Astro-Ethnobiology: II The Astrological Basis of Human Characters – An Ecological Imperative

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ABSTRACT Astrology has analysed human characters based on someone's birth time specification and planetary positions in the zodiac belt (horoscope). The scientific basis of this depiction is reanalysed in this paper from ethno-biological point of view. The paper also presents a ready reckoner for human characters based on astrological parameters and can be used as tool for self analysis and comprehends the surrounding human personalities, a practical implementation to study human ecology from socio-biological point of view.

INTRODUCTION

The earliest possible attempt for a broad classification of animal world including man can be traced out in Vedas as (1) *Mukhadaana* (capturing by mouth) and 2) *Hastadaana* – (capturing by hand) (Padhy et al., 1999). Manusmruti; the pioneer and highest authority of human ethics, has classified the human beings under the major group *Yaraayuja* (born from womb) along with other herbivore and carnivore. Further, the human beings are subdivided into three groups on the basis of their food habit, social and cultural activities, such as I) *Raakshaasa,* ii) *Pissaacha* and iii) *Manushya* (Dash and Padhy, 1997).

In a different classification, Manusmruti has divided the whole biological world into three groups on the basis of *Gunas* (quality), such as *Sattva, Raajasa* and *Taamasa,* each with again of three sections: low, middle and high. Subsequently, human classification as *Varna* division, also based on *Guna* associated with an additional factor *Karma* (to do–perform action in conformity with the organic laws of cause and effect), is more precise (Dash and Padhy, 1998) and is analysed from scientific and genetic point of view (Bamshad et al., 1996). The *Varna* classification has four major divisions, such as *Braahmana, Kshatriya, Vaiyssya* and *Ssoodra* for the smooth running of the society with perfect division of labour. In Geeta, the division of human beings as *Deva* (with divine characters) and *Asura* (with demonic characters) can be traced out *vide* Chapter XVI.

Keeping pace with the different approaches for classification of human beings in ancient India, an attempt has been made in this paper to bring out a systematic configuration of human characters from astrological point of view. In a horoscope, the position of the different planets and the birth specifications (discussed later) of a person influence his personality, as claimed by Astrology. This personality is a resultant interaction that has reflected out of different characters one is expected to have, pertained to various astrological parameters during birth and can be used as clue to understand the behavioural integrity. To have an insight into such a character stratification based on Astrological personality, a concept on the preliminary knowledge of astrology is inevitable.

ASTROLOGICAL PRINCIPLES - IN BRIEF

Research on modern astronomy was started by Galileo born in 1609 later to the invention of Telescope by Hans Lippershey in 1608. Of course, the science of astrology was known in ancient Greece, Rome, Babylon and Egypt. In this context the Vedic Indians were said to be at the top and there is no difference of opinion as to this statement (Raman, 1998). The fundamental knowledge for creation of this universe is very
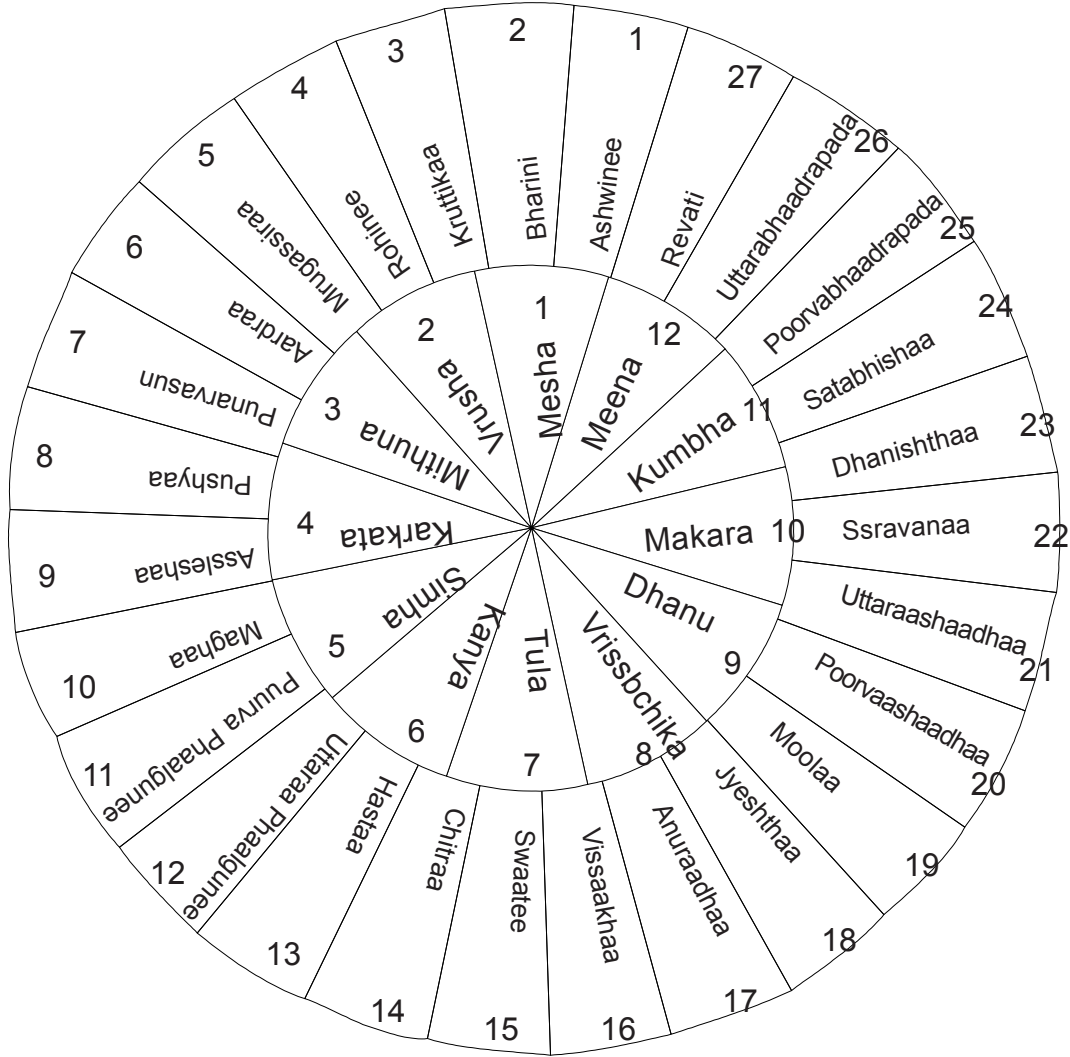
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Fig. 1. Location of twelve *Raassi* and twenty seven *Nakshatra* in the Zodiac belt

well described in ancient Sanskrit texts like Nasodiya Sookta, Purusha Sookta and Uttaranaaraayani Sookta and well reflected in Manusmruti as elaborated earlier (Mahapatra et al., 2001).

