

BV Raman Series

# NOTABLE HOROSCOPES

B.V. Raman

# NOTABLE HOROSCOPES

A most reliable guide to practical astrology, *Notable Horoscopes* does not contain startling predictions and amazing forecasts. But it is the product of investigations and studies by the author presented here in an orderly and scientific form but in simple language easily understandable by the average reader.

The book analyses the various combinations which have produced personages like Lord Krishna, the Buddha, Adi Sankara, Jesus Christ, Prophet Mohammad, Einstein, Akbar, Aurangzeb, Tippu Sultan, Vidyaranya, Tagore, Hitler, Suryanarain Rao, Abraham Lincoln, Subhas Bose, Aurobindo, Thyagaraja, Bernard Shah, Godse, etc.

In fine it is excellent for study and for research work. No other existing book contains such a collection of valuable data and horoscopes.

BANGALORE VENKATA RAMAN  
*Editor, The Astrological Magazine*

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## PREFACE TO FIFTH EDITION

In the fifth edition of NOTABLE HOROSCOPES here presented, some of the horoscopes have been revised and re-written taking into consideration happenings in their lives subsequent to the publication of the previous edition.

The whole book has been revised and some of the errors found in the previous editions corrected.

It is hoped that this new edition of NOTABLE HOROSCOPES will aid both the students and savants of astrology to a better appreciation of the practical aspect of the subject.

NOTABLE HOROSCOPES Volume II is under preparation. It will cover the horoscopes of Lal Bahadur Shastri, Kennedy, De Gaulle, Nixon, Indira Gandhi, Morarji Desai and other notables.

Thanks are due to IBH Prakashana, Gandhinagar, Bangalore-560 009 for having brought out this edition attractively.

"Sri Rajeswari",  
BANGALORE  
4-7-1981

B. V. RAMAN

## PREFACE TO FIRST EDITION

For some years I dealt with prominent horoscopes in THE ASTROLOGICAL MAGAZINE under the caption *Horoscope of the Month*. This feature was immensely liked. But it had to be given up for obvious reasons.

During the last three or four years repeated requests reached me from several of my readers that I should bring out a book, solely dealing with horoscopes containing notable astrological features. In response to these requests this book has been prepared. Some of the horoscopes given in this treatise have appeared in THE ASTROLOGICAL MAGAZINE, but this cannot lessen the worth of the book inasmuch as, such horoscopes have either been revised or re-written.

In the recent times, there appears to have been a great spur in astrological activity both in India and abroad and this necessarily calls for the publication of new astrological books dealing with the subject more systematically and comprehensively.

It is this fascinating quest for astrology that has made me bring out *Notable Horoscopes* and if by my humble labour I could make others take a more lively interest in this sublime science, my labours will not be in vain.

It has not been found possible to obtain the permission of all living persons whose horoscopes have been published in this book. I request them not to take offence at the comments made about them, as the discussions are essentially objective and scientific.

BANGALORE  
Durmukhi  
New Year's Day  
12-4-1966

B. V. RAMAN

## INTRODUCTION

There is an unfortunate taboo amongst a section of the so-called thinkers against discussion of beliefs concerning man's relationship with the cosmos. As a result, even in the more liberal platforms the question of planets and men seldom comes out in open. Enquiring minds who challenge established scientific beliefs mostly western oriented are viewed with suspicion. Amongst themselves astrologers are used to propound hypotheses which must run the gamut of criticism. Astrologers are not politicians whose words spoken today are gospel tomorrow and forgotten the day after. It takes time for the acceptance of astrological advances—advances made in the face of rabid, destructive and damaging criticisms of the Press and the Politician. It was thirty-five years before Newton's *Principia* was taught in his own University. Mendel, who published his theory in 1865, died in 1884 a disappointed man whose work had gone unrecognised. No wonder therefore that astrological theories, even when commonly accepted, are sometimes "challenged" by ill-informed and half-informed critics.

