer from fractures and cuts, can still survive even when maimed, skilled with snakes and insects, medicine, poison. Slither when they walk. Fixed in their ideas.

Solar Digit

Savitri<\$ISavitri>, he who brings things to life, the magician.

Sagittarius<\$ISagittarius>

Planets

Jupiter represents the good, Uranus the rigid, Fire the ardent nature, Sun extroversion, Mutable the changeability

Symbol

The centaur with bow is a mythological and quite impossible creature, defending the gods and thus all that is good and true. The centaurs guard morality. They also represent rigidity, the caste and class systems, the establishment, the maintaining of the gods (which is always what conventionally prevails<197>Moloch or Jahweh). The gods don't like people to know their rules of world maintenance and patriarchy, the centaur willingly but without intelligence guards this point of view.

Hindu Astrology

Horses, elephants, chariots, wheels, bows, armour, weapons, arrows, mantras, sacrifice, sacrificial instruments, gods, priests, knowledge, duty, instruction, traditions, grammar, kingdoms, ministers, councillors, counsellors, lawyers, judges.

In People

Respectable, fearing public opinion, pronounced sense of right and wrong, socially ambitious, acute moralists, gossips, reward the righteous and punish the wicked, refined, cultured, tidy, avoid anything that is unorthodox and heterodox, well behaved, law abiding, cheerful, like all that is open and above board.

Solar Digit

Varuna,<\$IVaruna> the binder, ruler of the favour of the gods and the link between humans and gods.

Capricorn<\$ICapricorn>

Planets

Saturn represents the miserable, Mars the aggressive, Earth the practical nature, Moon introversion, Cardinal the ambition

Symbol

The creature is a makara, half goat and half crocodile, Saturn and Mars. The goat eats anything and is sacrificed. The crocodile is not too fussy about what it eats. Some say the front half is a deer, but goats are timid too.

Hindu Astrology

Anything old and decayed, lead, iron, noose, poor land, mines, low people, slaves, the bonded, causeways, sailors, ruthlessness.

In People

Find new (or some say any) ideas difficult. Doubter, pessimist, likes the dark, does lowly jobs, resentful, callous, lacks sympathy and compassion, difficult childhood, lives as a recluse, hates waste, economises overmuch, wears sombre old or dilapidated clothing, sparing in speech and all else, dour, mysterious, strange, unorthodox, takes punishment too far.

Solar Digit

Shakra<\$IShakra>, the powerful, heroism and outer security.

Aquarius<\$IAquarius>

Planets

Setting sun represents the waning of ego, Air the intellectual, Sun extroversion, Fixed shows being rooted to one spot

Symbol

The pot is used when it is filled. If empty, there is a hollow ring to it, it is dark and dusty. While a utensil, it can also be an ornament. A pot is accommodating, has no movement (fixed sign) and is easily broken or shattered<197>unless it is a gold or metal pot.

Hindu Astrology

Tanks, wells, dams, slaves, poor grain, outcastes, prisoners, old men, eunuchs, the defeated, ascetics, vessels of every type.

In People

Procrastinating, creatures of habit, hate disturbance, hide in the shadow of things Gothic, touchy, hate criticism, serious, sensitive, useful, sympathetic, long-winded, get depressed easily, technically skilled, know how to do things right, shy, stubborn. Pots tend to congregate together.

Solar Digit

Daksha<\$IDaksha>, the skilful, knowing ritual skill.

Pisces<\$IPisces>

Planets

Neptune shows the elusiveness, Jupiter the twinkle in the eye, Water the emotional nature, Moon the introversion, Mutable the changeability.

Symbol

Two fish in water cause a certain movement and glinting, a Hindu name for this constellation is <169>Twinkling of the Eye<170>. This is the combined influence of Neptune and Jupiter, Neptune eluding and Jupiter happy and optimistic. The appearance is deceptive as it is refracted through water. The native darts away from trouble.

Hindu Astrology

Deep water, oceans, river banks, ships, fish, conch shells, sounds of women, sailors, baths, vistas, ceremonies, massage, vows, justice.

In People

Placid, easy going, resilient, ingratiating, can cajole, dodge, deceive, delude. Like to entertain, epicures and Sybarites. Voluble but entertaining in speech, gamble, absorb knowledge easily, attracted by glamour, theatre, colour, fantasy, mystery. Copy other folk, good mimics, ventriloquists, like the dramatic and sensational.

Solar Digit

Vishnu<\$IVishnu>, the pervader, knowing the rules of cosmic maintenance.

Aspects

<169>It is ten years now since I rejected the divisions into 12 equal parts, into houses; into dominations, trinities and so forth. The only part I kept are the aspects, and I link astrology to the doctrine of harmonies.<170>

<197>Tertius Intervens, Kepler

ASPECTS<\$IASpects> are combinations of one planet or luminary with one or more others. The main aspects (and those listed below) are the conjunction, opposition and the square. The strength and positions of these planets and luminaries determine whether or not any given aspect is <169>good<170>, <169>bad<170>, weak or powerful. Where celestial bodies are close to the angles of a chart or aspect the Sun or Moon, the influence of such aspects appears to be much greater.

A chart is judged on the basis of the closeness of the planets and luminaries to the background or foreground. The latter implies one or both of the planets are close to the angles and the former that planets are distant from them.

When considering aspects, remember that a planet, from its navamsha<\$INavamsha> position, may closely conjoin one of the natal angles. If planets in mutual aspect are not angular or in the foreground, they seem to have little effect.

If a planet is strong by aspect or angularity but weak by constellation, it seems to give rise to debased or corrupted energy, still in consonance with its own nature. An individual with this type of configuration may seem to be <169>seized<170> by a planet.

When observing astrological factors in other people, it is sometimes hard to distinguish the difference between solar and lunar aspects. Solar aspects generally impart a hardness or firmness to the nature of the planet<197>lunar aspects seem milder. According to Ptolemy¹, the Sun tends towards a more impressive and robust effect and the Moon towards better proportion, greater slenderness and a more moist temperament.

Planets and luminaries may be either promissors<\$IPromissors> or significators<\$ISignificators>. These words mean that one planet in aspect represents the energy, the other how that energy is to be expressed. Aspects have, therefore, two meanings. The Sun represents creativity and self-expression, so if it is with Mars this may be expressed through aggression, competition and the like. Mars represents vigour and energy, so if aspected by the Sun, this means such energy is expressed in a firm, hard and creative way.