In Indian Astrology, the earth is considered to be static and other planets including sun, relatively move around the earth. This should not create any confusion that Indians were not conscious regarding the movement of earth around the sun, as the earth is named as *Jagat,* which means an object which is in constant (revolving) motion. Since, the planetary effects are studied on earth, the latter is considered to be apparently static. The Zodiac belt around the earth is 360 degrees which is divided into 12 parts / houses (30 degrees each) named *ipso facto* based on certain constellations present in respective

sectors. Thus, they are named as 1) *Mesha* (Aries), 2) *Vrusha* (Taurus), 3) *Mithuna* (Gemini), 4) *Karkata* (Cancer), 5) *Simha* (Leo), 6) *Kanya* (Virgo), 7) *Tula* (Libra), 8) *Vrisschika* (Scorpio), 9) *Dhanu* (Sagittarius), 10) *Makara* (Capricorn), 11) *Kumbha* (Aquarius) and 12) *Meena* (Pisces). Further, 27, *Nakshatras* (refer Table 3), another set of constellations are located in the same range of 360 degrees pertaining to 12 houses. Accordingly, 360 degrees divided by 27, comes to 13 degrees 20 minutes space provided for each *Nakshatra.* Further, the range of each *Nakshtra* is divided into four steps (*Paada*) each of which counts to 3 degrees 20 minutes in expansion. Since each zodiac house has a space of 30 degrees, it accommodates 9 steps irrespective of any *Nakshatra*. Thus in every house 3 *Nakshatras* are involved out of which 1 or 2 *Nakshatras* may be completely inside and the rest may be transitional; may extend to the next house. In this fashion there is unequal extension of *Nakshatras* range in different houses (Fig. 1).

Irrespective of the time required for different planets to move around the sun as fixed according to modern Astrophysics, the different planets have different periods to have relative motions in the Zodiac belt around the earth. The latter period is higher than the former, because during the relative movement of different planets, earth is also in motion. Avoiding any confusion in this regard, for example Mercury and Saturn take 87 days and 10,759 days to move around the Sun as per regular course according to modern Astrophysics, while their relative movement in zodiac belt around the earth is 324 days and 30 years respectively.

Indian astrologers have considered 9 planets which have astrological influence on earth. Such as *Ravi* (Sun*), Chandra* (Moon), *Mangala* (Mars), *Budha* (Mercury), *Ssukra* (Venus), *Bruhaspati* (Jupiter), *Ssani* (Saturn), *Raahu* (Ascending node) and *Ketu* (Descending node). The later two are considered to be shadow planets, without their independent status.

Out of many types of astrological calculations found in India, as per the popular Kerala calculations (*Binsottari Paddhati*) the total time period for the planetary influences of all planets on an individual, is calculated to be 120 years *i.e.*, a full term of human life span expected to be. Accordingly, the effecting periods in order of sequence of the planets: *Ravi* - 6 years, *Chandra* – 10, *Mangala* – 7, *Raahu* – 18, *Bruhaspati* – 16, *Ssani* –19, *Budha*, -17, *Ketu* – 7, and *Ssukra*

– 20 years on the human life, accounting a sum total of 120 years. It should be marked here, that the sequence of effecting period of different planets has no relation with the sequence of the planets in the solar system. The specific effecting period of a planet as mentioned above, is known as *Mahaadassaa Kaala* (major effecting period as mentioned above). Further, this period is divided into 9 parts (pertaining to the nine planets) as *Antaradassaa Kaala* (inter effecting period) during which the main ruling planet (*Mahaadassaa*) interacts with other planets separately and specifically. Just like mathematical set theory, *Antardassaa Kaala* is further divided into 9 parts each being known as *Pratyantaradassaa Kaala.* As the *Mahaadassaa Kaala* (time period of each planet) varies as recorded above, similarly the *Antar-* and *Pratyantara- dassaa Kaala* also varies from planet to planet which is arrived by a mathematical calculation and comes in the same order of sequence. More discussion in this respect is avoided, keeping in view, the length of the paper. However, the specific effect of a planet on human life is according to the position of the planet in the zodiac belt (reflected in the horoscope) at the time of birth and its relationship with the earth and other planets and the specific position (latitude and longitude) on the globe where the person has taken birth.

BIRTH TIME SPECIFICATIONS AND PLANETARY POSITIONS

It is customary to record the specific birth time of a person irrespective of any religion or belief throughout the world. In astrology, the birth time is noted as second, minute, hour, day or night, *Thithi* (Lunar day), *Nakshatra* (Constellation), *Dina* (Week day), *Paksha* (Fortnight) and *Maasa* (Month).

During the above specific time, the position of the planets in the zodiac belt is calculated and is placed accordingly in the horoscope of a person. The planetary influence on the personality of a human being at the time of birth is considered based on two specifications as follows:

Birth Time

The time, the specific weekday, lunar day, constellation, fortnight and month in which a subject has taken birth cumulatively influences

and constitutes the basic personality and his mentality and physical appearance as per astrological calculation.

Planetary Position

The second influence on the personality of a subject is of different planets according to their positions in the zodiac houses at the time of birth. But, the position of the earth and moon is much more significant in this regard, which is taken as a prime consideration in this paper. The earth has its own position in the zodiac belt and the specific house (30°) to which it is exposed at the time of birth is considered as the *Lagna* of the person concern. To calculate the *Lagna*, the latitude and longitude of the birth place on the globe are taken into account. Similarly, the specific house in which the nearest planet Moon is placed during birth, is regarded as *Raassi* in a horoscope. The *Lagna* and *Raassi* are named after the zodiac house in which they are placed.

Astrology claims that the above narrated two specifications, *Lagna* and *Raassi* influence on the total physical and mental personality of a subject. In a horoscope the *Lagna* is considered as the number one house which reflects on the gross physical and mental behaviour of a person known as *Tanubhaava* (Tanu: body + Bhaava : aspect). The other eleven houses counted anticlockwise (Fig. 1), carry the secret message of different aspects in a subject's life. Such as the 2nd house: financial aspects (*Dhana bhaava*), 3rd: aspects of brotherhood (*Bhaatrubhaava*), 4th: friends and relationship (*Bandhubhaava*), 5th: aspects of offspring (*Putrabhaava*); 6th: aspects of enmity (*Shatrubhaava*); 7th: marriage and married life (*Jaayaabhaava*); 8th: death aspects (*Nidhanabhaava*); 9th : fortune aspects (*Bhaagyabhaava*); 10th: professional aspects (*Karmabhaava*); 11th : aspects of positive gain / profit / income (*Laabha / Aayabhaava*); 12th: aspects of expenditure (*Byayabhaava*).

Since *Lagna* can be any one of the twelve houses in a horoscope, the other houses and the aspects concerned (*Bhaava*) vary from person to person as *Lagna* differs. For example, in one horoscope the *Lagna* is *Mesha*, accordingly its fifth house aspects are associated with Simha; while in another horoscope if *Lagna* is *Dhanu* its fifth house aspect is connected with Vrusha, counted anticlockwise (Fig. 1).

RAASSI, LAGNA AND HUMAN PSYCHOLOGY

The emotional behaviour of man according to modern psychologists is called as the "Effect personality". This personality is otherwise the "Emotional personality" which signifies sensation, instinct, impulses, courteousness, imagination and changeableness. Sometimes, we justify the character of a person based upon his emotional behaviour and later we add a correction to our justification that the person concerned is internally something different. In fact, the effect personality is not the only character of mankind rather everyone has an inner personality known as "Real personality" which the psychologists call "Ego-personality", entirely different from the emotional personality. The emotional personality signifies some one's generosity, sacrifice etc while the real personality carries his tendencies to the types of thought, feeling and action, which is associated with physical body and metaphysical thought being derived from his past carrier i.e. accounting from its past life (*Sanskaara*) (Dash and Padhy, 1998).

