

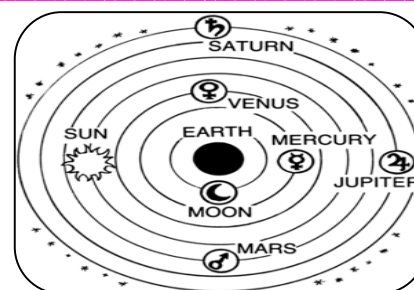


PTOLEMY'S DEFENSE OF ASTROLOGY

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ABSTRACT

The Ancient Indians and Greeks had comparative convictions in the ideas of enchantment, strange notion, and soothsaying. First I will momentarily take a gander at the convictions of the antiquated Greeks and the super mysterious text-the Tetrabiblos of Claudius Ptolemy. Ptolemy creates some distance from the logical record that he gives us in his Almagest, to characterizing crystal gazing as a craftsmanship gained from the perception of the developments of the magnificent bodies. The principle contention anyway depends on the way that Ptolemy involves a practically self-reproachful tone with all due respect of the Tetrabiblos. Though the old Indians seemed, by all accounts, to be solid devotees to crystal gazing, the old Greeks looked for 100% of the time to legitimize it as far as science. To investigate this idea top to bottom I will give a relative investigation of both these conviction frameworks. Soothsaying comprises of various conviction frameworks that hold that there is a connection between galactic peculiarities and occasions or depictions of character in the human world. Soothsaying has been dismissed by mainstream researchers as having no informative power for portraying the universe. Logical testing has tracked down no proof to help the premises or indicated impacts laid out in visionary traditions. Where soothsaying has made falsifiable expectations, it has been distorted. The most popular test was going by Shawn Carlson and incorporated a board of researchers and a panel of stargazers. It prompted the end that natal crystal gazing played out no better compared to risk. Soothsayer and analyst Michel Gauquelin professed to have tracked down measurable help for "the Mars impact" in the birth dates of competitors, yet it couldn't be imitated in further studies. The coordinators of later examinations asserted that Gauquelin had attempted to impact their consideration models for the concentrate by proposing explicit people be eliminated. It has additionally been recommended, by Geoffrey Dean, that the announcing of birth times by guardians (before the 1950s) may have caused the clear impact.

KEYWORDS: Ancient Indians and Greeks, human world, galactic peculiarities and occasions.

INTRODUCTION :

Soothsaying is a science which has had a questionable status since its commencement, from its beginnings in Greco-Roman Antiquity to the archaic Islamic world and Christian Europe which prompted continuous discussions about its legitimacy and what sort of a spot it ought to have, assuming any, in different societies. Written in the second century A.D., Ptolemy's Tetrabiblos isn't the soonest enduring text on crystal gazing. Nonetheless, the mind boggling safeguard given in the Tetrabiblos will be treated as a significant beginning stage since it changed the manner in which soothsaying would be defended in Christian and Muslim works and the impact Ptolemy's show had on later works addresses a continuation of the technique presented in the Tetrabiblos. Abû Ma'shar's Kitâb alMadkhal al-kab . îr ilâ 'ilm ahkâm al-nujûm, written in the 10th century, was the most intensive enduring guard from the Islamic world. Roger Bacon's Opus maius, albeit not zeroed in exclusively on upholding soothsaying, by

the by, contains a critical guard which has distinct connections to crafted by both Abû Ma'shar and Ptolemy. All things considered, he exhibits one more stage in the improvement of soothsaying. These three cooperates uncover the strings of a pattern of a defended crystal gazing isolated from its legendary beginnings which started with Ptolemy and made due through both archaic Islam and middle age Europe. In the two instances of guarding. In the Graeco-Roman world - and in western Europe down to the Renaissance - soothsaying was a more significant subject than stargazing, and a stargazer was relied upon to be a soothsayer also. To a great many people, the primary capacity of cosmology was to give the specialized method for ascertaining the places of the planets required in projecting horoscopes. We should recollect this reality when we survey crafted by Ptolemy and other antiquated space experts. This reality likewise has a few ramifications in passing judgment on the study of today.