It is debatable whether conjunction<\$IConjunction>, opposition<\$IOpposition> or square<\$ISquare> differ markedly in their effects. Planets and luminaries seem to express their nature most purely when on the angles of a chart and if the constellation they occupy is harmonious. In such cases, there seems to be direct access to the real nature of the planet.

Horoscopes may be conceived of as frozen time frames of what really is in continuous movement. The Pythagorean<\$IPythagoras> concept of the harmony of the spheres is useful in interpretation if we imagine that each planet, luminary or constellation emits a note of music. If the combined sounds form harmonies there is concord in the nature of the person.²

Be subtle in interpretation. If, say, Jupiter is in Aries in an angle and closely aspects Mars, Mars takes the place of Jupiter in Aries and Jupiter takes the place of Mars. Sometimes these mutual interchanges can become very complex but still should be considered.

Some examples of this effect are Sun in Aries aspecting Mars in Leo (Sun in Leo, Mars in Aries), Saturn in Taurus aspecting Venus in Capricorn (Saturn in Capricorn, Venus in Taurus) and Mercury in Libra, Venus in Gemini (Mercury in Gemini, Venus in Libra).

If a planet occupies a harmonious navamsha and aspects an angle in the natal chart, the influence of the planet in the navamsha is complete<197>Mars in an Aries navamsha conjoining the ascendant is an example of this. If a planet is retrograde<\$IRetrograde>, vargottama<\$IVargottama> (occupying the same constellation in both natal and navamsha charts) then the influence will be proportionally increased.

If a planet is strong by angle but weak by constellation, it will produce disharmony. Traditionally, the Ascendant is entrance into the world, the MC heaven, the Descendant entrance into the underworld and the IC the underworld itself. The angles are the foundation of sound astrology.

The following brief descriptions of aspects have to be studied while bearing in mind that their nature is affected greatly by their position relative to the angles and according to which constellations they occupy. The influence of an aspect may change entirely depending on these factors.

Sun Moon<\$ISun-Moon>

One of the hardest aspects to interpret, it has been found in the charts of transvestites, people who have had <169>sex changes<170> and the like. It does seem to denote some inner division or conflict. It has been noted that those with it strong may switch from being very passive (Moon) to being very aggressive (Sun). It also seems to be a <169>fateful<170>

aspect<197>individuals may experience sudden reverses and flows in life.

Sun Mercury<\$ISun-Mercury>

This is a good aspect for those who need to communicate. But frequently it seems to overpower the person in whose chart it is found with narcissism and grandiose ideas. The individual may have a very black and white view of people and life, stemming from an exaggerated inner division into <169>good<170> and <169>bad<170>. The <169>bad<170> side may be completely suppressed, so that a person may be capable of performing all kinds of acts without thinking of the feelings of others<197>that which is out of sight is out of mind.

Sun Venus<\$ISun-Venus>

Person is pre-occupied with her or his appearance to others, graceful, soft of speech.

Sun Mars<\$ISun-Mars>

The person will be hot-headed, determined, thrusting. Situations of conflict are provoked and enjoyed. If the Sun and Mars are in signs such as Aries or Leo, there is too much energy and the person, although accomplishing much, may stop at nothing which lies in the way of the goal. This aspect has an obsessive element to it.

Sun Jupiter<\$ISun-Jupiter>

It is a lordly aspect. Those who have this aspect strong in their charts assume that in one or another respect they are the <169>best<170> and are not slow to declare the fact to one and all. Their self confidence seems so great, their optimism so abounding, that it takes subtlety to find the inner lack and depression that may lurk at the root of it.

Sun Saturn<\$ISun-Saturn>

Expressing the self in a very cautious and sceptical way, she or he convinces others of her or his uselessness. Vitality and physical appearance seems low, but such people are often, despite their words and actions, capable of achieving much.

Sun Uranus<\$ISun-Uranus>

Pre-occupied with the morality and rightness of their view, people with this configuration strong in their charts seek to manipulate, control and direct others. This aspect makes an individual compulsive, cold and hard in their expression.

Sun Neptune<\$ISun-Neptune>

The person will express herself or himself in a very diffuse, vague, elliptical and elusive way. Others may not be able to perceive that behind the vagueness, inability to make decisions, waffle and softness is an individual.

Sun Pluto<\$ISun-Pluto>

An individual with this configuration strong will express by not expressing. If any others come into orbit, they may not even notice her or him. Loathe to speak or to express their feelings, Sun Plutonians seem to have the key to invisibility.

Moon Mercury<\$IMoon-Mercury>

A person with this configuration strong will appear very quick, clever, good at languages, sums and all other Mercurial preoccupations. However, Mercury is also superficiality and what appears on the surface may not reflect real knowledge. Owing to their versatility, people with this aspect have a smattering of knowledge about a huge range of subjects.

Moon Venus<\$IMoon-Venus>

People who have this configuration are very popular with others. This is because the Venusian gives so much to other people that others are unconsciously flattered. Moon Venus people seem very charming, have a pleasant manner and often a nice voice and appearance.

Moon Mars<\$IMoon-Mars>

This aspect makes people seem very aggressive, snappy, quick to react and to be offended, full of energy, lively.

Moon Jupiter<\$IMoon-Jupiter>

Like Moon Venus, this aspect makes for popularity with others. The person seems sympathetic, generous and good humoured. If Jupiter or the Moon are in exalted places and strong, this aspect seems to protect the individual and may bestow wealth.

Moon Saturn<\$IMoon-Saturn>

People with this aspect strong are unpopular because they reflect back what others do not wish to see<197>the unpleasant, the bad, the old and the decaying.

Moon Uranus<\$IMoon-Uranus>

An aspect that seems to denote someone free from the bonds of conventionality, always interested in the new and the exciting.

Moon Neptune<\$IMoon-Neptune>

People with this aspect strong seem to be dreamers, hopeless romantics, idealists. Frequently, this aspect bestows a shapeliness and softness of form which can be alluring.

Moon Pluto<\$IMoon-Pluto>

The lunar aspect makes people inordinately shy, secretive, quiet and mysterious. They are always lone wolves. If the Moon and Pluto are strong but afflicted, this aspect denotes a schizoid split in the nature.

Mercury Venus<\$IMercury-Venus>

Bestows great fluency (Venus) in communicating (Mercury). The person may be a singer, an artist or a romantic novelist.

Mercury Mars<\$IMercury-Mars>

This aspect gives a <169>cutting edge<170> to a person's speech and manner that may be very offputting to others. It is an acid combination and the person may be argumentative and sarcastic.

Mercury Jupiter<\$IMercury-Jupiter>

If Mercury and Jupiter are both well placed, this aspect may bestow wealth. However, this comes at a price, with this aspect showing strongly in the charts of the garrulous and the self-conceited.