Astrology justifies that the position of moon in the horoscope is the controller of the mind which ultimately directs our emotion. Since moon's position in the horoscope is someone's *Raassi,* it determines the emotional or effect personality that dominates. Similarly, the zodiac sign of the *Lagna* reveals the real or ego personality which functions in obscurity and is hardly discernable externally.

To justify the effect of moon on human beings the lunatic behaviour and mental diseases of a person gets aggravated towards the full moon period, and ascertained astrologically that a badly placed moon in the horoscope is responsible for this. Moreover, the puberty and further menstrual cycle of females are controlled by Moon (and also Mars) which occurs in 28 days. Coincidentally, moon takes 28 days to cover the zodiac belt and its specific position induces menstruation in a female according to the position of the planet in the horoscope concerned.

More to speak about the effect of moon on biological system, the growth of plants is controlled by solar radiation, whereas the medicinal properties in them are determined by lunar reflection. Aayurveda claims that sleeping directly under the moonlit night in an open place diminishes the mental perseverance. There is

description in Vedic literature that the emergence and shedding of leaves in the divine plant *'Soma'* is profoundly influenced by lunar Thithis (Padhy et al., 2001). Moreover, the reproductive behaviour in many animals is not free from the effects of moon. In Hindu mythology, moon is placed on the head of the iconic deity lord Ssiva, which symbolizes the message that the mental behaviour of a person is controlled by the planet concerned.

Comprehensively, the basic nature of persons with different Raassis can go with specific literary depictions as : the adventurous *Mesha* says, "I am here"; greedy *Vrisha* says, "I possess"; versatile *Mithuna* says, "I am thinking"; clever *Karkata* says, "I am feeling"; kingly *Simha* says, "I am confident"; careful *Kanya* says, "I am analyzing"; affectionate *Tula* says, "I am solving it"; laborious *Vrisschika* says, "I hope for it"; enthusiastic Dhanu says, "I visualise it "; most capable Makara says, "I am using it"; hopeful *Kumbha* says, "I know it"; poetic *Meena* says, "I believe it". This is how all the human beings can be classified into twelve groups based on emotional or effect personality (c.f. Dash, 2001).

CASE STUDY

The spectrum of mental and physical characters based on birth *Lagna, Raassi, Maasa, Dina, Ththi, Nakshatra* and *Paksha* are depicted in Table 1 to 6. These astrologically predictive data are used for self assessment of characters from 50 human volunteers, irrespective of their caste, creed or sex. According to the birth specifications in their horoscope, separate questionnaires are prepared for each subject and they are instructed to mark the characters confidentially to eliminate any inhibitory factor thereof, to mark out the negative characters openly. In each questionnaire about 40 selected characters are supplied for self assessment. The percentage of characters as reported by the volunteers on self assessment is computed for analysis.

DISCUSSION

Astrology reveals the influence of planets and stars in our life, careers, at different times and developments. It reveals the tendencies; but can not be claimed as absolute. It demarcates relatively a good and bad time coupled with different events to make a right choice. It reveals the general tendencies inherent in certain types of persons by reason of the positions of the planets and stars at their birth time. The Horoscope can construct a fairly accurate picture of the individual's psyche, his temperament, his likes and dislikes, aptitudes, his moods, his abilities and weaknesses and strong traits and as well his astrological name which has its own socio-ecological significance (Box-1).

In a real situation man is partly free and partly bounded. One's physical nature, heredity and position in the cosmos and even in society are determined. Certain things can not be changed such as one's parentage, nationality, the birth

Table 1: Mental, Physiognomy and Social features of Human beings born in different *Raassi.*

MESHA (ARIES)
MENTAL
Forceful, ambitious, simple, helping attitude, virtuous, spirited, courteous to elite, vegetarian, fond of warm food, possessive, libidinous, charitable, timid to collide, fickleness, good initiator, delusive, possessing vanity, sacrificing, luxury and comfort conscious.
PHYSIOGNOMY
General feature: Medium, plain, sinewy, powerful, rough limbs; but slender structural physic; brown, tough skin.
Head: Skull long and medium broad, back part of the head moderately developed; Neck : Strong, firm, long, muscular neck; Forehead: Plaint, padding above eyes, especially above the nose; wide, vertical, receding forehead; upper forehead somewhat conspicuous, particularly on the sides. Wedge-shaped head.
Face: Oblong, somewhat sunken face; Mouth : Strong with protruding upper lip; strong teeth; Chin : Very strong, narrow, wedge-shaped projecting chin; strong jaw bone; lower jaw long and curved; Nose : Strong built; Eyes: Dark penetrating, open, honest, but somewhat severe and commanding look; bushy, arched brows; Ears : Very big, long lobes.
Hair: Strong, dark or somewhat reddish; good moustache, wedge-shaped beard; body hairy as characteristic of sex.
Voice: Manly, deep, powerful and commanding.
SOCIAL
Wealthy, blessed with sons and liked by administration.
VRISHA (TAURUS)
MENTAL
Strong will power, fond of food and travelling, holistic, taciturn, salubrious, prudent, happy, follower of elite, stubborn,

Table 1: Contd....

unsystematic, truthful, libidinous, helpful, satiated with paltry, stoical, tolerant and intellect.

PHYSIOGNOMY

General feature: Compact, short, strong, thick-set figure; plump, plaint, stout, and trunk apart form head and limbs prominent.

Head : Skull broad, round, average long; lower portion of the centre of the back part of the head is conspicuous; Neck : Supple, thick, short, bull-neck, Square shoulders; Forehead : Middle of forehead developed or protuberant; forehead round and moderately high, lower forehead also prominent

Face: Lower face round and fleshy; Mouth: Big, full sensual lips; Chin: Round full and strong; Nose: Turned-up, short; Eyes: Somewhat protruding brown eyes, round, open and front and simple expression; curved brows; Ears : Soft, round, hanging, berry-shaped lobes.

Hair: Soft, light brown

Voice: Boasting, chattering, lively, persuasive, strong and deep.

SOCIAL

Within good look of the administration, Likes to be the executive counsel, regard for parents, wealthy and henpecked.

MITHUNA (GEMINI)

MENTAL

Clever, intellect, fond of sweets, simple, fickleness in expression, libidinous, virtuous, luxurious, charitable, religious and seeker of truth, materialistic, fond of music and dance, expertise elite and speaker, etiquette and jocular.

PHYSIOGNOMY

General feature: Lively and delicate, well built, somewhat sharp features; big, slender, tall body with broad shoulders; but also small pretty, slim features are found; skin delicate. Long arms and legs, but shorter and smaller trunk. Youthful appearance up to old age.

Head: Long and narrow head; side of the head medium but somewhat prominent; Neck: Slender, sinewy; Forehead: Fine, broad forehead, especially well developed in the lower and middle parts; somewhat receding; particular developments of the lower and middle parts at the sides.

Face: Delicate, narrow face with projecting cheek bones; Mouth : Fine unsensual upper lip; Chin : Fine, small or projecting; Nose: Long, sharp-bridged, narrow and curved in the lower part; Eyes: Sharp, penetrating, observing eyes; intellectual expression; fine brows; Ears: Delicate, moderately big ears with strong auricles somewhat projecting.

Hair: Weak, fine, smooth

Voice: Quick, fluent, gesticulatory conversation.

SOCIAL

Leadership, strong friendship, fond of family affairs, childhood happiness, last phase of life agonistic, extra marital relationship, lover of teachers and blessed with less number of sons.