Most of expert crystal gazers depend on performing soothsaying based character tests and making applicable expectations about the remunerator's future. The people who keep on having confidence in soothsaying have been portrayed as doing as such "notwithstanding the way that there is no confirmed logical reason for their convictions, and to be sure that there is solid proof unexpectedly". Astrophysicist Neil deGrasse Tyson remarked on mysterious conviction, saying that "part of knowing how to believe is knowing how the laws of nature shape our general surroundings. Without that information, without that ability to figure, you can undoubtedly turn into a casualty of individuals who look to exploit you". The proceeded with confidence in soothsaying in spite of its absence of believability is viewed as an exhibition of low logical proficiency, albeit some keep on having faith in it despite the fact that they are experimentally proficient

ASTRONOMY AND ASTROLOGY

Once just in my life, in a far off town in the west of England, I had the chance of being outdoors on a cloudless night where I could see no proof of fake light. The sight was amazing, however it was a sight that the vast majority could see each crisp evening until a generally brief time frame prior. It is little miracle that man has concentrated on the stars since days of yore. Early man, I am certain, immediately figured out how to recognize the sun and moon from different articles in the sky, part of the way as a result of their brilliance and somewhat due to their moderately enormous obvious size, and the movements of the sun and moon have been engaged with every one of the schedules that I know about. Individuals required schedules to know when to go hunting, when to establish their harvests, and when to battle their conflicts. The requirement for a schedule might have been one of the first powers that drove individuals to concentrate on the stars, that is, to concentrate on space science. The wide range of various items in the sky (aside from a couple of passing articles like comets and meteors) are adequately points of light, and I don't have any idea when individuals previously understood that five of these focuses move around as for the thousand or so others that should be visible with the independent eye and that appear to stay fixed. The movements of these five places, which we call the planets, 2 are fairly confounded. More often than not they venture out from west to east as for the decent stars, yet sometimes they stop, travel in reverse for some time, and afterward stop again prior to continuing their typical courses. Who can fault early individuals who, noticing these impossible to miss and grand developments of the planets, invested them with the characteristics of divine beings? Somebody, some place, eventually, fostered a thought that, however it is strange, has had a significant and presumably injurious impact on the live of millions or even billions of individuals. This is the possibility that the places of the planets at the moment of an individual's introduction to the world impact or even control the course of his life. The pseudo-science that we call legal crystal gazing is the encapsulation of this thought.

THE EVOLUTION OF ASTROLOGY

Definitions of astrology run the gamut from highly specific to highly general. These definitions have gone through changes throughout the history of astrology. It is possible to create a perfectly valid definition of astrology that encompasses any type of belief in astral divination or one so specific that only the modern sense of the stars controlling our actions applies. In the time periods focused on here,

i.e. the Greco-Roman tradition which led both to the Arabic and the medieval European interpretations, astrology is the study of presumed correlations between movements, positions, and phenomena of heavenly bodies with mundane circumstances pertaining to individuals and nations, together with a body of predictive practices which are related to this study. This study required knowledge of how the seven planets of antiquity (Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn) moved through the zodiac, or the band of stars marking the apparent path of the sun. This band is divided into the twelve signs of the zodiac which roughly correspond to the constellations populating that region of the sky. The location of these signs in the sky is as important as the location of the planets. The zodiac is divided into twelve houses beginning with the sign rising on the eastern horizon, called the ascendant or the horoscopos, which is one of the four cardines. The other three cardines are midheaven, or the highest point on path of the zodiac, the descendant, or the western horizon, and lower midheaven, which is the lowest point on the path of the zodiac and is opposite of midheaven. Within the study of the history of astrology, there has been a long-standing debate about the validity of the practice in general, as well as its place in the hierarchy of science and its inclusion or exclusion from religious practice, in particular the place of determinism as one of the tenets of astrology. This debate took the form of texts written for and against astrology and spans the time from the second or third century B.C. (and earlier if references found in works by Geminus and Cicero are accurate) through the Middle Ages and well into the Renaissance and Early Modern periods. Attacks on astrology focused on demonstrating that the practice had no validity and used arguments such as lack of accuracy, problems with determinism, fraudulent practitioners and comparisons with other equally-disparaged practices. Defenses often relied on the use of historical examples of successful predictions, obvious instances of celestial influence such as seasons and tides, and also comparisons with popular practices like medicine and navigation. The uncertain position of astrology as a science led to the publication of numerous defenses in Antiquity and the Middle Ages. Few directly addressed the specific attacks, but the strategies employed to defend it generally involved responses to stock arguments.