Mercury Saturn<\$IMercury-Saturn>

Hesitancy in speech and the inability to communicate effectively are common in those with this configuration. In traditional Hindu astrology, this aspect is associated with hermaphrodites and eunuchs. Feeling may be absent.

Mercury Uranus<\$IMercury-Uranus>

An ability to think and express themselves rapidly and controlledly makes this aspect one found in the charts of bright people. The neutrality of Mercury may cause a certain lack of affection and feeling for others.

Mercury Neptune<\$IMercury-Neptune>

A good aspect for those who need to visualise or dream, this also gives the ability to communicate in a poetical or mystical manner.

Mercury Pluto<\$IMercury-Pluto>

Seems to denote some kind of block on expression. This aspect is often found in the charts of schizophrenics and this could be because expression is separated in some way from reality. Plutonians are not the most realistic of folk.

Venus Mars<\$IVenus-Mars>

Imparts passion and liaisons may be very charged but also short-lived. This aspect may also lead to the person being subject to sexual offences by others, particularly if Mars suffers aspects from Saturn or Pluto.

Venus Jupiter<\$IVenus-Jupiter>

The combination of love (Venus) and expansion (Jupiter) is appealing and wholesome, with this aspect being found in the charts of those whose love lives are even and free from discord. If the aspect is angular and in a good constellation, this aspect bestows a rajayoga with the individual seeming to glide through life.

Venus Saturn<\$IVenus-Saturn>

Denotes a restriction on affection, which may be reflected in inability to form strong relationships.

Venus Uranus<\$IVenus-Uranus>

The liking for the new and exciting may land the owner of this aspect into strange relationships with others.

Venus Neptune<\$IVenus-Neptune>

Hopeless romantics, those with this aspect powerful are the <169>wets<170> of this world.

Venus Pluto<\$IVenus-Pluto>

As with Venus Saturn, this aspect indicates some difficulty in showing affection. There seems to be some need to assume a disguise, so that a partner never gets close enough to the individual with this aspect.

Mars Jupiter<\$IMars-Jupiter>

Frequently found in the charts of military figures, this aspect gives self-confidence, a sense of fairness, a love of extravagance and an impulsive nature.

Mars Saturn<\$IMars-Saturn>

Gauquelin's research has shown the conjunction of these two planets to be strong in the charts of surgeons and MDs. It is also the aspect of the <169>killer<170>. It depends on its position in the natal chart as to whether the person is an attacker or the victim and it may cause both. An element of brutality is attached to the aspect. A surgeon is a licensed knife-man and if she or he did not have legal sanction to cut deep into human tissue, the action would be that of someone committing grievous assault.

Mars Uranus<\$IMars-Uranus>

Seems to denote a resentful streak in the person, who may be very tough and touchy. Fagan asserts it is the aspect of the daredevil. These people can be very controlled in their aggression and may seem to have some sort of chip on their shoulder.

Mars Neptune<\$IMars-Neptune>

The person in whose chart this aspect is strong never can take the right course of action as her or his decision making is always confused.

Mars Pluto<\$IMars-Pluto>

An aspect frequently found in the charts of the criminal, the rebel, the revolutionary and the outsider. Given to outbursts of aggression which may erupt from no-where. If found in a return chart, this aspect may denote unexpected attacks or accidents.

Notes

1. The Tetrabiblos of Ptolemy, translated by F.E. Robbins. Loeb Classical Library, 1980. This work is the source of most modern tropical astrology. Translated to the Arab from the Greek, it formed the basis of astrology in Western Europe during and after the time of the Renaissance. However, not all astrologers subscribed to the Ptolemaic view of the universe. There is some evidence that the English mystic, Robert Fludd, used a sidereal astrology in his Rosicrucian speculations.
2. While the work of Gauquelin has not revealed significance in the aspects. a body of evidence exists of the effect of Solar and Lunar aspects on the weather. See Gauquelin's The Cosmic Clocks, for an interesting review of the available scientific evidence.

Astrology and the Body

<169>The 27 sidereal constellations, the planets, the cosmos, all change, the three worlds with their inhabitants both animate and inanimate, should all be conceived as being within the body.<170>

<197>Kaulajnananirnaya Tantra

THE CONSTELLATIONS are most important to an understanding of astrology's role in determining types of personality. The constellations can be divided into Cardinal,<\$ICardinal> Mutable<\$IMutable> and Fixed<\$IFixed> and these triplicities correspond to the three gunas<\$IGunas> of Hindu philosophy. Cardinal is rajas, Mutable tamas and Fixed sattvas. These qualities are said to be the threads from which the whole creation is woven and are active, passive and reconciling.

Rajas	Sattvas	Tamas
Aries	Taurus	Gemini
Cancer	Leo	Virgo
Libra	Scorpio	Sagittarius
Capricorn	Aquarius	Pisces

The two Sanskrit works, Sushruta Samhita<\$ISushruta Samhita> and Caraka Samhita<\$ICaraka Samhita> are texts of the Hindu medical science called Ayurveda<\$IAyurveda>. There were very skilful Ayurvedic physicians in India who has perfected techniques<197>such as plastic surgery<197>long before such knowledge was known to Western doctors. The vaidyas<\$IVaidyas> or physicians were well acquainted with the structure of the body, practicing dissection and using herbs and radical surgery.

The philosophical basis of Ayurveda incorporated the three gunas in a subtle and sophisticated view of mankind and its place in the world. A human body was conceived of as being made up of seven dhatus<\$IDhatus> or tissues, three doshas (humours) and three malas<\$IMalas> (excretions). The tissues are themselves composed of Earth, Air, Fire, Water and Space.

These elements are made up of the three strands or gunas. Food is transformed by digestive humours into fine liquid food or rasa, with the aid of breath and sense impressions until the subtlest dhatu<197>semen<197>is created.

Overpreponderance of one of the three humours is what gives rise to disease, perfect health existing only when 3 doshas, 7 dhatus and 3 malas are in balance. The doshas are linked with three major bodily systems, blood system<\$IBlood system>, nervous system<\$INervous system> and lymphatic<\$ILymphatic System> system.

Astrology was held to be an essential part of Ayurveda as the time of birth and the influences prevailing at that time bestowed a certain tendency toward the predominance of one or other of the three doshas.

The Cardinal constellations were predominantly Pitta<\$IPitta>(<169>Bile<170>), the Mutable Vata<\$IVata> (<169>Wind<170>) and the Fixed Sleshma<\$ISleshma>(<169>Phlegm<170>).