KARKATA **(CANCER)**

MENTAL

God believer, regard to elite, helpfulness, fond of collection, virtuous, knowledge and expertise in astrology, fond of travelling.

PHYSIOGNOMY

General feature: Bulky, plump, weak limbs, trunk more conspicuous; skin pale. Medium shape; delicate bones with much soft joints; with advancing years more round form and inclination to corpulence.

Head: Egg-shaped, high broad head, narrow towards the crown, wide; Neck : Round and weak neck; Forehead: Forehead low, especially at the root of the nose.

Face: Spongy, round, pale face; in the young, delicate, broad. In young age the face is of pretty cut, of beautiful appearance, later, the features decay easily and take a pale, weak and spongy expression; Mouth: Prominent mouth, but fine lips; Chin: Egg-shaped round chin joined with plump and puffy cheeks; Nose: Curved inwards with somewhat turned-up tip; Eyes: Strong, projecting, widely separated round eyes; look frequently adoring, enraptured, upwards directed; high round brows; Ears: Pretty big, broad, fleshy, somewhat square.

Hair: Dark, full, long, moderately strong.

Voice: Quiet and deep.

SOCIAL

Believes in own income, regarded as the head, ability to produce son, follower of parents, not henpecked, friendliness, extramarital involvement, sweet talking, sympathetic to servants, initial part of life is diseased with poverty, middle phase happy and last phase religioustic.

SIMHA **(LEO)**

MENTAL

Angry, carnivore, expertise elite, conflictive, educated, knowledgeable in all sorts of arts, simple, miserly, truthful, cruelty, brave, optimistic, broadminded, neutral, clear thinking in expression or in dealings.

PHYSIOGNOMY

General feature: Tall, broad structure; majestic appearance; powerful round limbs; body pliant and sprightly; round, sloping shoulders; strong trunk; light rosy skin. Portly figure, which in mature years inclines to corpulence. The upper part of the body is more developed than the lower part.

Head: Dome-shaped, medium, and the upper part at the back of the head rather high; back of the head sharply sloping, but lower part rather prominent; Neck: Strong, full neck, broad shoulder; Forehead : Dome shaped forehead; lower forehead and the top of the head rather prominent. In middle age the boundary of hair recedes to the middle of the head.

Table 1: Contd....

Face: Lively, pliant face with full; Mouth: Sensual lips; lower lip somewhat stronger, corner of mouth downwards; Chin: Strong, broad round chin, with heavy lower jaw; Nose: Medium big nose with strong nostrils; Eyes: Big, prominent, open lively eyes; radiating, penetrating look; upper lid somewhat sunken; colour, light brown; Ears: Nothing specific

Hair: Wavy, curled with inclination to baldness; easily parted; wavy bread.

Voice: Loud, commanding.

SOCIAL

Selfish in own livelihood, prefers habitats of natural surroundings, wealthy, enriched habit, fond of foreign places, mobility to diversified places and abandoned to enemies.

KANYA **(VIRGO)**

MENTAL

Clear thinking, simple, creative writing, poetic, humble, calm, happy, delightful, skilled in arts, familiar, tolerant, time conscious and committed.

PHYSIOGNOMY

General feature: Somewhat compact stature, medium size, thick joints, but well-proportioned limbs. Soft, dull coloured skin.

Head : Round, short head, top somewhat flat; high forehead; Neck: Strong, powerful neck; Forehead: Wide and fine both the lower and the upper parts fairly well developed. Sometimes receding but finely formed upper forehead.

Face : Oblong face; fine and delicate; Mouth: Lips not sensual and the upper lip somewhat protruding; Chin: Chin narrow but not strongly projecting. Somewhat straight; Nose: Broad; Eyes: Medium big eyes; critical, attentive and serious look; thoughtful, fine brows; Ears: Round, broad, somewhat flabby ears.

Hair : Smooth and soft hair, which turns to premature baldness.

Voice : Quiet, calm and fine.

SOCIAL

Wealthy, orderly equipped, indulged in religious deeds, complementing elders, keeps close associates in good humour, foreign habitat, lover of teachers, adorned by people, blessed with many sons and few daughters.

TULA **(LIBRA)**

MENTAL

Talkative, astrologists, habitual collector of art and paintings, luxurious, religioustic, over intelligent, extraordinarily brilliant, expertise elite, knowledge in all sorts of living arts, choice for sweet recipe, judicious, fearless, fond of travelling.

PHYSIOGNOMY

General feature: Well-proportioned, medium size body, Fine, round, soft, delicate, elastic: sometimes the joints are prominent but in a fine manner, skin pale, clear.

Head : Long skull, roundly formed; Neck: supple; Forehead: round, well developed in the sides.

Face: Soft, delicate, oval and round; Mouth: delicate, sensual lips, pearl teeth; Chin: delicately round; Nose: Grecian; Eyes: beautiful eyes, big and beaming; kind and lovely expression; beautiful lofty brows with round outside; Ears : fine, delicate, elegant and shell-ears;

Hair: Long, silken soft hair of head.

Voice: Melodious, sonorous, ingratiating, fine.

SOCIAL

Winning confidence by extending gifts, sympathetic to servants, recognised, resourceful habit, deployed servants, identified with constructive public service, favoured by administration, indulged in extramarital sex, regard for parents, blessed with few children. Limited friend circle, agriculturist, skilled in business, devoted to God and Brahmins and subservient to wife.

VRISSCHIKA **(SCORPIO)**

MENTAL

Cruel minded, ever busy, financially highly ambitious, firm, heroic, thinks ill of others, angry with malice, quarrelsome, treacherous including to friends, highly intelligent, unsatisfied, powerful, valour, proud and laborious.

PHYSIOGNOMY

General Features: Articulate, muscular, powerful and strong body. Fair skin. Not much well-proportioned. Somewhat angular figure. Big, often bent or faulty feet.

Head: Medium long, broad yoke-bone; Neck: short, thick neck; Forehead: Strong lower forehead, vaulted centre and middle upper; powerful, broad, medium high.

Face: Broad, irregular; powerful face bones; strong yoke-bone; Mouth: sensual but fine lips; Chin: projecting, medium big chin and long; Nose: Somewhat bent-inward nose; Eyes: Dark, penetrating fascinating, searching eyes; straight, dark, bushy and powerful brows, mostly growing together on the root of the nose. Strong expressiveness of eyes, Ears: Much small, fine, almost without lobes.

Hair: Dark, prominent body hairs, dense, often wavy or curly hair.

Voice: Accentuated, convincing, impressive.

SOCIAL

Enriched with wealth & human resources, bestowed with fortunate spouse service inclination to administration, adorned by administration, inhibitory for others activities, commits secret sin, backed by friends and servants, involved in extramarital sex, angry with parents and having parasitic attitude.

DHANU **(SAGITTARIUS)**

MENTAL

Judicious, virtuous, adorned as the best, humorous, intolerant, knowledgeable, religioustic, attitude for collecting materials,

Table 1: Contd....

rational, salubrious, voracious speaker, generous, fortunate, brave, courteous, calm but short tempered, practises austerity, adorned with fragrance, Inquisitive, fearless, frank and less eaters.

PHYSIOGNOMY

General Features : Slender, big, muscular, well-formed stature, much elastic and adroit; rosy skin, opened pores.