PERCEPTIONS OF ASTROLOGY'S ORIGINS

Notwithstanding the wide assortment of terms used to allude to soothsaying, inside the GrecoRoman custom, there is additionally an irregularity in the view of the starting points of crystal gazing. Neither the Greeks nor the Romans asserted the honor of being the organizers of crystal gazing, yet they were conflicting in laying credit on one gathering. In Antiquity, it was normal to refer to the people of old as the wellspring of information. Different scholars ascribed the fundamentals of soothsaying to either the antiquated Egyptians or to the Chaldeans, here and there both, which, as Bouché-Leclercq notes, makes finding the genuine ways of transmission considerably more perplexing. Soothsaying has been the point of convergence of numerous antiquated civilisations however a few pundits assume that it has become more well known in the present 'new age'. Anyway crystal gazing created in the antiquated world and has since become incorporated into modern social orders. Tacitus depicts the antiquated perspective on the craftsmanship: 'among the most shrewd of the people of yore and among their devotees you will observe clashing hypotheses, many holding the conviction that paradise doesn't worry about the start or the finish of our life, or, to put it plainly, with humanity by any means; and that in this manner distresses are ceaselessly the part of the upside, satisfaction of the devilish; while others, unexpectedly, trust that however there is a concordance among destiny and occasions, yet it isn't reliant upon meandering stars, yet on essential components, and on a mix of regular causes. In any case, they leave us the limit of picking our life, keeping up with that, the decision once made, there is a decent grouping of occasions.' While the Epicurean savants of antiquated Greece quarreled about its legitimacy in the public eye and viewed it as strange notion, the Stoics acknowledged this idea as a substantial piece of science and religion. Crystal gazing involved the perception and estimation of the general components at given occasions. Despite the fact that things occur as per destiny, this depends not on astral developments but rather on the standards and rationale of normal causality

PTOLEMY'S LIFE AND WORKS

Not very many subtleties of Ptolemy's life are known with full confidence. From the dates of perceptions recorded in the *Almagest*, he was dynamic in the mid-second century A.D. The *Suda*, a 10th century verifiable vocabulary, expresses that Ptolemy lived during the rule of "ruler Marcus," alluding to Marcus Aurelius. Ptolemy's name uncovers that he was possible Egyptian yet with 2 Greek precursors, albeit not connected with the group of the Ptolemaic rulers. The name Ptolemy was very normal in Egypt at that point, but since the decision family had a similar name, Ptolemy the stargazer was confounded in later hundreds of years with the decision Ptolemies and he was at times portrayed as a lord. His first name, Claudius, is Roman, implying that he was a 3 Roman resident, perhaps taking his name from the ruler who allowed his family citizenship.⁴ Beyond these basic realities, nothing more is known, not of his life, nor of his schooling. It appears to be logical that he did most, if not all, of his work in the Roman region of Egypt in or close to the city of Alexandria which he explicitly specifies as his area for noticing the planets, for example three obscurations in *Almagest* IV.6 and the moon in *Almagest* V.12. Ptolemy additionally portrays Alexandria as 5 situated on "the meridian for which we set up the hours of the positions [of the brilliant bodies]." Alexandria, as its name shows, was established by Alexander the Great during his 6 fourth-century successes. From that time until the Arab triumph of Egypt and the establishing of Fustat, it filled in as the capital and became one of the richest and biggest urban areas of the Roman realm. It was likewise the site of a huge library and stayed a focal point of Greek culture and picking up during the rule of the Ptolemies.

