



## Longevity

BY AGHORAM AIYER



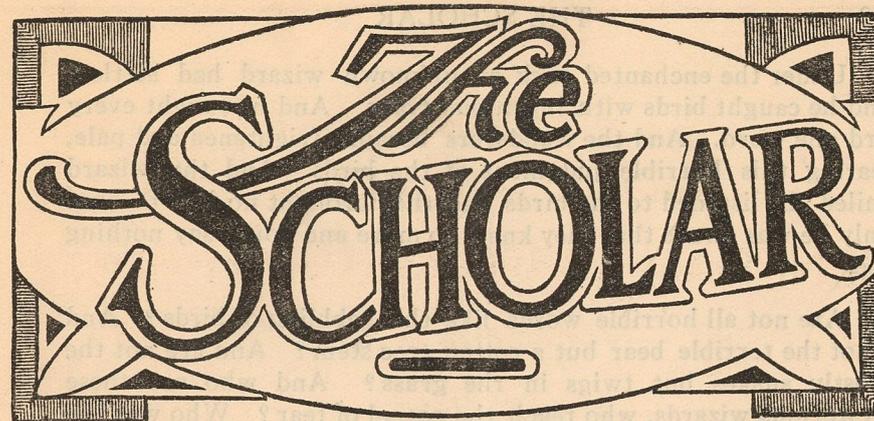
Every question in Astrology, the one which vexes the enquirer most is the length of life of a native. Most treatises in Hindu Astrology are agreed that it is unwise to posit anything definite as to a child's life up-to its twelfth year. The said period is divided into three equal sub-periods, and to each of the sub-periods are assigned the evil effects of its past Karma, the mother's, and the father's Karma. I am not in a position to affirm or disaffirm conclusively the above proposition. But I know of a case where the child's Lagna is Virgo with Mercury in the ascendant, Venus in the second house, and Moon and Saturn in the fourth house, and the starting Dasperiod of the child was that of Venus; with such a powerful Venus the child died in its second year!

Varahamihira in the concluding verse of his chapter on Ayur Daya gives the warning "All these guarantees of long life are given only to him who lives the life of Vedic Restraint." Against this salutary idea even the Hindu, especially the modernised Hindu rebels; much more the other races will. Varahamihira has considered the relative merits of the Pindayur Daya and Amshaka Ayur Daya and inclines to prefer the latter method as more reliable for the definite ascertainment of the length of life of a native. A number of other methods have been propounded by the Hindu Text writers on Astrology. Varahamihira's chapter on Dasas and Anthardasas directs attention not merely to the question of Raja Yoga, but also to the question of longevity.

Most text books on Hindu Astrology consider the effects of particular planetary combinations not merely for the purpose of finding out the lucky and the unlucky periods of life, but also for elucidating some point of view regarding longevity. A native's death is supposed to be probable in a particular year in view of particular planetary combinations.

Then again, there are different systems in vogue for considering the effects of various planetary periods in a human life, the chief of which are the Udu Dasa and the Kalachakra Dasa; the former has the greatest vogue. The consideration of these Dasa periods also leads to conclusions on the question of longevity.

The Phala Deepika, a popular work in Astrology deals also with a method for reckoning longevity in terms of the Ashtaka Varga of the planets, and particularly in terms of the Samudaya



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## Fears.

(DIARY LEAVES)

BY NICHOLAS ROERICH



HE sun set. Forest murmurs began. The crowns of old oaks appeared as monstrous silhouettes. The gignatic pines turned red. Flowers glimmered like horrible eyes. The ravines became pitch black and the boulders protruded like huge skulls. Look, what a terrible face the forest shows!

The crane hurried into the meadow and gabbled: "Beware, beware!"—and disappeared behind the trees.

And above, in the foilage, the raven croaked: "Finis! Finis!"

The thrush above screamed: "Terrible! Terrible!"

The oriole whistled: "Oh, you poor fellow!"