The qualities of the three doshas can be summarised in the following way:<197>

- Pitta Cannot endure heat, susceptible to hunger and thirst, keen appetite, courageous, cannot endure chronic conditions, moderate in strength, physically active
- Kapha Well nourished, oily, smooth, beautiful body strong limbs, profuse hair, slow, steady, calm clear voice and complexion, fertile, emotionally active
- Vata Skin rough and dry, bodies thin, insomniacs, worriers prone to fear, cannot withstand cold, intellectually active.

The classifications by the Indian physicians and astrologers have been found very relevant to sidereal astrology. For example, the following table links the humours to planetary temperament:<\$IPlanetary Temperament><197>

Planet	Ayurveda	Characteristics
Pluto	Vata Vata	A person with a strong Pluto has a weak body feeling
Mercury	Pitta Vata	Outwardly active but little real body feeling
Jupiter	Sleshma Vata	Appears well nourished but out of touch with the body
Saturn	Vata	See above
Moon	Sle.Vata Vata	Weak connection with the physical body but round of limb and outwardly well nourished
Sun	Pitta Sles. Sles	Very stable and steady with the appearance of

		vigour and action
Venus	Sleshma	See above
Uranus	Sleshma Pitta	Outwardly solid and active
Neptune	Vata Pitta	Outwardly weak but inwardly active
Mars	Pitta Pitta	Outwardly and inwardly active

In this table, where a combination of the 3 doshas exists, the first shows how it appears outwardly, the second what it rests on. For example the Jupiterian appears well nourished (Sleshma) but is basically weak (Vata). This connection with physiology is the key to the physical signatures of the planets.

The physical characteristics may be considered as a closed circle or cosmos in movement, in which one quality turns into another. Pluto, Mercury, Jupiter and Saturn are essentially <169>intellectual<170> planets and Venus, Uranus, Neptune and Mars are <169>physical<170> planets.

According to the vaidyas, Nature flows into the human system, itself a part of nature, which utilises the appropriate food for its own ends<197>the waste material being discharged as the three malas.

Food is of three types<197>sense impressions, breath (prana)<\$IPrana> and edible food. The body is composed of five elements<\$IFive Elements (Panchabhuta)>, whether dead or alive.

Vata functions primarily through the central nervous system, Pitta through the circulatory system and Sleshma the lymphatic system.

The 3 doshas permeate the macrocosm and microcosm and are present as food and in food. The fire of digestion (Pitta) functions in the alimentary canal, the lungs and in the sense receptors to transform the triple substance of Nature.

The result of <169>cooking<170> edible food is the nourishment of the 7 dhatus or tissues in the body:

Each tissue takes what is required, throws off waste substances and passes, transformed, into the next state. This is simplified here, as breath and sense impressions also enter into the process.

Perfect health is thereby said to exist when there is a flow-through of the appropriate kind in the human organism. Ill health exists when there is malnutrition or if the waste substances cannot be expelled or if there be a congenital tendency to excess or deficiency of one or a combination of the 3 doshas.

Edible food (including water) nourishes the physical body, breath the emotions and impressions the brain. All three are linked together as one cosmos.

Interpretation

<169>The true art of the interpretation of a natus or horoscope of birth of an individual lies in the selection between major and minor factors in the map and the subsequent synthesis of these factors into an inherent whole.<170>

<197>Manual of Sidereal Astrology, Fagan

BY FAR THE MOST powerful influences in a sidereal horoscope are those exercised by angular planets<\$IAngular Planets>. Planets or luminaries close

to the Ascendant, Descendant, MC or IC will exercise maximum effect, taking into account their inter-aspects and constellation places.

It is important to recall that planets, from their navamsha<\$INavamsha> positions, can also aspect the natal angles. Such influences seem to be as strong as their natal counterparts.

When judging a natal chart, first consider angular planets. If there are no planets within orb of the angles, consider relative angularity. Planets or luminaries in the background exercise minimal effect.

Only look at aspects after judging angularity. Solar and lunar aspects have more influence than inter-planetary aspects.

Proficiency in interpretation is an art rather than a science. But following these rules will build proficiency. Interpretation should not be treated superficially. After erecting a chart, it is necessary to meditate and think long on it, perhaps taking several days before deciding on an interpretation. Interpretation is really synthesis, drawing on the knowledge of signs and planets and the various astrological rules.

Planets and luminaries signify the dynamic powers of an individual. The Sun represents self-expression, the Moon the image, Mercury how we communicate, Venus the mode of affection, Mars how we act, Jupiter our power of expansion, Saturn our sense of scepticism, Uranus our powers of analysis, Neptune our ability to dream and Pluto our ability to withdraw or to be detached.

The following check-list may assist an interpretation:<197>

Find the Ascendant ruler<\$IAscendant Ruler>r (using the traditional rulerships of the signs). Is that planet angular? Does it make close aspects with an angular planet?

Look for angular planets in the natal chart and also check for planets which are angular from the navamsha chart.

Check for partile aspects<\$IPartile Aspects> (within 1<198> of orb)

Which constellations are occupied by the Sun and the Moon?

Are any planets exalted<\$IExalted Planets> and also angular?

If from direct observation you feel a particular planet or constellation is strong yet this is not revealed in the chart, check the time as given and your calculations.

Interpretation of a chart is characterological and also predictive. It has been said that what we are as people determines our fate and no doubt this is true, yet ancient astrology promised much more than just a psychological profile of an individual.

In modern times, astrology has definitely tended towards the psychological method of interpretation, current magazines are full of adverts for astrological counselling and therapy.

It rather goes against the tide to suggest that astrology is capable of predicting actual events with timings, yet the ancient world insisted that their astrologers did just this. So, in this work we will attempt to face this issue square on, including a few predictive combinations (yogas<\$IYogas>) which we feel have some validity.

Rajayogas<\$IRajayogas>

A rajayoga is a combination in a chart which, strictly speaking, bestows a kingdom to the subject of the horoscope. Things are rarely this clear-cut but it is certain that there are many combinations which do bestow unusual power to a person. If a rajayoga is present in a chart and powerful by virtue of angularity<\$IAngularity>, it can cause a person to rise from obscurity to the pinnacle of worldly power.

Exalted Planets<\$IExalted Places>

The places for exaltation are Sun in 10<198> of Aries, Moon in 2<198> of Taurus, Mercury in 15<198> of Virgo, Venus in 27<198> of Pisces, Mars in 28<198> of Capricorn, Jupiter in 15<198> of Cancer and Saturn in 20<198> of Libra. If the planet is angular, the effect is much greater, particularly so if within one degree of the angle. If the angle is the Asc or MC, the effect will be greater. If two or more of these planets are angular, the effect will be proportionally greater again.