PTOLEMY'S DEFENSE OF ASTROLOGY

Ptolemy's protection isn't really especially top to bottom, however it does lay the foundation for some later researchers, both in the Islamic world and in archaic and Renaissance Europe. His technique for shielding crystal gazing is substantially more unpretentious and nuanced than the surviving works which went before the *Tetrabiblos*. In the principal sections of Book I of the *Tetrabiblos*, Ptolemy spreads out his guard. Prior to checking out those parts exhaustively, it is worth focusing on a portion of the hidden suppositions Ptolemy brings to his work. In the *Almagest*, he gives a lot of Book I to clarifying the underpinning of his model, including the Aristotelian geocentric universe, the circular movement and nature of the sky, the general size of the universe, and so forth, alongside the more philosophical reinforcements of his three sided division of reasoning and the transcendent spot he provides for science. In the *Tetrabiblos*, comparative suspicions are being made, yet Ptolemy doesn't invest in some opportunity to state them expressly. All things being equal, these suppositions are found as he spreads out his protection. As in the *Almagest*, Ptolemy is giving arithmetic the most noteworthy situation in driving one to information. This is a stand that can likewise be found in Book I of his *Geography* where he discusses cosmology and the universe as things that "have a place with the loftiest and loveliest of scholarly pursuits, to be specific to display to human comprehension through arithmetic [both] the sky themselves...and [the nature of] the earth..." The magnification of science as that 42 which prompts sure information is particularly applied to the investigation of the stars. This is clear in his division of space science and soothsaying in I.1. At the lower part of his pecking order is physical science which he portrays as being "temperamental and indistinct" and along these lines qualifying more as "mystery than information." also, Ptolemy utilizes thoughts that are well known in the Greco-43 Roman world, for example the impacts of the sky on tides, the utilization of stars and planets in astrometeorology, just as non-divine things like the well known and accepted thought that garlic would demagnetize a lodestone. Every one of these are raised and utilized with next to no obvious concern that they will be reprimanded. At last, there is a suspicion that individuals will concur that there is an association between the divine and earthbound domains. Ptolemy doesn't invest in some opportunity to clarify that this is valid. It is something he underestimates as will be seen beneath. This multitude of presumptions lead to the topic of who might have been persuaded by Ptolemy's contention. Unquestionably, a Skeptic, for example, Sextus Empiricus would likely not be persuaded, yet is that Ptolemy's aim? The general tone of the safeguard isn't one that is designed for an immediate discussion with pundits, but instead, it appears like Ptolemy is addressing a group of people previously leaned to

concur with him on the overall position. He is introducing crystal gazing, yet in the appearance of another strategy and a better approach for mulling over everything. He isn't battling for the acknowledgment of crystal gazing however for the acknowledgment of his reasonable way to deal with soothsaying. As for the actual guard, it is spread out in four sections, generally comparing to the initial three parts of Book I. The first is the way he characterizes his soothsaying. This is a need since there is a wide scope of understandings of the developments of the sky, and Ptolemy invests in some opportunity to be exact with regards to what he considers as being crystal gazing appropriate in spite of the fact that he doesn't utilize that specific term. The strategies he utilizes in the remainder of his guard become normal practice underway of later researchers both in the archaic Islamic world and in middle age Europe. The meaning of soothsaying prompts the principle safeguard which starts with a concise conversation of how and why crystal gazing functions. The third piece of Ptolemy's protection of soothsaying is that of the advantages of rehearsing it. These are the three unequivocal areas, however woven all through the work overall and the safeguard specifically is Ptolemy's perspective on determinism, and this is what I will treat as the fourth piece of his protection of crystal gazing due to the dubious idea of the thought overall and in view of its significance in later guards.