From the top of the tree appeared a starling and took pity: "A good lad is lost. Pity. Pity."

And the woodpecker persisted: "Let him, let him!"

The magpie gossiped as if in the bazaar: "Let us rush to tell them. Let us rush to tell them!"

And even the peaceful bull-finch squeaked: "It is bad, very bad!"

How many fears! From the earth, from the trees, from the sky—whistled, crackled and hissed. It seemed as if all snakes rose from the grass—no help, no escape! And on the path there was standing the bear himself. What else, if not a bear, could that black spot be. And these flashing lights are not fireflies, but also something horrible.

Under the enchanted rock an unknown wizard had settled. And he caught birds with ingenious traps. And he taught every bird one word. And the wanderers became frightened and pale, hearing this horrible judgment of the birds. And the wizard smiled; he listened to the birds and they brought no fear to him. Only he was aware that they knew no more and could say nothing else.

Are not all horrible words like this gabbling of birds? And is not the terrible bear but a rotten tree stem? And are not the ghostly snakes but twigs in the grass? And who are these mysterious wizards, who teach the gospel of fear? Who was the primogenious being who, in a language unknown to us for the first time, uttered the cursed word 'fear'? And was this first fright a real horror, or was it a ghastly mirage? But milleniums and cruel atavism embodied this first cry of horror into generations. The inexperienced youth and grey wiseacres in sinister unison began to sing the hymn of fear. There was created an entire cult of horror. But what has a striving honest man to fear?

All the lightning and thunder of the universe teach us that there is nothing to fear—one has but to know. The wise heart convinces the brain that fear is the most absurd invention. The highest Ordainments, proclaim that the human spirit is eternal and cannot be harmed. People read this Truth and yet the habit of atavism for fear grips them and crushes them to the Earth. They do not listen to the voice of the heart. Science itself comes to aid the heart. All the latest strivings of science prove that knowledge frees man from fear. How many wonderful basic energies are unveiled by science! And human life can be absolutely transmuted.

But *terror antiquus*—the ancient terror still reigns. People still fear to know. For the majority of people, science is still sorcery. *Horribile dictu* but humanity is not far from mediaeval superstitions, when for every desire to know, people were burned at the stake or beheaded. It makes no difference that the inquisition of to-day applies instead of fire still more cruel methods. The fire destroyed the body, but many other methods torture the spirit and in their evil inventiveness they subject the world to convulsions of horror. Under various pretexts, by various forms of scarecrows someone tries to prohibit and deny. We all know these deniers. And what is at the bottom of this crass ignorance? Open the crude-coloured feathers of the bloated ignoramus and you will discover the grey feather of fear—and as hair stands on end, so does this feather rise not from a noble indignation, but from ugly fear alone.

Every cognizance is already fearless. And liberated science is also fearless. Everyone ascending the summit, at the moment of having made this decision, already rejects fear. There is deep significance in the advice that one should apply medicinal help against fear. So much is said about suggestion. Research of psychic energy becomes a science and should not all sciences be turned first of all towards the annihilation of fear?

Fear is attribute of ignorance. Fear is poison. Fear is fossilisation. Fear is paralysis. Fear is defeat. Fear is decay. Fear is destruction. Fear is annihilation.

In the "Nibelungen Ring" the sorcerer Mime tests Siegfried, because a hero is needed who does not know fear. Mime tries to frighten young Siegfried, with abominable horrors, but the hero simply does not know what fear means. Mime describes to him the terrible Dragon, but Siegfried only asks where he can find the monster. The spirit of the hero does not know the shackles of fear.

Every hero, when seeking attainment is free from fear. All ordainments preach fearlessness as the motive power of evolution.

From the East resounded the great ordainment: "*mā bhāyi*" "Fear not!"

In response to this mighty Command, there thundered from the depths of ages: "Warriors, Warriors we call ourselves. We fight for noble virtue, for lofty effort, for sublime wisdom, for this reason we call ourselves warriors!"