Head: Long and highly vaulted skull; Neck: slender but powerful neck; Forehead: much high and broad upper forehead and developed towards the temples.

Face: Rosy, radiating, full, oval or long face; Mouth: fine but not unsensual lips; Chin: Finely formed, medium strong chin; Nose: long, good, projecting, somewhat Greek nose; Eyes: Kind, soft look, open eyes, bright iris; fine brows; Ears: Powerful ears with much bigger shell.

Hair: Fine, full of hair, hair becomes thin early and shows inclination to fall out. Hair growing well back from the temples. Loves growing of beard and is the first to follow fashionable mode of beard.

Voice: Full and commanding.

SOCIAL

Enriched with wealth and human resources, service mentality to Gods and elite, blessed with virtuous son, recognised by administration, popular, spokesperson/orator, poetic, hailed from good family, firm friendship, blessed with few children and with healthy childhood.

MAKARA **(CAPRICORN)**

MENTAL

Womaniser, Intelligent, wise, skilful intellect, heroic, humble, cordial, charitable, crazy, concentrating, amicable and greedy.

PHYSIOGNOMY

General Features: Big, steep, sinewy, lean, small hips, firm bones, long legs; but also small, slender, not well-formed body are found. Ugly gait.

Head: High, steep forehead; Neck: sinewy, long neck; Forehead: Strong, protruding, arched or occasionally somewhat convexed chiselled forehead.

Face: Wrinkled face; sharp, closed; Mouth: small lips with drawn down long upper lip and projecting under lip; Chin: Rough, long, square, protruding chin; Nose: long bumped nose with low-lying tip; Eyes: Earnest, pondering look, shaggy brows; Ears: Square, big, flat and somewhat rough ears, stunted lobe or ear.

Hair: Shaggy hairs, light hair or head; dark goat-beard.

Voice: Bleating voice, often rough, checked and not fluent speech.

SOCIAL

Enjoys acquired riches, kingly mighty, debates on sacred texts, supports to fulfil needs of friends and relatives, blessed with sons and under good book of administration.

KUMBHA **(AQUARIUS)**

MENTAL

Ambition for stable and fixed income sources, giver, fond of sweets, alert in rituous work, lustful, calm and gentle.

PHYSIOGNOMY

General Feature: Somewhat angular, fine, active, longer upper body; wax-like, fine skin.

Head: Strong forehead, short-toward skull, higher front head and lower back head; Neck: accentuated, fine, powerful neck; Forehead : Fine, triangular, broader nose position; forehead and nose crossing without indentation; fine lower forehead; sinked middle forehead; big vaulted forehead.

Face: Long, full oval face; somewhat pointed; square yoke-bone; Mouth: contracted lips; Chin: somewhat pointed, fine powerful chin; Nose : pretty straight nose and somewhat broad; Eyes : big, beaming eyes, bright and penetrating, peculiar; dark brows with swinging strokes; Ears: Fine built, medium big ears with somewhat adhering lobes.

Hair: Light coloured hair, silky, wavy, curling.

Voice: Loud and gay.

SOCIAL

Associated with fabulous family, wealthy, helpful to others, delighting with kith and kin, adorning few children and two wives, expertise dealings, reformer of cult and fond of literature.

MEENA **(PIECES)**

MENTAL

Lusty, self prestige conscious, humble, cheerful.

PHYSIOGNOMY

General Feature: Medium to short compact figure; bloated appearance. Flabby, broad and soft skin. Body irregular in proportion, mostly too short arms and legs. The department of the body is lax but supple.

Head: High skull; short, tender; Neck: plastic neck; Forehead: Round middle lower forehead full near the base of the nose; broad forehead with particular accentuation of the upper forehead in the crossing to the high over-head.

Face: Soft, delicate, fine, sensible mouth with protruding upper lip. Face rather easily decayed in middle age; Chin: Round, double chin; Nose: soft, inflected nose; Eyes: Insipid, faded and livid look; eyes big and stand out in bold relief in later years; dreamy dark eyes; high vaulted brows; Ears: Round, somewhat, flabby, soft ears.

Hair: Locky, soft, dark hair; often not strong hired.

Voice: Soft, delicate and mostly quiet.

SOCIAL

Enjoys wealth and family, greedy, intends to acquire wealth, knowledgeable, scholarly elite, devoted to - parents, elders and gods; conservative, affectionate and forgiver.

Table 2: Characteristics of Human Beings Born in different *Lagna*

Mesha : Short tempered, angry, self / prestige conscious, incompatible with close circle but friendly with others, quarrelsome, powerful, travel loving, virtuous, weak physic, average height, exposed neck, long face and prominently hairy eyebrows.

Vrisha : Endowed with animal wealth, devoted to elders, calm, lustful, logically argumentative, leader of virtuous, wealthy, worrier, soft spoken and open minded, short height, rectangular face, thick lips and black eyed.

Mithuna : Amusing, ailing, kind hearted, affectionate towards relatives, wealthy, philosopher, love to donate, bestowed with sons, adorned with friends, knowledge in secret science, close to administration, long & thin body, fickle but fast sight and with fast movement.

Karkata : Soft spoken, fond of sweets, hypocrite, interested in others habitat, broad minded and virtuous, religioustic, humble, contracting spirit, fond of aquatic-sports, mighty strengthened, flabby physic, average height, small nose and round face.

Simha : Lustful, powerful, non-residential, tames or subdues enemies, influential, amusing, arrogant, bestowed with few children, broad shoulders, stunted by hairy, widened neck and less proportionate abdominal part.

Kanya : Knowledgeable, intelligent, fond of friends, womaniser, skilled, virtuous, ever jolly, successful life, acquired wealth, tall, thick eyebrows, densely hairy and expanded forehead.

Tula : Lustful, learned elite, adorned by administration, fickle minded, timid, bestowed with property from female spouse, perfect in commerce, interested in inherited profession and earns lot but saves little.

Vrisshika : Jealous, quarrelsome, fixed mind, cruel vision, mighty body, most thoughtful, adorned with virtuous knowledge, earns fame, short height, square face, black hair and slow movement.

Dhanu : Glorified, wealthy, adorned with wisdom, brightens heritage, elite of administrative courtyard, truthful, independent working spirit, intelligent, predictor of future (prophetic), skilfully aiming conscious, tall, persistently strong hairs, oval face and with rushing movement.

Makara : Lustful, rough and ugly appearance, melancholic approach, introvert, shrewd, large family, cheat, short height, long nose, black hair and skeletal physic.

Kumbha : Lustful, treacherous, calm, miser, wealthy, characterless, fickle, fond of friends, average but attractive health, fleshy face and expanded chest.

Meena : Elite, helpful to friendly associates, wealthy and mighty, expectancy in activities, eats less, not much interested in fair sex, interested in precious ornaments and gems, hasty, shrewd, creative composer, short height, starring large eyed, deeply blackened hairs and gorgeous movement.

Table 3: Characters of Human beings born in different *Nakshatra* (Constellation)

Ashwinee : Brave, handsome / beautiful, skilled in speech, animal lover, fond of ornaments, likes to live with family members, grateful, unsteady and truthful.

Bharini (Dwijaa) : Cruel, lives in foreign land, loves agriculture, conqueror of enemy, possesses riches, aversion to water, healthy, conflictive, fickle minded, ashamed of his self negative deeds and bad repute and wastes time with unnecessary luxury.