Even if these planets occupy these constellations angular and are not on the precise exaltation (hypsomatic) point, the person will become powerful. If the appropriate planets are on these points in the navamsha chart and angular they will constitute a rajayoga, all other factors being taken into consideration. If, instead of being angular, they aspect the Moon in radix or in navamsha, they will also confer power.

Own Signs<\$IOwn Signs>

If Mars is in Aries, Mercury in Gemini, Sun in Leo, Venus in Libra, Jupiter in Sagittarius and Saturn in Capricorn and they are angular or aspect the Moon, they confer power. The other rules resemble those given above for the hypsomata.<\$AHypsomata;Exalted Planets>

The sort of energy is consonant with the nature of the angular planet, Sun in Aries having a quite different effect than Venus in Libra or Jupiter in Sagittarius.

If two planets are in mutual aspect, for example Jupiter in 28<198> of Capricorn square Mars, it is as if Mars occupied its own degree of exaltation. This effect is known in tantrik astrology as sambhanda.

All rajayogas are modified by aspects which may mar or strengthen the different effects.

Retrograde Planets<\$IRetrograde Planets>

Hindu astrology maintains that if a retrograde planet is in a harmonious constellation and is angular it bestows power. The effect is increased if the retrograde planet is in a good position and angular.

Double Constellations<\$IDouble Constellations (Vargottama)>

If the Moon occupies the same constellation in both radix and navamsha and is strong by position this confers power. If the Asc is in the same position in both, this confers power. If any planet or luminary has the same sign in both, this strengthens the effect of such planet. However, if the constellation is inharmonious, this increases the discord.

Other Combinations

Moon conjunct Venus, Mars, Jupiter. Mars in Capricorn. Sun in Aries. Not a Virgo ascendant.

Moon conjunct Mars in Aries and angular.

Venus in Libra, Mars in Aries, Jupiter in Cancer.

Venus conjunct Jupiter angular.

Jupiter partile an angle.

Sun in Aries, Moon aspecting Venus and Jupiter, Mercury in Gemini or Virgo aspecting the Moon.

Saturn in Aquarius and Moon in Taurus, one of them being angular.

Saturn exalted, Moon conjunct Sun in Sagittarius, Capricorn ascendant with Mars and Saturn there.

Study of all of the above will reveal the patterns which create worldly success or power. The number of possible permutations is far greater than those described here<197>the wise will be able to judge for themselves.

The sound basis for assessing the quality of a planet is based on its position, angularity and how it is affected by mutual aspects. If it occupies a favourable place, is angular, aspects <169>benefics<170> or is retrograde it will be powerful. The reverse is true if it is afflicted, weak by position etc.

Balarishta<\$IBalarishta>

In Hindu astrology, there are certain charts which have such dire aspects that the newborn baby is doomed to extinction. A selection follows.

Sun

Sun rising, malefics in angles or aspecting the Moon. Benefics absent.

Sun in MC aspecting Mars and Saturn.

Sun in Capricorn aspecting Mars, Saturn, Moon and Mars.

Moon

Moon conjunct malefic in Virgo or Scorpio and strong.

Moon conjunct Mars in Asc, malefics in Aries, Cancer, Libra, Scorpio or Capricorn.

Moon conjunct Mars in Pisces, malefics rising in Pisces, no benefics in angles.

Mars conjunct Saturn in Taurus or Leo, aspecting Moon.

Moon in Scorpio or Pisces Asc aspecting malefic, no benefics in angles.

Solar and Lunar Returns

<169>There is a certain unchanging rule produced by the yogas of planets and signs (in the horoscope) at the birth of men; they call it his fate. There is a similar (rule) in the yearly (horoscopes) of men.<170>

<197>Yavana Jataka

MANY METHODS OF predicting the future have come into being over the millenia<197>most have been discarded almost as quickly as they were adopted. There are, however, three methods in common use which appear to give satisfactory results<197>progressions, return charts and transits. The first of these is founded on the supposed analogy between a day of a person's life and a year of time. The birth chart is <169>progressed<170> or recalculated so that, for instance, the 21st day after birth is interpreted as the 21st year of a native's life. However, progressed charts can scarcely account for disasters when, say, 20,000 people may lose their lives within just a few moments.

Transits occur when the constantly moving planets contact important points in a native's horoscope. The odds are even that at any given moment a transiting planet will be within half an arc degree of a conjunction, square or opposition of any of the natal planets. Although transits are relied on heavily by many astrologers, this statistical fact makes their validity highly dubious.

Solar and lunar return charts are cast for the time the Sun and the Moon occupy the exact point with reference to the fixed stars that they held at the time of birth. Return charts have a long history and were used in the ancient world. Experience shows them to be invaluable guides to the nature of the year (Solar return) and the month (Lunar return) respectively.

Although there are many Indian methods for predicting charts, for reasons of space this work will only deal with the return methods of prediction. If the navamshas for the return charts are also calculated, these charts become even more useful.

Calculation of return charts<\$IReturn Charts> requires a high degree of accuracy as it is important to obtain the correct angles for the time and place of birth<197>the angles play a vital role in interpretation.

If a planet is strong in the birthchart and is on one of the angles of the return map, then it will exercise its full effect<197>as if the configuration finds its expression. Planets on the angles at the time of return act upon the native. We will illustrate this important point with an example: If a person has Sun conjunct Mars in 22<198> Aries angular and a Solar return shows one of the angles to be 22<198> Aries, then the full power of the Sun-Mars conjunction will be expressed by the native. If, however, Sun and Mars are (for the time and place of the return) on the angles, then there could be violence meted out to her or him. The distinction between these two possibilities is important.

Nevertheless, predicting the exact effect of a return chart is often difficult, due to the numerous possible combinations. What follow can only be general descriptions.

Transits<\$ITransits>

Transits occur in sidereal astrology when a planet or luminary at the time of investigation crosses the position of an angle, planet or luminary in a native's birth chart. These may only be of significance when the influences are reinforced by similar configurations in a return chart.

Natal Planets on Return Angles<\$INatal Planets on Return Angles>

Sun: Depending on the natal strength and aspects of the Sun, the native becomes more independent, strong minded and powerful. If the Sun is weak in the birth chart, no effects may be noticed. The more powerful effects occur if the Sun is well placed and well aspected natively.