THE DEFINITION OF ASTROLOGY

As referenced above, Ptolemy doesn't utilize the term $\acute{\omicron}\delta\eta\acute{\iota}\epsilon\acute{\iota}\alpha\beta\acute{\alpha}$ in discussing crystal gazing. All things being equal, he calls it one of the two methods for $\acute{\omicron}\delta\eta\acute{\iota}\epsilon\acute{\iota}\alpha\beta\acute{\alpha}$ and characterizes it as the investigation of the manner by which the planets achieve changes in "that which they encompass," for example the sublunar domain. Consequently, he is introducing the planets as a clear reason, something that 44 impacts the earthly domain. It is fascinating to take note of that he incorporates forecast of the kind found in the *Almagest* as different "method for expectation through stargazing," for example anticipating the movements of the planets "corresponding to one another and to the earth." This sort is the thing is currently 45 characterized as cosmology and for Ptolemy is "first, both all together and adequacy." Though related 46 to soothsaying, stargazing remains above it as a kind of information which is more precise and more ready to uncover data on the universe. For Ptolemy, soothsaying is genuinely yet more fluffy in its strategies and results. One exploring it "attributes to it the shortcoming and consistency of material characteristics [i.e. the sublunar world]" however should acknowledge that soothsaying is conceivable in light of the fact that "it is clear that most occasions of an overall sort draw their causes from the encompassing sky."

WHY PRACTICE ASTROLOGY?

Having explained soothsaying's limits, Ptolemy isn't through with his safeguard. By recognizing the way that soothsaying can in any case lead one to blunder, Ptolemy currently needs to guard the legitimacy of rehearsing crystal gazing by any means. This he does by giving a conceivable clarification and by utilizing contentions which more likely than not been normal even to Cicero two centuries prior: in light of the fact that divine items have clear broad impacts on the earth, why not specific impacts too? "For the sun, along with the surrounding, is dependably somehow or another influencing everything on the earth," like the evolving temperature, the passing seasons and surprisingly the reproducing of creatures. Moreover, the moon, "as the wonderful body closest the earth, presents her effluence..." most especially on the waters, in light of the different stages. Different planets and fixed stars moreover "mean hot, blustery, and blanketed states of the air, and unremarkable things are impacted likewise," an unmistakable reference to astrometeorology. Climate and tides are by all account not the only still up in the air by 53 perception. Other than those more-effortlessly acknowledged thoughts, ranchers and herders utilize different customs and encounters to realize when yields will develop and when animals will bear posterity. Past those occupations, mariners utilize the stars to direct them in route just as signs of coming tempests.

Soothsaying, in Ptolemy's view, is an exceptionally confounded science, one that is based, not just on effectively unsurprising movements, yet additionally on earthly intercessions. This additional complexity implies that the expectations will in some cases be wrong, even with an ideal information on

the developments of the divine articles, which is likewise unimaginable. Crystal gazers base their expectations upon a presumption that the sky move with steady redundancy, even at extremely long stretches. One such idea is that of the Great Year, for example how much time it takes for every one of the planetary circles to come into combination with the circle of the decent stars. In western idea, this idea is first found in Plato's Timaeus and is known as the Perfect Year by Plato himself. The 58 ideal occasion would see each of the seven planets lined up with one point on the eighth circle, yet the real application was frequently less thorough. This thought was connected to the idea of time being repeating and that the divine bodies were made to "characterize and protect the quantities of time." The Stoic 59 hypothesis of the blaze just as their severe determinism has been connected to the Great Year. Pundits of Stoicism took these hypotheses to absurd limits, however at their establishments,

THE BENEFITS OF ASTROLOGY

The third piece of Ptolemy's protection of soothsaying is his show of the convenience of crystal gazing, for example that it is useful. His clarification sounds basically the same as the Stoic legitimization of soothsaying as related by Manilius. Ptolemy claims Learning what lies in the future can improve one since one will comprehend the heavenly, in addition to the ordinary. Crystal gazing helps with acquiring a superior handle of the truth of the universe and hence is valuable from an overall perspective, yet that isn't all. It additionally supports learning what sorts of substantial products are suitable for every individual through an information on what comes in the future for a person. Truth be told, if one wishes to dismiss soothsaying, as Cicero did in *De divinatione*, because it doesn't bring anything of material worth, then, at that point, one ought to likewise dismiss all aspects of theory in light of the fact that neither does it bring the sort of quantifiable advantages that crystal gazing's assailants used to criticize the science. This assertion about the non-material advantages of crystal gazing fits in well with that of Manilius; nonetheless, Ptolemy's closeness with Manilius for the most part finishes now, especially, as will be shown, in his perspectives on determinism.