Astrology or Jyotisha Sastra, as developed by the Maharsis, makes a precise study of the position and inter-relation of the stars and planets. It has perceived by intuition certain facts which western science can barely demonstrate. Astrology may be considered a science of sciences in as much as it tends to give objective form to man's desire for a better knowledge of his future. As Dr. Castiglini observes in his great work *Adventures of the Mind* "modern research in radiations emitted by substances contained in the stars and revealed by the spectrum, the hypotheses that have been recently advanced concerning the relations between solar spots and extraordinary historical

events, the publications by Swaboda and Fliess on the laws septennial periods, all these lead us to think that the intuitive and profoundly human conception, deriving directly from man's immediate sensitivity to the action of the stars may have a vaster and deeper foundation of truth than was realised when this primitive idea of intercosmic solidarity seemed to be forgotten".

One cannot dismiss astrology with a contemptuous gesture by calling it a superstition. Truth, as the history of science shows, cannot be killed by giving it a bad name. On the face of it, prediction of a future event, which has not yet occurred, may appear to be impossible. As astrology has shown that 'foreknowledge' of things is possible, science must find a place for it in its purview of universe. Astrology is based upon scientific data for the horoscope is a picture of the heavens, i.e., the astronomical positions of the planets with reference to the moment and the locality of one's birth. I would refer the readers to my book, "Planetary Influences on Human Affairs" for a more detailed understanding of the rationale of Astrology.

According to the sages, the horoscope indicates our past Karma—the Prarabdha portion of the Karma being our destiny in this life and that astrological predictions are only tendencies of nature on their way towards fulfilment or manifestation and one can either augment or lessen their momentum in the particular direction desired by recourse to remedial measures. Hence astrology has been fulfilling a very desirable social function.

In the study of astrology there are two factors to be considered, viz., theory and practice. The theory of astrology can be studied with the aid of any standard book on the subject. In studying horoscopes, we arrive at certain inferences. An

the inferences can be valid when they are justified by the evidence given in support of them. For instance, in a given horoscope, an inference is drawn regarding longevity—this inference being justified by the evidence (combinations) given in support of it. But sometimes we may make inferences which turn out to be true though they may not be valid, i.e., are not justified by the available evidence. In astrology the inference must not only be valid but also true. The study of the conditions of true inference would mean, an investigation into the truth of all possible premises—an obviously impossible task and hence the limitation of a strictly logical approach in regard to astrological prediction. Here comes the importance of intuition or judgment power in predictive astrology. Prediction implies first an analysis of the various combinations in the horoscope and second, a synthesis of a given or required event, on the basis of the analysed evidence. It is therefore no child's play to weigh and balance the relative strength of each factor and then synthesise the chart as to form a reasonable judgment of the whole. According to the great Satyacharya the astrologer must be well versed in the different branches of the subject and an adept in weighing the pros and cons of the horoscope. He must have the creative or inferential ability to interpret horoscopes and above all he must have spiritual equipment. It must be noted that in the matter of interpretation, each branch of astrology calls for its own particular technique. While the concepts of the ancient Rishis continue to form the basis, ancient, medieval and modern conditions—political, economic and social—necessitate certain modifications in judgment and application.

In the light of these introductory remarks, the indulgent readers must view my interpretation of the seventy-six charts given in *Notable Horoscopes*. It may be that some of my

readers may not be inclined to agree with my interpretation of a given combination in a given chart. It does not mean, however, that my interpretation is necessarily incorrect. Taking the chart as a whole, I have endeavoured to construct the life-history of the individual in the light of the planetary patterns present in the chart thus enabling the astrological student to sort out the distinguishing or notable features of the horoscope. By the expression 'notable', as applied to this book, I mean not only noteworthy people but also horoscopes which are noteworthy in themselves as illustrating certain rare and definite combinations such as *Raja Yogas* (combinations for political power), *Parivraja Yogas* (combinations for renunciation), *Dhana Yogas* (combinations for immense wealth) and combinations which render a man great not necessarily in the public eye but by virtue of certain special qualities of head and heart, selflessness and religious discipline. The usefulness of such a discussion will not be disputed if we remember that each horoscope is illustrative of certain fundamental astrological principles which can be easily recognised thus fixing the attention of the reader and stimulating his mind for research and deep study.