Moon: The person becomes subject to the whims and vagaries of his or her own personality and desires<197>revealed by the position and aspects of the natal Moon.

Mercury: If this planet is natively strong, the individual will become interested and involved in the expression and communication of ideas. The type of ideas may well be influenced by the natal configurations of Mercury.

Venus: The individual feels more gregarious, loving, spendthrift, generous, affectionate and outgoing, particularly if Venus is strong natively.

Mars: Flooded with energy, this configuration may prompt a person to hasty actions, fights and sporting activities. The urge to compete will be increased.

Jupiter: Depending on natal aspects, the individual becomes more expansive. The negative side of this may be an overweening narcissism.

Saturn: Unless Saturn is strong in the natal chart, the person may feel slow, absent minded, self deprecating and feel a failure.

Uranus: Trying to boss others about, the individual will be concerned with control and analysis.

Neptune: She or he will attempt to escape from difficult situations, becoming elliptical and vague, interested more in fantasy than reality.

Pluto: Self imposed isolation.

The most powerful configurations occur when transiting planets on angles of a return chart simultaneously transit natal planets.

Transiting Planets

The effects of transits will only be of real importance when either the transited or the transiting planet occupies an angle in the given return chart.

Sun on angle: Attracts the attention of others to the native.

Moon on angle: Others seek the company of the native. This may bring renown as the public (Moon) seek out the native (angle). If malefic planets are involved, the native may suffer from the attention of others.

Mercury on angle: The person may receive an important communication, valuable books or documents or this transit may indicate travel.

Venus on angle: Native receives the love, affection and favour of others, sometimes betokened by small gifts. This is if Venus is unafflicted. If Venus is natively afflicted or if the transiting Venus is afflicted, this may mean that the affectionate feelings of the native are, in some way, trampled upon.

Mars on angle: Something sharp, cutting or penetrating affects the body of the native. This may indicate infections, cuts or burns. The severity or otherwise of the attack will be shown by its natal position, its inter-aspects, whether it is retrograde and how close it is to the angle.

Jupiter on angle: Gives rise to great happiness and may indicate an increase in wealth and fortune generally. All seems to go well. The natal position and power of Jupiter will determine the extent of expansion.

Saturn on angle: The person (angle) comes under restricting conditions, the type of limitation depending on the natal aspects and positions of Saturn.

Delays, frustrations and the harshness of others may impede progress.

Uranus on angle: This often seems to indicate that the new makes its way into a native's life. If Uranus makes close aspects to other planets, the effects will be accordingly modified. Mars Uranus, for example, can cause accidents perhaps involving machinery.

Neptune on angle: Confusion, bewilderment, anaesthesia, traps and humiliations have all been noted with this transit on an angle of a return chart.

Pluto on angle: Usually indicates a shock of some kind. This will be modified by the aspects Pluto makes and also by the natal configurations. Pluto usually indicates an outside influence arriving completely out of the blue. If Mars configures Pluto it may mean a criminal attack but with Jupiter involved it might mean an unexpectedly large amount of money.

Return charts should always be related to the natal chart. Even the most malefic aspects in a return chart may have no effect if they do not correspond to similar combinations in the natal chart (radix). Thus, the return chart can only exercise any major effect if a particular yoga exists, latently, in the radix. Because a return chart is cast for the specific locality of an individual at the time, it would seem theoretically possible to remove oneself from the influence of malefic planets on local angles. Moving may not be an option,

especially as we can never be sure that the dreaded incident may never happen!

It has been noticed that the events which cause the greatest shocks, associated with Pluto, often seem to defy prediction. As Pluto is so unpredictable in its effects and because a shock has to be, by its very nature, unexpected, it is hard to predict just how it might manifest.

It does seem likely that advantage can be taken of the prevailing conditions. An appropriate return can be chosen for a particular project, for example gambling if Jupiter holds an angle, writing a book if Mercury seems strong, etc.

The yogic principles of the Kalachakra<\$IKalachakra> would seem to suggest that if a natal planet figures strongly in the return and experience has suggested that this planet can create trouble, you can dissociate yourself from its influence.

Hindu astrologers recommend propitiation of any feared planet. They may recommend that a ring of the particular planetary gem stone be worn. Tantrik rituals<\$ITantrik Rituals> are other possibilities.

Timing<\$ITiming>

If a planet is very close to an angle, the main results will be seen soon after the date of return. Using these indications, it is possible to predict the appropriate time of incident or accident. Solar Returns, lasting a whole year, can be harder to time. Configurations shown in a Solar Return are sometimes triggered by Lunar Returns throughout the year.

It is possible to <169>progress<170> return charts. Methods for doing so are contained in Cyril Fagan's Primer of Sidereal Astrology.<\$IPrimer of Sidereal Astrology>

A transit occurring during the period of a return may also trigger the effects shown in the return map.

When judging returns, consider only conjunctions, squares and oppositions. Allow only 5<198> of orb. Always take into account navamsha<\$INavamsha> longitudes and aspects when judging a return chart. Partile aspects<\$IPartile Aspects> seem particularly potent in these maps.

No-one can say that interpreting return charts is a simple process and many factors can enter into a given situation. The following example is that of George Strasser, who was an early follower of Adolf Hitler and murdered by Reinhard Heydrich during a purge of the <169>old guard<170>

Planet Radix		Navamsha		Birth Details			
Asc	15	Ca	48	22	Sc	13	Name: Gregor STRASSER
MC	27	Pi	52	10	Pi	55	Time: 08:00 UT
Sun	17	Ta	02	03	Ge	22	Date: 31/05/1892 Tue
Moon	23	Ca	00	27	Cp	08	Lat: 49N00
Mercury	26	Ar	18	26	Sc	04	Long: 10E15
Venus	27	Ge	28	07	Ge	16	Town: GEISENFELD
Mars	17	Cp	09	04	Ge	24	GST: 0 37 2
Jupiter	23	Pi	46	03	Aq	05	LST: 1 18 2
Saturn	00	Vi	10	01	Cp	37	SVP: 6 45 56
Uranus	09	Li	22	24	Sa	18	JD: 2412249.83