PTOLEMY'S ASTROLOGY

Present day celestial prophets recollect Ptolemy as the writer of one of the most seasoned total manuals of soothsaying, - the Tetrabiblos (Greek) or *Quadrupartitum* (Latin) signifying 'Four Books'. In spite of the fact that we realize Ptolemy didn't concoct his strategies for soothsaying we perceive his commitment as being one of arranging the mass of Eastern star legend into a coordinated and contemplated article. The Tetrabiblos offered a point by point clarification of the philosophical structure of crystal gazing, empowering its specialists to answer pundits on logical just as strict grounds. As a main scholarly of his day, Ptolemy's support and endorsement of crystal gazing added to its scholastic decency. By protecting its believability as a science just as a workmanship, he shielded its work on during the middle age time frame when numerous other mysterious examinations were aggrieved on strict grounds. He talked about soothsaying with power and clarity, setting up the Tetrabiblos as the conclusive reference for mysterious understudies. It was utilized broadly by Arabic researchers, who viewed Ptolemy as the last word regarding the matter, and later by European ones when it was made an interpretation of back into Latin in the twelfth century.

The greater part of his reasoning rests upon the conviction that planetary impacts get from the planets' relationship with the Sun (the wellspring of hotness and light) and the Earth (the wellspring of dampness). In this manner the Moon is viewed as a 'cool and soggy' planet since it comes up short on the glow of the Sun and lies nearby the Earth. Saturn is 'cold and dry' since it is farthest from the glow of the Sun and, once more, from the dampness of the Earth. Planetary qualities are characterized by these humoural dispositions where, as in nature, warmth and dampness advance wellbeing and imperativeness while cold and dryness are helpful for rot. Subsequently Saturn turns into the central specialist of obliteration and demise; the 'More noteworthy Malefic'. Through this speculation Ptolemy clarifies how the steady development of the planets makes an always changing air to which all the Earth's animals are delicate. Similarly as two comparative seeds develop distinctively because of their current circumstance, so is every spirit impacted by the heavenly air at the hour of its introduction to

the world. In the rule of compassion and hostility the perspectives and development of the stars keep on delivering great or harmful not set in stone by the singular's very own demeanor.

To Ptolemy, in this way, crystal gazing is a logical report since it works as per regular law. In spite of the fact that he keeps up with the significance of the points of an outline, the Tetrabiblos shows an observable absence of premium in the houses, while different components of crystal gazing were viewed as totally dishonorable of notice, either on the grounds that they were excessively informal, excessively suggestive of fortune telling, or opposed any sort of objective explanation:"as for the babble on which many waste their work and of which not so much as a conceivable record can be given, this we will excuse for the essential regular causes. What, notwithstanding, concedes to forecast we will explore, not through parcels and quantities of which no sensible clarification can be given, however simply through the study of the parts of the stars to the spots with which they have commonality."

Soothsaying - confidence in the actual impact of planetary beams on the planet - is one of the main authentic settings in which stargazing created. Crystal gazing filled in as an inspiration just as a method for profitable work for stargazers. The Babylonians fastidiously aggregated tablets of the place of Venus, as it was accepted to mean signs for climate, war, starvation, sicknesses, rulers and realms. Ptolemy created the Tetrabiblos, accepting that soothsaying could be set on a reasonable balance, notwithstanding being an assumed craftsmanship like medication. By and by, confidence in crystal gazing implied that horoscopes were projected for new-conceived youngsters, forthcoming life partners and political foes, public structures were opened and marriage and different services directed on favorable days. Various records of celestial practice can be found from the Roman occasions.