The horoscopes selected cover a wide range of politicians, statesmen, saints, philosophers, scientists and public men and even maniacs and afford a unique opportunity to students of astrology to develop their "predictive sense". We now possess such a large amount of astrological information that its very immensity prevents us from using it properly. This book therefore is not intended to be a text-book. My intention has been merely to build up an intelligible synthesis of the data, which I have collected for over four decades. I have attempted to describe a large number of astrological facts in a simple manner having in view a readership consisting of the scholars as well as the laymen.

The horoscopes given in this book have been arranged chronologically. The most ancient chart, e.g., that of Sri Krishna has been given first and the subsequent charts follow a strictly chronological order.

Regarding the accuracy of the birth data, two types of horoscopes can be recognised, viz., the speculative and the authentic. To the former category belong the charts of Krishna, Buddha, Sankara, Christ, etc. In fixing dates of birth of these personages, due attention has been given to not only astronomical factors but also to historical, epigraphic and allied details.

It must be noted that several well-meaning Indian historians, following the footsteps of western scholars have unconsciously or deliberately ignored the most valuable documents, viz., the Puranas, in assessing the age of such celebrities as Krishna, Sankara or Buddha. Even now there are some scholars whose hobby seems to be to think that the Hindus copied all their sciences, arts, literature and philosophy from the Greeks and that the antiquity of the Hindus cannot be placed before one or two thousand years B.C. Some of the modern astronomers assert with ill-founded reason that the Hindus borrowed their astronomy from the Greeks, those ignorant geniuses in astronomy who said that the Sun was a red-hot iron ball suspended in the heavens between the Peloponnesian and some other mountains. We can excuse ignorance, but we cannot show sympathy for wilful perversion of intellect.

Some Orientalists give the Puranas of Veda Vyasa the age of ten or eleven hundred A.D. They are unwilling to acknowledge the antiquity of the Hindu culture. Rev. Marshman placed the age of Ramayana after Mahabharata because he found in Ramayana, a certain verse (Ramo Bheema parakramah)

in which the word Bheema (which usually means terrific) occurs which Marshman interpreted as the hero of Mahabharata and concluded thereby that Mahabharata must have taken place earlier than Ramayana. Col. Todd wished to ascribe to Krishna and other Yadavas, inheritance from Hercules, and Athri to Attrius. Other dabblers wanted to make Rama the descendant of Romulus. They would like to prove that the heroes of the Mahabharata learnt the art of fighting under Alexander of Macedonia and thus curb the pride of Indian antiquity. The mathematical absurdities were even greater and they had to open, rather very reluctantly in the beginning, their eyes to the dates given in the confounding number of inscriptions found all over India on which were given clearly information which could not be contradicted. Not being able to understand the complications of the vast knowledge of the historians, Hindus, many of these European scholars and their blind Indian admirers found no other way than to bury them in the pits of oblivion, or mould them to fit into their ethnical grooves. The expositions on these matters so well offered by the Hindu Pandits were always matters of great difficulty to the European judges. In one single sentence some of the European investigators of Sanskrit sciences and Vedas transferred the whole lot to the regions of mythology and superstition. A huge misguided literature soon covered the face of the country—and it is current even now—in which the orientalists went on doing as much mischief to the spirit of Hindu culture and sciences as their intelligent brains allowed them to do.

Things do not seem to have improved much even after the dawn of political independence. Our angle of vision in approaching the ancient documents, such as the Puranas, has not varied even after the disappearance of the British ruel.