Neptune	05	Ta	37	20	Ta	33	Node: 15 Ta 53 (TZ)
Pluto	15	Ta	29	09	Ta	25	SZ MODE Navamsha
Asc	00	Sa	46	07	Ar	02	Strasser Solar Sidereal Return
MC	06	Li	40	00	Sa	02	
Sun	17	Ta	02	03	Ge	22	
Moon	21	Le	16	11	Li	30	
Mercury	22	Ta	04	18	Ca	39	
Venus	27	Ta	59	11	Vi	53	
Mars	19	Le	14	23	Vi	10	
Jupiter	20	Le	13	02	Li	04	
Saturn	22	Cp	19	20	Ca	56	Saturn opposes natal Moon
partile							
Uranus	02	Ar	07	19	Ar	09	
Neptune	13	Le	41	03	Le	10	
Pluto	28	Ge	02	12	Ge	23	
Mercury	09	Ca	37	26	Vi	35	Transits time of death.
(0h 30/6/33 Berlin)							
Venus	02	Ca	27	22	Ca	06	
Mars	02	Vi	30	22	Cp	36	Mars navamsha Both oppose
natal Moon							
Jupiter	23	Le	02	27	Li	24	
Saturn	21	Cp	26	12	Ca	55	Saturn radix
Uranus	03	Ar	08	28	Ar	12	
Neptune	14	Le	05	06	Le	53	
Pluto	28	Ge	42	18	Ge	24	

Calculation

<169>No one should regard it as impossible that from the follies and blasphemies of astrologers, may emerge a sound and useful body of knowledge.<170>

<197>Kepler

THIS SECTION CONTAINS some useful techniques for calculating horoscopes. Other methods exist. You may consult any astrological textbook for details. As most of these books deal with tropical astrology,<\$ITropical Astrology> you have to remember to convert TZ longitudes into SZ longitudes.

Unless the time of birth is accurately known, the navamsha<\$INavamsha> longitudes of the Ascendant, the Midheaven and the Moon may be very inaccurate. This problem is not easy to resolve, but we recommend the avoidance of <169>rectification<170><\$IRectification>, a technique open to self-delusion and mistakes.

These remarks apply also to Solar and Lunar returns. Accuracy in calculation is pointless without the correct time of birth, which is the basis for all good work.1

Calculating a Birth Chart<\$ICalculation;Birth Chart>

You will need ephemerides, a table of houses<\$ITables of Houses> and an atlas or gazetteer for this purpose. The American Ephemeris<\$IAmerican

Ephemeris, The> is an excellent ephemeris. However, it is a tropical ephemeris, so all longitudes calculated must be converted into sidereal format.

Calculators and Computers<\$ICalculators & Computers>

A scientific calculator simplifies calculation and avoids the use of logarithms. The methods given below assume you have such a calculator. Each step will be taken separately so that the process of erecting a chart will be comparatively painless. If you have an ordinary calculator, degrees, minutes and seconds are converted into decimal degrees by the formula: decimal degrees = degrees + (minutes/60) + (seconds/3600). If you have a scientific calculator, make sure you purchase a model which can convert decimal degrees into degrees, minutes and seconds and also convert degrees, minutes and seconds into decimal degrees. Casio scientific calculators generally have this function.

Several commercial programs are available for computers which will calculate your chart for you in a matter of seconds. Astral Windows,<\$IAstral Windows> produced by the author of this manual, will also calculate navamshas and sidereal data for you. Refer to details at the back of this book for more details.

There are now a number of other programs for PCs which you may prefer. You can find details on CompuServe and other online services.

Example Horoscope<\$IExample Horoscope>

Follow this example through. We are using a 24 hour ephemeris and we are assuming the birth of a native at 11h30m AM, in London, on the 1st of September 1964.

The first step is to convert this time into Universal Time <\$IUT (Universal Time)>(UT). This is Greenwich Mean Time expressed in terms of the 24 hour clock. On the date in question, time was expressed as British Summer Time <\$IBST (British Summer Time)>(BST), one hour ahead of UT.

Rules

In the UK, time will be in GMT<\$IGMT (Greenwich Mean Time)> or UT except during summer time, in which case an hour must be subtracted from the time as given. There are exceptions to this rule. For example, in World War II, double summer time was in use and 2 hours needs to be subtracted. Refer to the reference works Time Changes for exact details. If a birth is given as, say, 2.45pm GMT, convert it to Universal Time by adding 12 hours, hence 14.45 UT.

If a birth time is given in zone or standard time of any other country, refer to the <169>Time Changes<170> series for exact information. If the time is ahead or fast of GMT, subtract hours/minutes and if behind or slow of GMT, add hours/minutes. Following these rules will result in the conversion of the time as given into UT, expressed in terms of the 24 hour clock. These conversions are essential as ephemerides are also expressed in UT.

	h	m	s		
birth time as given			11	30	00
zone time		not applicable			
summer time (subtract)				1	0 00
Time in UT		10	30	00	

Sidereal or equinoctial				
time from ephemeris for				
date of birth	22	40	44	
add UT	10	30	00	
total	33	14	44	
if 24 subtract 24		24	00	00
result	09	14	44	
Add acceleration (10 secs for				
each hour of UT)		00	01	45
Sidereal Time at Greenwich				
for time of birth		09	16	29
Longitude equivalent				
(multiply longitude by				
4, result is in minutes				
East add, West subtract)		00	00	39
Local Sidereal Time at birth		09	15	50
(Subtract 24 if hours greater than 24)				

Refer to the Table of Houses for latitude 51N29. These tables are expressed in terms of the tropical zodiac and you will need to add the SVP<\$ISVP (Synetic Vernal Point)> for the date in question to the positions and subtract a sign once they have been looked up.

By interpolation, the tropical Ascendant is about 04 Scorpio 15 and the MC about 16.5 of Leo. Apply the appropriate SVP (given in The American Ephemeris<\$IAmerican Ephemeris, The>):<197>

d	m	s		
TZ Ascendant Scorpio	04	15	00	
SVP for date (add)	05	45	00	
SZ Ascendant10	00	00	(Libra)	

h	m	s	
TZ MC Leo	16	30	00
SVP for date	05	45	00
SZ MC 22	15	00	(Cancer)

For latitudes south of the Equator<\$ISouthern Latitudes>, you must add 12 hours to the Local ST of birth (subtracting 24 hours if the sum is greater than 24) and when you have looked the TZ<\$ITZ (Tropical Zodiac)> figures up in the Table of Houses, reverse the constellations, e.g. Cancer becomes Capricorn. Then apply the SVP as above.