Kruttikaa : Coward, angry, clever, carnivorous, selfish, learned, miser, mostly hungry, lack of truth, indulged in nasty transactions, treacherous, forthright, wicked mentality and unnecessarily mobile.

Rohinee : Righteous, competent in agriculture, greedy, possessing riches, stable minded, fond of religioustic activities, luxurious, good and honourable speaker.

Mrugassiraa : Soft spoken, music and dance loving, helpful to others, happy with good quality profession, luxurious and lavish, expertise in archery, humble, associated with learned society and under the good book of administration.

Aardraa : Miserly, lustful, proud, arrogant, strong, possessing riches, heavy appetite, charm less physic, friendly and kind less.

Punarvasu : Serves parents, diseased, lustful, fond of travelling, adorned with friends, acquired landed property, established on truth, learned elite, decorated with ornaments and gems, powerful in activities and a good giver.

Pushyaa : Simple, salubrious, charming physic, fond of own religion, devoted to God, knowledgeable, humble, respectful, rich and dutiful.

Assleshaa : Extravagant, laborious, healthy, hypocrite, tortured by enemy, unnecessary wondering, complacent, sadist, forceful criminal attempt for grabbing virtuous wealth and lustful.

Maghaa : Malicious, strong, loves beauty, carnivore, cruel, respect to parents, elite, extremist, religioustic and condemning enemies.

Puurva Phaalgunee : Habitat in foreign land, enemy less, sweet spoken, lustful, generous, wealthy, sacrificer, mightily, courageous, care taker, varicose veins, efficient, shrewd, cruel and arrogant.

Uttaraa Phaalgunee : Angry, truth specific, inquisitive for knowledge, loves food, donor, kind hearted, calm, dignified with fame and kingly.

Hastaa : Clever, moral, agonistic, daring, desirous of money knowledge in scriptures, donor, independent minded, glorious, fond of elite, owner of properties.

Chitraa : Skilful, beautiful, dignified, honoured by people, possess riches, torturing enemies, judicious, possession of adorned house, introspective in scriptures.

Swaatee : Knowledgeable, with riches, patient, self restrained, large family, beautiful and charming, enjoys kings property, female spouse complementary and beautiful.

Table 3: Contd....

Vissaakhaa : Erudite scholars, angry, god fearing, eye affections, fond of travel, over enthusiastic for metallurgical prospective, sane and friendless.
Anuraadhaa: Cheerful, lustrous hair, possess affluent properties, truthful, helping others, winning over enemies, dignified in abroad and artist.
Jyeshthaa : Heavy eater, oppressive, friendless, childish, established, mighty, orator and proportionate physic.
Moolaa : Yearn for knowledge, art of maintaining without wealth i.e. accommodative, disciplined, distracted state of mind, strong violent, happy, wealthy, involved in fixed occupation, win over enemies.
Poorvaashaadhaa : Fond of relatives, brings enemies under control, generous, desire for knowledge, reputed, drinks water frequently, soft spoken, calm and rich.
Uttaraashaadhaa : Crooked, weak, less eater, lustful, knowledgeable, involved in wicked deeds humble, exercise power for righteous activities, happiness from female spouse and well dressed.
Ssravanaa : Devoted to God, righteous, likes pilgrimage, wise, proud, interested in scriptures and epics.
Dhanishthaa: Erudite scholars, love music, with riches, quarrelsome, large family, courteous, donor, lovable, good habits, mighty, kind and associated with highly famous activities.
Satabhishaa: Wise, simple minded, pious, extravagant, sweet spoken, fears chill, courageous, cruel and brutal to enemies, clever.
Poorvabhaadrapada: Gentle, tolerant, atheist, selfish, fond of travel, good orator, controller of senses, prudent in various arts, wins over enemies, enriched with miraculous power, and elite.
Uttarabhaadrapada: Righteous, pure, conscious, expert behaviour, large family, extravagant, best in the heritage, proportionate physic, carries out holistic deeds, donor, magnanimous, respectful and thankful.
Revati : Sharp intellect, multi-linguistic, wins over enemies, foreign habitat, modest, with riches, concentrated devotion and high minded.

Table 4: Characters of Human beings born in different *Paksha* (Fortnight) and *Tithi* (Lunar Day)
Krishna Paksha (Dark Fortnight) Loves fine arts, lustful, quarrelsome, squanderers, wanderer, loyal to mother, dislikes relatives.
Ssukla Paksha (Bright Fortnight) Beautiful, virtuous, good natured, foreigner, popular with riches.

***Tithi* (Lunar Day):**
Pratipadaa : Powerful, charming, blessed with sons, possessing riches, (First Lunar day) virtuous, large family, rational elite, adorned with gems and ornaments, calm, aided with kings wealth.
Dwitiyaa : Kind hearted, forgiver, diseased, conqueror of enemies, animal lover, donor and qualitative, adorned with righteous wealth and salubrious, praised, expert in music, famous.
Trutiyaa: Gratefulness, truth loving, helps others, tolerant, orator, lustful, adorned with qualitative education, powerful, gets aid of kings wealth, diasporas, clever, luxurious, proud.
Chaturthee: Quarrelsome, eats sweets, fond of travelling, grabbing others property, enjoy through burrowed wealth, bold, worrier, greedy, gambler, lustful.
Panchami : Beautiful, likes friends & relatives, scholar, with riches, fickle minded affinity to wife and sons, kind hearted, donor, recognised by administration.
Shashthee : Clever, famous, bestowed with sons and wealth, gastric patient, truthful, thigh long and strong, body marked with spots of boils.
Saptamee : Extend hospitality to guests, conqueror of enemies, ruins paternal property, learned, starring eyes, God fearing and truthful, bestowed with female children, grabs others property.
Ashtamee : Sweet spoken, women sensualist, approach with patience, firm and calm, wealthy, blessed with son, kind hearted, bureaucratic, restless.
Navamee : Deceitful, bad conduct, lustful, enmity with people, harsh approach, against elite.
Dassamee : Generous, rational, Inclination to widows, lustful, affluent, religious, attains wordily happiness, loud voice, magnanimous, knowledgeable in scriptures, humble, charming.
Ekaadassee : Extends hospitality to guests, very competent, angry, wealthy, respects elite, clean thinking, salubrious internally, donor, slim physic.
Dwaadassee : Forgiving, good conduct, very honourable, wise and learned, well behaved, recognised by administration fond of own family, donor of food, enjoys wealth, extends support to subjects.
Trayodassee: Duty bound with keen intellect, virtuous, lack of righteousness, long necked, clever and mighty.
Chaturdassee: Lack of wealth, weak, expert in occult sciences, mean minded, cruel, antagonistic, angry, sex prone, clever and fond of comedy.
Amaavaasyaa : Greedy, irritable, lustful, calm, independent, obedient to parents, achieves wealth though hardships, fond of travelling, recognised by people, unattractive lean body, cheerless.
Poornimaa : Prosperous, charming, daring, kind hearted, famous, good got wealth, associated with many women, ever cheerful, luxurious, blissful.