A few significant Arabic creators on stargazing, for example, al-Kindi, Masha'allah and Abu Ma 'Shar were crystal gazers: Abraham ibn Ezra and Ibn Yunus talked about soothsaying in an academic way. In the Latin West, the terms soothsaying and cosmology were compatible for quite a while. In human expressions resources of middle age colleges, the hypothesis of planetary movement of Sacrobosco, Ptolemy and Gerard of Cremona (later Georg Peurbach) was shown all the time close by guides for deciphering the impact of planetary setups, through texts like Alchabitius' Introduction to Astrology, Ptolemy's Tetrabiblos and Centiloquium and Albumazar's Great Conjunctions. Johannes Kepler accepted that he could set crystal gazing onto a surer balance, and his mysterious convictions were principal to his heliocentric cosmology. It is essential to recall that one of the significant purposes behind concentrating on crystal gazing in the Latin West was medication: portions of clinical anticipation and still up in the air by celestial data. For example, regardless of whether an infection 'turned' (on 'basic days') better or more terrible relied upon the condition of the patient's body and whether it was a prophetically good second. Phlebotomy, a clinical treatment planned to correct the lopsidedness of substantial humors, was managed by the place of the moon, which was considered to apply most prominent impact over the human body. For example, each indication of the zodiac was considered to govern a piece of the human body: the Saggiarius managed the thighs, Pisces the feet, etc. At the point when the moon was in the zodiac governing a specific piece of the body, blood draining from that part was to be kept away from, since the fascination of the moon may cause extreme dying. Various clinical original copies and chronicles incorporate the figure of the 'zodiac man' as a token of the particular impact of the moon. Furthermore, the force of the moon's pulling power differed by its stages, and accordingly chronicles typically showed the periods of the moon.

The Hellenistic gathering of Babylonian horoscopic soothsaying led to the topic of how the planets truly treat whether crystal gazing is a science. This inquiry thus became one of characterizing the Greco-Latin study of cosmology, a task that took Aristotle's considers to be a beginning stage. Along these lines, I focus on one part of the different meanings of stargazing proposed in Hellenistic occasions, their boundary of cosmology and actual hypothesis. I elucidate the record presented by Geminus and its subjection of space science to contentions made in actual hypothesis regarding what truly is the situation. I then, at that point, show how Ptolemy treats a similar subject however keeps up with that this science is adequate all alone to decide the realia it studies. Along these lines, I recognize two minutes in a conspicuous course of scholarly change that had significant ramifications for the historical backdrop of space science and cosmology over the course of the following 1500 years.

CONCLUSION:

Written in the second century A.D., Ptolemy's *Tetrabiblos* isn't the soonest enduring text on crystal gazing. Nonetheless, the mind boggling safeguard given in the *Tetrabiblos* will be treated as a significant beginning stage since it changed the manner in which soothsaying would be defended in Christian and Muslim works and the impact Ptolemy's show had on later works addresses a continuation of the technique presented in the *Tetrabiblos*. All things considered, he exhibits one more stage in the improvement of soothsaying. These three cooperates uncover the strings of a pattern of a defended crystal gazing isolated from its legendary beginnings which started with Ptolemy and made due through both archaic Islam and middle age Europe. Notwithstanding the wide assortment of terms used to allude to soothsaying, inside the GrecoRoman custom, there is additionally an irregularity in the view of the starting points of crystal gazing. Neither the Greeks nor the Romans asserted the honor of being the organizers of crystal gazing, yet they were conflicting in laying credit on one gathering. In Antiquity, it was normal to refer to the people of old as the wellspring of information. The name Ptolemy was very normal in Egypt at that point, but since the decision family had a similar name, Ptolemy the stargazer was confounded in later hundreds of years with the decision Ptolemies and he was at times portrayed as a lord. He is introducing crystal gazing, yet in the appearance of another strategy and a better approach for mulling over everything. He isn't battling for the acknowledgment of crystal gazing however for the acknowledgment of his reasonable way to deal with soothsaying. As for the actual guard, it is spread out in four sections, generally comparing to the initial three parts of Book I. The first is the way he characterizes his soothsaying. This is a need since there is a wide scope of understandings of the developments of the sky, and Ptolemy invests in some opportunity to be exact with regards to what he considers as being crystal gazing appropriate in spite of the fact that he doesn't utilize that specific term.

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