Calculation of Planets<\$ICalculation;Planets>

h	m	s	
Time of birth in UT	10	30	00
Position of Sun 0h on the			
2nd September 1964	09	32	38
Position of Sun 0h on the			
1st September 1964			
(subtract)	08	34	32

daily motion of the Sun
on the date of birth 00 58 06
(decimal .968333<198>)

Daily motion (.968333/24)
times 10h30m 00 25 25.13
Sun's TZ longitude 0h on the
1st September 1964 (add) 08 34 32
Sun's TZ longitude at time of
birth 08 59 57
Add SVP 05 45 11
Sun's SZ longitude 14 45 08
(Sidereal Leo)

Proceed in the same way for the Moon, Mercury, Venus, Jupiter, Mars, Saturn, Uranus, Neptune and Pluto. You need only compute the seconds for the Sun and Moon, minutes and degrees is sufficiently accurate for the planets.

Always remember to add the SVP<ISVP (Synetic Vernal Point)> to the TZ longitudes and then subtract one sign!

The outer planets<197>Jupiter to Pluto<197>have such a small daily motion that it is simple to work out the interpolated distances without calculation.

If a planet is retrograde<IRetrograde>, shown in the ephemeris by the symbol <169>R<170> in the column relating to the planet, daily motion is calculated by subtracting the longitude on the day after birth from the longitude on the day of birth.

The results should resemble the following. (There may be slight differences if you are using a different ephemeris.)

Asc	10	Libra	00	
MC	22	Cancer		15
Sun	14	Leo	45	08
Moon	11	Gem	51	34
Mercury		16	Leo	23 (R)
Venus	28	Gem	55	
Mars	27	Gem	55	
Jupiter	01	Taurus	34	
Saturn	06	Aqu	49 (R)	
Uranus		16	Leo	04
Neptune		21	Libra	08
Pluto	19	Leo	32	

Sometimes the Sun, Moon and planets are shown in the column of the ephemeris to be in different signs from one day to the next. If this is so and the planet is not retrograde, 30<198> should be added to the longitude on the day following birth. The subtraction can then be performed in the same way.

Occasionally, the addition of the SVP to a TZ longitude of, say, 26 Libra will give you a figure of, say 31<198>. If this is the case, first subtract 30

(<198>) and this will give you the SZ longitude<197>in this case 1<198> of Libra.

To complete the calculation of an SZ chart, you now have to calculate the navamshas (Appendix). The details you have obtained may be entered into an astrological wheel.

For computing aspects, it is useful to remember that the signs in their triplicities<\$ITriplicities (Cardinal, Mutable, Fixed)> of Cardinal, Mutable and Fixed are 90<198> away from each other. The orb for an aspect is 7.5<198>. In practice, this means that if one planet is in 10<198> of Aries and another in 15<198> of Cancer they will be in square aspect, taking the orb into account.

Take care to watch for squares, oppositions and conjunctions which happen near the end of a sign. If the Sun were to be in 29<198> of Scorpio and the Moon in 1<198> of Gemini, Sun and Moon are in close opposition.

Calculation of Solar and Lunar Returns<\$ICalculation;Solar and Lunar Returns>

Unless the time of birth you have is accurate, you cannot rely on Solar and Lunar returns as predictive tools. The procedure to calculate Solar and Lunar returns is similar. You need to find the time when the luminary returns to its SZ natal place<197>in the Sun's case, this will be on around the birthday each year.

First, convert the SZ position of the luminary into decimal degrees. Subtract the SZ longitude of the luminary on the day of return from the natal SZ position and call this a. Ensure you use the SVP for the date of return to calculate the longitude of the luminary. Calculate the luminary's daily motion on the date of return and divide by 24. Call this b.

The decimal time of the return is then a/b. This time should be used to calculate a chart in the normal way for the place of residence during the period of return. You should also calculate the navamshas.

A way of checking this calculation has been performed correctly is to look at the natal SZ position of the luminary, which should be identical to the longitude of the luminary on the date and time of return.

As the Sun returns to the exact zodiacal position it occupied at birth once every year, the Solar Return is a yearly chart. The Moon, returning to its natal position once every 27 days or thereabouts, is a monthly chart.

Notes

1. The exact time of birth is always hard to fix but theoretically is the time of the first breath. The solution to this problem may be found in the Nadi Granthas which assert their purpose as the determination of the true time of birth.

Appendix

Tables for Calculating Navamshas

To obtain the ninths (navamshas), the natal longitudes need to be multiplied by 9 and whole circles removed. The tables at the end of this Appendix simplify this process.

To convert each longitude, use the first table, adding separately minutes from the second table and take the navamsha sign from the column governed by

the natal constellation. For example, 14 Leo (natal) is equal to 6 Leo (navamsha), 14 Sag (natal) is equal to 6 Leo (navamsha). If the Sun is in 21 Libra 32, first obtain the figure 13 Aries from the first table and then add 4 degrees and 48 minutes from the second table (32' is equal to 4 degrees 48 minutes). Add this second amount to 13 Aries, giving a navamsha longitude of 17 Aries 48.

Tropical and Sidereal Zodiacs

The difference between the zodiacs is produced by a factor called precession, caused by a gyrating motion of earth, itself the result of solar and lunar gravitational forces. This is known as lunisolar precession. The movement is such that the first point of Aries in the tropical zodiac tracks backwards at a rate of approximately 50" each year.

Accumulation of precession means that this first point, taken by tropical astrologers to coincide with the vernal equinox, has moved backwards to a point in about 24 degrees of the constellation Pisces.

The SVP (synetic vernal point) is the figure used to translate tropical into sidereal longitudes and was calculated by Fagan. The fiducial or marking star in this system is Aldebaran in 15 degrees of Taurus (SZ). Hindu astrologers generally use Spica as the fiducial, while the Hermetic Order of the Golden Dawn used Regulus in the constellation of Leo.

Generally, the SVP is the value adopted by western siderealists although differences of opinion exist. Modern editions of The American Ephemeris use this value.

Zone and Standard Times

Due to restrictions of space, it is impossible to list here the variations and corrections necessary to obtain Universal Time. The best guides are the publications Time Changes in the World and Time Changes in the USA and Canada, published by the American Federation of Astrologers, PO Box 22040, Tempe, Arizona, USA. These publications are also essential for finding the times when daylight saving time (British Summer Time in the UK) were observed.

Tables for Calculating Navamshas

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To convert each longitude, use the first table, adding separately minutes from the second table and take the navamsha sign from the column governed by the natal constellation. For example, 14 Leo (natal) is equal to 6 Leo (navamsha), 14 Sag (natal) is equal to 6 Leo (navamsha). If the Sun is in 21 Libra 32, first obtain the figure 13 Aries from the first table and then add 4 degrees and 48 minutes from the second table (32' is equal to 4 degrees 48 minutes). Add this second amount to 13 Aries, giving a navamsha longitude of 17 Aries 48.

The movement is such that the first point of Aries in the tropical zodiac

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