Table 5: Characters of Human beings born in different *Maasa* (Lunar Month)

Vaisaakha : Gentle, righteous, devoted to God, independent.
Jyeshtha : Fond of Travel, expert in scriptures, Rich, Diaspora.
Aashaadha : Extravagant, greedy, compassionate towards teachers, Luxurious.
Ssraavana : Generous, sociable, laborious, Virtuous.
Bhaadrava : Hypocritical, fond of comedies, protector, wishes to travel.
Aashwina : Lover of arts, proud, respected, restless.
Kaartika : Affluent, multilingual, struggler, stable minded.
Maargasseera : Helps others, pet lover, loves pilgrimage.
Pausha : Obedient to parents, knowledge in occult sciences, miserly, rich.
Maagha : Humble, forgiver, wordily minded, famous.
Phaalguna : Large family, hospitable to guests, knowledgeable.
Chaitra : Luxurious, hypocrite, skilled, rich.

Table 6: Characters of Human beings born in different Baara (Week Day)

Ravi **(Sunday):** Righteous, talks sweetly, forgiver, attends to pilgrims, mightily, less hairy scalp, worrier, fair, copper skin colour, bile complaint, donor, emotionally active and strong.
Soma **(Monday):** Lustful, knowledgeable, well versed in morals, well behaved, calm, soft spoken, familiar with rules and regulations, equal response to sorrow and happiness.
Mangala **(Tuesday):** Cruel, fearless, loves cultivation, immoral, critical talking, worrier, extreme natured, bureaucrat.
Budha **(Wednesday):** Intelligent, erudite, attractive, musician, knowledgeable, qualitative, good narrator, girlish, knowledge in commerce.
Bruhaspati **(Thursday):** Tolerant, Fortunate, Skilled in trade, Popular, Knowledgeable, rich, virtuous, teachering specificity, bestowed with administration.
Ssukra **(Friday):** Moralist, hypocrite, long living, curly haired, cheerful, mentally perseverant, fond of white costume.
Ssani **(Saturday):** Diseased, enjoyer of others wealth, Ill natured, unnatural old age feelings, loss of vigour, weakness, cruel and heedlessness.

BOX 1 : Astrological name of a person and its ecological significance

The system of binomial nomenclature adopted by ancient Indian sage scientist pertaining to Varna classification, has an ecological significance to identify the social configuration of a person from his name itself (Mohapatra et al., 2001a). Similarly there is an astrological basis of nomenclature in which the first alphabet of the name of the person is suggested pertaining to his *Raassi* and *Nakshatra*. It is customary to name a person in the horoscope according to this principal, being referred as *Jaataka Naama*. Further, the parents in course of time have preferred to give a name according to choice (*Ssradhdhaa Naama*) and the horoscopic name remains in obscurity. If the person identifies himself with his haroscopic name, it would be easy for some one (who has some knowledge in astrology), to make out the concern persons *Raassi* and *Nakshatra* and ascertain his psychological characters; deal with him accordingly from social, sexual, economical and commercial points of view which has ecological significance; the basic concept on which this paper stands.

First alphabet in a name pertains to Raassi and Nakshatra according to Astrology :

Mesha	:	chu, che, cho, la (1); li, lu, le, lo (2); aa (3)
Vrisha	:	I, u, ae (3); ao, ba, bi, bu (4); be, bo (5)
Mithuna	:	ka, ki (5); ku, gha, uma, cha (6); ke, ko, ha (7)
Karkata	:	hi (7); hu, he, ho, da (8); di, du, de, do (9)
Simha	:	ma, mi, mu, me (10); mo, ta, ti, tu (11); te (12)
Kanya	:	to, pa, pi (12); pu, sha, ana, the (13); pe, po (14)
Tula	:	ra, ri (14) ru, re, ro, ta (15); ti, tu, te (16)
Vrischika	:	to (16); na, ni, nu, ne (17); no, ya, yi, yu (18)
Dhanu	:	ye, yo, bha, bhi (19); bhu, dha, pha, dha (20); bhe (21)
Makara	:	bho, ja, ji (21); ju, je, jo, kha, khi, khu, khe, kho (22); ga, gi (23)
Kumbha	:	gu, ge (23); go, sa, si, su (24); se, so, da (25)
Meena	:	di (25); due, tha, jha, nia (26); de, do, cha, chi (27)

(Numbers in parenthesis indicate the *Nakshatra*)

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place in a geographical region or country, his temperament and even the life energy one possesses. These are the capital, one can use in various ways to rise higher or to sink lower. One can elevate his character and social status or one may choose for the opposite. Man has enough freedom to build up his basic theme on which he is characterized. There should not be any negative opinion that the fate is totally determined by Astrology. In toto, some sort of biological rhythm in human activities, have been indirectly lending support to the astrological theory. All rhythms in
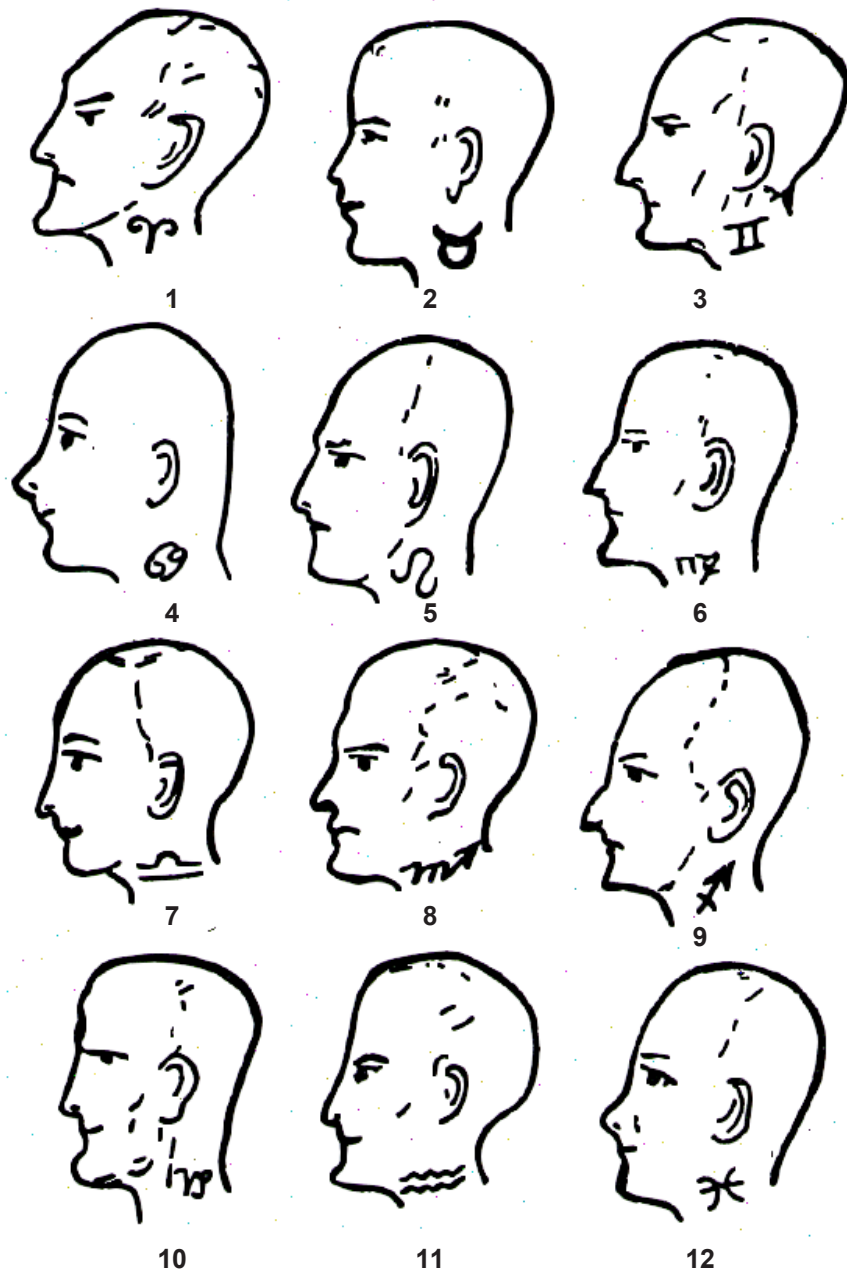
Fig. 2. Typical facial physiognomic features of twelve Zodiac types.