Some of our well meaning but misguided scholars still ignore these authentic sources, and fix up the age of Krishna and the Mahabharata in the 15th century B.C., lest they may be laughed at by their more "enlightened" brethren. On the basis of Mahabharata and Bhagavata, the date and time of birth of Sri Krishna can be accurately determined and we have done this (*vide page 1*) ; yet our scholars labour under the delusion that Krishna was not a historical reality and that if he were a real personality he could not have lived earlier than in the 11th century B.C. Names of the various kings and their dynasties that ruled the different parts of India from the beginning of Kali yuga upto the Christian era have been systematically dealt with in Bhavishya and other Puranas that it is a wonder how they could have been, or could be, ignored by our learned historians. Horoscopes of Krishna, Buddha, Sankara, etc., though 'speculative', have been constructed on a sound basis and the reader will be able to appreciate from the footnotes appended to each of these 'speculative horoscopes'.

So far as authentic horoscopes are concerned, the data have been secured from trustworthy sources. Some discrepancies in dates such as Samvat and Saka, Gregorian (new style) and Julian (old style) puzzled me. But I was able to overcome the difficulty with the help of friends well versed in chronology. Due thought has been given to the different kinds of calendar reckoning current in different parts of India and then the dates, given in Samavat or Saka, have been converted into their equivalent English dates. The collection of birth data for this book commenced as early as in 1930. Often, the details furnished by historians, authors and friends, either in regard to birth date or time, differed and these were subsequently compared with information unearthed from more reliable sources and then the authentic information picked up.

For instance, in the case of Aurangzeb, half-a-dozen versions were collected, but finally, the birth details, furnished by Mr. Srikanta Sastry of Varanasi, were found to be reliable. Notwithstanding care on my part in collecting the data from reliable sources, it is left to the discretion of the reader to treat my findings as authentic or doubtful. Regarding the mode of horoscopes given in this book, there is no doubt whatsoever that they can be considered as quite authentic. To a large extent, I am indebted to *American Astrology, Modern Astrology and Coming Events*, for data pertaining to European and American horoscopes, modern and ancient. Others who helped me in securing the data have been mentioned in the appropriate places. In any case, I will have the satisfaction of having furnished students of astrology with charts which may prove interesting subjects from the point of view of research and study.

The plan adopted by me in preparing this book is simple. First, the birth details have been mentioned in English reckoning. Then the planetary positions have been given from the first point of the Nirayana or fixed zodiac. The Ayanamsa respect of each horoscope is appended so that one may get Sayana chart, if he so desires. The Ayanamsa as adopted by me is 0 for 397 A.D., negative for subsequent years and positive for years prior to 397 (as applied to tropical zodiac). When the Ayanamsa is given as plus (+) it has to be deducted from the Nirayana positions to get Sayana positions. When the Ayanamsa is given without prefix it means the Ayanamsa value is to be added to the Nirayana positions to get corresponding Sayana positions. The Rasi and Navamsa diagrams, with which most of my readers should be familiar, are given according to the South Indian style and the charts are followed by the

balance of Dasa. Except in two or three cases, first the "special features" of the horoscope are examined, the discussion mostly bearing on the combinations, which could have produced the native whose chart is under consideration. This is followed by the listing of important life-events in the light of the directional or Dasa influences. How a particular event could have happened under a particular Dasa and Bhukti has been clearly discussed. Finally, under 'Remarks', the horoscope is summed up, bringing out the salient combinations that have made the native what he was or is. In a sense, some sort of an astrological biography has been given enabling the student to fully appreciate the life-history in the light of the astrological factors. I am sure the book will meet with general approval in the hands of my esteemed readers.

I am fully conscious of the difficulties inherent in presenting a book of the type of *Notable Horoscopes* before a critical and discriminating public. Of course I may not have succeeded. I may not satisfy the adept because I know much less than he does. However, in order to enable one to obtain a synthentic knowledge of astrology, I feel the publication of such a book is called for, bearing in mind that an attempt, such as this, however imperfect, is better than no attempt at all.

In closing this introduction I must acknowledge my indebtedness to my friend Mr. Cyril Fagan of Dublin for his unstinting help. He has calculated for me, several of the ancient horoscopes given in this book; in some cases, each horoscope several times.

BANGALORE  
12-4-1956

B. V. RAMAN