1) *Mesha* (Aries), 2) *Vrusha* (Taurus), 3) *Mithuna* (Gemini), 4) *Karkata* (Cancer), 5) *Simha* (Leo), 6) *Kanya* (Virgo), 7) *Tula* (Libra), 8) *Vrishchika* (Scorpio), 9) *Dhanu* (Sagittarius), 10) *Makara* (Capricorn), 11) *Kumbha* (Aquarius) and 12) *Meena* (Adapted from Acharya, 1937).

nature, biological or psychological, correspond to prototypes cosmically and are rooted in astronomical relations. The rhythm is the periodicity of psychological and biological functions monitored by astronomical events.

The physiognomy (Fig. 2) and the total number of characters, reflected in the Tables 1 to 6 on a careful analysis, give an idea to what extent, astrology has analysed the human characters so minutely (Acharya, 1937; Baikoli, 1968). Of course, there are repetitions in certain characters which are deemed to be true for different parameters at the time of birth. On the other hand, a person may have opposite characters pertaining to different time factors. In such case a mixed or dominating character is expressed basing on the strength of the relative time factor. With all possible permutations and combinations of characters comprising of 12 *Raassi* x 12 *Lagna* x 3 *Nakshtra* (per *Raassi*) x 12 months x 2 fortnights (bright and dark) x 7 weekdays x 16 *Thithi* (14 lunar days + full moon day + no moon day); the total number of personalities can be accommodated and analysed astrologically following Tables 1 to 6, are 11,61,216 types. This number seems to be significant and certainly a measurable yardstick for the huge human population. In addition to these time factors, if the planetary positions in different zodiac houses and their permutation combinations and interaction with each other is taken into consideration; the astrological types may reach a number which may cover-up the whole global human population. In such instance it is certainly difficult, rather impossible to find out two persons with similar astrological personality.

Scientifically, no two persons are alike genetically and on finger print point of view which are used for forensic studies. A similar fact also runs parallel with astrological types. This is how astrological personality stands scientifically with every individual, gives him a separate entity and status quo within the huge human population. Even two twins, difficult to differentiate from morphological point of view, vary from each other from astrological personality which influences their psychology, behaviour and aptitude for life.

As discussed previously moon plays a vital role on the effect personality or emotional personality of a subject, the fact is associated with his *Raassi*, classifies all the human beings into twelve groups. Out of all characters, a single synthetic and dominating character is focussed

as a stamp mark of that *Raassi* personality. The idea of analysing such characters, is beneficial to make oneself conscious of his own character. It is highly useful in adjusting some one with least resistance in an environment from social, sexual and psychological point of view. One can identify his negative character and come over them; can be hopeful of his positive characters and elevate them. It creates a vista for self consciousness, self analysis and self discovery which is highly essential for a human being.

The study of human character and temperament has become a large department of Psychology today, a branch of contemporary science. In every sphere along with good people, miscreants are also prevalent. An astrological personality may have inherent qualities like cruel hearted, vindictive and psycho-pneumatic and he may become a tyrant and misery for other people. The case analysis of characters will help other people to be aware of such persons described above and may take suitable step to neutralize his power of mischief, or the person after being aware of such may himself try to minimise his evil tendencies in all positive senses.

It is difficult to claim that character analysis is absolutely applicable to one individual to make him fit into one of twelve zodiacal types. However, our analysis and cross checking of data with self assessment confirms the confidence of characters about 70%. Moreover, the subjects have expressed that the *Raassi* characters are more matching with their personality than the characters of *Lagna*. Since *Lagna* justifies someone's ego personality and functions in obscurity, the person concerned is unable to discover himself and admit his ego. The non-coincidence of the rest 30% of characters are due to different planetary positions and interactions in the horoscope which also exert influence and modify the basic characters, the aspects which has not been taken into consideration in this paper.

In Indian scenario, matching of Horoscopes in matrimonial aspects has a lot of significance. In many instances good propositions are not taken into consideration after a preliminary screening and failure in horoscope matching. It is observed that a breakage of marriage due to clashing of ego, sexual incompatibility leading to final divorce, issuelessness and quarrelsomeness etc; a back calculation from astrological point of view has shown poor matching of horoscope for the couple. In this context the mathematical model

for matching of Horoscope by Padmanabhan (1986), is noteworthy.

The study of astrological characters has much ecological significance while dealing with a person taking an interview or offering an appointment by judging one's real or effect personality. In educational field, different professions, industry, administration and social organisation as well, we come across many misfits those who are forced by circumstances to undergo for a course curriculum under compulsion either in engineering, medical, law etc, without having any interest in their early life. Such people may look for a hobby in which they are more perfect and interested, based on their inherent astrological character. In such a situation astrology can discern one's inherent tendency and aptitude in a particular subject or profession. It can help parents and educational institutions guiding students in the choice of careers. Moreover, an astrological dissection and analysis of human resources may save the nation to check the wastage of human power, being wrongly channelised to pursue unfit vocations.

Choosing of persons in a professional recruitment with allied birth signalling characters, will fetch more productivity compared to others; because the professional interest is inherited in the person concerns astrologically. The tables depicted in this paper can be used as a ready reckoner for the assessment of one's character if his birth parameters are perfectly known. For example, certain personality, those who have taken birth in the month of *Maargassira* and/or *Dwitiyaa Tithi* and/or *Vrusha Lagna* and/or *Ashwani Nakshatra* are better interested in taking care of animal wealth, while persons born on Tuesday, and/or *Dwijaa Nakshatra* are more interested in agriculture and plant care. These are highly compatible on the ecological view point of conservation of biodiversity.

In another example, teaching profession involves good orator, researcher, clever, expertise, learned elite, devoted to literature and brilliancy are some of the characters deemed to be the best and inherited. Coincidentally, such characters are associated with persons born in specific day like Monday or Wednesday or Friday and or/in Panchami *Tithi* and/or in *Raassi* like *Tula* or *Makara* or *Kumbha* and/or in *Kanya Lagna* and/or in *Nakshatra* like *Aswini* or *Hastaa* or *Visaakhaa* or *Poorvabhaadrapada* are classified to posses such inherent qualities which should be positively exploited. Similarly, a musician, an artist, a businessman and many negative personalities can be marked out from the tables referred above (Table-1 to 6).

The planetary influences on human affairs is broadly analysed by Dr. B. V. Raman (1992) a researcher in scientific astrology, and was the former editor of Astrological Magazine, India. At this juncture of time, when there is debate to consider whether Astrology is science or not and people come out with opinion that Astrology has been thrust upon to introduce in the university curriculum, it should be scientifically introspected. It can not go without saying, the way human psychological characters and physiognomy being dealt with in astrological studies proves it to be more scientific (Padhy et al., 2004) and rational than to consider it as a fiction.

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